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# The Penn Germania

—p<sup>111</sup> Continuing

## The Pennsylvania-German

A POPULAR JOURNAL OF  
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UNITED STATES



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**H. W. KRIEBEL**

LITITZ, PA.

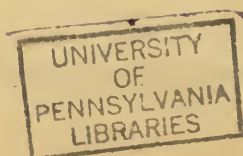
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# The Penn Germania

Vol. XIII

JANUARY, 1912

No. 1

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# Office Chat.

As the editorial finishing touches are being applied to this number I am wishing for the gift of telepathy to enable me to form a mental picture of what readers think about the issue as it reaches them. Some are sure to write telling me frankly how they like the new cover, name, scope and make-up—and printer. Others will not do this. Fortunately and unfortunately I am not a telepathist. I can not know what you are thinking unless you tell me. I will be pleased to hear from many of our readers. But whether you write or do not write I hope and believe you will be pleased.

About the new name and cover I will say nothing at this time, preferring to learn what you think about them regardless of my personal views.

Respecting the contents I have indicated briefly at the beginning of some departments what the general nature of the reading matter will be.

How each reader can help to "boost" *"The Penn Germania"* I have suggested on the second page of the cover. It will be an easy matter to give a mighty uplift to this periodical and place it in the forefront in the field of current literature if every reader puts faith, pluck, and teamwork into the "game." I have indicated different lines of endeavor so as to give each subscriber an opportunity to do something. If you can not invest money in stock you can send me a list of names or clip coupons and invite your friends to use them.

I am anxious to have each subscriber feel that he (or she) is a constituent part of the magazine. Without subscribers this as any other publication will have to go out of business. With them we can "remove mountains." The closer and more intimate the ties are between publisher and editor on the one hand and readers on the other hand the better and more valuable the service will be. The proverbial "latchstring" is out. I want each subscriber to feel "at home" and welcome.

Hitherto the aim has been to conduct a special magazine in a limited field with the primary idea of giving data that would illustrate the life and ideals of the early German immigrant and his descendants. Hereafter the journal will be conducted along more popular lines. The objective point will be to give what is interesting, entertaining and instructive in the whole field of German history in the United States including current life and thought. This change marks an evolution however but not a revolution; a supplementing, not a supplanting; an addition, not a subtraction.

With these introductory words I send the first copy of *The Penn Germania* forth on its mission and invite the hearty cooperation of all subscribers with me in its development into a National Institution known and read of men and women everywhere—an arena for the discussion and defense of the great formative principles or ideals of the German Element of our country.

H. W. KRIEBEL,

*Publisher.*



## CURRENT LIFE AND THOUGHT

Illustrative of German-American Activities  
Contributions by Readers Cordially Invited

These notes, as indicated by the name, reflect what the Nation's citizens of German ancestry are thinking and doing. The items must of necessity be brief, representative and selective. Subscribers who can serve as regular or occasional contributors to the department are invited to write us, stating what special field they are willing to cover. Different sections of our country, different aspects of human endeavor, must be represented and narrow, sectional, clannish viewpoints avoided.

### Americans Slow

In the Berlin "Tageblatt" recently appeared a display advertisement of the excellent opportunities for the location of industrial plants afforded by the new harbor works at Gelsenkirchen, for which, it was stated, no less than 6,000,000 marks had been appropriated. Reference to an atlas shows that Gelsenkirchen lies in the *interior* Province of Westphalia. What important river runs by Gelsenkirchen? Not the Rhine—that is miles away. Inspection of the harbor plan reveals a canal connecting with the Rhine. Was this fuss made over a "harbor" on a ditch through the hills back of Oberhausen and nearly \$1,500,000 spent to attract new industries to help make that outlay pay? Undoubtedly it was. When your Teuton invests four marks in improvements, he figures that at least five marks are coming back.

Now picture the citizens of Utica, New York, laying out a harbor on the Erie Canal and advertising that fact to the world as an inducement for the location of new industries there! Yet Utica is situated, with respect to the Atlantic Coast, about as Gelsenkirchen to the North Sea ports. Nor is this an excep-

tional instance. Did you ever hear of Neuss? Not many years ago its population had sunk to about 4,500, and the good people of the town decided that something had to be done. After much deliberation, they borrowed nearly \$2,000,000, made of the degenerate stream Erft a deep-water canal to the Rhine and constructed a commodious harbor, with carefully laid-out sites for industrial plants. Now trade of all kinds flourishes, the improvements are paying for themselves, upward of forty new factories have been secured, including branches of two of the greatest American companies, and the population is passing the half-way post on its race toward the 100,000 mark. In our country Neuss might be compared, in point of situation, to Norristown, Pennsylvania, although without the advantages of Norristown, originally, as to natural location, population or industries. But imagine the taxpayers of Norristown obligating themselves to the extent of \$2,000,000 to provide a harbor and dockage on the Schuylkill! At Düsseldorf, on the Rhine, early expenditures aggregating close upon \$5,000,000 for encouraging river traffic are being increased by many millions more. When its present progress-

sive policy was inaugurated, Dusseldorf had a population less than that of Wilmington, Delaware, and few of the natural advantages of Wilmington with respect to manufacturing and commerce. Now it has six times as many people and probably ten times as many factory operatives. Would Wilmington spend \$5,000,000 to get started in the same way, and double that investment a short time afterward? Mannheim has spent about \$9,000,000 on harbor improvements with private investments along its water-fronts that run into enormous figures. As a manufacturing and distributing center it takes high rank among the commercial cities of the world, with a population of about 175,000. Not long ago it might have been likened to Little Rock, Arkansas. How does Little Rock compare with it today? In order to meet the increased requirements of river traffic, a new harbor, including about nine miles of quay walls and the opening of a basin of 500 acres, is being constructed at Frankfort-on-the-Main at a cost of \$13,000,000. Frankfort has a population equal to that of Kansas City. After herculean efforts on the part of a few citizens, Kansas City is just getting one link of packets started down the river.

—*Exchange.*



**Vindication  
of Schley**

"Slow, but sure, and  
triumphant over criti-  
cism and misrepresenta-

tion comes the ample vindication of Winfield Scott Schley as the real hero of the Spanish-American War.

Every patriotic American should rejoice and give currency to the just fame which has so long been obscured by uncertainty and doubt.

Not the battle of Manila Bay, but the battle of Santiago Harbor was the decisive battle of the Spanish-American War. Not Sampson, but Schley was the victorious commander of the American fleet. The battleship Brooklyn led the

pursuit of the Spanish squadron, and it is statistically a fact that there were more bullets and shells of the Brooklyn found in the Spanish fleet than of any other or of all the American battleships combined.

It is not, perhaps, so much the fault of Sampson as his misfortune that he was not present when the battle was fought and won.

It was the 'loop' of the Brooklyn in the crisis of that battle which subjected Schley to criticism and to partial condemnation by his fellow officers, saving only Admiray Dewey, who was keen enough to see and great enough to say that it was the master stratagem of the fight.

Now comes Admiral Chadwick, commander of the battleship New York, and Admiral Sampson's chief of staff, to vindicate the genius as well as the skill of Admiral Schley.

Now comes Admiral Concas, of the Spanish flagship Maria Teresa, giving testimony that when the Spanish fleet, held so long in check by Hobson's immortal act of heroism, broke out of Santiago Harbor it was their plan of battle that the Maria Teresa should ram the battleship Brooklyn, swiftest of the American navy, and so allow the Spanish fleet to outrun in retreat the other American vessels.

Chadwick and Concas, and Dewey and history unite now in declaring that the 'loop' of the Brooklyn was the consummate stratagem which foiled the Spanish plan of battle, saved the speed and the effectiveness of the Brooklyn, and destroyed the Spanish navy.

It has been said that republics are ungrateful. Let this Republic now demonstrate to Admiral Schley that the doubt and the distrust of the past are melted in the applause and admiration of the future, and let our patriotic societies and our histories hereafter give place to Winfield Scott Schley as the hero of the Spanish-American War."

—*John Temple Graves in  
New York American.*



**English Organ For Deutschland** "*Rundschau zweier Welten*," the German Current Literature, several months ago placed two questions before its readers, "Braucht das Deutschland ein Organ in englischer Sprache? Wie kann die *Rundschau* dem Deutschland am meisten nützen, deutsch oder englisch?"

The questions called forth considerable discussion pro and con. The decision reached by the magazine in view of answers received was announced in the December issue in these words:—"I. Die *Rundschau zweier Welten* wird nach wie vor in der deutschen Sprache erscheinen. II. Die Redaktion bereitet die Veröffentlichung einer grossen englischen Zeitschrift vor, die, im Gegensatz zu den meisten jetzt existierenden Blättern in englischer Sprache, Deutschland "fair play" gewähren wird."

The reading public will await with interest the appearance of the proposed "grossen englischen Zeitschrift." There is a growing demand for a periodical in the field named and we wish our editorial colleague the fullest measure of success in the carrying out of his plans.



#### **Children and Theater**

Because of the culture of its large German element Milwaukee has long been known as the German Athens, and the recent action of the school board text-book committee would indicate that the title is no misnomer. The committee recommends that pupils of German in the public schools attend matinees of the excellent German company at the Pabst theatre, at prices specially reduced for this purpose.

The permanent German stock company of Milwaukee, recruited from the finest dramatic talent of the Fatherland, reproduces the best dramas of the German stage with an artistic finish and thoroughness scarcely equalled by anything in America; hence it is not surprising that the committee should recognize the

educational value of their productions. Plays for these matinees are to be selected jointly by the theatre management and the school authorities, and in this manner wholesome treasures of German literature will help to raise the social and artistic standards of the rising generation of Milwaukee.

J. H. A. L.



#### **Germans not Recognized**

Quite a stir was created recently in political circles when Prof. Voss of the University of Wisconsin advised the Germans of this state to act unitedly in politics, regardless of party affiliations, so as to secure the preferment due their merits and number. Altho the German stock is numerically much larger than any other single element in Wisconsin, for six years they have had no political recognition whatsoever on the victorious state ticket. Never in the history of the state has a candidate of German ancestry been elected governor; never has one been nominated for that office except to lead a forlorn hope. Yet notwithstanding this careful elimination of candidates of German stock, not all of our governors have been men of especial ability. The Germans vote for principle, hence they get no recognition. They are indeed recognized politically, as was shown in 1910, when the campaign of the victorious party was managed altogether by Germans, chairman, secretary and treasurer being of that nationality.

J. H. A. L.



#### **Old Lancaster Honored**

Mr. Edwin M. Herr was elected president of the Westinghouse Electric and Manufacturing Company on August 1, 1911. He was born at Lancaster, Pa., in 1860, and, after a common school education and two years' experience in railroad work, he entered the Sheffield Scientific School of Yale

University, from which he was graduated in 1874, having worked during his vacations in the shops of the Pennsylvania Railroad Company at Altoona.

After an apprenticeship in the shops of the Chicago, Milwaukee and St. Paul Railroad he entered the service of the Chicago, Burlington and Quincy Railroad and from 1892 to 1894 he served as superintendent of the great locomotive Works at Chicago. He then became superintendent of motive power and machinery on the Chicago and Northwestern Railroad following which he held the same position on the Northern Pacific Railroad.

Since 1898 he has been connected with the Westinghouse interests, having become assistant general manager of the Westinghouse Air Brake Company in September of that year and general manager on November 1, 1899. On June 1, 1905, Mr. Herr was elected first vice-president of the Westinghouse Electric and Manufacturing Company from which he was raised to the office of president on August 1, 1911.

—*Cassier's Magazine.*

Edwin Musser Herr, the subject of the above sketch was born May 3, 1860. He is the son of Theodore W. Herr, the genealogist of Lancaster, Pa., son of Benjamin G. Herr, son of Rev. John Herr son of Francis Herr, son of Rev. John Herr, son of Emanuel Herr, son of Rev. Hans Herr who was born 1639, died 1725 and who settled in Lancaster County, Pa., 1710.

—*Editor.*

tion are quoted. Its opening paragraph calls attention to the beautiful and imposing cathedral in the city of Antwerp, admired by men and women from every civilized country, a beautiful piece of architecture and containing masterpieces of art. "Without, against the very walls, the nasty, dirty, vulgar Belgians of the present day have erected their urinals and cloaca in full view of every visitor to the sacred edifice."

"We in Pennsylvania have recently been giving a like exhibition of ourselves. We have treated our Capitol after the same fashion, with a similar lack of decency and good sense. For four years I have waited patiently until the courts should finish their consideration of the cases brought before them \* \* \* I now propose to speak \* \* \* It shall be an effort to reach the truth \* \* \* I intend that those both now and hereafter who care to be informed and to be correct in their conclusions shall have the benefit of such information as I possess."

After a unique discussion of the subject and defense of the officials convicted of graft the writer says:

"Never before in the history of the world, so far as I know, were criminals imprisoned, not even William Penn and Robert Morris who were likewise sent to jail by the foolish of their day, with such astonishing certificates on record of their integrity."

Huston, Snyder and Shumaker knowing the good they endeavored to do and accomplish, need have no sense of shame and do not require your sympathy. The shame is on those who misused the power of the Commonwealth. Let those who fanned and foisted the scandal take the responsibility. When in future ages the curious delver turns from the beauties of the Capitol to dig among the forgotten records of these trials it will be with strange wonderments that such events could have happened in the twentieth century and to write the names of these persecutors alongside of those of the Council who clamored for the execution of John Huss and of those judges who bound Joan of Arc in the market place of Rouen."

No one doubts the fearlessness, the independence, the honesty of the ex-Governor.

The Allentown Democrat says editorially:

"Samuel W. Pennypacker is an honest man. He is NOT a knave. The Democrat would take issue with any writer that would attempt to make him appear as such. Consequently we take a charitable view of the matter. We sincerely trust that his friends will prevail upon him not to make any more stupid blunders like the one he made when he wrote his defense of the capitol grafters."

**A Remarkable Monograph** One of the most remarkable recent books is Ex-Governor Pennypacker's monograph on "The Desecration and Profanation of the Pennsylvania Capitol." The book is addressed "To the People of Pennsylvania." In place of the customary dedicatory words, Scriptural passages, bearing on persecu-

**German  
Missionaries**

We hear from our pulpits and see in our church papers not a few things that lead us to wonder whether our preachers and peoples have full knowledge of themselves and of their church.

For example, many of our writers seem to know much more about John Elliot and the Indians than they do of Campanius and the Swedes on the Delaware and their pioneer work among the Red Men of America. Many seem ever ready to quote Carey, Duff, Brainerd, Williams, Bishop Taylor, et al., as heroes of foreign mission fields; but too often are silent as to Egede, Francke, Ziegenbalg, Pluetschau, Schwartz, Krapf, Harms, et al. They know about the London Society for Promoting Christian Knowledge, British and Foreign Bible Society, and other like organizations in Britain and America; but they ignore the Baron von Canstein Society in Halle (1710) and the early foreign mission institutions of Francke in Halle and of the Danes in Copenhagen, to say nothing of Hugo Grotius, and of Peter Heiling in Abyssinia.

In works of Charity they seem to have acquaintance with the deeds of John Howard, Elizabeth Fry, Florence Nightingale, et al.; but know little of those of John Falk, Christian Zeller, Francks, Wichern, Fliedner, Von Bodelschwing, Passavant, Gertrude Reichard or Amelit Sievking.

—*Lutheran World.*

**Business  
Changes**

The following item, clipped from an exponent of the Philadelphia Bar and known as the "father of American cricket," died at the summer home of his son-in-law, Owen Wister, the novelist, at Saunderstown, R. I., on August 21. He was eighty-four years old.

Mr. Wister was of the old Germantown family, descendants of Johann Casper Wister, who emigrated from Ger-

many in colonial times, and became a leading figure in the early history of the nation.

Besides holding the distinction of being one of the oldest members of the bar and among the oldest living alumni of the University of Pennsylvania, Mr. Wister was one of the best known of active business men of a generation back, and still held his connection with many of his interests. He was also a member of the Union League and of the Philadelphia and Germantown Cricket Clubs. His interest in the latter began with the founding of the Philadelphia Club, a pioneer in the game in this country.

Born in the family estate in Germantown, December 7, 1827, Mr. Wister was a life-long Philadelphian. He was the son of William and Sarah Logan Fisher Wister. He married in 1868 Mary C. Eustis, a granddaughter of the Rev. Dr. William Ellery Channing, a prominent New England minister and author. He was admitted to the bar October 6, 1849, taking an interest in public affairs and advocating many progressive and rational civic reforms. He served in City Councils, and as solicitor for the Girard estate a number of years.

He was one of the founders of the National Bank of Germantown, and had been for many years a director of the old "Hand-in-Hand" Fire Insurance Company, the oldest in America, known by the more dignified title of the Philadelphia Contributionship of the Insurance of Houses from Loss by Fire. He was one of the promoters of the Duncannon Iron Company, and was a director of the Guarantee Trust Company and of William Wharton, Jr., & Co., Inc., railroad supply manufacturers.

—*Old Penn Weekly.*

**William Rotch  
Wister**

William Rotch Wister, of Germantown, a member, has its counterpart in the history of many a community in eastern Pennsylvania. Is there not

some one to tell us the story of the old fashioned linseed oil mill of fifty or more years ago in eastern Pennsylvania?

"More than 125 years ago an enterprising man by the name of Trump, noting the wasting of the power of the Powder Valley Creek, conceived the idea of erecting a mill to utilize the bounding waters. In his time clothing was all home made, the materials used being wool and flax. To supply this demand large quantities of flax were raised and the seed went to waste. To employ this waste product it was natural to seek a means to convert it into merchantable oil and thus the first Linseed Oil mill in eastern Pennsylvania was erected.

After some years other mills were built and cotton clothing came into use as a consequence flax seed became more scarce. The mill was then converted into a grist mill and keg factory by Michael and Samuel Miller, who were then the owners. For many years the keg factory portion had all the work it could do to supply the needful kegs for the powder then manufactured in the Valley.

About 40 years after no more powder was made in the immediate vicinity, A. Y. Schultz, who then owned the property, changed the mill to a spoke and handle factory and carried on the business till 1880. The factory was then sold to Samuel Miller & Son, who continued in the same line of business till 1894, when they sold out to R. G. Schultz, the son of the former owner.

Shortly after acquiring ownership, R. G. Schultz rebuilt the structure and added a saw mill. Soon thereafter machinery was installed for the manufacture of bushel crates. Mr. Schultz is carrying on his enterprise very successfully. His spokes, handles and bushel crates find a ready market and most of the time there are so many orders booked that it is hardly possible to fill them. Mr. Schultz is an exceedingly busy man. To visit his factory almost reminds one of the activity of the valley during the times when powder was still manufactured as

at that time Powder Valley was the most famous cider making region of the State. The yearly apple juice product of the valley was 30,000 gallons and hundreds of barrels of vinegar."



#### The Treating Habit

The convention of the National German-American Alliance in Washington took on step that should receive the support and the hearty commendation of everyone, especially those who seek to bring about a more reasonable method of controlling the drinking habit, in other words, the liquor question. One of the members of the alliance offered a resolution which seeks to bring about the abolition of the treating habit. This resolution was adopted and it provides that a committee be appointed to formulate a practical plan to do away with the custom of treating at public bars. This committee is given from now until the next convention to do its work.

The non-treating custom is continental, particularly German. There a man who wants a drink of some sort of stimulant goes into a place where the stuff is to be purchased and gets it. No matter who is with him, or how many there are in the party he orders his own drink and pays for it, and the others may do as they please, either drink or refrain therefrom, but if they do indulge it is understood that each man pays his own reckoning.

Here in America it is just the reverse, and if a dozen men go into a barroom the chances are that each member of the party will drink 12 times, when in fact he wanted to do so only once. The result of this is that before the man who wants to "hold up his end of the plank" knows it he has an oversupply of intoxicants aboard. He didn't want it, but custom just naturally forced it upon him. There is really no more reason for a man who wants a drink asking his companion to "have one on me" than there is for a man who wants a clean collar insisting

that his friend have one. This promiscuous and constant treating is one of the worst things imaginable in fostering intemperance. For some unaccountable reason, treating is synonymous with good fellowship and more men have been ruined training for that honor than were ever killed in battle.

—*Exchange.*

#### Autobiography of John Fritz

This volume has just been published and will prove of especial interest to the people of the Lehigh Valley. In the preface Mr. Fritz says: "In this short preface I wish to tell my friends who read this book how it was that I came to write it. My undertaking it came about wholly through the persistent urging of a number of old friends, who insisted on my writing out for them, in my own words, an account of my life struggles; and the publication of my autobiography before my death is again owing to the fact that, against my wishes, these good friends would not wait for it, but insist on having it now. And so I have jotted down the record of my life, and it is given to you as I wrote it. You must not expect fine language or eloquent periods, but only the honest record of the hard-working life of one who loves his country and his fellowmen, and who has tried to serve both."

The dedication follows: "This book is dedicated to the loyal, able, brave and fearless men who so faithfully stood by me throughout my career. To them all, in whatever capacity employed, I am ever grateful, and I should like to call each one by name and to thank them personally, from the depth of my heart, for their most valuable assistance and for the uniform kindness they have ever shown me. They deserve the plaudits of the country for the innumerable blessings they have conferred in performing the great amount of mental and physical labor necessary in accomplishing the marvelous changes and wonderful results

that have marked the development of the iron and steel business from my first connection with it some seventy years ago (*Democrat (Allentown)*).



#### The German City

The German city is a cross-section of Germany just as the American city is a cross-section of America. The city cannot be divorced from its setting or studied apart from its historical environment. The German city is part of the traditions, the sense of the Fatherland, the universal efficiency, the far-sighted outlook, the paternalism, vitalized by patriotism of the German people. The American city, on the other hand, has no traditions. There is no sense of responsibility. It is efficient only in spots. It has no vision beyond the present. It reflects the extreme individualism and license which characterizes the nation. It is democratic in form, but hardly in reality. And measured by the services of the State, it is far less democratic than the German.

The most obvious thing about the German city is its orderliness. The most obvious thing about the American city is its disorderliness. The American city is an accident, a railway, water or industrial accident. It has its birth in the chance location of a body of settlers. It became a city because it could not help it. The German city on the other hand, was either a fortress, a Hauptstadt, or an industrial community, like the cities of the lower Rhine in the neighborhood of Essen, Elberfeld, or Barmen, Berlin, Munich, Dresden, Cologne, Mannheim, Düsseldorf, Hanover and Strausburg were the seats of kingdom, principalities, or bishoprics. Frankfurt, Hamburg, Bremen and Lubeck were free Hanseatic towns, owing allegiance to no one—proud of their mediæval traditions and jealous of their freedom.

Much of that which we admire in the German city is traceable to age.

All of these cities were enriched with

valuable heritages from the past. Rulers embellished their capitals in imitation of Paris. Some, like the kings of Bavaria, were themselves artistic and in love with things Hellenic. They erected palaces, art galleries and museums. They laid out parks and palace gardens.

*Scribner.*



**German  
Newspapers**

The Publishers' Guide for December has an article on German Papers in America by Carl Lorenz, Editor of the "Waechter und Anzeiger," Cleveland, Ohio, from which we quote:

"In saying a few words about the foreign newspapers in Cleveland, I would begin with the statement that they are a necessity. If this were not so, I am sure, they could not survive. When I came to Cleveland, a young man, I often heard it said that in twenty-five years there would not be a German paper any more. The time is about up, yet the Waechter und Anzeiger is a giant compared with what it was twenty-five years ago.

"There are a great many people who maintain that the English language alone should be tolerated in the United States; but it must not be forgotten that thousand on our shores, unable to learn another language. Their surroundings are such that they hardly ever come in contact with our English-speaking people. Just think of it—what it means to these men and women to have a paper which tells them in their own language what we are doing in this country, what is going on around them."



**Blankenburg  
the Reformer**

The old editorial habit, indigenous to American newspapers of considering every local and State election with reference to its supposed bearing on national politics, has outlived the conditions that gave it birth. Whatever

may have been true in the past municipal elections in this country are no longer determined by divisions of the voters on party lines, nor are such elections in any sense fair indications of the drift of public sentiment on national issues. Voters in cities nowadays are concerned with the administrative abilities of the men whom they are asked to elect to office, rather than their partisan predilections. The first question is, can the candidates give us a clean and efficient government? Sooner or later this resolves itself into the query, Are the candidates obligated to a boss? When the voters ask this and demand a reply the last connecting link between municipal and national organization is severed. The voters of Philadelphia and Cincinnati asked this question last month in tones that were heard. To tell in the vernacular of politics what happened on November 7 is to say that the Republican machines of Philadelphia and Cincinnati were destroyed and the work was done by Republicans. Philadelphia has been called corrupt because she had been ruled for decade after decade by a ring of contractors who plundered the city. It suited the purpose of this ring to wear the livery of the Republican organization, which had intimate relations of course with the State and national organizations of the party. At last the corruption became intolerable to great numbers of Republicans, as well as Democrats. Philadelphia can no longer be described as "contented." The election of the veteran reformer, Rudolph Blankenburg, as mayor, independent of all bosses; pledged to clean government, meant the overthrow of the strongest party organization dominating any American city.

—*Review of Reviews.*

Since his election Blankenburg has been dined, feted, lionized and featured by the press possibly to his heart's discontent. A league of German merchants addressed him in these words:

"Wir begruessen es mit grosser Freude, dass ein Deutsch-Amerikaner zum Buerger-

meister der Stadt Philadelphia erkoren wurde. Dass aber mit Ihnen ein deutscher Kaufmann und Industrieller zur Leitung der grossen Stadt berufen wurde, erfuehlt wohl alle Angehoerigen des Handels und der Industrie Amerikas, soweit sie Deutsch sind, mit Stolz und Genugthuung, denn Ihre hervorragende sociale Position wird auch wesentlich dazu beitragen, das Staendebewusstsein der deutschen Kenfleute in Amerika zu heben—ein Bewusstsein, das imstande sein wird, besonders die grossen Ziele auf dem Gebiete von Wohlfahrtseinrichtungen im deutschamerikanischen Kaufmannsstande zur endlichen Durchfuehrung zu bringen."



#### Articles Made in York, Pa.

The following is a list of the articles made in York, Pa.:

Acids, advertising novelties, agricultural implements, architectural iron, art goods, artificial stone, artificial teeth, automobile plants (4), awnings.

Bakers' machinery, bank and store fixtures, bar fixtures, barrels, baskets, bed springs, boilers, books, boots and shoes, boxes, brick, bridges, brooms, brushes, buggy tops, builders' supplies.

Cars, candy, carpets, carriages and wagons, cement building blocks, cement, chains, chemicals, cigar boxes, cigars, clothing, commercial power wagons, confectionery, cornices, crackers, crushed stone.

Electric dynamos and motors, earthen wear, electric lamps, electrical machinery, engines.

Fences, fertilizer, flavoring extracts, flour, furnaces, furniture.

Gas and gasoline engines, gas fixtures, glass-stained.

Ice and ice refrigerating machinery, ice cream block machinery, iron.

Ladies' waists, lime and cement, liquors, leaf tobacco, leather goods, locks.

Harness and saddles, heating apparatus, horse collar, horse shoes, hosiery, metal and alloys, monuments.

Nails, neckwear, newspapers.

Organs.

Painters' supplies, paper boxes, paper, patent medicines, pharmaceutical preparations, pianos, pianolas, pictures and frames, plaster, pottery, poultry food, powder, pumps.

Roofing material, rag carpets, rubber stamps.

Safes, sash, doors and blinds, street cars, scales, saws, saw-mills, shirts, shoes, shoe polish, silk, signs, spokes and rims, spring beds, steam pipe and boiler covering, stoneware, suspenders.

Tacks, tile, teeth, transmission machinery, turbines.

Wagons, wall paper and window shades, washing machines, watch cases, wire, wire cloth, wool filler, wool.

This list speaks volumes. No one can conceive the hopes and fears, the toils and struggle, the comfort and distress, riches and poverty wrapped up in this bare list of names, Yorkers can well say, "We have been Trojans."

The Baltimore Sun has been publishing some articles on some of the interesting old towns in Maryland. Boonsboro, Washington county, was recently written up, and in the account we have an unique account of how some matters were settled in the olden days: Lutherans and the followers of Zwingli united to build the finest stone church in Western Maryland, with the exception of one at Hagerstown. The two congregations had no disputes on doctrinal points. They were building a union church, the finest union church in Western Maryland, and were in perfect amity on most of the questions that came up. It should be a beautiful church, a church with a tall spire, a church built

out of the native limestone—there was no disagreement on these points. As to windows, however, a controversy arose. One congregation favored plain, rectangular windows; the other, windows with arched tops. There must have been many an earnest plea on each side, as neither "square window" nor "round window" won the issue. A compromise was made—"square windows" put in on one side, "round windows" on the other and in front. This testimonial to the spirit of compromise stood until 1869, when the old church was torn down to give way to a handsome new structure.

—The Lutheran World.

# OUR HISTORIC HERITAGE

Articles giving information about the history of the Germans in the United States from the arrival of the first immigrant to the present, of whatever section of our country, of whatever vocation of life, of whatever class or association, of whatever period in a man's life, as well as discussions of questions of the day so far as German ideals have bearing on these, are to appear under this general head.

## Genesis, Evolution and Adoption of the Public School System of Pennsylvania

By Christopher Heydrick, LL. D., Franklin, Pa.



SINCE the publication of a book entitled "History of Education in Pennsylvania" there has been a growing disposition in certain circles to ascribe to Mr. Thaddeus Stevens the hon-

or of having founded the free school system of this state, and at the same time to ignore the labors of other men, and especially of Pennsylvania Germans, tending to that important achievement.

To the careless reader of the book referred to, and of a more recent historical work, it may, indeed, appear that Mr. Stevens is entitled to the highest honor. To such it may be a surprise to be told that there are authentic records of the labors of earnest workers in the cause of free popular education during a period of seventy years prior to the final triumph, in the enactment of the school law of April 1, 1834, and that such records have been, and still are accessible to any careful historian. For this reason it seems to be worth while to bring such records in review before the readers of *The Pennsylvania German*.

The first practical step towards free

non-sectarian schools in Pennsylvania was taken up by the Schwenkfelders in the early months of 1764. These people after anxious consultation and deliberation, devised and formulated a school system (*Schul-Wesen*), with an introductory recital that

"Whereas the faithful training of the young in reading, writing and the study of the languages and useful sciences according to sex, age and standing, and instruction in the principles of morality, virtue and true religion contribute very much to the prosperity and welfare of every community, which can be accomplished in no way better than by the establishment of schools under wise and proper regulations adapted to such undertaking;"

and a farther recital of the special reasons moving them to the adoption of the system. Then follow ten carefully drawn sections, by which provision is made for the annual meetings of the contributors of an endowment fund of 800 pounds then raised, "on the second Monday of the month of March in each year forever;" for the election of administrative officers, styled trustees, by the contributors of the fund, and such others of whatever religious society as might thereafter contribute; defining the



powers and duties of the trustees in the administration of their trust, the management of the endowment, the employment of teachers, who "must be persons of education, wisdom and unaffected piety and virtue" and not "known to be selfish, quarrelsome and without affection;" at least two of the trustees were required to visit the schools once in each month. Children of other than Schwenkfelder parentage were to be admitted to the schools upon payment for their instruction and proselyting influences in such cases were expressly prohibited.

This document, bearing date June 13, 1764, was signed by twenty-nine heads of families, of whom two were widows with the amount contributed to the fund by each written opposite their respective names in the aggregate to 800 pounds, and thereupon the "System" was launched upon its mission.

This document is still preserved among the Schwenkfelder archives, and a copy thereof is contained in No. 1 of the second volume of *Americana Germania* pp. 79-85 and an English translation and full account of the schools established thereby may be found in H. W. Kriebel's *History of the Schwenkfelders*, and also in Vol. XIII of the Pennsylvania German Society's publications, page 120 et seq.

It does not appear that tuition fees were ever paid by non-contributors, whether of the Schwenkfelder faith or any other, for education of their children, but it does affirmatively appear that upon the occasion of the erection of a new school house, in 1791, the trustees announced that

"children of parents of any religious denomination, English or German, rich or poor may be taught (therein) reading, writing, cyphering, and some other young men of genius instructed in mathematics and the learned languages, and trained up to become ushers or assistants to this or any other school in this country. Catechisms and other doctrinal books of any religious school shall not be introduced in this school. Parents may form the minds of their children in their own way, or may commit them

to the clergy of the church or meeting to which they belong. The master of the school, nevertheless, use his utmost endeavors to impress on their minds the fear of God, the love of their country and of all mankind."

When the school law of 1834 was enacted the Schwenkfelders loyally accepted its promises, but did not lose their interest in the secondary education which they had blended with primary in their system, their school fund, however, had been so greatly impaired by the disastrous consequences of the flood of "paper money" which had wrecked many private fortunes during and after the Revolutionary struggle that they found it impracticable during a considerable period, while bearing their share of the burden of the state system, to continuously and efficiently maintain, as a separate system, the higher education which had produced the scholarship evinced by the writings described in Kriebel's history. Consequently such efforts as were made in the way of higher education, during a considerable period cannot be said to have been systematic. Nevertheless the subject does not appear to have been dismissed from their minds; and in 1892 descendants in the fourth and fifth generations, of the signatories to the "Schul-wesen" of 1764, organized, have maintained with most remarkable success an institution for secondary education under the now well-known name "Perkiomen Seminary." To quote from that institution's catalogue of 1908-09

"The beginning was small and unpretentious, the opening day showing an enrollment of only nineteen students and four teachers \* \* \* Perkiomen Seminary has grown from a small school of only local patronage to a school which has drawn students from thirty-five counties of Pennsylvania, from seventeen states and from five foreign countries; \* \* \* graduates of state normal schools have continued their studies here and more than six hundred school teachers of all grades have studied at Perkiomen Seminary. Four hundred and eighty-seven have graduated from the different departments. Of these about three hundred have continued their studies in institutions of higher education. These stu-

dents have gone to forty-two different schools, including Princeton University, University of Pennsylvania, Johns Hopkins, Harvard, Mt. Holyoke, Wellesley, Wisconsin University, Washington and Jefferson College, \* \* \* &c &c. From all these comes the gratifying report that they rank among the best in their classes, frequently receiving honors, prizes and special recognition for worth and ability at the very best schools."

The next step was made by the whole people of the state, acting in their sovereign capacity, in adopting the constitution of 1790, by which they ordained, among other things: Article II, Section XI, that the governor "shall from time to time give to the general assembly information of the state of the commonwealth, and recommend to their consideration such measures as he shall deem expedient." and, Article VII, Section I: The legislature shall as soon as conveniently may be provide by law for the establishment of schools throughout the state in such manner that the poor may be taught gratis.

Among the sixty members of the convention who framed the constitution there were several eminent men: James Wilson, scholar, patriot, statesman and jurist, Thomas Mifflin, Thomas McKean, Simon Snyder, William Findley, the last four of whom subsequently, and in the order named, became governors of the Commonwealth. Fourteen of the members, including Snyder and Hiester were unmistakable German names. An unusual proportion of an official body at that time when a large proportion of the German population had not acquired the rights of citizenship. The reported proceedings of the convention do not show the attitude of the members with reference to the distinction of rich and poor, but inasmuch as there were, at that time, very few Germans of any considerable wealth in the state, it may, reasonably, be presumed that they all, or nearly all, assented to the odious distinction implied in the words descriptive of the intended beneficiaries of the educational legislation enjoined only because the section as adopted was the

best provision on the subject of education they could secure.

The following excerpts from messages of each of the governors from 1790 to and including 1835 will better aid the reader in an effort to determine in what measure, and to whom credit is due for the establishment of the free school system of Pennsylvania, than any amount of tradition introduced by the convenient phrase: "It is said."

Thomas Mifflin, governor from 1790 until 1799, in his message of Dec. 28, 1790, said:

"To multiply, regulate and strengthen the sources of education is indeed the duty, as it must be the delight of every wise and virtuous government, for the experience of America has evinced that knowledge, while it makes us sensible of our rights as men, enforces our obligations as members of society. Under your auspices, therefore, gentlemen, our fellow citizens may reasonably hope that every measure will be adopted which is necessary to establish science on a pure and lasting foundation:"

and December 5, 1793, he said:

"a measure that must be so beneficial as the institution of public schools cannot, I am persuaded, require a constitutional injunction to secure your regard:

and on December 6, 1794, after reviewing the circumstances attending the so-called Whiskey Insurrection in Western Pennsylvania and its suppression without effusion of blood, he added:

"while we review the circumstances that have attended the insurrection, in order to select the means of consolation, the wisdom of the legislature will naturally combine with that pursuit an investigation of the most effectual measures to prevent the recurrence of a similar calamity. Allow me, therefore, Gentlemen, to press upon your consideration, the constitutional injunction, "to provide, by law, as soon as conveniently may be, for the establishment of schools throughout the state, in such manner that the poor may be taught gratis." I have on other occasions, indeed, observed, that to multiply, regulate and strengthen the sources of education, is the duty, and must be the delight, of every wise, and virtuous government; for the experience of America has evinced, that knowledge, while it makes us sensible of our rights as men, enforces our obligations as members of society. But en

no occasion could the observation be more emphatically urged than the present; since I may, confidently, appeal to the conviction of every mind, which has been employed in examining the origin and progress of the late disturbances, for an assurance, that ignorance (whose natural concomitants are credulity and temerity) has been the principal cause of the deprecated mischief. Reflecting, then that a provision for the establishment of public schools was contained in the old constitution of the state; and that its insertion in the new constitution shows the continued opinion of its policy; I trust I shall be excused, after a lapse of near twenty years, in soliciting your immediate attention for this interesting branch of the legislative trust. While your predecessors enjoy the reputation arising from an early and faithful payment of the state debts; from a judicious disposition of the public treasure and resources; and from unexamined, but successful, amelioration of our penal code; may the theme of your praise flow from institutions that shall illuminate the minds of our fellow citizens, and establish science on a pure and permanent foundation."

Thomas McKean, governor from 1799 to 1808, said:

"As powerful auxiliaries to any plan for improving the state of society, you will, doubtless, gentlemen, endeavour to diffuse the blessings of education among the poor, and to invigorate the administration of justice. The former object will claim your care, under the obligations of a constitutional injunction."

"There has not appeared to me, fellow-citizens, a period in my administration, more auspicious to press upon your attention the great points of republican policy: I mean the institutions of public education, of public justice, and of public force."

"Our government is a republic, in which the people constantly act, through the medium of the representative principle. Such a government must be a type of the people themselves; and will be good or bad, just as they are, or are not, virtuous and intelligent. To inculcate virtue and promote knowledge among the people, is therefore the natural, the necessary course, for invigorating and perpetuating a republican government. The framers of the constitution of Pennsylvania (an instrument that does honour to the human intellect) aware of the principle, which is essential to effectuate their great work, emphatically declared that the Legislature shall, as soon as conveniently may be, provide by law, for the establishment of schools throughout the

State, in such manner, that the poor may be taught gratis. Let me, then claim an early attention, for the important subject. It remains with you, by making an adequate provision for men of science in public seminaries, to introduce a general system of education, that shall infuse into the mind of every citizen ambition of excelling in stations of public trust; and that shall guard the representative principle, from the abuses of intrigue and imposture."

Simon Snyder, governor from 1808 to 1817, said:

"Moral virtue consists in a knowledge of duty, and a conformity of will and action to that knowledge. Political virtue, in a republic, bottomed on moral rectitude, consists in a love of the republic and esteem, for its institutions. Hence the immense importance of a system of education. Can a man be morally or politically virtuous, who is ignorant of the value of the first, and understands not the principles of, nor knows the duties which the latter enjoins?"

To establish, therefore a system of education, calculated to diffuse general instruction, is at once of primary importance, in both a moral and political point of view; affording the strongest bulwarks against the subversion of good morals, and sound political principles. The importance of education is still more enhanced, by the consideration that, in a republican or representative government, every citizen may be called upon to assist in the enactment, or execution, of the laws of his country; and will hence necessarily engage your attention."

"Many have been the essays of your predecessors to carry into complete effect, that constitutional injunction, of providing 'by law, for the establishment of schools throughout the state, in such manner that the poor may be taught gratis;' let not their failure discourage, but rather prompt to extraordinary exertion to surmount the difficulty. On the want of a general diffusion of knowledge, the ambitious found their hopes of success in overthrowing our invaluable political institutions, and on their ruins to erect the throne of despotism; but, a generally enlightened and well informed people, once free, cannot be enslaved. In proportion, therefore, as we value liberty, let our efforts be to diffuse knowledge, as the most certain pledge of its security."

"Although multifarious subjects will occupy your attention; it is hoped the importance of education " " " will have a share of your deliberations."

In the annual communications of the executive to the General Assembly, a standing theme has been afforded by the all-im-

portant subject of education. Much has been said, nothing effectual has been done, and the situation of it is still such as to be much regretted. To expatiate upon the utility of a general diffusion of knowledge, would be as idle as the means of effecting it appear to be embarrassing. The fact however is palpable, that science and intellectual improvement are far behind the progress of wealth and population. Another year has confirmed me in the opinion expressed to the last Legislature, that much good could be attained through superior instructions. Believing that these may be acquired in a very simple manner, I presume again to recommend that some mode be prescribed by law for ascertaining the qualifications of those who offer to instruct youth. That such as are approved, and who at the expiration of the period for which they may have engaged to teach, produce a favorable report of the conduct and progress of the school, by a committee to be for that purpose appointed in each county, shall receive out of the state treasury a small salary in addition to individual subscription. This, I hesitate not to say, would be the means of banishing ignorance and negligence from presiding over the education of children, and prevent that deplorably useless consumption of time, that exhibition of idleness and demoralizing habits, so commonly prevalent at our country schools."

William Findlay, governor from 1817 to 1820, wrote:

"This period of tranquility and prosperity affords an opportunity, and strongly invites us to persevere in the measures that have been commenced, and to adopt such others as may be deemed necessary for the promotion of the happiness of the people, the true and legitimate end of a republican government. To the attainment of this, the establishment of a system of education as enjoined by the constitution is essential, and has been but partially complied with. It is a fact of general notoriety that there is not a seminary of learning in the interior of the state, in which the preparatory education considered by several sects of Christians as indispensable to the licensing of a preacher of the gospel, or which is necessary for the higher branches of mechanics, can be acquired. Of course, many of our youth who have those pursuits in view, as well as others who are desirous of obtaining a liberal education, resort to the colleges of our sister states, thereby adding to the expense of their education, and withdrawing the amount of it from the circulating medium of our own state. The cause of religion, therefore, the interests of general science, and of the

useful and ornamental arts, as well as the principles of economy, urge me to suggest for your consideration, either the relieving of Dickinson College, at Carlisle, from its pecuniary embarrassments, so as to enable it to assume its functions on a secure and respectable basis, or what might be more conducive to credit of the Commonwealth and to the public benefit, the consolidating the funds of two or more of our literary institutions, under such modifications as they would approve, and establishing a university in a central part of the state \* \* \*"

To provide for the education of the poor gratuitously, is also a duty equally imperative and important. This subject has at different periods occupied the attention of the legislature, but the measures hereto adopted have not proved commensurate with the laudable motives by which they were dictated. The diversity of languages taught in the state, with other circumstances, present great difficulties in establishing a general system that would be wholly free from objection, but I trust they are not insurmountable. Education has such an influence in improving and expanding the intellectual powers, and infusing into youthful and untainted minds, correct ideas of religion, justice and honor that crimes are not so frequently associated with it as with ignorance and debasement of mind \* \* \* It may, indeed, be questionable how far it is correct in a government to punish offenses without making an effort to enable the people to acquire a knowledge of the laws, and their relative duties in society."

Joseph Hiester, governor from 1820 to 1823, said:

"In a government like ours, essentially dependent for its efficacy on public opinion, the diffusion of knowledge should be considered an object of primary importance. To regulate, multiply and strengthen the sources of education, as the best means for the dissemination of knowledge, ought therefore to be the duty, as it must be the delight of every virtuous and enlightened legislature. Under the influence of this sentiment, and in pursuance of the constitutional injunction the assembly has bestowed partial endowments on various seminaries of learning. In some parts of the state, the meritorious diligence of private citizens combining with well directed measures of former legislatures have placed education within the reach of all who are willing to receive it. For the establishment of schools in which the terms of tuition are greatly reduced, and in which those who are not able to meet the expense, are taught gratuitously the citizens of Philadelphia stand preeminent.

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# A Vindication of Francis Daniel Pastorius

By H. A. Ratterman.

Note.—We give herewith a free translation of an interesting article by Mr. H. A. Ratterman, the veteran German historian and editor, which appeared in the "Deutsch-Amerikanische Geschichts-blaetter" of October, 1911.

The reply he makes to the claims of Mr. Kaufmann are timely in view of the proposed erection of a monument to Pastorius in Germantown, Pa.—Editor.



WILLIAM Kaufmann's book, "The Germans in the American Civil War" has just come to hand and before I could take a hurried survey of the book, the third chapter of the supplement accidentally drew my attention, "Pastorius and the Real Beginning of German Immigration." I could scarcely trust my eyes as I read Mr. Kaufmann's arguments which, to guard against misapprehension, I reproduce herewith in full. Mr. Kaufmann writes:—

"The first protest against slavery issued by Pastorius was unfortunately not before the proper parties (rechte Schmiede). Pastorius was in 1688 a member of the Pennsylvania Assembly (Landestages). There he should have protested against slavery. But he submitted his writing only to the officers of his brethren in the faith. It was presented only to the monthly, quarterly and annual meetings (three occasions of Quaker meetings). The pious brethren allowed the writing to disappear in their proceedings and only after almost 200 years was it discovered again. Pastorius was content therewith and notwithstanding he lived after that 30 years, his ready hand left behind a single verse bearing on slavery. In it this statement is made: "Would you be a slave?" The element that alone could give the Pastorius' protest value, *Publicity*, was absent. The agitation of the Quakers against slavery began only 80 years after the protest by Pastorius (1).

"Concerning no German in America, excepting perhaps Schurz has so much been said and written as about Pastor-

ius (2) and also the only poetic production of real value which concerns itself with the very important event of German immigration to America. Whittier's idyl "The Pennsylvania Pilgrims" discusses Pastorius and his work in Germantown. It would be very desirable indeed if German Americans would pay more attention to their countrymen who were contemporaries and forerunners of Pastorius (3). There are splendid personages among the first Germans in America; men who well deserve to be placed aside of, some even above, Pastorius. There are the two Weisers, father and son, and also the older Sauer; soon Father Muhlenberg appears (4) and then the forerunners of Pastorius in New Amsterdam: Minuit, born in Wesel, the first real governor of New Netherlands (1626); soon after Augustin Hermann, Stuyvesant's diplomat and a colonizer and a pioneer of commanding style; Jacob Loyseler (Leisler) born in Frankfort a man who in 1691 fell a prey to a judicial murder which, a very rare case, the English parliament recognized and mourned as such. Loyseler is recognized as the first American democrat, a forerunner of the heroes of the American Revolution, a man who first gave utterance to the thought of the homogeneousness of the American colonies (5). John Lederer should also be recalled who in 1683 explored the Appalachians—also the Jesuit Father Franz Eusebius Kuhn, who appears in Southern California 1670 (6) and many other able and energetic countrymen who in our time are almost completely forgotten although many of them earned more recognition than the soft and easy German

bookworm Pastorius (7) who made rhymes and philosophized in Germantown in seven languages but who properly speaking never got beyond his four poles and who showed so little of the marks which we particularly look for in the men of that time—energy and a widening circle of activity (8). The presidents of the German unions in America who at the many, too many, German days harp on the same strings and are able to speak so edifyingly about Pastorius and his Crefeld linenweavers should pay at least some attention to the other German pioneers. Their audience would surely thank them.

"To Pastorius there is being erected the finest memorial that German-America has yet brought forth. This is in place for the memorial is to set forth less the activities of a single pioneer than the cultural labors of the German element on American soil. The place for the monument is also well chosen for in Pennsylvania the German population developed itself most powerfully during the early period of settlements. But it is quite false if the monument is to mark the beginning of German immigration to North America. The arrival of Pastorius (1682) is but an episode in the history of German immigration and not the beginning. It is incorrect even that Pastorius and his company led the migratory movement of the Germans to Pennsylvania. From the first historian of Pennsylvania, Rupp, it is known that Germantown in 1710 contained only 200 immigrants (9); only after this period did the masses of Germans come to Pennsylvania. Thirty years before Pastorius there lived close to Germantown evidently more Germans by far than in Germantown at the beginning of the 18th century. These were Pommeranians who had moved with the Swedes to the Delaware about 1650. German immigration begins not in 1682 but in 1620. It begins with the beginning of all culture of Europeans within the limits of the United States. Only in quite recent times has light been shed on the oldest

German immigration. Kapp's History of the Germans of New York knows practically nothing about this. The "Documentary History" of the state of New York and Broadhead's historical work contain much material. I have found in these detailed accounts which establish beyond doubt that at least every third Hollander who migrated to New Amsterdam from 1611 to 1684 must have been a German. The extraordinary large number of Germans who labored in important offices among Hollanders even among those early times permits this conclusion. Mr. Lohr's researches which seemed to depend on Hollandish sources lead one to suspect that the number must have been far larger. Possibly half of the Hollanders in New Amsterdam sprang from Germany in view of the fact that at that time the Hollanders and Low Germans were one people and that the political division of the people occurred only about that time (10). When a son of German parents born in America asks when the first Germans came to America the reply is: "*The Germans came into our country at the time of the Mayflower Pilgrims.*" The young man understands this is also historically correct. But it is incorrect to mark the beginning of German migration by the landing of Pastorius in 1682.

#### REMARKS.

1. To criticise history one must above all things know history. Mr. Kaufman unfortunately criticises Pastorius because he submitted his protest against negro slavery not to the Pennsylvania Assembly (or as he writes the Landtag) of which Pastorius is said to have been a member since 1688 but that he handed it to the Quakers. But Mr. Kaufmann does not know that trading in negroes or slavery was not a matter of colonial legislation but was distinctly reserved for the English Parliament. England at that time carried on the slave trade as in general all trans-Atlantic trade with her colonies as a monopoly. To the time of the Revolutionary War

all the English colonies of the country were slave provinces and only in the year 1780 did the Assembly of Pennsylvania gradually remove slavery in the state in that it passed a law that all children born of slaves after December 31, 1780, should be free. All the rest of the colonies or states remained slave states into the 19th century. But I will not condemn Mr. Kaufmann without giving him a glimpse of the historic conditions of Pennsylvania.

Concerning the origin of this execrable evil in the American colonies, particularly in Pennsylvania, the Professor of History of Bryn Mawr College in Montgomery County, Pennsylvania, Edward R. Turner, writes as follows in the April number of 1911 of the "Pennsylvania Magazine of History and Biography" under the title "Slavery in Colonial Pennsylvania":

"The history of the origin of Negro slavery in this region is lost in the haze of colonial antiquity but we know that there were negroes on the Delaware in the time of the Swedes and Hollanders. As soon as English settlers appeared they placed negroes in service. The registers of New Castle (the first English settlement on the Delaware, H. A. R.) report such negroes (slaves) as early as 1677. We find them in Pennsylvania immediately after Penn's arrival. . . . Herman Opdegraeff relates in 1684 in his simple German report how black persons or Morcans are held in slavery. As a matter-of-fact Penn spoke about it already two years earlier for when he granted a charter to the Free Society of Traders he devoted a section of this fundamental law to a discussion of the manner of treatment of negroes." Professor Turner also relates that from 1702 to 1775 various attempts were made by the Assembly to limit the slave trade; "But," he continues, "practically in each instance the lords of trade vetoed such resolutions because the English government would not permit colonial legislatures to meddle with the slave trade which was then carried on by its protegee the 'African Company.'"

According to Professor Turner's faithful presentation of negro slavery in Pennsylvania which coincides with the reports in Colonial Documents it will be clear why Attorney Pastorius did not apply at the "Schmiede" (smith) pointed out by Mr. Kaufmann because this could not be the proper "Schmiede" to accomplish anything. The doctor of law would on account of his ignorance of law have been called to order at least, if not laughed to scorn. I also question the statement that Pastorius was a member of the Assembly in 1688 for only on September 29, 1709, was he naturalized and made a legal citizen of Pennsylvania. It is inconceivable that as a non-citizen he could have been a member of the legislature.

Pastorius, as practically all Germans, was an enemy of slavery and expressed this clearly and plainly not "only a single time" as Mr. Kaufmann writes but often e. g. in the following English poem in the "Beehive":

If in Christ's doctrine we abide,  
Then God is surely by our side;  
But if we Christ's precepts transgress,  
Negroes by slavery oppress,  
And white ones grieve by usury  
(Two evils which to heaven cry)  
We've neither God nor Christ his son,  
But straightways travel hellwards on.

It is to be regretted that the "Beehive" of Pastorius was not printed in its entirety for I found in looking through it many years ago that there were other effusions against the dreadful institution which Mr. Kaufmann does not know. What better under the conditions referred to could the Germans of Germantown do than to turn exhortingly to the saintly Quakers who at that time controlled the government of Pennsylvania? I hope this may be sufficient to show the critic that Pastorius well knew where to find the proper Schmiede in regard to negro slavery.

2. "Concerning no German in America, excepting perhaps Schurz has so much been said and written as about

Pastorius." Here also Mr. Kaufmann is not acquainted with history. Before Dr. Seidensticker in the year 1871 made the discovery in the Acts of Germantown and rescued Pastorius from the shades of oblivion hardly anything was known about him. Anglo-American students of history up to this time are all silent about the first German city of our country and its founders. Francis S. Drake's Dictionary of American Biography (Boston, 1872) does not mention Pastorius among the "ten thousand prominent Americans" in which thousands of third-class advocates and orthodox preachers are embalmed for all time. Even the gigantic "Dictionary of Universal Biography" by John Thomas, published by the Lip-pine it Company in 1881 has in its 2366 double column quarto pages no room for Pastorius. And what about the accounts about America published in Germany? The eleventh edition of Brockhaus' Conversations Lexicon and the supplementary volume issued in 1873 of course know nothing of Pastorius. An article about Carl Schurz appears, but of the significant physicist and philosopher J. B. Stallo the twelfth and thirteenth editions of the Brockhaus Lexicon know nothing. Nothing better is to be expected from Germany. Franz Lohr in his "History and Conditions of the Germans in America" makes report only about the booklet of Pastorius, letters published by the father of Pastorius and treats him as of secondary consideration. There have been other German-Americans of whom history has much more to say than about Pastorius and Schurz. I merely mention Charles Seals (Far West) Franz Lieber and many others. Even here Mr. Kaufmann is on the wrong scent.

3. "It would be very desirable, indeed," continues Mr. Kaufmann, "if German-Americans would pay more attention to their countrymen who were contemporaries and forerunners of Pastorius." Of the names Mr. Kaufmann mentions he unfortunately again does not know the history. He names the two

Conrad Weisers (father and son). The elder Weiser came with the unfortunate company of Palatines who in the years 1700-1710 encamped in the brown heath in London, driven from their homes by famine and who were sent by the English government to the New York province to burn tar. When after several years they were cheated out of the land promised them, the older Weiser went to England as commissioner to protest in Parliament against the robbery but accomplished nothing and after his return he with a number of his Schoharie Germans moved to Pennsylvania where they settled on the Tulpehocken (1729). Here the younger Weiser became a kind of leader of the Germans and later, because he understood the language of the Indians, often served as interpreter in the negotiations with the Indians. Concerning his influence among the Germans in Pennsylvania, an election pamphlet of Weiser's published by me in the "Deutsche Pionier" Vol. X p 230 of the year 1741 gives information. This and the fact that he became the father-in-law of Henry Melchior Muhlenberg is the essential in his life. I do not contest his importance but on what basis does he declare him of more importance than Pastorius who died ten years before Weiser came to Pennsylvania? Perhaps he bases his knowledge on the boastful articles by old Wollenweber, "Aus Pennsylvaniens truebster Zeiten" in which nothing truthful is contained.

Mr. Sauer senior is also mentioned by Mr. Kaufmann. But of this Christopher Sauer Seidensticker in "Deutsche Pionier" has given exhaustive information and placed the importance of him and his son so high that Mr. Kaufmann can not place it higher. But the older Sauer came to America in 1726 and settled in Germantown, founded by Pastorius, the only German rallying point in the American colonies.

4. "Soon Father Muhlenberg appears," continues Mr. Kaufmann. If Mr. Kaufmann desires to see established a church empire for German-America with



Muhlenberg as primate I will say to him that this country is not a church state and with all due respect for the venerable patriarch, respecting whose life and labors I have four extensive biographies in my library, his main service consisted in his having been the real leader at the first Lutheran synod in the United States in 1740 and later became the busiest reporter of this religious body in the *Halle Reports*. But Muhlenberg only came to America in the fall of 1742 to labor against the Moravians then growing in power. Before him many, very many, Protestant ministers were already active here. In the last decade of the 17th century Justus Falkner and Bernhard Heinrich Koster arrived at Germantown of whom the latter returned to become the Lutheran court preacher at Brunswick. Scarcely ten years later George Michael Weiss arrived there as the first Reformed Minister; Michael Schlatter, primate of the Reformed Church in America the first third of the 18th century, hence long before Muhlenberg. Without calling attention to the so-called Inspired who were the first and most significant preachers of faith, more than a dozen Lutheran and Reformed preachers can be named who labored here before Muhlenberg. The Moravians even had already established an episcopate at Bethlehem, Pa. In view of this Muhlenberg can not be regarded a match (*Gegenstück*) to Pastorius.

5. "And then the forerunners of Pastorius in New Amsterdam," continues Mr. Kaufmann as he calls attention to the Germans found among the Hollanders in New Netherlands (New York) and the Swedes of New Jersey and Delaware. It is true that among the Hollanders of New Netherlands and New Sweden there were many Germans, perhaps a third or even the half of them, but these came, not as Germans but as Hollanders and Swedes and there find their place.

6. That Germans migrated into English colonies before the time of Pastorius is a fact and need not be brought to

light by naming John Lederer. Even if educated he was only an adventurer and a former professor of mathematics at Ingolstadt. Eusebius Francis Kultur was a Catholic missionary among the wild Indians, who followed his mathematical inclinations in connection with his calling. In the fall of 1885 I found on the occasion of my visit to Richmond, Va., in the state papers various names of Germans who had acquired land in Virginia before 1680. In the spring of 1887 I found at Columbia, the capital of South Carolina in the Land Register's office the names of more than 30 Germans who had bought land within the province between 1660 and 1680. These lands were in the three counties of Orangeburg, Richland and Lexington on the upper Edisto and Congaree rivers, and this district, a hundred years later, still bore the name, Saxe-Gotha district. But all these German immigrants in Virginia and South Carolina, if they resided on the acquired land, came there as individuals and their names and history are sunk in the mists of the past so that one can only give traditions about them.

7. With Pastorius and the founding of Germantown tradition disappears and history shows spirit and life. How and why this is the only and incontestible beginning of history of German immigration into this country I will briefly set forth for the benefit of my friend, Mr. Kaufmann, and all doubters.

While William Penn was travelling in Germany as a missionary of the religious sect of John Knox he received notice of the donation by King Charles II of the territory west of the Delaware and between New York and Maryland, ever since bearing his name, Pennsylvania. Penn had become acquainted at Frankfurt on the Main with some enthusiasts ("Schwärmer") and to these he sold in 1682, already, 25,000 acres of land lying on a navigable river. This company named Pastorius their authorized agent in America to select, manage, rent and sell the land. In addition the first colony of Germans, the Crefelders, had ac-

quired 18,000 acres of land and those who followed Pastorius became the founders of the first German settlement, planned in Germany. Pastorius, who had arrived in America in the summer of 1683 chose by Penn's consent, the land lying north of Philadelphia and on the Wissahickon. He secured a surveyor to survey and lay it out in building lots and parcels of ground and here was founded the first city in America settled by Germans to which they gave the name Germantown. This was 28 years before Kocherthal landed on the Hudson and more than 30 years before the Germans under the older Weiser settled the four communities in the Schoharie Valley known only by their names.

The colony and city founded by Pastorius and the 17 German families soon thereafter received from Governor Penn a charter and independent government, jurisdiction and city seal which was confirmed by the provincial council, and now began the renowned city activity of Pastorius as a leader of the German settlement. He was the first German justice of peace of the community, became their recorder and opened the "Grund and Lager Buch" with a German historical statement of events up to the founding of the city and community which he prefaced with a Latin salutation to German posterity:—"Salve Posteritas."

8. "Pastorius who, properly speaking, never got beyond his four poles," writes Mr. Kaufmann and thereby shows that he either did not read or poorly digested the history of the life of Pastorius. In addition to the agency of the Fronkfort Company which he filled to the year 1700 his calling, strictly speaking, was that of notary and legal adviser. But he filled in addition many other offices. Several times he was the burghess of the city founded by him and until the year 1706 when the charter of Germantown expired and was not renewed, almost continually the clerk and register of the city and in the year 1693 Governor Fletcher appointed him justice of the peace, not only for Germantown but for

the whole county of Philadelphia. His judicial books are still preserved intact. That educational matters in the colonies were then in poor condition can be read hundredfold in all histories of the period. In Pennsylvania as well educational matters were at a standstill. Philadelphia since 1683 indeed had a school teacher, Enoch Flower, to whom Pastorius sent his two sons but this was the only school in the whole province. Here again it was the "soft and easy German book-worm Pastorius" who in 1702 became the first German pioneer schoolteacher in this country in a school founded by the German residents of Germantown over which Pastorius presided as teacher for 17 years. The school was regularly organized and the first year Aret Klinken, Peter Shoemaker and Paul Wolf served as the schoolboard and 21 families belonged originally to the school community. Seidensticker gives the names of over 80 families whose children attended the Pastorius' school. That from this school a pupil of our learned preceptor went forth as a teacher of a school in Philadelphia is worth reading. His name is Edward Cadwallader, showing that English families entrusted their children to the school of the first German teacher in America who imparted not only German but also English instruction.

Pastorius, although educated as a doctor of laws in German universities, was in America not a practicing advocate. ("vulgo Rechtsverdreher") for appointment by the crown of England and English citizenship would have been necessary. But Pastorius and the German residents of Germantown were no citizens prior to September 29, 1709 because on that day he and 91 of his fellow citizens of Germantown (a German from Bucks County was among them) were naturalized by the Provincial Council and the deputy Governor Charles Godkin. Pastorius was likewise the watchful defender of the rights of his community and often defended their rights before Assembly and the Provincial Council. Thus in the case of the arrant

swindler John Henry Sprögel who in conjunction with Daniel Falkner, the appointed agent of the Frankfort Company following Pastorius attempted to cheat the Germans out of their lands in that on forged contracts he received an order of expulsion from the court of Philadelphia and threatened to drive the Germans from house and home who could not find an advocate to defend them in the whole province. Sprögel had retained all the lawyers and without an advocate they were not allowed to appear before court. But Pastorius had a plan and brought the matter before the deputy governor and the provincial council and these annulled the court decision, March 1, 1709, as a heinous outrage. This is surely not a weakling as Mr. Kaufmann delights to picture Pastorius, who, in addition to caring for his garden and his surprising industrious authorship and writing of poetry spent his time as we have seen as business man, officer, teacher, advocate and in many other activities.

9. To minimize Germantown as the original settlement of German immigration Mr. Kaufmann, basing his remarks on Professor Rupp's writings, says that in the year 1710 the city had only 200 inhabitants. Rupp at the time he wrote this could not have made original investigations, but apparently had drawn this number from Watson's Annals which were printed 100 years after Watson's death. But this figure does not agree with the number of adult male residents of Germantown as in the year 1709 ninety were naturalized. Counting as many families as adult males and five persons for each family we have twice the population that Rupp mentions. And even if that number were correct what has that to do with the whole question? Before the year 1709 German emigration was but small; only in the year following the famine year, 1708, did it increase. And thus we see how in ten or fifteen years Germantown had developed into the special, not to say the only gathering place of German immigration into the

United States. Here throbbed German business and spiritual life as nowhere else. Where is there another place beside Germantown where by the middle of the 18th century such a live German activity showed itself. Here was the center of German book and newspaper publication throughout the eighteenth and into the nineteenth century. Here the first printing with German characters was done and the Saurs issued three editions of a German Quarto Bible before an English Bible was printed in America. Here appeared for more than a third of a century the pioneer of the German newspapers in this country. Here were printed the first German almanacs, the actual family books of the people, and the greater number of German books in general during the century named. It is also a question whether the first paper was not manufactured here but it is certain that the first type-foundry was here. Here a descendant of the first German immigrants, John Ludwig Gottfried (or as he had anglicized himself Godfrey) invented the nautical quadrant and here the German Rittenhouse constructed his renowned planetarium (Orrery) which Jefferson called the greatest work of ingenious art in America. Can Mr. Kaufmann name another place of that period in this country where German spirit throbbed so warmly as in Germantown?

That so little was known of it before the time of Seidensticker, i. e. before 1870, is due to the fact that about 60 years ago Germantown lost its existence and became a part of Philadelphia of which it now forms a part. Its documentary history it lost already in the time of the Revolutionary War when by resolution of the Pennsylvania Assembly the ancient documents were lodged in the Recorder's Office in Philadelphia where they were buried a full century until through Seidensticker's industry in making collections they were discovered and the sealed history of the first purely German immigration and its leaders laid before the world.

10. "German immigration," writes Mr. Kaufmann in conclusion, "began not in 1682 (sic!) but in 1620," etc. What Mr. Kaufmann sets forth in a long galimatias about the Germans among the Hollanders has been answered in my fifth note. The researches of Mr. Otto Lohr which seemed to be based on "Hollandish sources" are unknown to me. I believe however that they confine themselves to the papers in the office of the Secretary of State of New York at Albany which were edited and translated by Mr. Fernow. These I examined already in 1876 on the occasion of an extended stay, from which also I made extracts in my paper on Augustin Hermann. That among these Hollandish and numerous German papers much secondary matter is found I convinced myself at the time. But of a connected history of the Germans prior to 1709 I found nothing in the numerous manuscript volumes and what is there relates

not to the period of the Hollanders but to English colonial history. A part of these, if not all, has been published by Mr. Fernow under the title; "New York Historical Documents, new series." On the basis of the names appearing in these papers it is a doubtful undertaking to determine whether the bearers thereof were Hollanders or Low Germans since in the whole of Northwest Germany the family names are in many cases the same in sound as those of the Hollanders.

I believe that I have herewith answered all objections of Mr. Kaufmann against Pastorius and the founding of Germantown as the starting point of German immigration into the United States and remanded them to their proper places in history and maintain therefore the historic fact that the actual German immigration began with Pastorius and his co-colonists in the year 1683.

# The National German-American Alliance, and the Washington Convention

By Albert Godsho, Assistant Secretary of the Alliance.



THE pure and unselfish motives of the founders of our nation evidenced in that immortal record of their labors, the Constitution, find a similar parallel in the struggle being waged by the members of the national German-American Alliance for a greater recognition and appreciation of higher cultural ideals.

In this struggle the Alliance has to cope with the consequences of the wonderful material progress wrought from the small beginning when, united to a common purpose, the nucleus of the thirteen States first came into existence, to the grand cluster of forty-eight States now united into a common powerful country with a population of a hundred millions, all exploiting our immense resources and prospering. And well can it then be understood that something that our fathers stood for, something that they were striving for, has been largely of late lost sight of. But as an old German proverb says: "Das sind die schlechtesten Früchte nicht, an denen die Wuermer nagen." (It is not the worst fruit that worms will feed upon).

The National German-American Alliance, recognizing that without cultural ideals and aims no nation could ever attain to real greatness and subsequent national immortality, has written culture and knowledge for our American Nation upon its banner; culture and knowledge in the German sense, for their own sake, not for what they could realize towards material or individual ends.

To this lofty purpose the Alliance has been conceived by the patriotic element of German birth or extraction of our Republic. It feels that its duty is to remedy to the best of its ability the lack of Ideals; to fill the hollowness and shallowness of purely materialistic prosperity with the solid happiness and real contentment of purely cultural achievements, to put in place of the pursuits for individual aggrandizement the greater national economic worth of pursuits benefiting many.

As to German Ideals of today, however, no one defines them better than Professor Kuno Francke. They are "Social justice as the controlling force in the development of political institutions, social efficiency as the goal of education, universal sympathy with life as the guiding principle of literature and art—this is a triad of uplifting motives which cannot help to stimulate every constructive energy, every power of good, contained in the nation."

A. D. White, former U. S. Ambassador to Germany, says in his book "Some Practical Influences of German Thought upon the United States:"

The dominant idea is, as I understand it, that the ultimate end of a great modern nation is something besides manufacturing, or carrying, or buying or selling products; that art, literature, science and thought, in its highest flights and widest ranges, are greater and more important; and that highest

of all—is the one growth for which all wealth exists—is the higher and better development of man, not merely as a planner or worker, or a carrier, or a buyer or seller, but as a man. In no land has this idea penetrated more deeply than in Germany, and it is this idea which should penetrate more and more American thought and practice.

The Alliance was founded in 1900, and desires to enroll American men and women of German origin within its lines. Its aims were ably set forth by Dr. C. J. Hexamer, the President of the National American Alliance, in opening the Convention on "German Day" in Washington on October 6th, 1911, when he said:

May the National German American Alliance, with its motto, "Pro bono publico," flourish and prosper!

A great orator once said "People will not look forward to posterity who never look backward to their ancestors." This is quite true, but with equal justice a wit remarked: "The man who has not anything to boast of but his illustrious ancestors is like a potato, the only good belonging to him is under ground!"

It is the happy combination of the two, the study of what our ancestors did in the upbuilding of our glorious Nation and in the cultivation and perpetuation of all that is good, noble, uplifting and beautiful in German character and culture for the good of the entire American people, that the National German American Alliance, which now consists of over two millions of members, sees its *raison d'être*. In a word, we strive for better American citizenship!

In practical materialistic achievements the American people is forging ahead in cast strides, what it lacks most is a striving for those highest ideals of culture and happiness so dear to the German heart. A former President of the United States thought that the foremost mission of the German American was to teach the American Nation, German "Gemütlichkeit," that power of the full enjoyment of life, the pleasure of living, without license and excess; for as he put it, the American people take their pleasures sadly or else run riot.

The German American has, however, a still greater mission. What he needs to impress upon our people are the highest ideals of German thought; a just appreciation of the rights of others, of the good and the beautiful in nature, in art, in science, in music and philosophy, and also those highest ideals of teaching which produce not an average mediocrity, but great intellects, great investigators, and great masters. As has been well said; "Only such great masters will make a people immortal." And to produce such masters and thinkers we must cultivate German "Gemütstiefe" and the grand old German ideal that material advancement is of subsidiary importance, that we must strive for higher culture, the study of the arts and sciences for the sake of the truth and the happiness they bring, not for the sake of prospective personal advancement or material gains.

It is unnecessary to touch here on the great cultural work already accomplished by the Alliance, as it is generally known, and our labours have been published in our transactions. A great statesman once said that "The masses have appreciation for the material in life only." This certainly has not been true of the millions of members of our Alliance, where those of all classes from the mechanic to the university professor are banded together to advance ideals.

If we German Americans will remain true to the ideals of our forefathers, we shall succeed in transplanting them to the entire American people, and it will arise and call us blessed. Every German American should remember that:

"Every person is responsible for all the good within the scope of his ability!"

The tremendous applause which greeted these words of President Hexamer showed how they struck home.

The following Resolution of principles and the basis for the aims espoused by the Alliance was adopted at its first constitutional Convention on June 16, 1900, after many preliminary steps and after the original impulse of a nation wide Alliance had been given through the foundation of the German American Alliance of Pennsylvania.

*Principles of the National German-American Alliance of the United States of America*

The National German-American Alliance aims to awaken and strengthen the sense of unity among the people of German origin in America with a view to promote the useful and healthy development of the power inherent in them as a united body for the mutual energetic protection of such legitimate desires and interests not inconsistent with the common good of the country, and the rights and duties of good citizens; to check nativistic encroachments; to maintain and safeguard the good friendly relations existing between America and the old German fatherland. To read the history of German immigration is to be convinced how much it has contributed to the advancement of the spiritual and economic development of this country, and to realize what it is still destined to contribute, and how the German immigrant has at all times stood by his adopted country in weal or in woe.

The Alliance demands therefore the full honest recognition of these merits and opposes every attempt to belittle them. Always true to the adopted country, ever ready to risk all for its welfare, sincere and unselfish in the exercise of the duties of citizenship, respecting the law—still remains the watchword! It has no exclusive interests in view, nor the founding of a State within a State, but sees in the centralization of the inhabitants of German origin the shortest road to and the surest guarantee for the attainment of the aims set forth in this constitution; it calls therefore on all German organizations—as the organized representatives of the German spirit and manners—to co-operate with it for their healthy development, and recommends further the formation of Societies in all the States of the Union for the preservation of the interests of German-Americans, looking toward an eventual centralization of these societies into a great German-American Alliance, and would have all German societies consider it a duty and an honor to join the organization in their respective States. The Alliance engages to labor firmly and at all times with all the legal means at its command for the maintenance and propagation of its principles, and to defend them energetically wherever and whenever they are in danger; its purposes are the following platform:

1. The Alliance, as such, refrains from all interference in party politics, reserving, however, the right and duty to defend its principles also in the political field, in case these should be attacked or endangered by political measures.

2. Questions and matters of religion are strictly excluded.

3. It recommends the introduction of the study of German into the public schools on the following broad basis:

Along with English, German is a world language; wherever the pioneers of civilization, trade and commerce have penetrated, we find the people of both languages represented; wherever real knowledge of another language prevails more generally, there an independent, clear and unprejudiced understanding is more easily formed and mutual friendly relations promoted.

4. We live in an age of progress and invention; the pace of our time is

rapid, and the demands on the individual are inexorable; the physical exertion involved increases the demands on the bodily force; a healthy mind should live in a healthy body. For these reasons the Alliance will labor for the introduction of systematic and practical gymnastic (physical culture) instruction in the public schools.

5. It furthermore declares in favor of taking the school out of politics, for only a system of education that is free from political influence can offer the people real and satisfactory schools.

6. It calls on all Germans to acquire the right of citizenship as soon as they are legally entitled to it, to take an active part in public life, and to exercise their right at the polls fearlessly and according to their own judgment.

7. It recommends either a liberal and modern interpretation, or the abolition of laws, that put unnecessary difficulties in the way of acquiring the right to citizenship, and frequently entirely prevent it. Good character, unblamable upright life, obedience to laws should decide, and not the answering or non-answering of arbitrary selected political or historical questions, which easily confuse the applicant.

8. It opposes any and every restriction of immigration of healthy persons from Europe, exclusive of convicted criminals and anarchists.

9. It favors the abolition of antiquated laws no longer in accordance with the spirit of the times, which check free intercourse and restrict the personal freedom of the citizen.

10. It recommends the founding of educational societies which will foster the German language and literature, teach those anxious to learn, and arrange courses of lectures on art and science and questions of general interest.

11. It recommends a systematic investigation of the share Germans have had in the development of their adopted country, in war and in peace, in all kinds of German-American activity, from the earliest days, as the basis for the founding and continuance of a German-American history.

12. It reserves the right to extend or supplement this platform, when new conditions within the scope of its time and aims make it desirable or necessary.

I can best give a general idea of the work of the Alliance at a glance by a terse chronicle of the proceedings and reports of its National biennial conventions held in 1901, 1903 (and Germanic Congress, 1904), 1905, 1907, 1909 and 1911.

### 1899, April 16

Founding of the German-American Central Alliance of Pennsylvania.

This Alliance gives impulse to the idea of the consolidation of the German-American element and starts the German American movement all over the United States which crystallizes into the *National German-American Alliance*.

### 1900, June 19

Preliminary Meeting at Philadelphia, Pa., of Delegates from Pennsylvania, Ohio, Maryland and Minnesota.

### 1900, October 6

First Convention: formulating and adopting Constitution of The National German-American Alliance of the United States at Philadelphia, in the Hall of the German Society of Pennsylvania.

States represented at this Convention were: California, District of Columbia, Idaho, Indiana, Maryland, Minnesota, Missouri, New Jersey, New York, Ohio, Pennsylvania, West Virginia, Wisconsin.

Officers elected: President: Dr. C. J. Hexamer, Philadelphia, Pa.



First Vice President: Wm. L. Elterich, Washington, D. C. Second Vice President: H. C. Bloedel, Pittsburgh, Pa. Secretary: Adolph Fimm, Philadelphia, Pa.

Resolution expressing indignation, horror and deepest regret at the assassination of the President of the United States. Letter of condolence to his widow, Mrs. William McKinley.

Topics of the Convention:

German-American Historical research "Americana-Germanica," German American Historical Society. German-American Theatre. German-American Teachers' Seminary at Milwaukee. Planning for the erection of a monument commemorating the first permanent settlement of Germans under Pastorius at Germantown. Biennial meeting of National Conventions. Alliance Headquarters, i. e., National Headquarters in Philadelphia. Next Convention to be held at Baltimore, Md.

### 1903, September 12

Second Convention in Baltimore, Md., in the Hall of "Turnverein Vorwaerts."

States represented by delegates: California, Delaware, District of Columbia, Georgia, Idaho, Illinois, Indiana, Iowa, Maryland, Massachusetts, Minnesota, Missouri, New Jersey, New York, Ohio, Pennsylvania, West Virginia, Wisconsin, Texas.

National President's Report and Address (Hexamer). Immigration; Gen. Steuben Monument; Pension for widow of Gen. Sigel; Local Option; Blue Laws to suit modern conditions; Hillegas Monument.

Reports of the State Presidents:

District of Columbia (Voelckner).

Great difficulties in organizing for National Alliance, although District Alliance existed since 1890; great future certain. Department of Legal assistance and advice. Committee on Legislation always on guard. Preparation for a great celebration on German Day.

Idaho (Martin).

Difficulties of organizing, although an association of German farmers, etc., exists since Sept. 18, 1898 (Farmers of Fayette Valley). Good opening for German immigrants. Agitation for German papers and schools.

Illinois.

German-American Historical Society of Illinois and German-American Alliance of Chicago and surrounding Cities, expect to join National Alliance very shortly.

Indiana.

German element much esteemed in Indianapolis (Keller and Löper) successfully maintaining Personal Liberty principles and German-Americans controlling schools. (7300 children are learning German).

New Jersey (Lienau).

Great success; many societies join; already 20,000 members. German theatrical performances. Department of legal assistance. German Day celebrations.

New York (Anderson).

Alliance of the German Societies; On November 11, 1902, 148

societies with about 30,000 members. Alliance without doubt has very great future. Department for Legal assistance. Active and successful agitation for all things German-American (very strong connections with New Jersey).

Maryland (Tjarks).

Struggle against antiquated "Blue Laws." Education of the German element to ask for recognition. Excellent progress and prospects in spite of still existing indifference.

Massachusetts (Eberhardt).

Introduction of "Turnen" (physical culture) in Public Schools successful. Good results are anticipated for Alliance in Boston (and Massachusetts).

Minnesota (Nienstadt).

Germans in Public Office and places of honor. State supplies German school books. Prospects of German instruction in Public Schools.

Missouri (Mrs. Richter).

The wife, mother, and women's Societies of great help and value to maintain German Language in the family.

Ohio (Theuner).

66 Societies as Central Alliance of Cleveland. Have great political weight. Successful maintenance of German study in schools. Introduction of "Turnen" (Physical Culture). German teachers employed. Energetic steps taken against antiquated Blue Laws, and against the restriction of Personal Liberty.

Pennsylvania (Bloedel).

State Alliance of Pennsylvania from which the National Alliance idea was patterned is flourishing and can report many successes. (See Report of Dr. Hexamer, Pres. of State Branch of Pennsylvania and National Alliance).

West Virginia (Bente).

Agitation and organization is steadily and successfully progressing. Very great activity of German Americans. German Theatre. German Day Celebration. Study of German in Schools maintained. Personal Liberty defended.

Wisconsin (Gangelin).

Agitation and success so far for Alliance are promising great things for Wisconsin and it will doubtless become a very strong branch of the National Alliance.

Many other topics, etc., occupied time of Second Convention, among these: the needs of the Teachers' Seminary, permanent fund (Prof. Schönrich).

Teachers' Association (Prof. Ferran) recommends maintenance of German Language before everything: "Pädagogische Monatshefte."

Rudolph Cronau agitates the erection of a monument for the founders of Germantown under Pastorius.

German American Central Alliance of California asks for strong agitation to commemorate the hundredth anniversary of Schiller's death on May 9th, on the part of all German-Americans in the U. S.; German-American Annals; State to vote according to membership defeated; Washington, as permanent place of Convention defeated; Conventions to coincide with political years—not supported; Proposals to meet alternately, biennially in East and West—accepted; Per-

manent Committees established on: 1. Ways and Means, 2. German Language and schools, 3. Physical Culture (Turnen) in schools, 4. Theatre, 5. Press, 6. Personal Liberty, 7. Historical Research.

Further reports contained in the minutes of the Second National Convention. Reports, etc., of Committees, etc. Resolutions, "Turnen" in Public Schools, Personal Liberty, German Theatre, German Press, Historical Research, Blue Laws, Teachers' Seminary, Veteran and Kriegerbunde, Public Offices and the National Alliance, for better government. Re-election of present National Officers.

### 1904, September 16

Germanic Congress under the auspices of the National German-American Alliance; in the Hall of Congresses, on the occasion of the Universal (Louisiana Purchase) Exposition, (World's Fair) St. Louis, 1904.

Greeting of the Delegates and Speakers by the President of the Exposition, the Hon. D. R. Francis, and by the Mayor of St. Louis, the Hon. Rolla Wells.

Reply and opening of the Congress by the President of the National German-American Alliance, Dr. C. J. Hexamer.

Address by the permanent Chairman, Prof. Marion D. Learned, University of Pennsylvania.

Addresses by the Chairman of the German Section, Prof. Dr. Otto Heller, Washington University; and by the Chairmen of the English, Swedish, Norwegian, Danish and Dutch Sections.

The following are the titles of the papers read before the Congress:

„Die ersten Deutschen am unteren Mississippi und die Creolen deutscher Abstammung.“

Professor J. Hanno Deiler, Tulane University.

„Ueber die Mischung des Deutschen mit den anderen Bevoelkerungselementen in den Vereinigten Staaten“

Emil Mannhardt, Chicago

„Who was Chaucer's Knight?“

Professor J. M. Manly, University of Chicago.

„Die Nothwendigkeit des Deutschen in den Vereinigten Staaten“

Dr. A. J. W. Kern, Jamaica, N. Y.

„Grillparzer's ‚Koenig Ottokars Glueck und Ende‘ im Verhaeltnis zu den fruheren dichterischen Bearbeitungen des gleichen Stoffes“

Professor B. F. Hoffman, University of Missouri

„Die deutsche Frau in Amerika“

Mrs. Fernande Ritcher (Edna Fern), St. Louis.

„Bismarck, Man of Blood and Iron and Prince of Peace“

Professor Hermann Schoenfeld, Columbia University.

„Ueber die Aufgabe und den gegenwaertigen Stand des Nationalen Deutsch-amerikanischen Lehrerseminars“

Professor Max Griebisch, Milwaukee.

„Translations of German Poetry in American Magazines, 1740-1810“

Dr. E. Z. Davis, University of Pennsylvania.

„De Germanska nationernas Forbund.“ (The Union of Germanic Nations).

Dr. John A. Enander, Chicago.

„Die wichtigste Aufgabe germanischer Kulturnaeger in der Jetztzeit.“

Dr. Julius Lingenfelder, West Point, Neb.

„Eingige Betrachtungen ueber die Stellung der Deutschen in den Vereinigten Staaten“

William Vocke, Esq., Chicago.

„Der Deutsche in der Politik“

Dr. H. A. C. Anderson, New York

- „Die literarischen Gesellschaften Deutschlands“  
Professor A. Sauer, University of Prague  
"The German Physician in America"  
Dr. Carl Beck, New York.
- „Deutschamerikanische Geschichte in der amerikanischen Schule“  
Professor Julius Goebel, Stanford University.  
"The Language of Freytag's 'Die Journalisten.'" "  
Professor Charles Bundy Wilson, University of Iowa.
- „Die deutschamerikanische Dichtung“  
Conrad Nies, St. Louis
- „Ein Mahnwort an Deutschland zur Reinhaltung der Muttersprache“  
Professor C. O. Schoenrich, Baltimore.
- "English Loan Words in Modern Danish"  
Professor D. K. Dodge, University of Illinois.
- „Der Werdegang einer deutschen Kolonie im Westen Amerikas“  
Adolf Fabisaner, Hermann, Mo.
- „Schiller in Amerika“  
Dr. E. C. Parry, New York.
- „Die deutsche Kirche und das Deutschthum in Amerika“  
Dr A. Busse, Northwestern University.
- "The Beginnings of the German Stage in Philadelphia"  
Prof. E. F. Bredé, Philadelphia.
- „Aufgaben amerikanischer Bürger germanischer Abstammung“  
Adolph Timm, Philadelphia.

### 1905, October 4

Third Convention in Indianapolis.

National President's report and address (Hexamer). Incessant agitation for the increase in membership, Steuben Monument at Washington in prospect, Plans for Monument of Pastorius not yet matured, German schools, German churches, German theatres, German Singers, Turners, Manual Training schools.

Report of National Secretary (Timm). Open letter to Major Gen McArthur. Agitation and protests successful against: Restriction of immigration; Increase of Alien Tax; Hepburn-Dolliver bill; Prohibition clauses in Oklahoma and Washington. Pension for Gen. Osterhaus. Donation of Schilleralbum in Marbach.

Statistics:

National Alliance has "consolidated" State Branches as follows: Pennsylvania, New Jersey, Ohio, California, Indiana, Minnesota, Maryland, District of Columbia, Massachusetts, New York, Missouri, Illinois, and has branches not yet yet consolidated in eighteen other States: Alabama, Colorado, Connecticut, Delaware, Illinois, Iowa, Kansas, Louisiana, Michigan, Montana, Nebraska, Oregon, So. Carolina, Tennessee, Texas, Vermont, Washington, Wisconsin.

State Branches are forming in Massachusetts and Illinois.

Reports from the Presidents and Delegates of the several States, etc.

District of Columbia (Pres. Voelckner).

Founding of the German-American Historical Society of District of Columbia, April 12, 1904. (see minutes 1905, p 20). Old-Germany (Alt-Deutschland) Celebration, brilliant and great success; proving the loyalty of all societies. Perfecting organization, all the societies of the District belong to the Alliance.

Missouri (and S. Illinois) (Mrs. Richter).

47 Societies and 43 individual members; Fight against blue laws in

their present form; Young Branch took part in Germanic Congress and Celebration of German Day during St. Louis Exposition, Illinois.

Chicago (Koelling) reports that organization is progressing. Massachusetts.

The Boston Branch (Eberhardt) reports that consolidated State Branch will soon be founded; organization is almost perfect.

New Jersey (Delegates Heinz and Stahl).

State Branch maintains energetic agitation and is adding many societies to Alliance continuously. Schiller Anniversary; Free Legal Advice and Employment Bureau; German Day Celebration; Physical Culture and Study of German in schools.

Nebraska (Delegate Heiser).

Deutscher Bund (German Alliance) has 63,000 members. German Governor.

New York (Delegate Cronau).

Alliance of the German Societies, 312 Societies with 30,000 members. Obsequies and funeral services for victims of the Slocum disaster; mostly German Americans; German Day Celebration; Schiller's 150th Birthday Anniversary.

Ohio (Delegates Einstein and Judge Bode).

Reports great activities and successes for consolidation; City Branch Cincinnati has joined Alliance. Branch Cleveland held brilliant Schiller Anniversary and plans erection of Schiller-Göthe Monument.

Pennsylvania (Delegate Bloedel).

Founding of German Society of Pittsburgh, Pa.; Schiller's Anniversary; German Theatre Building in Philadelphia; Central Alliance of Pennsylvania is growing.

West Virginia (Delegate Bente).

Reports great progress; German Day celebrated; sent delegates to Germanic Congress; "Goldenes Buch der Deutschen in Amerika;" Schiller Anniversary; Firm stand taken in advocating introduction of German into schools; Also against Women's Suffrage; Agitation for historical research; German pioneers' histories; (see p. 27 of protocol 1905). Many proofs given of loyalty to Alliance

Wisconsin (Delegate Abrams).

Reports great progress. Organization will soon be perfected. Enthusiasm for Alliance prevails everywhere.

Maryland (Pres. Tjarks)

Reports great progress and prospect of more successes; Principally successful towards: Introduction of German into schools; Physical Culture; and employment of Competent German Teachers in both. (For full report, see p. 29 minutes of 1905).

Indiana (Pres. Keller).

Celebrations of Schiller's 150th Birthday Anniversary.

Constitution perfected; Statutes etc. drafted and accepted. Local Branches are very active and successful. Personal Liberty; "Turnen" (Physical Culture) in Public schools; Historical Research; Political but non-partisan activities, etc. "Turnfest" made excellent and deep impression by reason of masses participating of German Americans as well as general public.

Brilliant Celebration of German Day during Convention at Indian-

apolis. Many proposals, resolutions etc. were before this Third Convention, e. g.: Free Legal Advice and Employment Bureaus; Establishment of Chair at an University for German American history; The introduction of non-partisan text-books in the study of American History in schools; Mention of deeds by famous German Americans, German American historical characters, heroes and patriots; Agitation for the re-opening of the Army-canteens; Publication of the "Biography of Pastorius" (by Prof. M. D. Learned); \$1000 donation for prizes to best work in German by pupils in Elementary Public, High and Private schools; and many others; The By-laws of the Alliance as revised by the Committee were accepted by the Convention. Further reports and interesting transactions of the Third Convention can be found in the 1905 printed Minutes, as follows:

Reports of Committee on: German Language, Physical Culture, German Theatre, German Press, Personal Liberty, Historical Research, Resolutions, Ways and Means, Revisions, Teachers' Seminary, Finances (Treasurer's report).

Literature, articles, letters, contributions of poetry and prose, reviews, etc., etc. Principles of Alliance, Programmes of Convention, Address of Dr. C. J. Hexamer, Address of Robert Sturm, Telegrams, contributions in verse and prose.

Officers elected: President: Dr. C. J. Hexamer. Secretary: Adolph Timm. First Vice-President: Joseph Keller, Indianapolis. Second Vice-President: Noah Guter, Newark, N. J. Finance-Secretary: John Yenny, E. Pittsburgh, Pa. Treasurer: H. Weniger, Philadelphia, Pa. Next Convention to be held in New York, N. Y.

### 1907. October 5

Fourth Convention in New York at Terrace Garden.

Report of the National President (Hexamer).

Alliance now extends over 40 States of the Union with more than 1,500,000 members. Education of leaders for a united German-American Citizenship. Maintenance of the German Language. German schools and German theatres must be supported. German-American Press excellent ally and must be favored as much as possible. Participation of Alliance and its members in non-partisan politics for the election of capable, honest men in public offices; preferably German-Americans. Many successful celebrations of German Day. Introduction of study of German in the Public Schools everywhere. Personal Liberty, and what it means. National German-American Teachers' Seminary. Erection whenever and wherever possible, of monuments for famous German-Americans of patriots and heroes of German-American stock.

Report of the National Secretary: (Timm).

Significant growth and importance of Alliance and its branches all over the Union; President, Secretary and other Officers of the Alliance made many trips for propaganda with great success. 15 new State Branches were founded. Mozart and Franklin Anniversaries. Pamphlet favoring commercial treaty with Germany may be of some influence towards realization of treaty. Petition to Congress for the appointment of a Commission and for the better distribution of Immigrants. June 6, 1906. Petition to retain the Army Canteens. Protest

against the abuse of the so-called franking privilege directed to the Postmaster and the American Press. Relief funds sent to the California Branch for the sufferers by the Earthquake. Incorporation of the German-American Alliance of the United States by Act of Congress: "as a purely National American Organization." Agreement with the Ancient Order of Hibernians. Statistics of German Schools to be made. Germans in the South are taking an active interest in the National Alliance. Banquet in honor of Dr. C. J. Hexamer, June 1st, 1907.

Statistics: 15 new consolidated state branches were founded. Former State Branches consolidated: California, District of Columbia, Idaho, Indiana, Maryland, Minnesota, New Jersey, Ohio, Pennsylvania, West Virginia. Added since last convention consolidated: Connecticut, Delaware, Florida, Illinois, Iowa, Kansas, Kentucky, Massachusetts, Missouri, New York, Oklahoma, South Carolina, Virginia, Wisconsin. States in which Branches have not yet been consolidated: Alabama, Colorado, Kansas, Louisiana, Michigan, Montana, Nebraska, Oregon, Tennessee, Texas, Vermont, Washington.

Reports of the State Presidents.

#### California.

Increase of Alliance: in spite of earthquake catastrophe (April 16, 1906). Seven additional societies have joined. German Day Celebration: Surplus of nearly \$1200 sent to San Francisco.

#### District of Columbia (Voelkner).

Loyalty and hearty support. Contributions for San Francisco Earthquake sufferers. Wreath for Dr. Kellner's grave. Delegates sent to Executive Session at Baltimore. Göthe Celebration. Reception of visiting Vienna Singers. Very cordial relations with Hibernians. District Branch always a pillar of strength for aims of Alliance.

#### Indiana (Keller).

Gained several societies. Successful against prohibitive license. Successful for higher salaries of teachers. Successful for pensions of teachers.

#### Illinois (Eberhardt).

Eighty-one societies with about 9000 members. Advances quickly and will certainly become influential.

#### Maryland (Tjarks).

Successful against: Restriction of suffrage, and Blue Laws, Missouri and Illinois.

Founding of German Day Societies in St. Louis. Many societies are joining all over the State.

#### New Jersey.

Difficulties but excellent progress. Hudson County alone consists of 110 Societies. New Brunswick and Newark are gaining steadily. Successful theatrical performances. Legal Bureau: free advice in 302 cases.

#### Ohio.

Grows, and now has about 10,000 members. Cleveland has lost, but is being re-organized.

TO BE CONTINUED

# The Germans in Maine

## The Religious Development of the Broad Bay Settlement

By Garret W. Thompson, Orono, Maine

Note.—In the issues of THE PENNSYLVANIA GERMAN for October, November and December 1911, Professor Thompson related the interesting story of the settlement of Broad Bay, introductory to this study of the religious life of the community. Copies of these issues can be supplied. The settlement and religious development of Frankfort, Maine, will be discussed in the same way in subsequent issues. We have taken the liberty of changing the order of the parts of these papers as submitted by the author which accounts for the seeming disorder in the numbering of the footnotes.—EDITOR.



As the Germans came from different parts of the fatherland it must not be expected that they should have had identical aims and principles in their religion. As a matter of fact they were mostly followers of the Augsburg Confession, but there were also many disciples of Zwingli, and a few Moravians or United Brethren. Whatever their denominational views and preferences might have been they were all united on the necessity of having an established religion and form of worship in their Occidental home. They were, as they had been at home, warm friends of civil and religious rights, for the enjoyment of which they had been constrained to brave the perils of the deep and an unknown world. Few of the yeomanry or laboring classes of citizens were attached to the ceremonial and ecclesiastical government of the episcopal church; on the other hand all favored the congregational order as truer to their pious ancestors, to the scriptures, to their own beliefs, to the principles of political freedom. And their settled ministers shared the same convictions, felt the same interest. The officers of the crown alone attended the church of England.

“The Germans<sup>221</sup> (of Broad Bay settlement) were Lutherans whose object was to occupy the vacant soil and improve their temporal condition; they were accompanied and fol-

lowed by their faithful pastors, whose sterling principles and rigid doctrines made durable impression upon the sound and rugged minds of their flock, which has remained almost untinged by the surrounding heresies of the present (1857) day.”

That they were faithful to these religious principles the following citations will attest.

“The earliest<sup>222</sup> arrivals (1740) had religious service on Sunday. There was no sectarian minister.” “The<sup>223</sup> Germans always met every Sunday, tho they had no minister.” “When<sup>224</sup> the German pilgrims first settled at Broad Bay they formed a Lutheran church and met every Sunday for worship until Schaeffer came in 62, when there were about 80 families.” The migrants<sup>225</sup> of 52 had schoolmasters but no regular ministers. They held religious meetings each Sunday.” “The German<sup>226</sup> colonists tho they had no regular pastor constantly had religious worship.”

These pious practices must have pervaded the entire community, for we have a statement that “almost<sup>227</sup> without exception the Germans at full age were members of the church,” and that their religious conduct was not emotional but quiet, endowed therefore with the elements of permanence and growth.

The immigrants of 40 brought no regular minister with them; their spiritual needs were met by John Ulmer, a schoolmaster, who tho not an ordained clergyman acted as their preacher and

(222) *Ibid.*

(223) Eaton, p. 125.

(224) Will, II, 399.

(225) Eaton, p. 88.

(226) Sewall, p. 365.

(227) Bath Daily Tribune, June 9, 1857

(221) Ludwig Genealogy, p. 50-1.



as such was paid by Waldo for about half of the 10 years stipulated, that is, until they went to Louisburg.<sup>228</sup> In 42 Philipp Gottfried Kast, who came to Broad Bay with the colonists of that year, being an appointed minister, superseded Ulmer in the religious function. But he became unpopular and left in 43, whereupon Ulmer resumed his duties and continued to officiate until he moved to <sup>229</sup>Thomaston at a later time; he was the progenitor of the Ulmers who lived in Thomaston and Rockland. Charles Leistner, Waldo's agent (to whom reference has already been made), was a religious teacher as well as magistrate for the colonists until his death. It is probable that Ulmer and he served in joint capacity or had some mutual arrangement, as Eaton says that "Ulmer<sup>229</sup> after 52 continued to exhort and in some measure act the part of clergyman." From Leistner's death in 60 Ulmer officiated the following three years.

In 1762<sup>231</sup> Rev. John Martin Schaeffer, of the German Lutheran church, came to Boston from New York, and was called to Broad Bay. Soon after<sup>232</sup> his arrival a church was organized in two branches, Lutheran and German Reformed, with 60 or 70 communicant members. Each contributed to Schaeffer's support 3 pounds of old tenor, a bushel of corn, two days' work annually and the use of the glebe. Schaeffer also received 50 cents for the baptism and a like amount for the confirmation of each child, as well as a dollar for each funeral. He was also a physician and his practice earned him a wide reputation. He believed professionally in the efficacy of bleeding and maintained that all persons ought to be so treated annually in the spring. Moreover he engaged in navigation after he had lived

in the community for some time, and with somewhat dubious rectitude sold the wood and lumber which the Germans gathered in Boston, thereby reaping their legitimate profits. In these ways he grew very rich, and at the same time became increasingly decadent in character, so that while he was an eloquent<sup>233</sup> preacher he gradually lost influence as a pastor. In fact he became notorious for profanity, intemperance and hypocrisy. Later he moved to Warren where he lived as a physician and sold liquor. In the latter town his house was on one occasion pillaged, and tho Schaeffer was much agitated by the deed its perpetrators were never discovered. The circumstance, however, attests in what estimation he was held by his neighbors. He died "as a fool."

Schaeffer's life and character have not escaped the pen of the critic.

"Ulmer<sup>234</sup> was mild and harmlessly vain, but Schaeffer was bold, a man of bold exactions and mean selfishness. His character was not so adorned with graces as to entitle his portrait to a place among the apostles of rectitude and reform."

It is not known what his literary acquisitions were but he certainly lacked high ideals of attainment.

"A woman<sup>235</sup> of great personal charms, the wife of another, was too much for his virtue. He seduced her and eloped with her to this country, having abandoned his own wife in the Fatherland. He gained wealth and fame as a physician of both body and soul. Profane, intemperate and extortionate, he can be viewed in no other light by historians than as a wolf in sheep's clothing, who recognizing his own monstrous double character was wont to excuse and explain and apologize by saying: 'When I have my plack coat on, den I am a minister and you must do as I say, but when I have my green coat on, den I am a toctor and I can do as I please'."

Another characteristic story<sup>236</sup> is told of him. When none Dalham, a soldier, came back from the service he called on

(228) Eaton, p. 82. Test. of Jos. Ludwig, and Sproule, before Land Claim Comm. 1811.

(229) Ludwig Genealogy, p. 51.

(230) Eaton, p. 81.

(231) Am. Quart. Reg. XIII, p. 164.

(232) Eaton, p. 128.

(233) Sewall (p. 365) says: "Schaeffer was a great singer and smart preacher; he led the hearts of the people captive."

(234) Am. Quart. Reg. XIII, p. 164.

(235) Sewall, p. 365.

Schaeffer to effect a settlement of his debts. He brought a Spanish doubloon, worth \$16.50. Schaeffer, who did not keep books, reckoned his medical attendance on the soldier's family as follows:

"Vell, ven your wife vos sick dat vos den Taller, next time vos four Taller; den your boy vas sick, dat vas one Taller and one half Taller." As the bill did not yet amount to the full doubloon he continued: "O, your last schild I christened, dat ish another half Taller."

Still lacking the necessary amount he pondered a moment and then suddenly exclaimed:

"O now I got it. One dime ven we dink your wife will die I gift her the sacrament, dat vas another half Taller,"

and fled out of the room with the doubloon, leaving the poor soldier to his own devices.

Joseph Williamson<sup>237</sup> writes:

"When the Revolution closed there was a single society of German Lutherans at Waldoboro that had existed over 40 years. Its minister for nearly a quarter of a century was the excellent Mr. Schaeffer from New York."

In the light of all the evidence against him Schaeffer is indeed fortunate to have one writer who seems willing to apply that adjective to him. On the other hand there are indications of a growing reaction against the man and his methods. In the summer of 1772 Christopher Nikolaus Homeyer<sup>238</sup> issued a certificate to Bernard Kinsel dated from Broad Bay (Homeyer went to North Carolina); he must therefore have had an official relation to the church and was probably a rival of Schaeffer. The town register from 1773 records repeated attempts on the part of the community to secure another minister. According to old documents at Hartwick Seminary John Christopher Hartwick had a call to Broad Bay dated May 23, 1774. This call was very urgent and Hartwick was much desired, being a man of influence

among the settlers, as is evident from the fact that they agreed to accept any one whom he might send if he found it impossible to come. He was at Broad Bay in July of that year and performed pastoral duties; further than these facts there is no record of his movements. In the Town Register of Waldoboro is a statement that Philip Theobald filled the pulpit and practiced medicine at Broad Bay from 1777 to 1780. On May 4, 1780, and also in the years 1781 and 1782 resolutions were passed to collect money in order to maintain the preaching of the Gospel. It is clear, then, that Schaeffer must have ceased his ministerial career early in 1780.

But we possess additional evidence regarding Schaeffer's tenure of office. His name appears on the Broad Bay petition<sup>239</sup> of January 14, 1767 (spelt Schaeffer). In a letter<sup>240</sup> from Jacob Bailey (Episcopal minister at Pownalboro) to Messrs Mills and Hicks of Boston, dated Nov. 26, 1773, the writer states:

"At the desire of Mr. Mills I have enclosed an exact account of all the religious societies in this country according to their foundation (in the list is the item of "Broad Bay, (L) Shefford")."

In Bailey's diary<sup>241</sup> for June 10, 1774, are the names of Rev. Dr. Shefford and another (as callers for that day), with the footnote: "A Lutheran minister settled at Broad Bay, now Waldoboro. After Mr. Bailey left Pownalboro Dr. Shefford was sent for and baptized the children of etc." There is also a communication<sup>242</sup> of J. M. Schaeffer under date of Oct. 25, 1777:

"To the Honorable committee of said state: The Petition of J. M. S. of Waldoboro Humbly shows That he is in great want of three of the Hessian or Brunswick Prisoners One for himself, One for Waterman Thomas Esq. and One for Capt. Andrew

(239) Coll. Maine Hist. Sec. vol. XIV, p. 14 (series II).

(240) The Frontier Missionary, Appendix, p. 346.

(241) *Ibid.*, p. 350.

(242) Coll. Maine Hist. Sec. vol. XV, p. 266 (series II).

(236) Lud. Geneal., pp. 53-4.

(237) Coll. Maine Hist. Sec. vol. VII, p. 219.

(238) Der deutsche Pion. vol. XVI, p. 307.

Schench therefore prays that he may have them on the usual terms——"(signed).

The petition was granted. In Bailey's Journal are the following entries:<sup>243</sup>

February 2nd, 1778. Travelled with Dr. Mayer to Broad Bay. Lodged at (Rev.) Dr. (Martin) Shefford's.  
February 27. (Rev.) Dr. (M.) Shefford here (at Pownalboro).  
February 1, 1779. At Capt. Vinal's, Cramer's, Chapman's, and (Rev. Dr.) Shefford's.

Neither Homeyer nor Hartwick remained long enough at Broad Bay to dislodge Schaeffer from his position as regular minister. As to Philip Theobold (who is said to have come to Broad Bay after the surrender of Burgoyne and removed three years later to Dresden), with the additional fact that Schaeffer had by this time made himself obnoxious to the people through his worthless character as well as his disgraceful attitude toward the Moravians (to which reference will be made later), it is possible that he displaced the latter in the year 1777. But the diary entries of Bailey are valuable and trustworthy because they are based on actual experience, and as they identify Shefford with Schaeffer, confirming his residence at Broad Bay as late as the year 1779, we can assume with safety that Schaeffer did not give up his ministerial duties until 1780. At the same time Theobold doubtless pursued the practice of medicine, and at the most assisted Schaeffer (as was not likely) in his pastoral work. According to the resolutions which we have already noted the pulpit was vacant during 1780-81-82. In the summer of 1783 Johannes Kauser<sup>244</sup> came as preacher to Broad Bay on a nine months' trial, which was extended to a year and three quarters.

The next minister was Frederick Gruhner<sup>245</sup> (spelt also Croner, and Craner). He remained four years, from 1785 to 1789, being dismissed by the people. "He was an evil example to his

flock, a reproach to the ministry and an injury to souls."<sup>246</sup>

Their unfortunate experiences had by this time taught the Germans to exercise more care in the choice of a minister; they therefore sought advice in the next instance from the Synod of Pennsylvania,<sup>247</sup> which recommended Augustus Ferdinand Ritz (Retz). He was called in 1795. Having been educated at the University of Helmstadt he joined ample training to a splendid character and a pious spirit which endeared him to the hearts of his parishioners. Ritz possessed a serious mould of mind and rarely smiled, but his earnestness of purpose compensated fully for a less attractive exterior and justly earned for him the appellation of "Pastor Evangelicus" by which he was known. He received his ordination in America and worked for 10 years (84 to 94) in Philadelphia as a missionary. Not being able to speak English he always preached in German and used that language in his general intercourse, having resort to Latin when dealing with the English. But while this practice satisfied and pleased the older members of the community the younger people were slipping away from the fold. Their friends were prevailing among the Anglo-Saxons and when they began to compare the older German ways and methods with those of their more progressive neighbors the comparison resulted uniformly in favor of the latter. Ritz soon saw the situation in the light of the future: he urged the Germans to abandon their traditional customs and to give their children an English education. He was pastor until his death in 1811.

In the autumn of the following year John William Starman came to Broad Bay as regular minister. The situation at this time was by no means simple. His peculiar appeal was to the older generation, to whom the past with its traditions of suffering and dogmatic faith was not only dear but sacred. At first

(243) Frontier Miss., Appendix, pp. 354 and 365.

(244) Der deutsche Pion. vol. XVI, p. 307.

(245) Town Register of Waldoboro.

(246) Am. Quart. Reg. XIII, p. 164.

(247) Eaton, p. 287.

he used only German, and labored with a true, albeit narrowing, Christian zeal. The old Germans were not fond of the "new light" nor did they welcome any ideas which ran counter to the current of their fundamental religion; they opposed the invasion of English as a language, and wanted to keep the services of the church exclusively in German. Moreover, the church had from the first been divided between Lutherans and the German Reformed, each of whom had a separate communion. The former took the bread and wine from the table and served themselves; the latter had the bread put into their mouths and the wine cup held to their lips by a deacon. Starman was against this unfraternal practice and tried to effect a uniform order. At first only a few agreed to adopt his idea. But through his influence the differences were adjusted and on the 17th of June, 1829, they decided on one form of communion. On the other hand, the problem of the young people was not so easily disposed of. To the older generation the sufferings endured in the Fatherland, their exodus therefrom and the hardships incidental to their first settlements at Broad Bay were personal experiences; to the later generations they were not even first hand traditions, and for this reason they could feel respect but hardly sympathy for the sentiments which bound their parents to a living past. But their look was essentially forward, and that too, to an English future. With no intentional affront, then, for things German they naturally preferred the use of English as a language and began to leave the old church for the Congregational membership which was established in 1807. To check this defection Starman in 1820 introduced English into the service of the German church, but the effort was made too late, for in contrast to the good English to be heard elsewhere his awkward and broken attempts were powerless to hold the young people to the faith of their fathers. Starman preached his first sermon in English in 1820.

From 1820 to 1835 he held English service one Sunday in the four; for the next five years there were two Sundays of English and two of German; in 1840 the use of German was confined to one Sunday in four, when the Lord's Supper was administered. Judge Croton,<sup>218</sup> who frequently heard Starman preach, says he was eloquent in German but embarrassed in English, tho he gradually made progress in the adopted language. He died in 1854 at the age of 82, and was the last of the Lutheran preachers at Waldoboro. There have been no regular services since his day, except that the church is open once a year.

The German Protestant Society was organized April 3rd, 1800, by an act of the General Court of the Commonwealth entitled "An act to incorporate a religious society in the town of Waldoboro." The incorporators were 94 in number, all the names being German. The Society is empowered to hold the several tracts of land granted to the "Dutch" settlement on the west side of the Muscongus by the committee of the proprietors of land Oct. 2, 1784. Jacob Ludwig was authorized to issue a warrant for the first meeting held April 3rd, 1800, when Capt. Jos. Ludwig was made moderator, Jacob Ludwig clerk, and Jacob Winchenbach treasurer. The society is still in existence.

The Congregational church was organized by ecclesiastical council on May 13th, 1807. The original membership numbered 6. The services were first held in an unfinished building used as a town hall; these accommodations grew too small according to the record, which runs: "We were compelled to enlarge our tents." The new church was begun in the spring of 1820 and dedicated the following September. The appended names, found in the registry of the Con-

(218) Nath. Croton (1791-1858) was a native of Waldoboro and took great interest in the growth and history of the town. He was Judge of Probate Court in Lincoln county for fourteen years. Cf. Coll. Maine Hist. Sec. VI, p. 267.

gregational church, show in what proportion the young Germans forsook their native membership: Orff, Leveseller, Welt, Smouse, Kaler, Feyler, Schwartz, Achorn, Demuth, Hahn, Winchenbach, Fogler, Haupt, Keizer, Walz, etc.

Members of the fifth generation of the strong and representative Ludwig family joined the Methodist church, tho they had been born and educated as Lutherans. They are: Godfrey Ludwig, Aaron his son, Joseph and James his brothers.

The Germans in the year 1760 erected at Meeting House Cove, two and a half miles south of the village, a log house, their first church building. It was 28 by 36 ft., made of spruce and hemlock logs hewn and dove-tailed at the corners; the walls were 12 feet inside; the roof of frame work covered with long pieces split out of logs and laid on with birch bark. The church had pews of hewn logs, a pulpit painted 10 years later by Is. Sargers,<sup>249</sup> the first painter in Broad Bay, and windows of sheepskin. Not far to the eastward was the cemetery. In 63 after the close of the war the church was dedicated. Schaeffer preached from the fifth and sixth verses of the 137th psalm as text, and the music, rendered by a mixed chorus, was under the leadership of Francis Miller.

"These pious people, many of whom had worshipped in the gorgeous churches at Frankfort, Cologne, Coblentz, etc. in their own country, wept when they remembered them and rejoiced that they——could worship the same God under the same form of religion (German faith) as they did in Germany."<sup>250</sup>

This house went to ruin after the erection of a better church.

The second and present church was built on the east side of the river prior to 1763 and was removed to its present location about 1795. There are no records to show the date of its erection or removal. But the new church must have been in existence in 1773, since

when the first town meeting of Walloboro was called by act of the General Court of Mass. the place designated in the warrant was "at the westerly meeting house." This indicates that there were two in the township. As the old building had become too small a new one was projected about the year 70. The<sup>251</sup> land was donated by Christopher Newberry, a favorable location, since it was near the ferry for travelers east and west. The people were poor and Broad Bay had lost many inhabitants through the exodus to North Carolina. So it happened that the undertaking dragged on until final efforts were made to complete it. Meantime the adverse claims to land on the west side of the river, to which we have already given attention, were settled, deeds on that side renewed and lots assigned for church and school purposes, whereas Waldo had never granted deeds for lands for similar uses on the east side. This was probably a strong reason for removing the building to its present locality. The removal was in charge of Dr. John Christopher Wallace, and took place in the year 95 according to the testimony of an old resident who personally remembered the event (50 years ago). There are, moreover, no dates on the tombstones earlier than the year 97. The coming of Retz in the year 95 also, with his stimulating influence, and the fact that the Society was organized subsequently are circumstances which indicate that this date is at least approximately correct.

The church is 36 by 45 feet, with a large porch at the entrance; the walls are 30 feet high; the white pine and ash flooring is still sound. A gallery encircles the interior, its supporting beams being 10 inches square. Its front and that of the pulpit are painted; the pews, however, have remained in their natural wood. The communion table and collection box are home made. On one side of the pulpit is a tablet taken from the graveyard of the original church:

(249) Spelt Serges by Rattermann (vol. XVI, p. 303).

(250) Judge Groton, "Reminiscences" (Ms.).

(251) Lincoln County News, Aug. 12, 1897.

Heir light<sup>252</sup> begraben  
 Herr John Mertin Gross  
 und ist geboren den 1 Februar an 1679  
 und ist gestorben den 11 Februar  
 1766 in 90. Jahr.

The oldest marked stone in the adjoining cemetery is that of Fannie Miller, died Aug. 22, 1797. One of the oldest also is a slate stone marked

"Mary Elenora, wife of John Adam Levenseler d. Dec. 19, 1798 aged 66 years."

There are older stones, which have no names. A monument in the upper extremity of the yard has this inscription:

Conrad Heyer  
 b. Apr. 10, 1749  
 d. Feb. 19, 1856

Aged 106 years, 10 months, 9 days, was the first child born of European parents in Waldoboro. Served 3 years in the Revolution.

This monument is erected by the citizens of Waldoboro to perpetuate the name of an honest and worthy man.

The other monument in the cemetery is erected to Retz and Starman and has a long inscription.

The career of the Moravian Brotherhood at Broad Bay falls within the decade 1760-70.

"Among<sup>253</sup> the carpenters employed in the erection of the Single Brethren House at Herrnhag was Hans Georg Hahn. He left there in 1743 and went to Reweilen in Franconia. While there he got acquainted with "some awakened souls" who were under the care of the Chaplain of the Duke of Cassel. With these he united, and also married here. After a few years the couple decided to go to Pennsylvania and settle in the Moravian congregation. They embarked, but the vessel changed its route to Boston. Here they heard of the German settlement at Broad Bay and went there by a coasting vessel. By 1760 there were nearly 1000 settlers there.

When Hahn arrived he found a mixed population of Scotch-Irish and Germans, the latter being Lutherans and members of the German-Reformed church. He was cordially received and invited to read

the services on Sundays. This he did, using Hartmann's Postille. He also conducted special meetings, expounding the scriptures, and held love-feasts. Seeing and feeling the needs of his hearers he became more systematic in his efforts and introduced some of the regulations which he had observed in operation at Herrnhag. The earnestness and simplicity of Brother Hahn made a deepening impression on the people, for they desired more and more to come under the care of the Moravian church, and a letter was sent to Brother Selnhelm in Boston to the effect that next time a clergyman of the Moravian faith came to Boston he should visit Broad Bay.

In 1760<sup>254</sup> George Soelle (the Anglicized form is Cilley) and Samuel Herr, being *en route* to New Hampshire, called on Brother Selnhelm and learned from him the situation at Broad Bay. Tho anxious to see this station they could find no transportation, and were about to abandon the idea of a journey thither, when Brother Hahn's wife arrived in Boston. From her they received more particulars regarding the religious opportunities among the Germans, returned with her and reached Broad Bay about the middle of August. On the following day Soelle preached twice in Hahn's house to good audiences, held a prayer-meeting and talked with many on spiritual matters until late at night. They found it impossible, however, to accept the urgent appeals made by the people that they should remain, and advised them to apply to the mission board at Bethlehem for a permanent minister. But the letter sent according to these instructions did not reach its destination. Meantime Soelle departed to Litchfield and Herr to Bethlehem where they passed the winter. In August of the following year the former again visited the settlement at Broad Bay and assured the people that the Church would provide for them. At the same time he offered

(252) Rattermann reads "liegt."

(253) Hist. Sketch of the Moravian Mission at Broad Bay, by John W. Jordan.

(254) Transactions of the Moravian Society, vol. IV, part I.

his personal services for the interim which were accepted and deeply appreciated. It was also decided at this time to build a church.

With the coming of Schaeffer of New York the spiritual atmosphere became clouded and his attitude toward the Moravian brethren greatly marred the religious growth of the colony. He had been engaged prior to Soelle's last arrival by some of the settlers, had visited them in June and returned for permanent abode in November. Meanwhile 7 families began to build a meeting house. Soelle held meetings for all who desired them; he also preached to the English at Broad Cove and maintained services at his own house for members of the Moravian Society whom Hahn had gathered. When Schaeffer came and saw the extent and intent of Soelle's work he commenced to circulate scandals about the Moravian Church, asserting that Soelle had been stoned out of Philadelphia and escorted outside the city limits by a constable at Newport, R. I. Of him Soelle writes:

"It is true that he was no wolf but rather a wild hog, yet I visited him and he affected friendship for me and even tried to persuade me to become his assistant and schoolmaster. I replied I had come here to minister to a few who had solicited me to come."

On the 12th of December he held the first meeting in the new church; the following Christmas and New Year were also appropriately celebrated.

The year 1762 brought much unrest and disquiet. Some of the settlers objected to two clergymen in so small a community; others declared themselves against a Herrnhuter and insisted that Soelle's congregation should join with Schaeffer, contributing to his support. The Moravians conducted themselves without show of resistance, but "the fire smouldered under the ashes all winter (Soelle)," and preparations were made to transport Hahn and Soelle on shipboard to Boston. Soelle's enemies even went so far as to demand his pass.

In April the tumult increased; on May 10 under escort of 30 or 40 men they were taken away and detained as prisoners an entire day while their congregation was waiting at the church. During June the persecution was extended, and Moravian settlers were deprived of their wood meadows, but they seemed willing to suffer to the limit rather than yield their freedom of conscience. Perhaps their very meekness brought them respite, for save personal defamation of character they were unmolested for the balance of the year. "We again celebrated Christmas and the vigils of the new year."

During the year 64 a reaction set in in favor of Soelle. His persecutors had by this time become suspicious of Schaeffer's character and conduct; these suspicions were increased when a copy of Christopher Sauer's newspaper arrived among the settlers with a notice from Schaeffer's legal wife, whom he had deserted. In consequence of these scandals 10 families left Schaeffer's church, and being Reformed put themselves under the care of a Reformed schoolmaster. Schaeffer, however, made determined efforts to vindicate himself. He accused Hahn of having sent the paper, vowed vengeance on him and had him arrested on the ground that six years previously, before any clergyman visited the settlement, he had baptized children. But these were the efforts of a losing man, for during the winter the Moravian meetings were well attended, and some (among them one of his bitterest enemies) requested Soelle to "school" their children. But while these persecutions gradually subsided they made an incision into the religious and social life of Broad Bay from which the community did not recover and which factored in the later migration of the Moravians to North Carolina.

Speaking of the general conditions among the people Soelle says:

"They are as poor as church mice, and the land is not rich. Most of the people had been here 12 years, 5 of which they spent in barracks. All have large farms; they can-

not plow, and if they wish to sow rye they must use the hoe to stir up the soil. Their flour they obtain in Boston. The severe winters operate against them."

<sup>255</sup>In May, 67, John Ettwein visited Broad Bay and informed Soelle of the latter's recall to Pennsylvania. His service of 5 years had endeared him to the people and in response to a petition for his reappointment he returned on September 28 to his former field where he was warmly welcomed and his labors earned marked success. During his visit at Broad Bay Ettwein made mention to several of the settlers of the Moravian tract in North Carolina, emphasizing the genial climate, fertile soil etc., so that on his return Soelle found a number eager to seek a southern home. There was some correspondence between Halm and Ettwein regarding the proposed migration. Soelle also wrote:

"Our people are determined on going to North Carolina. The migration will be difficult, as they are all large families, yet it will be for the good. So poor are they that their children wear only shirts. Foolishly they have published their purpose and now others wish to go too."

And in April, 68, he wrote to Bishop Nath. Seidel:

"The people are still determined to go to North Carolina and have been since my arrival in September last."

His letter of the following August (written from Newport to Ettwein) states:

"As to the emigration the following 5 families have decided to set out this fall for Wilmington, say in November——."

But the colony did not leave until August 26, 1769: the vessel was wrecked but the crew and passengers were saved and reached their destination, "wholly unexpected by the people but kindly cared for at Salem and Bethabara." So favorable were the reports of these first migrants that the remaining 5 families in Broad Bay determined to follow. On September 5, 1770, Soelle, who was to accompany them wrote to Ettwein:

"The schooner on which we are to set sail lies in the bay."

(255) Transactions of the Mor. Soc., vol. IV, part I.

The colonists reached Salem and were also well received. Not wishing to remain there the Broad Bay people decided to establish a settlement of their own; they took a tract in the southeastern section of the Wachovia purchase, where 9 lots of 200 acres each were sold to them, 30 in the center being reserved for a church and school. This settlement was called Friedland. This closes the career of the Moravians in the early Maine colonial period, and truly did Soelle announce to his friends on his arrival in Salem:

"Our mission at Broad Bay is virtually at an end."<sup>256</sup>

During the period of colonization the German settlements of New England were frequently visited by itinerant ministers. Among the earliest of these were the United Brethren, whose representatives Jasper Payne and Christian Fröhlich as early as March, 1746, came to Boston (and other missions), where they found a company of their adherents. The chronicles<sup>257</sup> of the Moravian society state that these preachers penetrated sixty miles beyond Boston, but there is no record of their reaching Frankfort or Broad Bay. Soelle was the first who labored permanently at the latter place. In the autumn of 1765 Brother Franz Böhler came to assist him,

"aber<sup>258</sup> die Leute waren zu strikte Lutheraner, um den Verlockungen der Herrnhuter Gehoer zu geben."

"Brother Francis Böhler<sup>259</sup> preached this year (1765) at Packagetgotsh, Pa., where he learned from several of his hearers among the white people of some Germans, emigrated from the Palatinate and Wirtemberg, having settled at Broad Bay in New England, several of whom had, even in Germany, been acquainted with Brethren, who sought to make his acquaintance there."

(256) Transactions of the Mor. Soc., vol. IV, part I.

(257) Manuscript-archives of the Moravian Society at Bethlehem, Pa.

(258) Der deutsche Pion. vol. XVI, p. 307.

(259) Ancient and Modern History of the Brethren, by Crazz, sect. 281, p. 582.

TO BE CONTINUED



# The Forest Preacher on the Schoharie

## A Historical Tale of the Life and Customs of the German Americans of the Eighteenth Century

By Frederick Meyer.

Translated from the German by Professor E. A. Jacoby, Philadelphia, Pa.

### Chapter I.



HOWEVER, I anticipated him. My visit to the sick Mr. Laible was my last official duty: then I hastened to Weisenberg. They were prepared for the journey. "There is nothing left for us but to flee," my father cried. "The duke has taken everything from me, but I will save my daughter."

"Have you money for the journey?" "We do not have much, but we have enough to see us through. Reverend Sir, may God punish me, if I tell a falsehood. When Mr. Weiser went to America twenty years ago with many Palatines and Swabians, my brother-in-law, Christian Merkle desired to go too. The duke deprived him of all his property; only one hog was left him. His wife, my wife's sister, was unwilling to accompany him. To give up one's home is hard. Then a princess of the country was married, and new taxes were levied. But, as my brother-in-law possessed nothing else, the tax-gatherers took his pig."

"Now I go," declared my sister-in-law.

"To you we wish to go, but I felt as if my heart would break. Here we were born, here my ancestors, who were respectable farmers, lived for their names are written in the old church records. There under the linden tree the noble duke Christopher often rested when he rode to Tübingen. In our family loyalty to princes was the ruling passion, for it is related that my great grandfather

showed to the fugitive Duke Ulrich the way to the Black Forest Mountains. The tombstones of my fathers stand beside the church, there my wife is buried, beside her I longed to sleep my last sleep and now—now—"

"Sir, do not curse the duke."

"I curse not, may God have pity upon my beautiful Fatherland."

His bosom heaved with emotion, he clenched his hands and cried:

"Expelled, driven out of my country."

"Do not curse."

The daughter embraced her father.

"I thank you," she said as the tears moistened her cheeks. I wanted to utter a farewell blessing but the words stuck in my throat. I could only clasp their hands in silence. After I had brushed the tears from my eyes, I still saw a crushed man leaning heavily on his staff totter through the village street, a frail girlish form clinging to him, slowly disappearing in the darkness of the night. I listened, still thinking I heard footsteps, now it is the sound of sobbing—now all is still! A partridge whistled. A tempest was rising. O dear home, how rich are your valleys, how fertile your fields, how magnificent your forests, how glorious your mountains, how fearless and faithful your citizens. Why have we such a prince?

Why did I not flee with them? I do not know. The next night I hastened through the Schönbuch and the Bëbling-er Wald to the Black Forest. A fearful storm was raging. In my home my mother embraced me once again.

"You want to go to America? There the Indians will kill you," she cried.

"Mother, perhaps they are more compassionate than our sovereign who is unworthy before God and man."

"Do not curse your prince."

"I have a prince no longer, no home, I am an exile."

"But you have a mother, my son, O, my heart is breaking." We embraced each other for the last time.

As I am writing this, my tears blot the paper. Let it be so. The most sacred feelings can not be committed to paper, they must remain hidden in my heart.

The snowstorm ceased. In summer it may be pleasant to live here. Right behind the log hut is a valley through which the Schoharie flows to join the Mohawk. On the other side is a sawmill. I am not quite alone. All around me is the forest. Far in the distance one catches a glimpse of a blue mountain range called the Catskills. Toward the south one sees the region through which the Susquehanna flows. On its banks it is said many Germans are living. The smell of rosin from the fir trees is just like that in the Black Forest, and reminds me of my home across the sea.

## Chapter II.

I have now been here for four days. I have not yet met any human beings except old Ursula. Still it is said that a numerous German population lives in the surrounding village and forests. I only hope that the people do not resemble the climate which prevails here. A heavy rain fell early this morning. Now the sky is quite clear, and it is bitter cold. The field and the forest are covered with a glistening sheet of ice. Toward the west, the rays of the setting sun cause the ice to glow in indescribable splendor. This brightness dazzles the eyes that the line of demarcation between the sun and earth vanishes. As a fiery chariot inflaming everything in its course over the earth, and now soaring with ease over the forests and the hills in the distance mirrors itself in its production, so

glistens and undulates the interminable ocean of fire.

Listen, I hear footsteps on the path to my cabin door. A man stands in the open doorway.

"My name is Hans Gerlach, and you are you the preacher who has lately arrived? No, no, I do not wish to sit down; but this evening an important meeting of the farmers will be held in Mr. Weiser's barn. With your permission I will conduct you thither. There you will meet at one time all the Germans in the community." In the evening I went down the valley with him to Mr. Weiser's barn.

"There will be a lively meeting," remarked Mr. Gerlach as we walked along. "The delegation which we sent to London to present our complaints to king have returned and will make their report. I am told that the answer they bring is unfavorable, in fact a heavier burden for the colony."

"What is the purport of their complaint?" "You will learn everything to-night, pastor; you will hear all our affairs up to the present time. If I do not misjudge old Mr. Weiser, he will cause a great uproar. He is an upright man, has a warm heart for the settlers, and has done much for them, but he is entirely too dogmatic for me. Here we are. Don't be shocked at the rude appearance of the people. Life in the forest makes the hands callous, but in spite of that the people are kind-hearted."

"Do you expect to introduce me to the assembly tonight?"

"I had better not do that tonight. The people are at present too much excited. The proper time will come. A man does much harm, by presenting suitable subjects at an inopportune time."

A long building built of logs was ahead of us. Here the men entered. They were seated close together on long planks, many were leaning against the walls. Most of them smoked in homemade pipes tobacco that almost took my breath away. A stove stood in the midst, which served less to warm the

building than the fire of the pipes and torches with which the room was lit. A loud murmur of voices greeted me as I entered.

"Look at the people closely, because you must live and labor among them."

Several hundred men in coarse clothing, many with bear and deer skins about the shoulders, faces and hands black with pitch and smoke, arms and hands hardened by toil, strong and sturdy bodies were assembled here; the whole scene was picturesque but strange. Are these my countrymen, I asked myself, or am I in a strange country among a strange race? When we entered the proceedings had already begun. In front on an elevated place, several men sat, at a table, the leaders of the people, the governors of the assembly.

"We have had our greatest hardships. As we have had a just cause for complaint, we retain possession of our land. No one, not even the governor can dislodge us, therefore I say, let us hold on to our acquisitions. As for the rest our industry and Heaven's blessing will provide." Thus it echoed through the building. A general stamping of the feet arose, a sign of the assembly's approval. A man of short stature spoke, the president, it seemed to me, of the assembly.

"Why shall we wander forth again," he continued, "Injustice has certainly befallen us but each day has its trouble, every country its want; in Pennsylvania too affairs may not pass off as smoothly as we imagine."

"Good, Auskorn," several exclaimed as the speaker took his seat. A short pause followed. Each one started to talk to his neighbor in a loud tone, when immediately as if at a command the conversation ceased. All eyes were turned upon the man who appeared upon the platform. The men even laid their pipes by their side, as if they were listening to a solemn church service.

"Neighbors and fellow citizens, no cross, no crown, no labor, no blessing, in this I agree with the previous speaker but I tell you I boil with indignation at

the oppressions which have been thrust upon us. Without freedom and justice there is no life. Patience, a charming virtue, can also become a great crime."

The room became quite still. On every countenance was seen the tense expression with which they followed the speaker's words. A tall, well built man, about 60 years of age, stood before them. His keen grey eyes glanced from beneath a finely arched brow. His whole appearance and bearing bespoke assurance and self-confidence. He was not an eloquent speaker to whom the men listened so attentively, but he was a man of deeds. He was John Conrad Weiser, the spirited leader of the Germans in the state of New York.

"Remain if you wish, but permit me and my flock to remove to a land of freedom. For 25 years, since the beginning of the settlement I was with you. This is the last time that I will stand before you. Let me speak. Palatines and Swabians are we. When our princes became French——"

"Thirty Years' War," a voice broke in. "The school teacher Heim, for my sake, wishes me not to forget the "Thirty Years' War." During this war, and the invasions of the French incendiaries our old home was destroyed and many citizens were reduced to beggary. We would have retrieved our losses if our princes had continued to be German, but the foreign princes had no love for German ways and justice. My ancestors were magistrates of Germany in Wurtemberg. I filled this office myself for several years, but the pressure of my superiors became unbearable. The mistresses of the princes consumed large sums of money which had to be forced from the poor farmers. Besides in 1709 there was an extremely cold winter. It was so cold that birds froze to death in their flight, our vineyards and grain fields were ruined, and our rulers had no mercy.

"For these reasons we left our fatherland. We, of the Palatines and Swabians journeyed down the Rhine to Hol-

land and thence to England. More than 10,000 camped in London. Driven out by German princes we were cared for by Queen Anne of England and the brave English duke Marlborough. All of us were honest people, who did not shun any work. Then we had to subsist on charity, and be gaped at by all the folk and buffoons of London. About that time there came to London from America three chiefs of the Mohawk Indians. This turned the daily conversation away from us. The papers were filled with descriptions of the "Three Kings from America." Men spoke with admiration of these Majesties."

Loud laughter interrupted the painful silence.

"The three Indians also came to our camp. Never will I forget when I first beheld their copper-colored, repulsive faces, their wild, warlike trappings with tomahawks and battleaxes. When they heard that we left our homes because we had no lands nor fields nor gardens, they broke into a boisterous laugh, and promised us as many pastures and fields at Schoharie as we could cultivate. Is what I say true?"

"Yes, yes." Apparently the recollection of these Indians was still fresh in the minds of most of them.

"Next the English government sent back to Germany all of those who were of the Catholic faith. What distress there was among the poor people! Another portion were sent to Ireland, who were to constitute a counterpoise to the Catholic inhabitants there. Another portion came to Virginia and the southern colonies, we, the remainder to the number of 3500 were sent to New York.

"We were packed, so to speak, into ten ships, just like cattle or goods are sent. On the ship 'Lyon,' in which I sailed, there died on the voyage from ship fever and privation 470 persons and 250 died at the conclusion of the journey when we had reached New York. Altogether there died, as I informed the English king, 1700 men. Besides, we were poor, we could request nothing, we had to allow things to take their course."

"To the Schoharie we wanted to go to clear the forests and till the soil, but the governor of the colony decided otherwise. We were not allowed to become free colonists. At every step we were guarded like prisoners of state. They encroached upon our independence and responsibility. Take these away from men and you make slaves of them."

"Governor Hunter, our superior, had no comprehension of our necessities. He sent us up the Hudson river where he had granted lands to the most wicked man in America, Robert Livingstone, a friend of the pirate Capt. Kidd. On these lands we were to prepare tar, pitch and turpentine for the English government. In winter we arrived there only half clothed. Livingstone was to supply us with provisions. He cheated us in weight and measure. He forced damaged food upon us so that our children became sick. He overcharged us. Of what use were complaints? He was rich, we were poor; he was an Englishman, we were Germans. For such people there is no justice here."

"Countrymen and friends, we did our duty toward the English government. We felled trees. We labored for them in the production of tar. We wished to repay as well as we could what Queen Anne had done for us. We endured hunger and sickness, we saw our brethren die before our eyes; along the Hudson River their bodies lie buried. Ah! more than this. The governor took my boys from me, their father, and he pledged them as bondsmen for many years. My son Conrad was delivered to the Indian chief, Quaquant. He lived with the savages in holes and caves. They dragged him, almost naked, through the forests in the midst of winter. He was often in peril of his life while the Indians were intoxicated by the whiskey with which Governor Hunter and his friends supplied them."

"Your sons and daughters were sold like mine. How many returned again to the home of their parents? I can bear every burden, but at the last day in the

presence of the Judge of the quick and the dead I will remember that Governor Hunter took my children away from me."

The men paid the strictest attention to Mr. Weiser's discourse. In the twinkling of an eye they *lived over again* the years of want and privation. As the speaker uttered the last words there arose such a scene as I considered impossible among mankind.

The long repressed *grief* in the hearts of these farmers burst forth with elementary force. Many jumped upon the benches, clenched their fists, and uttered maledictions; others speechless, shook with emotion, many covered their faces with their hands and sobbed with pain and anger; again others bit their lips,

their eyes gleamed strangely like a tiger's when it defends its young. I sat as if turned to stone. More than once I pressed my hand to my heart. I felt as if my blood was curdling in my veins. The outburst of their long repressed feelings continued to rage. At last it seemed to have expended itself, but only for a moment when it broke forth again with renewed energy. It was a long time before Mr. Weiser could obtain a hearing. He continued mingling with his speech a mild form of irony: "They desired us to mingle with the Indian tribes and thus as a mongrel race to form a bulwark against the pressure of the French from Canada. Such a low opinion has England of the German people."

This is the first installment of a very interesting story, the original of which appeared in the *Schwäbisches Wochenblatt*, of New York, permission to translate and publish which has been given by the publisher of the *Wochenblatt*.—Editor.

Their schools established under different acts of assembly, on the Lancasterian system of education are, at this time preparing for future usefulness five thousand three hundred and sixty nine, many of whom would otherwise be permitted to grow up in ignorance and become a prey to those vices of which it is unfortunately so fruitful a source. This plan of education in Philadelphia is a valuable addition to the number of those useful literary and benevolent institutions, which adorn our metropolis, and distinguish it as the seat of science and nursery of the arts. The philanthropy and zeal manifested by the individuals who preside over and superintend the numerous institutions established in that city for the promotion of instruction and alleviation of distress, without any inducement but the public good, and for no other reward than the smiles of an approving conscience, entitle them to the warmest feeling of public gratitude.

From the great success attending the introduction of the Lancasterian system of education in the first school district embracing the city and county of Philadelphia, and the representations made to me of its being equally successful in some our sister states, I think it worth the experiment being attempted in other sections of the state, as far as it could be adapted to the peculiarities of their respective situations and circumstances.

By a well timed arrangement lately consummated by the trustees of Dickinson College, in pursuance of an act of assembly authorizing the measure, that institution is about being resuscitated under auspices indicating a bright prospect of future usefulness.

The information from the university in Philadelphia, from the colleges in the western section of the state, and from several academies endowed by legislative grants, presents a favorable view of education in these institutions as far as respects the qualification of teachers and the taste of youth for improvement in science; but those who are intrusted with their direction, unite in deploring the inadequacy of their funds to make a suitable provision for a competent number of professors."

John Andrew Shulze, governor from 1823 to 1829, said in his inaugural address:

"Former legislatures turned their attention, with a liberality which did them great honor, to the subject of education. It must be acknowledged, however, that much remains to be accomplished in this respect, and that the requisitions of the constitution are still in a great measure unanswered.

The object of the convention seems to have been, to diffuse the means of rudimentary education so extensively, that they should be completely within the reach of all—the poor who could not pay for them, as well as the rich who could. Convinced, that even liberty without knowledge, is but a precarious blessing, I cannot therefore, too strongly recommend this subject to your consideration."

"Although the importance of education has been frequently pressed upon your attention, you will excuse me, gentlemen, if I again present it for your consideration. As the stability of our republican institutions depends upon the intelligence of our citizens the instruction of our youth should never be lost sight of by the government of a free people. It has been said, on another occasion, that liberty itself, without education is but a precarious blessing. To carry into effect the constitutional injunction, much has been already done. It must, however, be conceded, much remains yet to do. Primary schools have been established, and colleges endowed, yet in a manner heretofore, unfortunately, not equal to their wants or necessities. I would respectfully suggest, whether an annual sum, especially appropriated for that purpose, would not in a few years raise a fund equal to the universal diffusion of the elements of education among the children of the republic.

Connected with education, permit me to call your attention to the American Biographical Dictionary, compiled by one of our citizens and intended for the use of schools. This work, which is well executed, illustrates the principles of our government, and holds up for imitation to the rising generation, some of the highest examples in the page of history, of heroism and devotion to country. As an incentive to virtue, and love of country, it may be well worthy of legislative patronage."

George Wolf, governor from 1829 to 1835, said in his inaugural address:

"It will not be expected, that, on an occasion such as the present, any thing should be said in reference to the state of the commonwealth, or the measures to be submitted to the deliberations of the legislature during the present session; the message of my respected predecessor has presented both in detail. But I would call the attention of that portion of my fellow citizens, who compose the legislative branch of the government, to one or two topics, the first of which, it seems to me, no executive magistrate can abstain from pressing on the attention of the legislature without being justly chargeable with a culpable neglect of duty; I mean that clause of the consti-

tution which enjoins that 'the legislature shall as soon as conveniently may be, provide for the establishment of schools throughout the state, in such a manner that the poor may be taught gratis,' an injunction which I trust no statesman will disregard or philanthropist treat with neglect. This call has been so frequently made by the eminent statesmen who have preceded me in the executive department of this government, that I fear a repetition of it now, will be considered as forming a subject too stale and hackneyed to be productive of any beneficial effects; but as some of those calls have heretofore produced favorable results, may I not be permitted to indulge the hope, that the enlightened body, I am now addressing, will turn their attention to the injunction itself as being one, which considering the high source from which, it emanates, is entitled to their unqualified deference and respect.

The philanthropic design, and patriotic intention of the framers of the constitution cannot, certainly, be passed over with indifference by any legislative body which views the subject of education, in all its important bearings, as well with regard to the evils resulting to society from a want of that moral and scholastic instruction to which a large portion of our citizens, who are now destitute of the means of obtaining them, is doomed; as in reference to the stability and permanency of our free institutions, themselves, which must always materially depend on the virtue and intelligence of the people. It is an incontrovertible truth, that civil liberty never can flourish in the same soil with ignorance; to be duly appreciated and rationally enjoyed, the ample privileges it confers, and the rich blessings it imparts, must be felt and understood; without the lights of education, the only true source of correct information, this never can be accomplished. That legislature, therefore, which shall have devised and brought to maturity a system of education, by means of primary or common schools, to be established throughout the state, and supported by its own munificence and liberality on a scale so broad and extensive as to reach every village and neighborhood, and which shall ensure to every indigent child in the commonwealth the rudiments of learning at least, will not only have contributed largely to the perpetuation of our free institutions, but reared to itself a monument of imperishable fame."

In his annual message, Dec. 8, 1830, Governor Wolf used these words:

"If to promote the happiness of the people

is the legitimate end of all government, the maxim must be peculiarly true with regard to our own, where the whole power is lodged in the people, and by them delegated to agents, responsible for the manner in which the public concerns of the commonwealth are administered, and solemnly pledged to promote, by all means in their power, the welfare and happiness of their constituents. We, as such agents, have a duty of no ordinary magnitude to perform, and ought to feel, very sensibly, the weight of obligation imposed upon us, in selecting the measures by which the end of our appointment may be most effectually attained. Of the various projects which present themselves, as tending to contribute most essentially to the welfare and happiness of a people, and which come within the scope of legislative action, and require legislative aid, there is none which gives more ample promise of success, than that of a liberal and enlightened system of education, by means of which, the light of knowledge will be diffused throughout the whole community and imparted to every individual susceptible of partaking of its blessings; to the poor as well as to the rich, so that all may be fitted to participate in, and to fulfill all the duties which each one owes to himself, to his God, and his country. The constitution of Pennsylvania, imperatively enjoins the establishment of such a system. Public opinion demands it. The state of public morals calls for it; and the security and stability of the invaluable privileges which we have inherited from our ancestors, require our immediate attention to it. In bringing this subject to your notice on the present occasion, I am aware that I am repeating that which has been the theme of every inaugural address, and of every annual executive message at the opening of each successive session of the legislature, since the adoption of the constitution. I know, too, that the necessity which has existed, and which has given occasion for the repeated, anxious, and pressing executive recommendations, in reference to this interesting subject, arose from the extreme difficulty which presented itself at every attempt to strike out a system adapted to the existing circumstances of the commonwealth, and which might be calculated to accomplish the end contemplated by the framers of the constitution. But difficult as the task may be, it is not insurmountable, and I am thoroughly persuaded that there is not a single measure of all those which will engage your deliberations in the course of the session, of such intrinsic importance to the general prosperity and happiness of the people of the commonwealth, to the cause of public virtue, and of public morals;

to the hopes and expectations of the rising generation, to whom the future political destinies of the republic are to be committed; or which will add so much to the sum of individual and social improvement and comfort, as a general diffusion of the means of moral and intellectual cultivation among all classes of our citizens. Nor can there be a measure presented to you, as legislators, and as the guardians of the integrity and safety of our invaluable institutions, more worthy of a virtuous and determined effort to overcome every obstacle that shall present itself in opposition to the accomplishment of an achievement so truly laudable. It is not to be expected that a system can be devised and matured, which shall exhibit at once, all the qualities of a perfect whole. Like the improvement of the mind itself, the building up of a system intended to advance, to enlarge, and to extend that improvement, must be a progressive work. Among the principal adversaries of this measure are prejudice, avarice, ignorance and error; the fruits of a successful conflict with these, and a victory over them, will be a consciousness of having been instrumental, by furnishing the means of a general diffusion of knowledge, in securing the stability and permanency of our republican institutions, in adding to the sum of human intelligence, and in elevating the sentiments and confirming the virtue of the present and future generations.

If 'knowledge is power,' and I believe the truth of the maxim is no longer doubted, it must be conceded, that a well educated people will always possess a moral and physical energy, far exceeding that to which an ignorant, illiterate people can attain. It is asserted in a document recently published at the instance of the Pennsylvania Society for the Promotion of Public Schools, that out of four hundred thousand children in this State, between the ages of five and fifteen, more than two hundred and fifty thousand, capable of receiving instruction, were not within a school during the last year.' And is it not more than probable that, if it were possible to ascertain the fact, every year that has elapsed since the adoption of the constitution, would, upon examination, have been found to present the same deplorable result in a greater or less degree. If so, what an incalculable loss has not this commonwealth sustained, in the talents that would have been elicited; in the ingenuity and skill that would have been imparted to labour and science; and in the moral and intellectual endowments that would have been engrafted and matured, had a judicious well arranged system of universal education been early adopted and rightly enforced as contemplated and

enjoined by the framers of the constitution. To you, fellow-citizens, the representatives of the people, possessing, as you necessarily must, an intimate knowledge of the wants, as well as the views and wishes of your constituents, in reference to this measure, and bringing with you, from every section of the state, a fund of intelligence which is peculiarly useful in directing you to favorable results, is committed the arduous, but I trust, not ungrateful task, of collecting, digesting, and arranging the details of a system of primary or common school education, which will shed an additional lustre over the existing elevated character of the commonwealth; furnish the assurance that a recurrence of the evils complained of will be effectually guarded against, and that Pennsylvania will hereafter possess the energy and power, moral and physical, emanating from the virtue and intelligence of her people, enlightened and improved by a general diffusion of knowledge among all classes and conditions of her citizens, to which she ought long since to have entitled herself."

Governor Wolf, in his annual message Dec. 7, 1831, said:

"The improvement of the mind should be the first care of the American statesman, and the dissemination of learning and knowledge ought to form one of the principal objects of his ambition. Virtue and intelligence are the only appropriate pillars upon which a Republican Government can securely rest; without these, liberty itself would soon degenerate into licentiousness, and our free and admired institutions, so highly cherished by ourselves, and so much admired and respected by the wise and the patriotic of other nations, would be engulfed in anarchy, and become the reproach of their friends and the derision of the enemies of the equal rights of man in every quarter of the globe. Under these impressions, no opportunity has been omitted earnestly to press upon the attention of the legislature, the indispensable necessity common school education by means of which in the language of the constitution the poor may be taught gratis, and that the benefits and the blessings resulting therefrom may be extended to the rising generation, indiscriminately and universal.

It is cause for no ordinary measure of gratification, that the legislature, at its last session, considered this subject worthy of its deliberations, and advanced one step towards the intellectual regeneration of the State, by laying a foundation for raising a fund to be employed thereafter in the righteous cause of a practical general education; and it is no less gratifying to know,



that public opinion is giving strong indications of having undergone a favorable change in reference to this momentous measure, and by its gradual but powerful workings, is fast dispelling the grovelling fallacies, but too long prevalent, that gold is preferable to knowledge, and that dollars and cents are of higher estimation than learning. This powerful lever, by which the actions of men are principally regulated, is fact approaching a crisis in relation to this much agitated question, and there is reason to believe, will speedily induce legislative action in reference to it; not, it is hoped, however, too speedily for maturing a well digested system, possessing that degree of perfection by which it will be rendered generally acceptable to the people, and have a tendency to realize the ardent hopes and fond anticipations of its many warm and zealous friends. A system that would not have such a tendency, but would be received with dissatisfaction by the people, would have the unhappy effect of blasting for a time the anxious expectations of the advocates of general education; of reviving former prejudices, and of retarding for many years the progress of intellectual improvement. In order therefore that a system, the most perfect that can be devised, and one that will be best adapted to the views and wishes of our constituents, may be projected in the first instance, should any difficulties occur, in the course of your deliberations in relation to the subject or in regard to the most eligible plan to be adopted. I would suggest for your consideration the propriety of appointing a commission, to consist of three or more talented and intelligent individuals, known friends of a liberal and enlightened system of education, whose duty it should be to collect all the information, and possess themselves of all the facts and knowledge, that can be obtained from any quarter, having a bearing upon, or connection with, the subject of education, and to arrange and embody the same in a report, to be transmitted to their legislature at their next session, for examination and final action thereon. Such course, there is reason to believe, would tend more than any other to elicit much valuable information that could not otherwise be obtained, would facilitate the progress and final completion of this much desired work; and would not fail to secure for it greater measure of perfection than could under other circumstances be attained."

In his annual message December 6, 1822, Governor Wolf expressed himself thus:

"Having disposed of a subject which at

every session of the Legislature engrosses much of the time of the General Assembly—the artificial improvement of the physical condition of the commonwealth; permit me to call your attention to an improvement of a more difficult, but of higher and more deeply interesting character as regards the dissemination of knowledge and the security and stability of our highly cherished republican institution—the improvement of the moral and intellectual condition of its citizens. And with a view to accomplish an achievement at once so laudable and so desirable, permit me to recommend, for the consideration of an enlightened and patriotic Legislature, the importance of maturing, in the course of the present session, a plan of education that will reach every child in the commonwealth and leave none uninstructed. This subject has been so repeatedly urged upon the attention of the Legislature, that nothing short of its intrinsic importance to the rising generation, to the welfare of the state, and to the rational use and enjoyment of liberty itself, would justify such incessant importunity in relation to it. The necessity of such a measure has been long since seen and felt. Reports favorable to a general system of education have heretofore been spread upon the legislative journals, by committees having that subject under consideration, pregnant with valuable information. Bills drawn with much care, containing the elements of a plan of common school instruction, have been reported and partially discussed without, however, producing any valuable results. There is no subject, perhaps, upon which a concentration of public opinion might not be more easily effected. One great hinderance to the enactment of any general law having for its object this desirable measure of state policy, strange and incredible as it may seem, is to be ascribed to the humiliating fact, that there is still a considerable portion of our population decidedly averse to any scheme that would tend to add to the general stock of intelligence. Much the greater proportion, however, is favorable, it is believed, to some general plan that would contribute to dispel the clouds of ignorance and cause the lights of education to irradiate every intellect. Satisfied as I am, that the present plan for the instruction of the children of the indigent, besides the odious distinction between rich and poor which it engenders, is a system of prodigality and wasteful extravagance, a real burden upon the people without accomplishing in any reasonable measure the end intended, it would give me great pleasure to concur in any enactment that would tend to a favorable change, as well in the organization, as in the economy of our present school system."

Governor Wolf said in his annual message Dec. 1833:

"Whilst we lament the depravity, and deplore the frailty of human nature, which give occasion to the necessity for supporting such institutions amongst us; it requires no extraordinary stretch of sagacity to trace their causes, in a great measure, to an entire neglect of mental culture and of moral and religious instruction, which is so alarmingly conspicuous in some parts of our (in other respects) flourishing Commonwealth; and to discover a remedy which if not sovereign, will at least contribute to a more healthy state of the public virtue and morals; in a suitable attention to an enlightened cultivation of the minds of our youth; to a more general diffusion of knowledge, and to an enlarged, liberal and extensive intellectual improvement; capable of elevating the understanding above the degrading influence of the passions; the seductive blandishments of vice; or the deceptive delusions that mask the infamy of crime.

UNIVERSAL EDUCATION, if it were practicable to enforce it every where, would operate as a powerful check upon vice, and would do more to diminish the black catalogue of crimes, so generally prevalent than any other measure, whether for prevention or punishment, that has hitherto been devised; in this State, it is not only considered as being entirely practicable, but is enjoined by the constitution as a solemn duty, the non-compliance with which, has already stamped the stain of inexcusable negligence, upon the character of the Commonwealth, which nothing short of prompt and efficient measures in compliance with the constitutional requisition can remove. The Legislature has the authority of the constitution to act efficiently and without control in this matter. And 'to provide by law, for the establishment of schools throughout the State, in such a manner that the poor may be taught gratis,' is one of the public measures to which I feel it to be my duty now to call your attention, and most solemnly to press upon your consideration. Our apathy and indifference, in reference to this subject, become the more conspicuous, when we reflect, that whilst we are expending millions for the improvement of the physical condition of the State, we have not hitherto appropriated a single dollar, that is available for the intellectual improvement of its youth; which in a moral and political point of view, is of ten fold more consequence, either as respects the moral influence of the State, or its political power and safety. Let me not be understood, however, as objecting to the expenditure of money in prosecuting the public works—far from it; but,

I would respectfully urge that whilst the one is being successfully done, the other should not be left undone; indeed, judging from the flattering indications already given by the former, there is reason to believe that, from the redundant and progressively increasing revenue which may with great certainty be expected to flow into the treasury from that source, much aid may, at no distant day, be derived to the latter, should it be found expedient to resort to that branch of the public revenue for such a purpose.

According to the returns of the last census, we have, in Pennsylvania, five hundred and eighty-one thousand one hundred and eighty children, under the age of fifteen years and one hundred and forty nine thousand and eighty-nine, between the ages of fifteen and twenty years, forming an aggregate of seven hundred and thirty thousand and two hundred and sixty-nine juvenile persons of both sexes, under age of twenty years, most of them requiring more or less instruction. And yet, with all this numerous youthful population, growing up around us, who in a few years are to be our rulers and our lawgivers the defenders of our country and the pillars of the State, and upon whose education will depend, in a great measure, the preservation of our liberties and the safety of the republic, we have neither schools established for their instruction, nor provision made by law for establishing them as enjoined by the constitution. How many of the number last mentioned, would be entitled, within the meaning of the constitution, to be 'taught gratis,' I have no means of ascertaining, but am inclined to the opinion, that four hundred thousand would fall short of the true number; about twenty thousand, of these, as appears from the returns made to the Secretary of the Commonwealth, under a resolution of the House of Representatives of the ninth of January last, are returned as charity scholars, whose tuition is to be paid for out of the county funds, leaving, according to this assumption, three hundred and eighty thousand entirely uneducated.

I have said that there has not hitherto been an appropriation made that is available for the purposes of education; this is literally true, but the Legislature, by the act of second April, eighteen hundred and thirty-one, having made provision for creating a fund, in prospect, for that object, by setting apart for common school purposes, the proceeds arising from unpatented lands, fees in the land office, and all moneys received in pursuance of the provisions contained in the fourth section of the act to increase the county rates and levies, passed the twenty-fifth day of March, eighteen hundred and thirty-one, which it is estimated, will, on the fourth day of April next, a-

amount to a sum not less than five hundred and forty-six thousand five hundred and sixty-three dollars and twenty-two cents. This sum, with the amount annually accruing from the increased county rates and levies for the use of the Commonwealth whilst the act continues in force, and that arising from a continuance of the avails of the land office thereafter, is chargeable upon the internal improvement fund, at a compound interest of five per cent. per annum, until it shall produce one hundred thousand dollars annually, after which, the interest is to be distributed at the end of each year, and applied to the support of common schools throughout the State. Estimating this fund in its most unfavorable aspect, the interest will amount to the sum contemplated for distribution on or about the first of April eighteen hundred and forty-three; in the mean time, however, there are no available means for commencing this much desired measure of State policy, this true system of republican equality that will level all distinction between rich and poor; that will place the child of the most indigent citizens of the Commonwealth upon a level with that of his richer neighbour, both in the school room and upon the Campus; will instruct the rising generation in their duties as citizens; enable them to appreciate the sentiment of acquired freedom; and secure the perpetuation of civil and religious liberty to our country, by teaching them what civil and religious liberty really import and mean. It is to this all-important measure, both as regards our happiness as the people and the security of our invaluable political institutions, to which I would earnestly invite your immediate attention and upon which I would solicit your prompt action.

It is time, fellow-citizens, that the character of our State, should be redeemed from the state of supineness and indifference under which its most important interests, the education of its citizens, have so long been languishing, and that a system should be arranged that would ensure, not only an adequate number of schools to be established throughout the State, but would extend its provisions so as to secure the education and instruction of a competent number of active, intelligent teachers, who will not only be prepared, but well qualified, to take upon themselves the government of the schools, and to communicate instruction to the scholars. Some of our colleges that had been abandoned either from mismanagement, or the want of sufficient encouragement are about to be resuscitated under encouraging circumstances; most of these have partaken largely of the liberality and bounty of the State, and would doubtless willingly extend their aid to accomplish an object so desirable. Others

have but recently been established and gone into operation, and have as yet, received no share of the Commonwealth's munificence; some, if not all of these last mentioned, have adopted the popular and approved Flenberg system of uniting labour with study; these, it is believed, would make admirable nurseries for bringing up and qualifying young men for the business of teaching. Moderate appropriations in aid of these literary institutions that have not participated of the Commonwealth's bounty, might place them in a condition to furnish the State with a respectable number of well educated young men, instructed, as some of those institutions propose to do, in the business of teaching as a profession, in a short time and at a comparatively trifling expense. These suggestions are thrown out for your consideration, should they elicit a more eligible or better plan for attaining the end desired, it will afford me much gratification to unite with the general Assembly in carrying it into effect."

Governor Wolf said in his annual message December 3, 1834:

"At the last session of the Legislature, an act was passed for establishing a general system of education by common schools, throughout the Commonwealth, in compliance with a constitutional provision which, until then, although not entirely disregarded, had never been carried into effect in the manner intended by the members of the convention, to whose sagacity and profound political wisdom we are indebted for the present excellent constitution of our State. The act referred to was prepared, by those to whom the arrangement of its details was committed, under many embarrassing and discouraging circumstances, and there would be no great cause for astonishment if it should be found to be not entirely perfect. The subject was new in Pennsylvania: the path to be trodden had never been explored; a former attempt to introduce the system had failed; and the question how far public opinion would go in sustaining such project, could not then be distinctly ascertained. Petitions containing the names of many respectable individuals in different parts of the State, in favor of such a measure, had, however, been presented during the last and preceding sessions of the Legislature, and there was no reason to believe that a strong desire was manifesting itself in favor of the adoption of some system that would have a tendency to give life and vigour to the cause of education throughout the State. By great industry, assiduity and perseverance, a mass of valuable information was obtained, which unfolded a fund of knowledge in relation to the advantages,

the utility, the cheapness—in short the decided preference which a system of common schools, of general interest, and sustained and encouraged by the public bounty, maintained over every other plan of education of a private or partial character. From a careful examination of the information thus collected, from every part of the Union in which the experiment of general education had been made, the principles of the bill alluded to were extracted and framed into a law, having passed both branches of the Legislature with a unanimity rarely equalled, perhaps never surpassed in the annals of legislation.

The provisions of this act have, it is understood, been adopted by all the school districts in some counties, partially in others, and in a few they have been rejected altogether. This, it is understood, was the case in some of our sister States, in the commencement of the system there; and it was to be expected in the inception of the system here. Every new measure, although it may have for its object to confer the most solid advantages upon the community in which it is to operate, is destined, for the most part, to encounter long cherished, inveterate prejudices, which it will be difficult to conquer, unless the most incontestible demonstrations can be given of its title to preference, on the score of unquestionable public utility, over that which it is intended to supplant. This act is said to be defective in its details; it probably is so; some of its provisions might possibly be improved by introducing salutary amendments. But as it will go partially into operation in the course of the coming year, its objectionable features will be developed by the practical experiments under it, and the remedies proper to be applied will present less difficulty after the defects will have been more distinctly ascertained. Such amendments as are obviously necessary to a more equal distribution of the public bounty or appropriation for the benefit of all the citizens of the State; to prevent the imposing of unequal burdens upon those who accept the provisions of the act, and such as do not; or that will be discovered to be in any respect necessary for giving effect to the system, the General Assembly will not fail, it is presumed to discover and to introduce. Coming as you do from all parts of the State, you will naturally have brought with you a fund of information in relation to this important measure, which the Executive, whose opportunities for ascertaining public sentiment are most circumscribed, cannot be supposed to possess. It is exceedingly desirable that a system which is to exert an influence so universal and so all important, over the moral and intellectual character and condition of the peo-

ple of this State, should not only be made as perfect as possible, but as acceptable and as agreeable as possible to those who are to be affected by it. That the system of education for which the act in question proposes, is decidedly preferable in every conceivable point of view, to that now in operation, no man who will give himself the trouble to draw a faithful comparison between the two, can for a moment hesitate about or doubt. If the act now under consideration goes into operation, the odious distinction between the rich and poor, wealth and indigence, which has heretofore precluded the children of many indigent, though honest and respectable parents, from a participation in the advantages of education under the present system, will be exploded; and the poor man's child will be placed upon an equality with that of his wealthier neighbour, both in the school room and when indulging in their necessary recreations.

Another decided advantage will be derived to fathers of families and others interested in educating children, from the provisions of this law, in the great diminution in the expense of tuition; whilst those who have no children to educate will be exposed to no increase of their taxes for educational purposes, but in all probability will have them materially diminished as soon as the system shall have gone fully into effect; but a further and still more important advantage than either of the other two, will result to the rising generation, upon which this law is more immediately to operate, from the more efficient manner of instruction, and the great disparity in the learning, the character and competency of many of the present teachers, and those to be employed hereafter. The want of these advantages constitutes the great defect in the system now in operation in Pennsylvania.

This may be emphatically pronounced to be a measure belonging to the era of seventeen hundred and ninety, and not to that of eighteen hundred and thirty-four. To insist that it emanated from the Executive or the Legislature, however desirable it might be to appropriate to proud distinction of being its projector, is an entire fallacy. Such a monument of imperishable fame was not reserved for the men of modern times—it belongs to the statesmen of by-gone days.—To the patriots who framed the constitution under which we live and under which we have been pre-eminently prosperous and happy, belongs the proud trophy—it is to them we are indebted for this wholesome measure—they inscribed it upon the sacred tablet of the constitution as a lasting memorial of their determination, that universal education should form one of the pillars of the government; and as an

abiding testimonial of the high value they attached to the dissemination of knowledge as a protection and safeguard to our free institutions; and we are admonished by the language of the matchless instrument which proceeded from their hands, as by a voice from the grave, that the solemn injunction which they engrafted upon it, in behalf of education, must not be disregarded.

Having, on several occasions, taken the oath prescribed by law, for the Executive of the State, making it obligatory upon him, among other things, to support the constitution of the Commonwealth of Pennsylvania, I should have considered myself justly chargeable with inexcusable official delinquency, if, upon any proper occasion, I had omitted to urge upon the attention of the General Assembly, the propriety of carrying into effect a constitutional provision of no ordinary interest, which, after the lapse of more than forty years, remained, as it was on the day of the adoption of that instrument, to all practical purposes—a dead letter."

In his annual message Dec. 2, 1835, Governor Wolf said:

"I have the satisfaction to state, for the information of the friends of education generally, that the provisions of the act to establish a general system of education by common schools, passed the first day of April eighteen hundred and thirty-four, and its supplement of the fifteenth of April, last, have been accepted by a large majority of the school districts within the Commonwealth, as reported to the superintendent of public schools. The state, exclusive of the city and county of Philadelphia, which are not embraced within the provisions of the law, and the counties of Columbia, Montgomery, Greene and Clearfield, from which no reports have been received, has been divided into nine hundred and seven school districts; of this number, five hun-

dred and thirty-six have accepted, and three hundred and seventy-one have rejected the provisions of the law.

The directors of the several districts adopting the system, have been somewhat remiss in transmitting their reports; they are, however, daily arriving at the secretary's office, who, as the superintendent of common schools, will be enabled, at an early day, to lay before you a detailed report of the progress of the system, the effects it produces where it has gone into operation, and the future prospects of its friends in relation to it.

From the reports received, it appears that in sixty-six districts in which the system is adopted, there are two hundred and thirty-eight schools in successful operation, in which are instructed nine thousand six hundred and eighty children; and in ten other districts active preparations are making to carry it into effect.

The directors of the several districts in which the schools are in operation, speak well in their reports of the characters and general conduct of the teachers; the scholars, they say, are improving in their studies; they express much satisfaction with the system itself, its advantages to such as will avail themselves of it, and its ultimate general utility.

There can be no doubt that as the system advances into more general use, and will increase in favour with the people generally, but especially with the more liberal minded and intelligent; that the friends of a virtuous and moral education, to be extended to all the children within our extensive commonwealth, will eventually triumph; and, with the adoption of a few modifications, some of which I understand will be suggested in the report of the Superintendent of Common Schools, there is every reason for confident assurance that the system will work its way into public favor, and will eventually be universally accepted and approved."

These articles will be concluded in the next issue by a vivid and interesting study of the adoption of the school system under Governor Wolf in 1834.—Editor.



# DIE MUTTERSPROCH

“O, Muttersproch, du bist uns lieb.”—A. S.

## In De Goota Olta Tzita

En hunnert year is gore net long,  
Es grottled weck os we an shlung,  
Und won mer olas sogä wet,  
Os 'gevä hut unde gevä set,  
So gwis ich lape des kent mer net,  
Fun waigo's war ken ent tzoo soma song.

Heit tzoo doaks is nix tzoo gloaga,  
Otter gaigem lont tzoo sawga,  
Is ken hunger's note tzoo lito,  
Duch doots aim a bissel rito,  
Waich de goota olto tzita,  
Woo mer ols nouse in her bush sin bossem  
yawga.

Doe huts nuch rockoona koot,  
Und phasanta olly sot,  
Sin de horsh im bush rum gshprunga,  
Han de botterreeslin gsungo,  
Han de aicher keshta gshwunga,  
Now won mer an fensamisel fongt don  
maint mer's is an lot.

Yusht an hunnert year tzrick,  
Is der cider gluffo wie an grick,  
Olfert drum drouse uf em felt,  
Ols om mayo huts aim gshnelled,  
Oh, es woar so an gutey welt,  
Now won nuch tzway druppo gricht don  
mainst du is es glick.

Do hen sie ols moles gwiltins kot,  
Do sin de wipeslite hie gatrot.  
De nuchbershaft is uf gadrait,  
Do waisht wie's on so gwiltins gait,  
Wart mainer gshwetz os wie ga nait,  
Ga bloustered han sie drum a gonsey lot.

Sundoaks is mer nuch de karrich.  
Und hut gsunga wie an larich,  
Note hut der parra bivel g'aiso,  
Und gabrettiched fun dem baiso,  
Was sie now der Satan haiso,  
Sy rechter nawmo is a bissel ivertzwarich.

Sumshdoaks is mer tzoo de mait,  
Un wons graigert hut und gshnait,  
Im a eck so hinna drunno,  
Husht sie ols om shpin roat gfunno,  
Flox und honif hen sie gshpunno,  
En foata wos nuch Deutschland longa dait.

Sel tzite woar nuch ken oatmeal gwest,  
Ken force und power und ken zest,  
De kusht woar shpeck und sour graut,  
Es taist so gute und shmocked so lout,

Es gfallt em moga yusht about,  
Und doot aim aw nix won mers fresst.

Sell tzite husht nix fun cigars gwist,  
Ken bluck duwock und aw ken twist,  
Do woar yoe nuch de shnup box shtile,  
Do hut mer gshnapped os wie de gile,  
Note onna ghucked und gneesed a while,  
Oh, we mer now de olta socha missed.

Ols fer olters is mer gritto  
Otter gfora im a shlitta,  
Doe huts net feel buggies kot,  
Doe hen trollies nix ga bot,  
Fun waigo es gwitter woar tzoo mott  
Otter wora yusht tzoo dum fer's draw tzoo  
fitto.

So harripshts sin de eppel gfolä,  
Oh, wos shainy rundy bolla,  
Note hut mer als an shnitzing gmacht,  
De eppel gshnitzt os hut gagrocht,  
Und blumsock gshpielt bis mitternacht,  
Lotwarick fuftzich golla.

Und won der summer iver woar,  
So haripshts gagem end fum yore,  
Doe sin de huskingmatcho kummo,  
De kulvo hut mer mocha brooma,  
Fer olly roater en buss ganummo,  
De shaino mait se woara aw net roar.

Over 'is goar nimmy so,  
Olla while gookts oartlich blo,  
Doe is ollas letchter shtile,  
Se kaufo sito by der mile,  
Over 's holt yusht may an while,  
Wos duno don de shtulso mencho noe?

Es is nimmy we's ols woar  
Fer about an hunner year.  
Olley epper wart tzoo gshite,  
Aim sv gelt longt nimmy wite,  
Fer's hut olly sotta lite,  
Os es goar net kotta hut dafore.

Wen de airt nuch so fart gait,  
Und de welt nuch schlechter drait,  
Ris ken mench maim onnera drout,  
Und de glaino kiinner flucho lout,  
Wart an shtick on der haie blots gabout,  
Fer ich gloab os es nuch so an shtickly  
nemma dait.

In an hunnert year fun now.  
Gookt de luft gons brinsel brow,  
Wen de zile mul nimmy tzeega,  
Und de lite machina greega,  
Os we turkeybuzzards fleega,

Note machts druvo on de wulka oartlich  
row.

Un der dawk is nimmy wite,  
Bis ken mench bicycle hite,  
Und de automobile,  
Yusht may sin fer 'n kinner shtpiel,  
Und se kushto nimmy feal  
Note denkt mer witter tzurick on de goote  
olta tzite.

Oh de wunterbora socha  
Wos se by de tzite nuch mocha,  
Und won de welt nuch so fort shlept  
Wos es drum net socha gept.  
Shnoakalin mit folschy tzay,  
Hinkel lice mit hilsney bay.

Flettermice mit blechney fligel,  
Porcupines so glot os shpigel,  
Hoyshreck wos goar nimmy jumbo,  
Kotsa gmocht fun olty lumpo,  
Gile os mit lectricity gain,  
Lite os 'sunnerstevensht shtain.

Note wart aw ken kars may gfora,  
De mencha fleega mit de ora,  
Warra kola gmacht ous shwartzter shnay.  
Und elephant gepts we karshta shtay,  
Huller bixo os nimmy grocha,  
Und duwock warem os sigar mocha.

Machino gepts fer hawso yawgo,  
Und ingine fer de bupplin drawgo,  
Hilsney lite fer hiser bowa,  
Und folschy ghfress fer moshy kowa,  
Liniment fers raigera mocha  
Bis de sunno fishlin locha.

Pilla gepts os shlosa shtuppo,  
Karip os selvert karsha ruppo.  
De shtarno doona nonner retzo,  
Und der mon im moond lernt shwetzo.  
Do henka shtricha on de wolka  
Und der roam wart runner gmulka,  
De welt wart gshtupto full mit lite  
Gus sake meal gmacht und bossem hite,  
Note denkt mer witter tzurick on de goote  
olt tzite.

—J. B. Sheetz.

These lines represent the dialect spoken in the extreme northeastern part of Lancaster county, Brecknock township, Red Run, nick-named in Pennsylvania-German "Rode Kuh," where the author was raised. He is a graduate of Franklin and Marshall College and principal of the German Township High School, Fayette county, Pa.—Editor.

### Es Nei Blad

Ich hab en blawd ur-gadrad awfungs fu'm  
Neia Yor, Der arshst fu'm Yenar hov Ich sel  
shun uft gado dafar, Ov'r des Yor hov Ich  
yushd gadenkt Ich shtart's blawd des mol

recht, Und moch bi-henk amol en rool dos  
awich net farbrecht. So hov Ich tsaya neia  
resolutions g'mocht. De weil de Polly  
g'shbet'ld hut und noch gadicht galocht, Und  
sel ufkors hut mich fartzarnd, Und sol's en  
iv'le sign, Far glei wor Ich gor weedich  
base, noh wora's yushd ma nein.

Well, mit nein resolutions, wun se sin,  
gad's net schlecht. So hov Ich wid'r fort  
gamocht und ales wor oll recht; De Polly  
hut'd aw gsana—Ich bin bes'r dos Ich wor,  
So hov Ich's all fargeva weil se g'shbet'ld  
hut dafar; Ov'r Somshdawg's we Ich drous  
wor un da shier bei da geil. Un rishta far  
in's shtet'l, so in g'wanlich bowera shtyle.  
Don kikt em Jeck sei as'ol mich tsu'm doch  
noun dos es grocht, Usd Ich hob pawr mol  
deiv'l g'sawt noh wora's yushd ma ocht.

Well, mit ocht resolutions, wun en mon se  
holda kon, Gaid ar gawis net weid fun recht,  
so wor's mer nuch net bang. Und Ich bin  
fralich uf de foor und noch em shtet'ld tsu,  
Determined dos Ich nochdem obsaloot nix  
ma lets du; Ov'r dort un shtetlar wart's-  
hous hen powr freind mich so garetzt, Dos  
endlich bin Ich mit und hob pawr b'id'rs ob-  
gapetzt, Und no en glawful hupabree, und  
glei wor's iv'rdriva, Und nuch en resolution  
g'shtukd, no wora's yushd ma sivva.

Well, sivva resolutions sin ganunk hov Ich  
gadenkt, Und holt Ich uf de hawr, bechudes,  
wun Ich henk, Ov'r Ich bin sheer farhungrd  
und hob ous-gamocht Ich shdreks Und nem  
en guder jaw-duwock, no wora's yushd ma  
sex. Sex resolutions, gute und sound de hov  
Ich nou nuch g'hot. Und so feel bid'rs Ich  
wor yushd about fens-eckich mot. So we en  
shport don kawf Ich nuch so shdinkers sex  
for finf, Und shmoke we'n oldar shonshta,  
und no wora's yushd ma finf.

Well mit finf resolutions, oll gamocht uf  
gute und recht, Denk holt's em blendi bizzzy  
dos mer kens derfun farbrecht, far Ich hob  
shun arfawrung g'hot mit shwindlerei bo-  
beer. Duch hov Ich Humbuk guld shtock  
kawft, no wora's yushd ma feer. Und we  
Ich ei-gshbond hob far hame, und jump tsu'm  
wegli n i, Wor's una g'feed'rd und gadrenkd,  
so wora's yushd mo drei. Drei resolutions,  
wos en shoud, und ordlich hart im "tay." No  
hav Ich nuch de geil geglyupt, so wora's yushd  
ma tswa.

Well, mit tswa resolutions gad en mon  
gawis net lets, Yushd Ich denk ar mas  
awhenka we tzoockbloshd'r ud'r grtz; So  
wor's mer nuch net gons ferlade ov'r duch  
hut's nix gabod, Far Ich hob de Polt balota  
und no yushd ma ane g'hot. No we de Polly  
g'shulda hut bin Ich nous un der shdol. Und  
hob se net ga-buss'd so sin mei resolutions  
oll. Es Nei Yor blawd gookt iv'l ov'r Ich  
shreib des nou do he —War resolutions  
mocha will set's du uf seinz gnee.

—SOLLY HOLSBUCK in his new  
book, "Pennsylvania-German Stories prose  
and Poetry."

## Our Book Table

By Prof. E. S. Gerhard, Trenton, N. J.

**HISTORY OF GERMAN CIVILIZATION.**  
By Ernest Richard, Ph. D., Lecturer on the History of German Civilization, Columbia University. Cloth; 531 pp. Price \$2.00 net. The Macmillan Company, New York, 1911.

This is a general survey of the sources and currents from which have sprung German arts and institutions of today. The fact that it is a general survey may account for a slight lack of a sound, logical construction and for a chronological arrangement that is rather loose. There also seems to be a lack of proportion as the writer takes up four-fifths of the volume to bring his discourse to the end of the eighteenth century. Great changes have taken place during the last one hundred years.

But all this is forgotten in the uniform interest the book arouses. If there are any books that are interesting because of the infectious interest of the writer in his subject, then this must be one of them. Its style and subject matter are no less interesting, even though it is crammed full of facts. It would be virtually impossible to crowd more information on the same subject into the same number of pages. A frank personality seems to pervade the whole discourse. Probably this feature may be attributed to the likelihood that the contents of the book were originally presented in the form of lecturing.

With the true German instinct to get at the bottom of things, to begin at the beginning, the writer begins his work long before the dawn of history, with the first conceptions of things German. Many incidents of interest are picked up while enroute through the centuries. His objective point seems to be the formation of German idealism, whose essentials he finds to be "veracity, honesty, duty and industry." He also finds that the teachings of Kant are the foundation of his idealism, and that his "categorical imperative" has made it possible to change the most undisciplined nation in Europe into the best disciplined one.

True to his nationality, the writer takes himself and his work seriously. His interpretation of what might be called the spirit of Germany is admirably fair, candid and frequently acute; and whatever else it may or may not be, it is always sincere.

The book is a useful one for the immense amount of information it conveys. It is extremely useful and interesting for general reading. It might be difficult to find some-

thing on the same subject that would afford more interesting and informative reading.

**JENNIE GERHARDT.** A novel by Theodore Dreiser, Author of "Sister Carrie." Cloth; 435 pp. Price \$1.35 net. Harper and Brothers, New York, 1911.

Here is something new and forceful; one hardly knows where to find its like in the annals of American fiction, nor is its prototype easily found elsewhere. It calls to mind a long list of writers and their works. It makes one think of Thomas Hardy, but the book does not possess Hardy's philosophical realism nor his fine literary workmanship. It makes one think of Zola, but then "Jennie" is not written out of the gutter. It might suggest Sudermann, but without his stirring and stimulating qualities. But the book does have a thing or two in common with the works of these writers; it is a story from from life, it is a piece of realistic fiction, and probably a little sordid at that.

The theme is rather a sordid one. Jennie, the chief character, is betrayed by a senator who is stopping at the hotel where she is a scrub-woman; she was driven to such humble work because of the poverty in a family consisting of father, mother and six children, and she being the oldest. Mr. Brander, the senator, loves the girl and decides not to cast her aside. But his good intentions are cut shortly by death and Jennie is left alone and also a mother. Life becomes more grim and cruel for her, until she meets Lester Kane, a typical lust and pleasure-loving young American. She lives several years with him. Kane's father took a strong dislike to the girl and on his death-bed he left a goodly fortune to Lester on condition he put Jennie aside. And, of course, she is again left alone, but he still provides for her. Five years afterwards Kane dies and Jennie is more alone than ever. She seems to be simply left to round out a senseless existence, spending days and days in useless reiteration.

It is a book that holds the attention with unflagging interest. There is no note of unreality about it as a naked picture of life, but a life that is more naked than the story. The writer succeeds in picturing the unpleasant and nasty side of life, but whether he has done so artistically seems questionable. The book is written in simple and clear cut English and compels an instant and lasting interest.



**THE AMAZING ADVENTURES OF LETITIA CARBERRY.** By Mary Roberts Rinehart, Author of "The Window at the White Cat," etc. Illustrated by Howard Chandler Christy. Cloth; 345 pp. Price \$1.25 net. The Bobbs-Merrill Company, Indianapolis, 1911.

The adventures of Letitia, or Tish, as she is familiarly called throughout the story, are rightly termed amazing. The book has about it a good deal of the mystery of the author's "At the Window of the White Cat."

The mysterious part begins in a hospital where Tish is a patient. She loves mystery and adventure. "She made up her mind to find out who or what had hung Johnson by the neck to the chandelier." Johnson is said to have died peaceably and in order, and his body had been carried to the mortuary to await preparation for burial. Soon after this he was hanging by the neck to a chandelier in a room fifty feet away and down eight steps.

Tish is a charming spinster fifty years young; she is humorous and clever, and has many peculiarities characteristic to her class. And above all she has a mad passion for excitement, gasoline, mystery, romance and the detecting of crime.

The book affords good, interesting and innocent reading for lovers of mystery and adventure.

**THE DESECRATION AND PROFANITY OF THE PENNSYLVANIA CAPITOL.** By Ex-Governor Samuel W. Pennypacker. Cloth; illustrated; 102 pp. (Not sold) William J. Campbell, Philadelphia, 1911.

This booklet of Pennsylvania's Ex-Governor caused some surprise. It is really a denunciation of the officials, contractors and architects who had charge of the erecting of a building. Some of these men having been found guilty of fraud by the higher courts have gone insane, some in prison, and others to their graves.

Mr. Pennypacker has called to his use his extensive reading of Biblical and profane history; it is to be regretted, but it seems true, nevertheless, that occasionally it appears somewhat presumptuous to put these men in a class with William Penn and Robert Morris, and others; and the prosecutors alongside of the judges who condemned John Huse and Joan of Arc.

The writer laments the baneful effect this capitol scandal has on the performance of future tasks for the State; he cites as an instance the abandonment of the once proposed highway from Philadelphia to Pittsburgh. Gov. Stuart, it is said, vetoed the bill for this very reason. If this is all the harm the scandal has brought about, it is a negligible quantity. Why should there be a sprawling highway across the extreme

length of the State for "high officials" to spend the revenue of the State and to speed their automobiles, while the burdened taxpayer has to slop around in muddy country roads.

The whole seems to be a sincere and closely reasoned argument; the validity, however, of some of the statements might be questioned. Mr. Pennypacker's strongest point is probably his assertion that the building is itself a beautiful work of art. And this point no one disputes. It is a beautiful building, but what of the men who had charge of its erection? The writer makes strenuous efforts to show that there was no conspiracy to defraud; but this does not prove them innocent, and not much more the fact that they settled for a little less than two millions of dollars. That some of the men connected with the erection of the building did not procure ill-gotten gains from it has not been definitely settled, and probably it never will be. The despicable newspaper and political campaign connected with it is deplorable.

**THE GIRL THAT GOES WRONG.** By Reginald Wright Kauffman, Author of "The House of Bondage," etc. Cloth; 226 pp. Price \$1.25 net. Moffat, Yard and Company, New York, 1911.

The facts comprising this book were collected and verified by the author when he gathered material for "The House of Bondage," his famous novel on White Slavery. Some of these articles appeared originally in Leslie's Weekly; as serial publications they attracted a great deal of attention.

Mr. Kauffman has entered upon a fearless and uncompromising warfare against the indescribable and incomprehensible conditions of white slavery among girls and women in the larger cities. What he has written he has seen with his own eyes. This is not fiction, far from it; but it is a collection of irresistible facts. It is the truth, and nothing but the truth; but not the whole truth, and why not, the author tells you in the Introductory Chapter. Aside from the Introductory Chapter there are sixteen separate chapters, each one being a sordid history by itself. Here is food for your thought, romance for your imagination, and fuel for your indignation. And what is the solution of the whole problem? Read the last two chapters.

The book is written in the same fearless and frank manner of its predecessors. He speaks in no uncertain terms in his arraignment of fake modesty and a false social system that causes so many girls to be what they are. It is moral, frank, delicate, but unsensational. It contains nothing to please the evil-minded, and nothing to contaminate or defile the pure-minded.

# Historical Notes and News

Reports of Society Meetings are Solicited

## Historical Pageant

A historical Pageant will be held in Fairmount Park, Philadelphia, Pa., on the field in front of Belmont mansion overlooking the Schuylkill, during the week of October 7th to October 12th, 1912, inclusive; with a great procession of the performers on Broad Street

Prologue.—showing the Indians, Dutch, Swedes and English in conflict upon the Delaware before the arrival of William Penn.

Episode I.—The coming of Penn in the

"Welcome and the founding of Philadelphia.

Episode II.—The arrival in the river of the tea ship "Polly," which is sent back to England.

Episode III.—Reception of the delegates to the Continental Congress, and the Declaration of Independence.

Episode IV.—Battle of Germantown, followed by a reproduction of the Meschianza, the picturesque fete enacted during the occupation of the city by the British.

Episode V.—Franklin at the Court of France. A beautiful scene is the garden at Versailles, with a minuet in brilliant Bourbon court costumes.

Episode VI.—The Federal Convention, The founding of the nation.

Episode VII.—The War of 1812. The Star-Spangled Banner, Receipt of the news of the repulse of the British troops at Baltimore.

Episode VIII.—Lafayette's visit to Philadelphia in 1824.

Epilogue.—The Consolidation of the City. The coming of the twenty-eight districts, personified by 28 young women chosen from the old districts of Kensington, Spring Garden, Northern Liberties, Penn, Germantown, Frankford, West Philadelphia, etc.

The Pageant will end with the March Past, a feature of the popular English pageants. All the performers will enter the field and fix before the stands in the form of a procession, which will be the concluding scene.

## Presbyterian Historical Society

The issue of the Journal for December, 1911, Vol. VI., No. 4, published by this Society is a McCook Memorial Number, "in view of Dr. McCook's long, varied, efficient and distinguished services in behalf of the society." The number contains the addresses delivered at the funeral services of the doctor who died October 31, 1911, and additional matter illustrative of the work and character of the deceased. "At the Annual Meeting of the Society, January 10, 1901,

Dr. McCook delivered a characteristic presidential address entitled, "The Debt of the Present to the Past; its Payment." On account of the general application of the remarks we quote the following lines from the address:

"The Presbyterian Historical Society is worthy to be maintained and enlarged to its utmost ability and beneficence, because it gives inspiration to the Present Generation and must instruct and elevate the future. A paisting, a statue, a history, a biography, a story told, an oration pronounced, a historical sermon delivered, make deep and lasting impressions, particularly upon young people. To set worthy examples before the rising generations, highly serves to make the rising generation worthy. . . Our ecclesiastical history abounds in great men and noble deeds. We are too careless to consider and to declare it. In the records of the past four centuries especially, and in every part of the world, among the names inscribed by fame as great and worthy, a large proportion has been gathered from the annals of the Reformed and Presbyterian Churches. If you turn to the history of sunny France, the lives of the Huguenots are there with names like Admiral Coligny, Calvin and Farel. If you turn to Switzerland, the little Republic among the Alps, and religious liberty in the dark days of the human race, the record of the Reformed Church meets you with such names as Zwingle and Calvin. In Bohemia, in Hungary, in sea-girt Holland, with such names as William the Silent; in Scotland, in England, in Ulster, and here in our own Continent, the part which our Churches have taken in the struggle for human rights, for national liberty and independence, for the evangelization of the people, for higher education, for purer morals, for the saving of the race from superstition and paganism, for all that has been good and noble and wise, like Churches represented in this Society have taken a part unexcelled by that of any other and I might truly say of all others combined. It cannot but follow that the study of such a history must inspire the rising generations with new love for their Church loyalty to its principles and fidelity to its name, its organization and its work."

What is here affirmed with regard to the Presbyterian and Reformed Churches might with slight changes of phraseology be applied to the German element and this Journal as a medium for disseminating correct knowledge respecting the deeds of the fathers in the flesh as in the faith.

# Genealogical Notes and Queries

Requests for Genealogical Information by Subscribers  
Inserted Free. Particulars for Registering as In-  
vestigators Furnished on Application.

## Heinecke Genealogy

Rev. Samuel Heinecke, Elder published a book in 1881 with this title page: "Genealogy from Adam to Christ with the genealogy of Adam Heinecke and and Henry Vandersaal from 1747 to 1881. To which is added a brief account of the author's travels in about sixteen years as an evangelist, and twelve sermons composed by himself. By Rev. Samuel Heinecke, Elder. Second Edition. Lancaster, Pa.: John A. Hiestand, Printer. 1881." The book was copyrighted 1869.

The author gives first the genealogy from Adam to Christ and follows with an index of the names occurring in the Heinecke-Vandersaal genealogy: Allan, Buch, Brownell, Beegley, Biggerstaff, Blacklidge, Burkholder, Nenington, Barker, Cannon, Clippinger, Cremer, Cressler, Cole, Cutchall, Diehl, Donovan, Davis, Daveler, Dibler, Echternach, Eagy, Eby, Evans, Eberly, Enck, Freeman, Fording, Fry, Forney, Growe, Griffith, man, Fording, Fry, Forney, Growe, Griffith, Greenfield, Goudy, Gipple, Gish, Grube, Grosh, Grange, Grabill, Gougler, Gracely, Good, Grimes, Green, Heinecke, Hines, Hemperly, Hays, Hoover, Hull, Harris, Harley, Hissong, Hutchinson, Hamilton, Hinkle, Hollinger, Heiges, Henderson, Hain, Hughes, Jury, Kenegey, Kipler, Kauble, Kendig, Kelsner, Lebo, Landis, Lackey, Long, Lehman, Martin, Mohler, Martin, Miley, Myers, Noll, Plantz, Phillips, Palmer, Penery, Rogers, Rudolph, Shober, Shiffler, Schroth, Swartz, Sharp, Schmooker, Shetron, Shaube, Ternald, Thrush, Umholtz, Vandersaal, Workheiser, Wingerd, Wise, Weitzel, Wyatt, Waters, Watson, Young, Yessler, Zion.

This Heinecke-Vandersaal genealogy covers pages 17 to 80 and gives records of birth, death and residence. The descendants are traced to Dauphin, Philadelphia, Lancaster, Lebanon, Perry, Cumberland, Chester, Bradford, Franklin, Columbia, York counties in Pennsylvania and the following states: Kansas, Illinois, District of Columbia, Ohio, West Virginia, Iowa, Indiana, Missouri, Minnesota, and Oregon.

In the journal the author gives names of places visited, people met, sermons delivered by him, observations on persons and places seen, blood relationship of persons met, etc. The book has special value to students of genealogy, to those interested in the history of the United Brethren Church. We can supply a limited number of copies at 50 cents each.

## A Genealogical Club

Many of our subscribers are decidedly averse to genealogical study; others are equally enthusiastic in this department of history. How to best accommodate the latter without repelling the former has been a study for years. The suggestion has been made that a "Genealogical Club" be organized among subscribers, thus bringing into closer relationship those interested in genealogical matters. Many arguments in favor of such an organization present themselves but whether the idea commends itself sufficiently to our readers to render it worth while to make an effort in this direction is a question.

To test the matter we invite post card replies to the following questions:—

1. Would you be willing to pay 25 cents as membership fee in a P-G Genealogical Club for the year 1912?

2. What would be the avowed aim and purpose of such a club?

3. How many favorable replies is it desirable to secure before organization is effected?

## Interesting Document

The following interesting document was brought to America by Hans Scheirer, a Swiss who emigrated from his native country to America in 1725 and settled near Mosersville, Lehigh County, Pa. It is well preserved in the original at the old Scheirer homestead. We should be pleased to have for publication copies of similar or other interesting original documents. Look through the old chests, and trunks. If you can not read the German give the editor a chance at it. He enjoys puzzling over old German script.—The Editor.

"Demnach, Hans Scheirer, von Bargaen, mich bittlich ersucht ihm e'nnen Heimatschein abfolgen zu lassen, weilen er gesinnet ist sich aus seinem Vaterland zu begeben und sein Glueck weiter zu suchen, so hab ich ihm dieses nicht abschlagen koennen noch wollen, thue also durch dieses bescheefigen, dass er, Hans Scheirer, von Bargaen, in der Grafschaft Arberg, geouertig von ehlichen Eltern gezeugt, von einer Christlichen gemeinde allhier getauft, sich auch fleissig bey dem Gebrauch des hochwuerdigen Sacraments des Heiligen Abendmahls eingefunden, und so viel mir bekannt, e'nen Christgeziemenden Wandel gefuehrt. Dies zu bescheefigen habe ich mich eigenhaeutig unterschreiben.

(Signed) Gabriel Stauber  
Pfarrer zu Bargaen

# The Forum

The Penn Germania Open Parliament, Question-Box and  
Clipping Bureau—Communications Invited

## From our Mailbag

Quite a number of letters have reached us to which we ought to reply. Friends urge the editor to come and visit them. He is being blamed for not turning up at certain places; he is flattered; he is taken over the coals. Some even say, Please discontinue my subscription.

Of these we can give but two. An Allentown subscriber writes:—

"I am sorry but I have to write again about the Penna. German for Dec., having failed to reach me. You remember I failed to get last month's, until I wrote. This month I thought I would not write till the end of month as it might turn up after all. There evidently is something wrong somewhere. Kindly investigate and let me have the missing copy (Dec.) and oblige."

To this we can only plead guilty, promise to do better and hope for the best. At the time The Express Printing Company became our printers it was understood that the magazine was to be issued on the first of the month. Our subscribers know the result. This number was printed by the Holzappel Publishing Company, Cleona, Pa. Hereafter the magazine is to be issued on the fifteenth of the month. If after a reasonable time after the fifteenth you fail to receive your copy get after Gottlieb Holzappel, Cleona, Pa., with post card, stick, hot coals, pitchforks, or any other persuasive appliance. He is bound to be on time. I do not believe he will fail us, brother. If he does a change may be looked for.

Letters have been passing between the editor and a noted literary worker of the Northwest that have called forth the following:—

"I am sure you are on the right road and I want to be with you. Providentially I learned German and Scandinavian in the two trips I made through Europe and am located in the Twin City—Fritz and Ole—One German and the other Scandinavian. We are in the midst of a great and victorious battle to get these languages in the graded schools. I am sure I can help you to good articles, for I have made this a study all my ministerial life and since I entered literary work. With a hearty, warm German "Neu Johrs Grusz." I am,

Yours very sincerely,"

Letters like this—and others have been received—are very encouraging to a toiling

editor. The plans for this year open the way for a hundred readers scattered from Maine to Oregon from California to Florida from Alaska to the Canal Zone to add to our monthly bill of fare. Brothers and sisters, let us hear from you.



## The Penna.-German Mother

A Pennsylvania-German mother writes:—  
"I wish that your historian while recounting the illiteracy of the P-G women of an earlier generation had also explained the reason of it all—wonder if I am getting hot under the collar? How could they be otherwise when every act, every moment of their lives spelled self-effacement? By the time they were through amusing themselves in the kitchen, at the washtub (those were not the days of self-playing things) in the dairy, nursery, stable, garden, yard, (chickens and other kinds) and other protracted things they were too tired in body and mind to care if school kept or not. Then too the majority of men (women also no doubt) were ever deluded by that old idea that because Adam was made first, woman needs must be an afterthought ever after. Am slyly opinioned that nothing but the reign of the Suffragette will ever dispel the delusion.

An old Pennsylvania German, living in the mountains, had a hard three hours' dusty walk to accomplish one morning and he arose very early to make his start. He had gone but a little way when he was overtaken by an automobile, which was probably the first that had ever passed that way. The driver picked up the old man and they were at his destination in about twenty minutes.

"Danks so much awfully mit der ride. If I had know myself to be here already two hours in front of de clock yet, I vud be at home fast asleep already to start unless I knew you vud not have picked me up sincee."

—Housekeeper.

The above paragraph is making the rounds at present. The penny-a-liner who faked "Housekeeper" with this impossible rubbish is entitled to the blue ribbon in the An anias club.

—Reader.

# The Penn Germania

Vol. I

FEBRUARY, 1912

No. 2

OLD SERIES

Continuing THE PENNSYLVANIA-GERMAN

VOL. XIII, No. 2

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BACK NUMBERS (of The Pennsylvania-

German) can be supplied. (List of leading articles and prices on application.)

Subscribers are invited to make suggestions about and send contributions on topics connected with the field of THE PENN GERMANIA.

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## CURRENT LIFE AND THOUGHT

Illustrative of German-American Activities  
Contributions by Readers Cordially Invited

These notes, as indicated by the name, reflect what the Nation's citizens of German ancestry are thinking and doing. The items must of necessity be brief, representative and selective. Subscribers who can serve as regular or occasional contributors to the department are invited to write us, stating what special field they are willing to cover. Different sections of our country, different aspects of human endeavor, must be represented and narrow, sectional, clannish viewpoints avoided.

### Death of Otto Ringling

Otto Ringling, one of the founders of Ringling Bro's. Circus, calls attention to another remarkable achievement in America of representatives of the German element. Thirty years ago five sons of a German harness maker of Baraboo, Wis., organized a little wagon show, giving exhibitions in the small towns of the Middle West; but by showing the people what they advertised and by not tolerating fakers and camp-followers, they won the confidence of the public, thereby laying the foundations of the "Biggest Show On Earth." The German American Ringling Brothers are to-day the greatest circus men of history, for beside their own stupendous attraction they own a controlling interest in three great rival shows.

The German American stock of Wisconsin has also furnished some great railroad men. A. J. Earling, president, and H. B. Earling, general superintendent, of the Chicago, Milwaukee and St. Paul (and Puget Sound) Railway, are sons of a German farmer of Washington County, and they began at the very bottom in the service of that great road. They are proud of their ancestry.

J. H. A. I.

### Philadelphia a Musical Center

Philadelphia, Pa., has become one of the world's greatest musical centers. The city and vicinity claim 2,000 music teachers who held a mass meeting in Estey Hall in the interest of exploiting the city as a place to study music. We quote from a circular extensively circulated. It would be interesting to know what percentage of the teachers are of German ancestry.

It is estimated that there are over 2,000 teachers in the city and neighboring towns, many with international reputations. Philadelphia possesses a fine symphony orchestra, a magnificent opera house and a famous opera company, a large Academy of Music, a great university, with a musical department, a number of flourishing conservatories, excellent church and organ attractions, an enormous festival hall has been planned, the Philadelphia Operatic Society giving grand opera on a large scale, numerous choral and singing societies, many prominent musical clubs, excellent free musical library facilities, musical industries representing an investment of many millions of dollars. The cost of living is reasonable, and the home surroundings make Philadelphia particularly desirable for visiting lady pupils.

**Hon. S. E. Ancona** Congress paused in its dignified deliberations on Dec. 14, 1911, to pay tribute to one of the oldest ex-members of the House of Representatives. Suydenham E. Ancona, of Reading, Pa., who was elected to the 37th, 38th and 39th Congresses, entered the Chamber of the House at a time when that body was busy. The following is taken from the *Congressional Record*, of Dec. 14:

The SPEAKER, Gentlemen of the House of Representatives, there is no provision in the rules for what the Speaker is about to say or do, but I am certain that every member of the House will indorse it. There is present on the floor of the House the Hon. S. E. Ancona, who served in the Thirty-seventh, the Thirty-eighth, and the Thirty-ninth Congresses, and was present at the celebrated extraordinary session of Congress that was called on the 4th of July, 1861, and, as I understand, he is the only man living who was in that House. He came from the celebrated Berks district of Pennsylvania (applause), one of the most famous districts in America, now represented by the Hon. John H. Rothermel, and I am certain that the Members of the House will be glad to welcome him. (Applause.)

Mr. ROTHERMEL, Mr. Speaker, I move that the House do now take a recess of 5 minutes, in order to meet my distinguished and honored predecessor.

The SPEAKER, Make it 10 minutes.

Mr. ROTHERMEL, Yes; 10 minutes.

The SPEAKER, The gentleman from Pennsylvania (Mr. Rothermel) moves that the House do now take a recess for 10 minutes to meet the distinguished gentleman referred to.

The motion was agreed to.

Thereupon (at 4 o'clock and 26 minutes p. m.) the House stood in recess until 4 o'clock and 36 minutes p. m.

Mr. Ancona was born near Litz, Lancaster county, Pa., Nov. 20, 1824. His parents moved to Berks Co., and in his young manhood he taught school, receiving at first a compensation of ten dollars a month and board. Later he served the Reading Railroad Company in a clerical capacity. In 1860 he was elected to Congress on the Democratic ticket. He has always been a Democrat. Berks county has been called the "Gibraltar of Democracy;" it has never been in the Republican column.

At one time Mr. Ancona served on the

Committee on Military Affairs and became intimately acquainted with Blaine, Stanton, Gen. Hancock, Stevens, and others.

After leaving Congress, he engaged in the fire insurance business in Reading and was also active in philanthropic and charitable affairs. Although he is now in his eighty-eighth year, he is in full possession of his mental faculties and discusses very interestingly the men and the events of the stirring times of the Civil War.

P. J. B.

**Schiff Gives  
Cornell  
\$100,000**

One hundred thousand dollars, the gift of Jacob H. Schiff, the noted New York financier, was the New Year's present of the University. The sum is to be used for the promotion of studies in German culture.

Mr. Schiff explains that the gift, which was made on his own initiative, is extended as a tribute to the good work done by Cornell and to the broad and liberal spirit which animates it. This feature of the donation is particularly gratifying to the authorities and friends of the University as Mr. Schiff has never had any kind of connection with Cornell.

"The Jacob H. Schiff Endowment for the Promotion of Studies in German Culture," will be the official designation of the fund. Except for its assignment to the object named, the gift is without restriction, the Trustees being free to use the income for salaries or for any other purpose coming within the scope of the endowment.

Born in 1847 at Frankfort-on-the-Main, Mr. Schiff has always taken an interest in the study of the German language in the United States. He emigrated here in 1865 and settled in New York. Since that time he has risen high in the banking world until he is now one of the most important members of the firm of Kuhn, Loeb & Co. and a director in numerous banks and railroads, including the National City Bank, the Union Pacific, Balti-

more and Ohio, and Chicago, Burlington and Quincy Railroads. He is president of the Montefiore Home for Chronic Invalids, vice-president and trustee of the Baron De Hirsch fund, and founder of the Jewish Theological Seminary, the Semitic Museum of Harvard, and the Nurses Settlement of New York. He is a member of the American Museum of Natural History, the Metropolitan Museum of Art, the American Geographical Society, and the American Fine Arts Society. *Cornell College Paper. Per A. B. F.*



#### The German in Africa

The German has the clearest title and the cleanest hands of all the over-lords of Africa. His invasion has been marked by the most astute diplomacy, but his bitterest foe can hardly claim that he has not played the game fairly.

His power lies not in his colonies as much as in the German cargo-boat along the African coast. The Hamburg captain makes friends, "jollyng" them in the jovial German fashion, and picking up trade which was once English.

Again and again I have seen a Hamburger creeping slowly homeward with his vessel so weighted down with palm-oil that it looked in the distance almost like a submarine, while ahead had gone a Liverpool steamer almost in ballast. The captains of these boats get a commission on the homeward cargo and the German's sociability wins for him the lion's share of the spoil. Many a British "factory" will let an Elder-Dempster boat go by and hold his hog'shead of palm-oil for the German Service and sociability—this is the secret of the German conquest of the West African seas. Once the Liverpool flag monopolized the carrying trade. Now, on the high seas, you will see one flag quite as frequently as the other; but if you go into some independent port like Monrovia, you will be almost certain to see two German flags to one Union Jack.

Of German influence on the native the writer says:

Without the blowing of horns and the noise of the press agent, the German is training the young African in his own way—and making a pretty good job of it. The writer has watched the German closely in his relations to these half-wild *proteges* on the West Coast. The administration of government there is largely a matter of temperament, and the men from the Rhine country are probably less easily driven into irritability than any other white men.

The conclusion is:

After observing the white men of many nations at the task of regenerating Africa, one cannot escape a conviction that the German native will rise as high in the scale, if not higher, than any other within the same belt. *Review of Reviews.*



#### New Use of Our Schools

In his School Bulletin recently issued by County Superintendent E. M. Rapp for the teachers of Berks county, Pennsylvania, Mr. Rapp thus discusses the open school:

"The notable display made by the Home and School Association ought to awaken the entire public school system to the new use of the public school.

The day has gone when the public school can be held to be discharging its duty to the community by being used merely during school hours and in term time. The playground has carried school activities into the summer. The Home and School Associations have carried school activities into the home and the evening meeting.

These associations are only a part, though a very large part, of the schools of the country. They should be in all of them. Their work centers on a monthly meeting and weekly gathering, bringing teachers, parents and children together.

This opens the neighborhood use of the school-house in the evening, but it is only a beginning. Lectures have added



other evenings. Many school houses are lit often and gather small audiences and large through the week.

This work, begun by fragments, partly by school management and the initiative of teachers and citizens, though limited from lack of means as yet needs to be extended, systematized and has given more social activities.

Schoolhouse yards should be permanently open for play. It already seems incredible that a few short years ago each summer saw school-yards locked and the children who should have been there were playing in the streets instead. Even today the playgrounds could not on many afternoons accommodate one child in five if all sought play.

In summer and winter the school-houses are as yet but little used. Each school house should have its social center, worked with the home and school association, giving children and youth evening games, clubs, dramatic associations, amusements and friendly gatherings. Young men and women of the vicinity ought to find the evenings at the school-houses more attractive and safer opportunities to meet than are now open in dance halls. Every school in time will have its mechanical music and educate taste as well as amuse.

Piecemeal this has already begun. The outpouring of childhood and youth in songs, debates, athletics and a world of innocent and happy activities, is an example, and only a small example of what is going on in our schools. As the playground problem overspread the country in five years past, so in five years to come all school houses are to come into use at night for all sorts of social activity, instruction and amusement. It is true that it will call to new activities the teachers who are already hard-worked; but as the playground has created a new type of instructor, so the use of schools as social centers will create a new and most valuable type of school worker.

Birdsboro, Hamburg, Kutztown and Mohnton have efficient associations. There is no reason why such an association should not be organized in every school district in the country."

This comes from "Alt Barricks," the Gibraltar of Democracy, a strong-hold of Pennsylvler-Germany, the fabled county for raising fat oxen and uneducated people and voting for Jackson. Berks county, Pennsylvania, is a giant not "sleeping" but wide awake.



#### Forestry at Cornell

That prospects are exceptionally good for Cornell to regain her former position as the premier institution for teaching forestry in the United States was the import of the news given out at the College of Agriculture yesterday afternoon when the appointment of Professor Filibert Roth, of the University of Michigan, as head of the Department of Forestry, was announced. The letter of acceptance was received by Professor Mulford yesterday. Professor Roth will enter upon his duties next September.

By this addition to its staff, the faculty of the forestry department now includes three professors. One year ago Walter Mulford was appointed Professor of Forestry and began work in the spring. During the six years previous, Professor Mulford had been Junior Professor of Forestry at the University of Michigan, ranking next to Professor Roth. It has been due in great part to the work of Professor Mulford that Professor Roth has been induced to come to Cornell and resume the old relationship. The third member of the forestry faculty is Assistant Professor John Bentley, Jr., who recently left the national Forest Service for the University.

This increase in the faculty means that beginning next year a course, designed to train men thoroughly for the profession of forestry as a life work, will be re-established. During the present year the function of the Department has been merely to furnish elective courses in forestry, which do not lead up to a degree.

It is especially fortunate that Professor Roth should come to Cornell as he was Assistant Professor of Forestry here in

the original school from its inception in 1898 to 1901.

Born in Wurtemberg, Germany, in 1858, Professor Roth came to the United States in 1871. The period between 1874 and 1882 he spent on the western frontier. From 1885 to 1893 he studied at Michigan. Then for five years he was a special timber expert in the Department of Agriculture. After leaving Cornell he again went into the Forest Service, having charge of all the forest reserves. Since 1903 he has been at the head of the School of Forestry at Michigan, the third oldest of any importance in the country and the second largest.

*Cornell College Paper.*

In this connection a quotation from Faust's German Element will be in place; "Cornell has the distinction also of having the first school of forestry in the United States, 1898-1903. The chief of the Division of Forestry in the United States Department of Agriculture, Bernhard Edward Fernow, was called to be the director of this new foundation. A full course of four years was inaugurated, and the college grew rapidly in numbers during the following years, the total number of students registered in 1903, the last year, being 73. Two assistants were appointed, one of whom, Professor Filibert Roth, of German birth, is at present head of the Department of Forestry at the University of Michigan. \* \* \* The item in the appropriation bill providing for the support of the college was vetoed by Governor Odell. The result was the closing of the Forestry school, and the abandonment by the Empire State of its splendid pioneer undertaking." (Vol. 11; 226.)



**Germany  
and France**

*The Outlook* of January 20 contains a valuable semi-official

article by the German Ambassador to the United States, Count Bernstorff, on Germany and France with special reference to the Moroccan question. From the editorial remarks we quote the following

"There is an essential distinction between the national ideals which we, as an English-speaking people, have inherited, and the national ideals of the German people. As a writer in the 'Round Table' has pointed out, the English ideal, which Americans have inherited, conceives of the State as existing for the protection and the development of the individual; while the Prussian ideal, which the people of the German Empire have inherited, conceives of the individual as existing for the defense and the service of the State.

"The contrast between the English and the Teutonic national ideals may be roughly stated thus: The English view is that the State is a means and the man is an end; while the Teutonic view is that the man is a means and the State is an end.

"What Germany has done in this case we must expect Germany to do generally—namely, to base her international action, not primarily upon the welfare of a neighboring nation or of a weaker people, but on the welfare of the Fatherland; and in such national action to consult, not abstract ideas of right and justice, but that regard for reality which the German Ambassador expresses in this sentence: 'The course of events will always prove to be more powerful than the most perfectly worded treaty provisions.'"

From the article itself we glean these paragraphs:

"It is well known that from the beginning this compensation of colonial territory was desired in the French Congo, in order to unite as much as possible the adjoining German colonies on the western coast of Africa, were it only for forming an economic unity through the establishment of appropriate trade routes. This goal was reached by the recent Morocco agreement between France and Germany, which gave the latter Power access to the Congo and the Ubanghi.

"Although, of course, opinions may differ about the value of the territory ceded to Germany, it is evident that German commerce and industry, German miners and farmers, have obtained valu-

able guarantees for their interests in Morocco. The agreement furnishes a powerful instrument in the hands of the German Government, enabling it permanently to protect German interests in spite of all contrary efforts.

"For any one who had followed the course of the Moroccan question it was inconceivable that Germany should suddenly wish to conquer Moroccan territory. Even during the most critical moments of the whole affair Germany had always emphatically declared that she pursued only economic interests in Morocco, and this with good reason. For Germany the occupation of some part of Morocco—apart from the war which no doubt would have ensued—could mean nothing else than a long and continual display of military forces perfectly out of proportion to the possible gain. The friendship of the Moroccans for Germany naturally would have turned into enmity as soon as she followed the example of France and took up the role of an aggressor.

"On the whole, it can therefore be said that the negotiations conducted under the moral pressure of the sending of the Panther to Agadir led to a satisfactory result for Germany, because she avoided chasing phantoms, and tried only to reach a goal which it was possible for her to attain."

To "inherit" is to receive by nature, transmission or descent and without effort or pay on part of recipient. Our Nation has been a huge melting pot to which various nationalities and peoples have contributed indispensable ingredients. Why cannot *The Outlook* recognize this fact? "Inherit" does not express the thought that should be conveyed.



"Peace" Riot at Carnegie Hall, The row at Carnegie Hall, N. Y., in December over the arbitration treaties between our country and England and France has caused considerable newspaper discussion. As the whole subject is of direct interest to our

readers we give extracts from a few papers. *The Gaelic American* said in its issue of December 16:

Never before in the history of the City of New York has a superficial movement so deeply affected the people as the attempt by the few with sordid money to lord it over the many. The "Peace" meeting at Carnegie Hall on Tuesday night last was turned into an indignant protest due to certain remarks made by the speakers which finally broke loose when Alphonse G. Koelble, President of the German-American Citizens' League, moved that the resolutions be amended so as to endorse the majority report of the Committee on Foreign Relations of the United States Senate, and said that the treaties are unconstitutional and "a menace to peace and breeders of war."

Mr. Koelble pointed to the back of the platform where three flags, the English, French and American were entwined on the wall and said: "I am a German-American citizen. See those flags; they mean that England, France and the United States are conspiring against the land of my forefathers and as a man of German blood and German descent and a good American citizen, I solemnly protest."

Andrew Carnegie was advertised to speak, but his turn never came and instead he paced up and down the platform, swinging his arms, muttering: "The meeting is ruined; the meeting is ruined. Adjourn it! Adjourn it!" and "Who are these people; these scoundrels; these blackguards." He shook his fist several times threateningly in Mr. Koelble's face, calling him strong names, to all of which Mr. Koelble replied with a calmness, stoicism and gentlemanly bearing that finally made those who stormed and threatened him ashamed, and he was finally promised an opportunity to be heard if he would only go out to the front of the platform and stop the cheering that was then drowning and defying all attempts on the part of the cooler ones to continue the meeting.

His appeal to the audience was instantly effective, the promise to let him speak was not fulfilled, for the meeting was suddenly adjourned.

*Rundschau zweier Welten* for January contains a number of communications on the question from which the following is quoted:

By Hon. Richard Bartholdt;

Who affirms that the German element in the United States is opposed to Taft's arbitration treaties? It is true that since the recent disturbance in Carnegie Hall such statements have been made in the Anglo-American press, but in truth these insinuations are nothing less

than an insult to our citizens of German descent. What are the facts? Immediately after the plan for an arbitration treaty between the United States and Great Britain became known, certain factions among the Irish raised a hue and cry. They claimed that an "entangling alliance" was proposed contrary to Washington's famous advice, and in order to make the German rebellious, they cunningly added that the point of this Anglo-American fraternization was aimed against Germany. This class of Irishmen, led by the Gaelic-American and similar publications, filled with unquenchable hatred of England, would prefer to see the United States declare war against England, instead of laying the foundations for permanent peace. But because of the very fact that their attitude is dictated by the old-world legacy of Irish-English enmity, an enmity which from the standpoint of law and right must have no influence on American politics, the clamor of the Irish agitators failed to impress official Washington. Shall German-Americans applaud this exercise of a racial prejudice, the lowest of all human qualities, and make themselves the train-bearers of agitators whose complaints do not concern them at all? I do not deny that some Germans walked into the trap; that, after all, is not difficult to explain. The relations between England and Germany leave much to be wished for, and it was an alluring argument to German ears when the Irish referred to above, disseminating the venom of suspicion, declared that England really desired to protect its back against Germany when it took Taft's proffered hand. The entire arbitration policy, they declared, was in fact merely an intrigue against the Fatherland.

This is not a question of race or tribe; it concerns neither the English nor the Germans, nor the Irish nor the Americans alone, but the entire world. Any merely national conception seems puny and small-hearted with the happiness and blessings which the decrease of the danger of war and the actual prevention of war will bring to the entire world. Our only emotion should be a feeling of pride and gratification that it was an American President who had the wise insight and the courage to give a good example to the world and to propose the introduction of arbitration courts for all questions amenable to judicial decision.

By Dr. C. J. Hexamer;

Since years it has been the endeavor of English diplomacy and its subservient American press to make Germany appear as the great disturber of the world's peace.

The Germans are the most peaceful of all peoples, and no government more sincerely desires peace for its rightful untrammelled advancement than does the German Empire. I have, therefore, done everything in my power that an arbitration treaty between my beloved native country and the land of my forefathers should be effected.

I have opposed any narrow efforts of forming such treaties exclusively with England and its ally France. I have insisted, wherever I have signed petitions for peace and arbitration treaties, that Germany and all other nations should be included and should have an equal chance. The millions of German and Irish-American citizens and their descendants would never allow our country to enter into any entangling alliances with other nations. Any such attempt of Anglomaniacs would arouse them to a furious opposition.

I deeply deplore the action taken by some ill-advised individuals at a recent meeting at New York. This republic, in order to thrive, must permit everyone absolute freedom of speech. Anyone who will break up a meeting because what is said does not agree with his views is an enemy of our free institutions, and is not a desirable citizen of our republic.

By Theodore Sutro;

When the President of the United States, in pursuance of his plan to negotiate arbitration treaties of the widest possible scope with other nations, commenced first of all with England and then with France, and only after quite an interval with Germany, I took the position, which I have ever since maintained, that this method of procedure was a diplomatic faux pas. Owing to the strained relations which have for quite some time existed between Germany and England, and the ever prevailing suspicion with which Germany and France have regarded each other, it would seem to have been the part of wise statesmanship to have submitted such a treaty tentatively, at the same time, to all of these three leading nations and to have avoided closing with any one of them until all three treaties should have agreed to substantially similar terms. Expediency, a word which can never be eliminated from the lexicon of diplomacy,—would alone have prompted this course. But it would also seem that this course should have been pursued out of regard for the quite natural sentiment of so large a number of our citizens of German-American extraction of the first and second generations, who constitute the greatest percentage of our population of other than Anglo-Saxon origin.

Instead of adopting this prudent, just and rational method, our peace apostles, both lay and ecclesiastical, egged on by that portion of the American press of strong pro-English leanings, have for the past year been loudly beating their tom-toms in laudation of the wonderful blessings which would flow to us through the conclusion of the Anglo-American and Franco-American general arbitration treaties, with total disregard of the much more important factor for the preservation of the peace of the world, that a similar treaty should be effectuated with Germany. In consequence of this we, of German extraction, were wondering whether our government was purposely thus coquetting principally with

England, so as to intensify the ever-growing friction between the latter country and Germany, and was next turning its attention to France because of the Morocco imbroglio, the peaceful settlement of which England was trying its best to defeat.

In conclusion, I desire to say that the importance of the incident at the so-called Peace meeting at Carnegie Hall on December 12th last has been very much exaggerated. The persons invited to that meeting, especially those who had platform tickets, had been especially invited "for a mass meeting in support of the general arbitration treaties with Great Britain and France." The gentleman who acted at cross purposes to the object of the invitation extended to him, by making a motion to do exactly the opposite, was acting simply for himself and on his own responsibility. If he acted in connection with others, those others had no authority to represent the German-American sentiment in this country, either in the time or place of method which they chose to ventilate their views. At the same time, it is small wonder that the disturbance which has caused so much comment should have occurred in view of the unwise policy pursued by our government with reference to bringing about the general adoption of these proposed arbitration treaties. In so far as any German-Americans had anything to do with the discordant note which was sounded at that meeting, I presume that they could not resist the impulse to protest against the prominence which our Anglo-American population had taken in constantly dinning into our ears what a splendid object lesson an arbitration treaty of such wide scope with England would be to all the other nations of the world. France evidently submitted to this form of international pedagogy, but so far Germany does not seem to have been so docile a scholar and is evidently calmly and warily considering whether it shall also follow the lead of the British decoy. For this, under the circumstances, it cannot be greatly blamed, nor can German-Americans, in this country, for supporting the United States Senate in its hesitation to ratify the only treaties which have so far been submitted to it, namely those with England and with France.

By Jacob Hasslacher;

As a matter of principle, I am in full sympathy with arbitration treaties. I, however, am of the opinion that it would be a detriment to the general peace if only the treaties with Great Britain and France would be concluded. If it is not possible to make similar arbitration treaties with the other principal countries, particularly with Germany, the treaties with Great Britain and France alone would do more harm than good, and would only encourage Great Britain in its endeavors to undo by brutal force what Germany is gaining in industry and commerce by its diligence and intelligence. Past experience has shown

that Great Britain is not sincere in its love for peace, that it neglects all considerations as soon as it believes its own interests are impaired.

Significance  
of H. C. Frick

The January Metropolitan has an interesting article on "The Significance of Henry Clay Frick. According to this sketch

"Near Basle, Switzerland, there is a little village Frick and from there in the eighteenth century came, to western Pennsylvania, the parental ancestors of the steel king. His father was a farmer, none too successful, but his mother's father, a German distiller, by name Abraham Oberholt, had a good business and was a large land owner. Henry was born on December 19, 1849, almost exactly sixty-two years ago. He had a public school education, a short term in a military academy, and a few months in a small Ohio college, but his real education began at the age of fourteen when he found a "job" as a clerk in a village store in Mount Pleasant, forty miles from Pittsburg. His first salary was \$3.50 a week and he lived in one room in a miner's hut. But the young man had luck on his side as well as pluck. At that time coke making was new and Mount Pleasant was surrounded by coal fields, the product of which was burned into coke. In four or five years Frick had saved enough money to buy a small piece of coking land at a figure which would be absurdly small nowadays. Then his grandfather Oberholt gave him a position as a bookkeeper in the distillery and a salary of \$900 a year, out of which enough was saved to buy more coking fields in partnership with several other young men."

During the panic of 1873 Frick bought out his partners in the coke fields. Coke soon rose from seventy-five cents to three dollars then to four dollars and five dollars and Frick soon became one of Pittsburg's leading citizens. In 1882 he sold out to Carnegie and was retained as manager. In 1889 he was made the head of all of Carnegie's interests. Frick was put down for five per cent of the stock which he soon paid out of the profits. By 1900 he had received a large salary as manager, paid his stock, received a million in addition and the stock became eventually worth many scores of millions. He and Carnegie both did their part to make the Carnegie Steel Company one of the most profitable enterprises which ever existed. In 1899 they

quarreled. Frick was forced out. He helped to form the Steel Corporation, became a member of its ruling body and today he and E. H. Gary are the two men to whom Morgan delegates the real responsibility of directing the policies of the vast concern. He has always been known as a good hand in making bargains.

While Frick's money was made in the iron industry it is invested in real estate in Pittsburg, New York, in railroads, in banks and trust companies. He is the perfected type of the modern business man, supports many charities, loves flowers and music and has given large sums in encouragement of musical activities.

"Frick conceived the idea of the largest of all trusts and did most to force it into being. In the trials of this and other great corporations, the ideas and work of Frick are being tested. And it is only fair to him to say that he honestly believes the workman and the consumer as well as the capitalist have profited from the present system."



**The Corpus  
Schwenk-  
feldianorum**

Rev. Dr. C. D. Hartranft and his pupil, Rev. Dr. E. E. S. Johnson, both scions of the Schwenkfeld migration of 1734 and both reared in Penna-German families of eastern Pennsylvania, by their editorial labors on the *Corpus Schwenkfeldianorum* have honored American scholarship, attracted international attention and won the applause of the scholars of Germany. The sailing of the two editors is not without significance, therefore.

Rev. Elmer E. S. Johnson, the managing editor of the *Corpus Schwenkfeldianorum*, accompanied by Miss Selma Gerhard, an assistant editor, sailed from New York on January 6, on the steamship *Cecilia* bound for Wolfenbüttel, Germany to begin work on Volume III of the *Corpus*. Dr. Chester D. Hartranft, the editor-in-chief, returned to Germany for the same purpose in November.

The *Corpus* Staff returned to America last May for the purpose of consultation with the Board of Publication of the Schwenkfeld Church and also with

Hartford Theological Seminary which is associated with the former in the publication of the works of Caspar Schwenkfeld.

During his stay in this country Dr. Johnson spoke before many meetings and gatherings in the interest of the work, and secured a number of new subscriptions to the *Corpus* sets. An effort is being made to enlist the aid of the Friends in publishing the works of this great co-laborer of Luther, for it was also from the writings of Caspar Schwenkfeld that George Fox, the founder of the Quakers, obtained the ideas which led to the founding of the sect called Quakers. Some of the Friends have already given assistance by contributions and subscriptions.

Two volumes of the *Corpus* have already been published and arrangements are being perfected by which it is expected to issue succeeding volumes at the rate of one each year. Dr. Hartranft is also to prepare a volume to be devoted to the critical biography of Schwenkfeld.

Both Dr. Johnson and Dr. Hartranft have been made fellows in the Department of Research connected with the Hartford Theological Seminary, Hartford, Connecticut. S. K. B.

Respecting Dr. Hartranft the following interesting item appeared recently in *Old Penn*, a University of Pennsylvania publication:

Just about the time of the fiftieth anniversary of the organization of a battalion of students of the University of Pennsylvania for services in the Civil War, the man who was the captain of those student soldiers, and who subsequently became an eminent theologian and historian, returned from Germany, where he has been for many years engaged in historical research for the little sect of Schwenkfelders. He is Rev. Dr. Chester D. Hartranft, formerly president of Hartford Theological Seminary. A native of Frederick Township, Montgomery County, and relative of former Governor John F. Hartranft. He attended the University of Pennsylvania, completing his course there in 1861. When

many of the students responded to Lincoln's call for troops Hartrauft was made captain of a company, which was subsequently attached to the Eighteenth Pennsylvania Regiment. As the company was about to leave for the front a large silk flag was presented to the young soldiers as a gift of Mrs. George H. Boker. The presentation exercises took place in Fairmount Park, and the flag was turned over to the company on behalf of Mrs. Boker by Professor Coppee, who had drilled the students. Captain Hartrauft made the address of acceptance for the students. He, however, was not equipped by nature for military service, and by 1864 he had entered the ministry. Subsequently he served for twenty-five years as president of Hartford Theological Seminary.



#### No Primrose Path to Wealth

The prevailing dangerous tendency incited largely by specious legislation—as improvident as it is popular—is to minimize the value of work. The rising generation is tickled with the idea that there is a primrose path to honor and to fortune and that the thorny and rocky way an earlier generation trod is an abandoned road. A million men a day quit work to see baseball matches and a million more who cannot afford the entrance money surround the bulletin boards to hear the returns. The best business fronts in every city are taken up with peep shows and moving pictures. Immodest men of very modest means pledge it all and mortgage the future to exchange a 1911 motor car for a 1912 model.

Vacation and recreation are—at least they ought to be—means and not an end. It is doubtful whether much have been accomplished for the real interests of what is popularly called the cause of labor by the rapid and artificial shortening of the hours of toil and the establishment of too frequent periods of cessation from work. No nation has grown rich or powerful by ceasing to work; and individuals show better results from con-

tinued application than from too frequent recreation. Undue relaxation from work tends rather to dissipation than to improvement.

A vast quantity of sentimental energy expended in suppressing child labor ought to be more profitably employed in teaching children how to work. There is more promise and fruitful manhood in a youth accustomed to honest toil than from one that rests in idleness and rots in vice.

There is more hope for the motherhood in teaching a few million new women how to darn stockings, broil beefsteak and mend fabrics than in the militant demonstrations of suffragettes at the doors of the legislative chambers or smashing windows of the Parliament House.

There is no greater delusion than the popular belief that men are dying from overwork. Millions are living by it, and "laugh and grow fat," while the luxurious and licentious loafers fall by the wayside.

*Hon. W. U. Hensel.*



#### York County Advancement

According to statistics recently issued by the Census Bureau at Washington, York county has a population of 136,405 an increase of nearly 20,000 over the previous census of 1900. Some of the larger towns have materially increased in population, while some of the townships and interior towns have decreased. The cry of "back to the farm," has not yet taken firm hold of the masses, yet there are signs in that direction. York county has about 800 schools of which one-fourth are in the city of York, which also contains one-fourth of the whole population. York county has a curious distribution of population. The northern portion is in the Sandstone belt which was settled by the English Friends of whom there were over 2,000 a century ago. Removals and deaths have decreased the numbers very largely. The southern part of the county in the older geological formations was settled by the

Scotch Irish who have maintained their relative numbers. The central or limestone belt was settled chiefly by the Germans who have also retained their numbers, and have held tenaciously to the Pennsylvania-German dialect. Religiously the denominations of the German population are in the majority. York is a city of great resources and has nearly 600 factories, diversified in character. The county is rapidly advancing. York has three flourishing daily newspapers.

If the Pennsylvania German population could be more fully interested in its glorious past history, it would be a desideratum to be welcomed. They are interested in the present and the future which is all very well but the past is entitled to our consideration.

That time, is however in prospect and will surely arrive. The New Englanders, the descendants of the Dutch and other peoples have thus far beaten us in the race, but we believe we will eventually overtake them. There are signs of the times that the English will be the common language of America, but Germany history and traditions will be even then more valued than they are now.

J. H. B.

#### Germans in Kansas

Three representative rural counties of Kansas show final naturalizations of Germans from organization of the counties (about 1860, 1868 and 1890) to end of 1911 as follows: Marshall County, 406; Ellis, 115; Wallace, 20; Logan, 21; out of total aliens naturalized of 1051, 704, 144 and 108 respectively. There were also Russians naturalized (who are of German race temporarily in Russia), Marshall, 3; Ellis, 391; Wallace, 1; Logan, 2.

Prof. W. H. Carruth, head of the department of Germanic languages and literature of the State University of Kansas, published a few years ago a map of Kansas, showing in colors the location of the various foreign elements, where more than a half dozen persons of that nativity are found in any community.

The work should be brought down to date. The State Historical Society has almost complete files of all German newspapers in the State.

The high school statistics of Kansas just issued for school years 1909-10 and 1910-11, shows 4620 students of German the first year and 4855 the second—against 20 and 24 in Greek, and 105 and 119 in French. But in Latin there were 13,713 and 15,065. Is the value to the public three times as much by the study of Latin as of German?

Of the 866 cities in the U. S. over 7,000 population in 1910, only six appear to have German names: Berlin, N. H., Frederic, Mr., Herkimer, N. Y., Hackensack, N. J., Newbern, N. C. and Brunswick, Ga. Of these new *Bern* is probably Swiss, while Frederic and Brunswick likely came through the English, the latter being Braunschweig in German. Thus the people who have contributed immensely to every great city, leave no names to them.

J. C. R.

#### Good

#### "Farm Products"

Worcester, well-lotated in a Pennsylvania-German farming community, is agriculturally, socially, financially, educationally and morally a banner township of Montgomery County, Pennsylvania. From a paper read at a recent banquet of its Alumni Association and published in the *Transcript*, (Skipack, Pa.) the following figures have been gathered.

In 25 years 108 boys and 109 girls have graduated from its graded course of study in the public schools. Thirty-eight boys and 45 girls are married and 13 have died. One is a daughter of a graduate and in one family five daughters graduated. One hundred and three have attended higher schools of learning; 16 boys and 3 girls have graduated from various colleges and universities; 19 boys and 11 girls have graduated from business colleges; 32 have been teachers and 4 are preparing to teach, and 6 have taken courses in agriculture.



There are among the graduates: Two ministers, 2 missionaries; 4 doctors; 8 professors; 18 farmers; 3 trained nurses; 7 dressmakers; 3 machinists; 2 electrical engineers and 1 each, telephone operator, music teacher, electrician and manufacturer. Of the whole number 54 reside in the home township; 154 in Pennsylvania; 15 in Philadelphia; 12 in New Jersey; 4 in New York; 2 each in China and Massachusetts; and 1 each in Indiana, Michigan, Canada and California.

The figures suggest interesting deductions on which lack of space does not allow comment. The township is an exporter of brains and seemingly is educating its children away from the farm. Does the export business affect the market price of farms? Can the township equal its sister agricultural township, Lynn of Lehigh County, in the number of professional men it has to its credit—over seventy? (See *The Pennsylvania-German*, April, 1908).



**Penna. Germans  
in Virginia**

Much interest is at present being manifested in the history of education in Virginia. In 1873 Alcide Reichenbach, a native of Switzerland, now a resident of Collegetown, Pa., and Jesse D. Bucher, a native of Pennsylvania, opened the Valley Normal School at Bridgewater, Rockingham County, Va., which is likely to prove the first real normal school the State of Virginia had.

The Ruebush-Kieffer Company, Dayton, Rockingham County, Va., is one of the oldest and best known music publishing houses in the Southern States. The members of the firm are of Pennsylvania-German stock. The Ruebush-Elkins Company, an associated house at the same place, is now engaged in bringing out a history of Rockingham County, Va., and several other works that will contain much concerning the Pennsylvania-Germans in the Valley of Virginia and adjacent sections.

At Dalton, Ga., recently the A. J.

Showalter Company suffered a great loss by fire, but the equipment and buildings of the firm are being restored upon an enlarged and improved scale. This company is perhaps the leading music publishing house in the farther South, and is made up chiefly of men of Pennsylvania-German stock from the Valley of Virginia.

J. W. W.



**Kansas  
Girl Farmers**

In the Southwest part of Kingman County there lives a German farmer, Rennie Griem, who has been in ill health the past year. The family consists mostly of girls. One of these girls is a school teacher and two are students in the Kingman High School.

Hired help has been hard to get the past season, and the father not being able to attend the farm work, the girls concluded to take matters into their own hands, and last Spring as soon as the oldest daughter's term of school had closed she went home, hooked up to the lister and working early and late put in seventy acres of corn.

As soon as the two other girls were home from high school they turned in and assisted in cultivating the corn crop, assisted in the milking and care of the stock, sold and delivered the milk to the creamery, put in the hay from 27 acres of alfalfa, put up quite an amount of prairie hay and other feed crops and attended to the multifarious duties on the farm all by themselves, receiving no assistance from a man during the entire season.

The result is a field of corn which competent judges say will yield an average of fifty bushels to the acre and all the rest of the farm worked up in ship shape. The girls having attended to the pressing duties of the farm and their father being in better health, they will resume their places in school for the coming term.

—*Exchange*.

# OUR HISTORIC HERITAGE

Articles giving information about the history of the Germans in the United States from the arrival of the first immigrant to the present, of whatever section of our country, of whatever vocation of life, of whatever class or association, of whatever period in a man's life, as well as discussions of questions of the day so far as German ideals have bearing on these, are to appear under this general head.

## Heivert Papen and the Papen House of Germantown, Pa.



TO Germantown belongs the distinction of being the first permanent German settlement in America. Thither came in the fall of 1683, Abraham Op den Graeff, Herman Op den Graeff, Lenart Arets, Jan Seimens, Willem Streppers, Jan Lensen, Dirck Op den Graeff, Thones Kunders, Reynier Tyson, Jan Lucken, Johannes Bleikers, Peter Kenrlis, Abraham Times, with their families from Crefeldt on the Rhine. They reached Philadelphia October 6, 1683, their leader, Francis Daniel Pastorius, having preceded them by about six weeks, as the agent of the Frankfort Land Company which was the original purchaser of the Germantown tract from Penn. On October 24th these German Emigrants met in the cave of Pastorius and drew lots for their separate portions to avoid any ill feeling in the distribution.

The lots were rather narrow but stretched back for a long distance from what eventually became the main street of the village, following what was originally an Indian trail. During the years following other Germans came, attracted by the favorable accounts of the new settlement where every individual could carry out unmolested his own ideas of

religious worship. Among these came Heivert Papen in 1685 (from Mülheim in the Palatinate), who in 1698 according to the stone in the gable, erected what is claimed to have been the first stone house in Philadelphia, but without doubt the first stone house in Germantown. It was built on the side lot appurtenant to town lot toward Schmykill No. 8, in the first drawing of the lots. The lot and side lot were conveyed by Abraham Op den Graeff to Jacob Shumacher on March 4, 1685, who in 1693 conveyed both lots to Heivert Papen. In 1705 Heivert Papen conveyed the side lot to Samuel Richardson, Richard Townsend, Thomas Lotts and Samuel Cost who were trustees for the Quaker meeting.

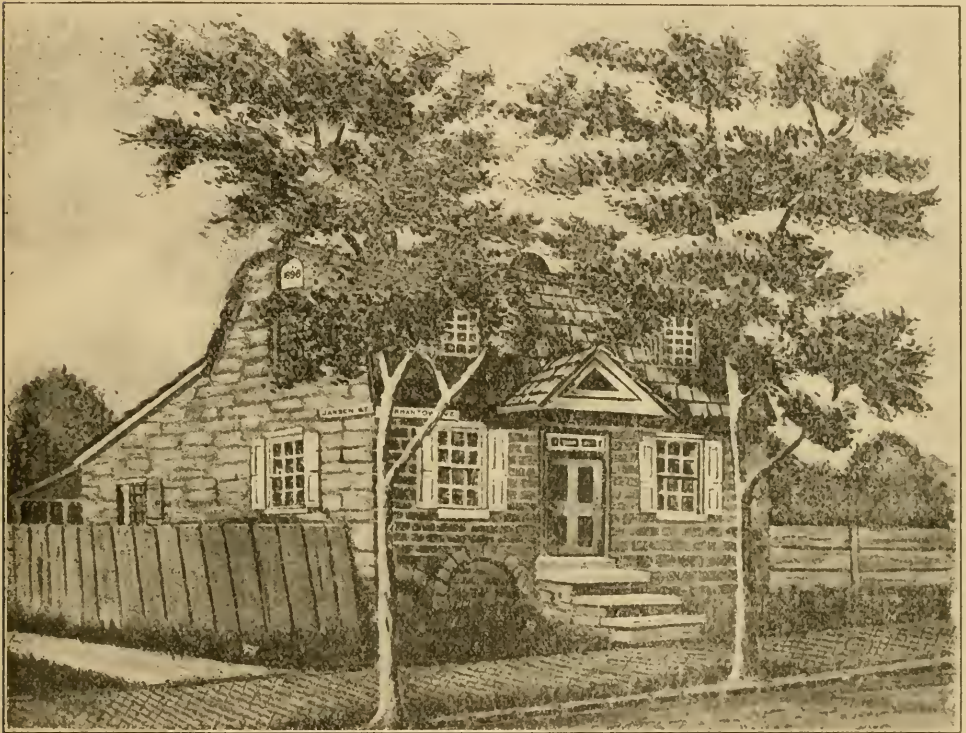
In 1714 Heivert Papen still owned lot No. 10. In 1766 Lot No. 10 was owned by Dr. Bensell, Alsentz, Jacob Coleman, John Johnson, Richard Johnson, Hesser Kast, etc., showing that between 1714 and 1766 the original Papen lot had been divided.

The Papen House is known as one of the best examples of our early Colonial Dutch architecture and stood on the corner of what is now known as Johnson Street, nearly opposite an old well on the Chew property which was filled up when Johnson Street was cut

through. A noted architect once said that the masonry in Germantown was the best in the United States, a statement which was confirmed when the old house was torn down in 1883; so solid was the masonry that it had to be blown down with dynamite.

In the early part of the eighteenth

century the house came into the possession of the Johnson family who had changed their name from Jansen, and henceforth it was known as the Johnson House. During the battle of Germantown, Colonel Thomas Proctor planted two cannon directly in front of this house in order to silence the musketry



THE PAPEN HOUSE

of the British who had taken refuge in the Chew House. A picture of the Papen House was drawn and engraved for the "Sunday Dispatch" expressly to illustrate Westcott's History of Philadelphia, Vol. I, page 111. This history is in the Philadelphia Library.

Heivert Papen, with 64 others, was naturalized in 1691 under Thomas Lloyd, Deputy Governor. He was one of the signers of the application for a charter to have Germantown organized as a borough, which charter was granted May 31, 1691, when Francis Daniel Pastorius was chosen Bailiff or Burgess, and

Heivert Papen as one of the Committee-men or Council. The corporation was maintained until January 11, 1707, but always with considerable difficulty in getting offices filled. Says Loper: "They would do nothing but work and pray, and their mild consciences made them opposed to the swearing of oaths, and would not suffer them to use harsh weapons against trespassers, and Heivert Papen, in 1701, declined to be Burgess through conscientious scruples."

In Pennypacker's Germantown we read: "Another arrival of importance was that of William Ruttinghuysen (Rit-

tenhouse), a Mennonite minister, who with his sons Gerhard, Klaus (Nicholas) and a daughter Elizabeth, who later married Heivert (Howard) Papen, came from Braich, in Holland."

As Heivert Papen married Elizabeth Rittenhouse soon after her arrival with her father, he no doubt became completely absorbed in the Mennonite church and his record was lost to posterity with that of all the other Mennonites. "The records of the Mennonite church at Germantown were loaned to a man for taking historical sketches and he moved away forgetting to return them; in that manner they lost their records for the period from 1708 to 1770."

Heivert Papen's will was dated January 30, 1707-8, and was witnessed February 19, 1707-8. He was survived by his wife Elizabeth Rittenhouse Papen and five daughters: Styntia, Mary, Gertrude, Margaret and Elizabeth, who was not of age. *Styntie*, or Christina, received seventy-five pounds over and above her equal share with her sisters and died unmarried about 1728.

*Mary*, born about 1695, married Gerhard Brumbaugh, who, according to official records, lived in Philadelphia county as late as 1721, but in 1724 paid taxes in Vincent township, Chester County, Pa. He took up over one thousand acres of land, a part of which he

gave for Brownback's church, and over 300 acres of which have never passed out of the family, but are still held under the first deed signed by Penn. Gerhard Brumbaugh and Mary Papen, his wife, left children: Benjamin, married Elizabeth Paul; Henry, married Mary Magdalene Paul; Elizabeth, married Richard Custer; Anna, married Paul Benner; Catherine, married Jacob Mausher; Mary, married Frederick Bingamon.

*Gertrude*, third daughter of Heivert Papen and Elizabeth Rittenhouse, married Benjamin Howell, of Germantown, July 19, 1721, and according to will recorded in Book Q, page 43, Philadelphia, had no children.

*Margaret*, married Jacob Shimer (born 1679; died Sept. 17, 1757) and left six children: 1, Abraham; 2, Anthony; 3, Elizabeth (married Dickerson); 4, Mary (m. Shoemaker); 5, Catherine (m. Young); 6, Sarah. Jacob Shimer married a second wife, Elizabeth—— and left 7 sons. In the year 1736 Jacob Scheimer moved from Skippack to a plantation situated on the southern slope of the South Mountain below Bethlehem.

*Elizabeth*, fifth daughter of Heivert Papen and Elizabeth Rittenhouse, married Jan Jansen Dec. 29, 1719, in the First Presbyterian Church in Philadelphia. She died prior to 1728.

*G. E. Brownback, Linfield, Pa.*

**Unique Protest Against Sermon** That is an interesting story which comes from Germany. It is to the effect that a company of imperial troops marched out of a religious service as a protest against the unevangelical and doubt-breeding sermon that was being preached. In one of the garrison towns the officers marched their troops to the church as usual for the Sunday service. The preacher for the morning happened to be a certain Pastor Kraatz, a very lib-

eral gentleman. When this Pastor Kraatz began to criticise the authorities for removing an atheist preacher from his pulpit in Cologne, the sturdy soldiers began to show signs of uneasiness. And when the preacher continued his apology for unbelief and finally declared that "No one longer believes in the old way that the Bible is the Word of God," the officers gave a signal and the whole body of troops rose to their feet and marched out of the building.

# Genesis, Evolution and Adoption of the Public School System of Pennsylvania

By Christopher Heydrick, LL. D., Franklin, Pa.

(Concluded from January Issue)



WHILE the Schwenkfelder School System was the first practical step toward free non-sectarian education in Pennsylvania, and as an object lesson, covered the whole ground of subsequent advocacy of a State supported system, it may be doubted whether it exercised any considerable influence upon the popular mind outside of the limited sphere of its activities—the districts of Skippack and Goshenhoppen. Its founders and supporters were German immigrants, who for many years abstained from active participation in political affairs. These facts sufficed to turn the faces of English-speaking people away from them. On the other hand, however, the birth-place of George Wolf, son of German immigrants, and the site of a classical school in which he was educated, and in which he taught for some time, were less than twenty miles distant from one of the Schwenkfelder schools, the curriculum of which included, not only primary studies, but was adapted to training up young men of genius to become ushers or assistants in this the Schwenkfelder "or any other school in this county;" and while rigidly excluding sectarian teaching, required the master to inculcate divine veneration, philanthropy and patriotism in the minds of the pupils. The conjunction of these features in an educational system, if not theretofore unknown, was so unusual at that time, that it is hardly conceivable that Wolf had not become familiar with the system of which they were characteristic, and had not re-

ceived inspiration from it for the work to which he devoted the best years of his life.

Although there were no legislative responses to the urgent recommendations of the first six governors under the constitution of 1790, in the broad and liberal sense for which Wolf subsequently pleaded earnestly, the neglect is not attributable, as some have supposed, to stated indifference or other unworthy motives. There were numerous church or parochial and other private schools founded and supported by private munificence, or maintained by tuition fees paid by the well-to-do and the rich, supplemented by a State system supported by general taxation for the education of the children of the indigent as a class, as ordained by the constitution of 1790. This system, as improved during the administration of Governor Schulze, exhibited a tender regard for its beneficiaries. It required its administrative officers, called schoolmen, to superintend the education of all poor children in their respective townships; to direct the parents to send such children to the most convenient private schools, to furnish such children with all necessary books and stationery, to visit the schools and cause the children to be properly taught and treated as all other children were treated in the schools to which they should be sent. There remained, however, the odious distinction between rich and poor to be eliminated from the law, and from the records in which the names of the beneficiaries were required to appear.

It was not unnatural that the foun-

ders and supporters of the private schools should be reluctant to see them supported by a State system of education from which religious instruction should be excluded.

Nor were these the only obstacles in the way of the friends of free schools. To put the new government established by the constitution of 1790 in working order, required material revision of the statute law of the Commonwealth; and that demanded the attention of the ablest lawyers and profoundest thinkers of the time. Then came the era of internal improvement, embracing the construction of turnpike roads over mountain ranges and through sparsely settled regions and unbroken forests, and bridges across numerous rivers, without which there could be little or no communication between different parts of the State. These works of prime importance and the construction of a system of canals and slackwater navigation designed to connect the rivers, flowing into the Delaware and Chesapeake bays with the Ohio river and the great lakes, taxing the financial resources of the State, including its credit, to the utmost limit, absorbed the attention of a large proportion of the most intelligent and influential people of the Commonwealth.

Nevertheless, the labors of Governors Mifflin, McKean and Findlay and the three German governors, Snyder, Hiester and Schulze, in behalf of the rising generations were educational and tended to prepare the ground for the seed afterward sown by Wolf.

All measures requiring legislative action during the session of 1829-30, having been presented by Governor Schulze in his message of December 19, 1829, Governor Wolf's inaugural address one week later might, according to custom, have been confined to foreshadowing in general terms, the policy of his administration, without any specific recommendations; but he seems to have been unable to restrain himself from outlining in language

that cannot well be paraphrased; that system of education, the establishment of which was to evoke the noblest efforts of which he was capable during six years. One year later he had a free hand, and how he used it we have seen in his message of December 8, 1830. It is noteworthy, that, while portraying conditions which may seem at this day to have demanded immediate establishment of the system which he had outlined in his inaugural address and now impressed upon the consideration of the legislature as a measure enjoined by the constitution and demanded by the people he did not urge immediate action to the full extent of the apparent need; on the contrary, he warned the legislature against hasty action. This message bore early fruit in a report brought into the House of Representatives by N. P. Fetterman, chairman of the committee on education, whose patronymic reveals his lineage, strongly recommending a forward movement and with it submitting a bill which it was said "might serve as a groundwork, to be improved upon from time to time as experience might suggest." Following this report, as quickly as was consistent with orderly legislative procedure, the law entitled, "An act providing for the establishment of a system of education" was enacted. This law established a fund to be denominated a "Common School Fund," by assigning thereto certain revenues and the interest accruing thereon until the interest thereof should amount to the sum of one hundred thousand dollars annually, after which the interest was to be applied to the support of common schools throughout the Commonwealth.

While this measure may be said to have been literally responsive to the governor's message, it fell far short of harmony with its spirit and that of his inaugural address, in that, owing to a prior pledge of part of the public revenues, the actual establishment of free schools would necessarily be post-

poned for more than a decade. Nevertheless, the governor approved the act, pro forma, April 2, 1831, only to renew his advocacy of an actual establishment of free schools with increasing earnestness from year to year until the final triumph in 1834. An executive more determined to have his own way or nothing, than was Wolf, might have withheld approval of the disappointing measure with no resultant advantage to the cause which he had advocated, but with an embitterment of the strife which had been interrupted by an apparent truce. On the other hand, the gradual accumulation of a fund which could not be applied to its ultimate object for many years would leave the private schools in enjoyment of State patronage for education of poor children, and at the same time encourage the friends of free schools in further persistence. It seems to have had that effect upon Wolf himself. When in his message of December, 1831, he spoke of the establishment of the fund as cause for no ordinary measure of gratification, and as one step toward the intellectual regeneration of the State. It proved, however, to have been a halting step, in actual legislation, although the House of Representatives appeared to have been in hearty sympathy with the views of the governor, and in response to his message passed a resolution for the appointment of a commission to "collect information, facts and knowledge relating to the subject of education and report to the next session of the legislature for examination and final action thereon." The Senate refusing to concur in this resolution, nothing came of it, although we may infer from the message of December 6, 1832, that the House committee on education made an independent report in harmony with the governor's repeated recommendations. The laws of 1831-2 are silent upon the subject of education; the same is true of the laws of 1832-3.

With no more before us than the es-

tablishment of an unavailable fund, the refusal of the Senate to concur in the House resolution for the appointment of a commission to collect something—anything to illuminate the senatorial mind and the negative evidence of legislative inaction, during two years, furnished by the annual volumes called Pamphlet Laws, we might well inquire: What encouragement had the parents of three hundred and eighty thousand entirely uneducated children for whose education no provision had been made, to hope that their children would ever be enabled to compete in the activities of life upon equal terms with the children of their more fortunate neighbors. What encouragement had the unofficial patriot and philanthropist to hope for an intellectual and moral improvement in the constantly increasing accessions to the ranks of citizenship. What encouragement had Wolf to sound his bugle-call to action when he sat down to write his ever memorable message of December 4, 1833, and declared to the recalcitrant Senate as well as to the House of Representatives: "It is time fellow citizens that the character of our state should be redeemed from the state of supineness and indifference." It is true that the House of Representatives was and for sometime had been in sympathy with his views, but without the concurrence of the Senate it was powerless. It is also true that there were here and there, now and then patriotic, public spirited and philanthropic individuals, and associations of limited membership who recognized the need and advocated the establishment of some improved system of education, else there would have been neither private schools, nor the system ordained by the Constitution of 1790, for the education of the poor, but there was no state-wide movement for concentration of public sentiment in favor of such system as Wolf advocated. The recommendation of each of his six predecessors under the Constitution of 1790 did, indeed, point strongly in that direction, but, none of them boldly and plainly declared in favor of the elimination of the distinction between rich and poor.

We are not, however, without evidence

of at least an incipient growth of public opinion against the perpetuation of that distinction early in Wolf's administration. He asserts emphatically in his message of December 8, 1830, that public opinion demands the establishment of a liberal and enlightened system of education. Whence and how did he ascertain the fact so asserted, and substantially repeated in two later messages. In the absence of evidence of any other mode of ascertainment we must presume that he ascertained it in his intercourse with the public, and his repeated assertions lend probability to a statement, otherwise unvouched, of a writer in "Pennsylvania Colonial and Federal," that upon his induction to office "He opened an office for the transaction of business in one of the rooms of the Capitol, threw aside all forms of exclusiveness which might hinder the approach of the people, and by daily contact with legislators and other public men enforced the duty of action to remove this stain (want of a common school system) from the commonwealth." It is probable that in such free parliaments he talked quite as earnestly as he wrote, with little or no disputation on the part of his hearers, from which we would naturally infer a favorable growth of public opinion.

But Wolf had better encouragement than public opinion on December 4, 1833, to make his final appeal for immediate action; he had his own strong convictions of duty, an encouragement that has ever moved men to the noblest deeds of their lives, supplemented by enthusiasm inspired by contemplation of the beneficent results which seemed to him certain to flow from "an enlarged, liberal and extensive intellectual and moral improvement capable of elevating the understanding above the degrading influences of the passions and the deceptive delusions that mask the infamy of crime."

The sequel proves that Wolf did not overestimate the favorable growth of public opinion or the persuasive influence of the facts and conditions which he had, during four previous years, continuously pressed upon public as well as legislative attention, when on December 4, 1833

he declared to the recalcitrant Senate as well as to the House of Representatives: "It is time, fellow citizens, that the character of our state should be redeemed from the state of supineness and indifference to its most important interest, the education of its citizens." That growth had a reflex in the election of members of the legislature then assembled. In each branch there were some earnest advocates of education, and perhaps on the whole, the body was ready to respond to the governor's *invitation* and *solicitation*.

On the first day of the session, Samuel Buck, a Senator from Philadelphia, moved the appointment of a "joint committee of the two houses for the purpose of digesting a general system of education for the Commonwealth," whereby he practically made himself chairman of the committee. The House promptly concurred adding: "who are instructed to report as early as possible by bill or otherwise." The committee so authorized, consisting of five Senators and seven members of the House, among whom was James Thompson of Venango County, afterwards chief justice of the Supreme Court of Pennsylvania. The committee went to work immediately, and by the first day of February, 1834, had collected the "mass of valuable information" referred to in the Governor's message of December 2, 1834, and submitted therewith a bill entitled "An Act to Establish a General System of Education by Common Schools." Authorship of that bill is ascribed to Senator Breck in Wickersham's history and in Penn'a Colonial and Federal without citation of authority therefor. No record of the deliberations of the committee appears to have been kept; there is, however, satisfactory evidence of industry and zeal on Mr. Breck's part in the collection of information for the enlightenment of the committee and that the report and bill submitted therewith were the work of his hand, but whoever, remembering that the powers and duties of the several members of such committees are equal, shall read a memorial of Chief Justice Thompson, and the supporting address by several of the most eminent judges and lawyers of



Pennsylvania printed in Volume 72 of Penna. Supreme Court Reports, pp. XII-XXVII, and glance at his judicial opinions contained in forty volumes of the same series of reports, may conclude that Thompson probably carefully read and considered all the information before the committee and patiently and respectfully listened to all that his colleagues had to say and then courteously expressed his own views and carefully and with some minuteness of detail outlined the form and substance of the bill which he thought ought to be recommended to the legislature for enactment, and that his views so expressed were accepted as the consensus of the committee, and embodied in the bill reported. That bill was promptly acted upon by the House and passed by an almost unanimous vote, there being but one dissent in that body; three weeks later the Senate concurred—only three of its members voting in the negative. The governor's approval followed as quickly as the bill could be transcribed and presented to him.

That the work thus concluded was wisely and well done is attested by the fact that while the statute law of the Commonwealth, generally, has been marked or marred by frequent changes, the essential features of this law and of facts accomplished pursuant to its directions abide after sixty years' trial of their utility, as the substratum of the common school system of Pennsylvania. Some of its provisions, especially those in the nature of a referendum and incident thereto, are no longer printed in the digests and other legal publications, not because they have been repealed but because their purpose has been accomplished in the establishment of a system the overthrow of which does not appear to be either desired or feared. It is thought, however, that a synopsis of such provisions may not be inappropriate here.

The act begins with a reference to the constitutional injunction relative to its subject, and a recital that

when it will produce at five per cent. an interest of one hundred thousand dollars annually, and that provision should be made by law for the distribution of the benefits of the fund to the people of the respective counties of the commonwealth."

It is then enacted:

That the city and county of Philadelphia and every other county in this commonwealth shall each form a school division and that every township, ward and borough in the same school division should each form a school district and have a competent number of common schools for the education of every child within the limits thereof who should apply either in person or by his or her parent, guardian or next friend for admission and instruction.

That the sheriff of each county should give thirty days' notice by proclamation to the citizens of each school district to hold an election on the third Friday in September, 1834, at the place and in the manner of holding elections of supervisors, constables and town councils, to choose three citizens of the respective school district to serve as school directors; and that on the day of the next annual election of supervisors, constables and town councils, and annually thereafter two school directors to serve three years should be elected in each school district at the places and in the manner aforesaid, the respective sheriffs giving notice as in the first instance. That school directors elected should meet in their respective districts within ten days after their election, choose out of their own body a president, a secretary, a treasurer, and a delegate to a joint meeting of one delegate from each board of directors in the respective division, and divide themselves into three classes, one thereof to serve one year, another to serve two years and the third to serve three years, so that one-third of each board should be elected annually.

That on the first Tuesday in November, 1834, and on the first Monday in May annually thereafter, there should be held at the court house in each school division a joint meeting of the county commissioners and one delegate from each board of school directors in the respective school division in which it should be decided by a ye and nay vote, of which a record should be kept by the commissioners, whether a tax for the expenditure of each district should be levied, not less in amount than double the funds which might be furnished to the division out of the state appropriation in aid of common schools accepting this act; and that, if so determined, the tax should be apportioned among the several districts, and levied and collected as county rates were apportioned, levied and collected: Provided, that if a majority of any joint delegate meeting should decide against such tax levy, then the district whose

"The common school fund established by the act of April 2, 1831, will on the fourth day of April (then) next amount to \$5,465,563.72, and will soon reach two millions of dollars,

delegates voted in the negative should, for that year, be entitled to no part of the money appropriated by the act, but the whole amount of the money to which the division would have been entitled had a majority of the delegate meeting voted in favor of a tax levy should go to the district or districts whose delegate or delegates voted in favor of the tax levy, in the ratio of their taxable inhabitants, and that the amount of tax which should be raised in such district or districts voting in the affirmative should be fixed by the majority of their delegates. If in any division no district should vote in favor of a tax, then the money to which such division or some one or more districts therein might have entitled itself or themselves, should remain in the state treasury for the use of such division or divisions for the term of two years from the passage of this act, after which time, if such division or divisions or any part thereof should not vote in favor of a tax levy, the money should go to such other division as should in whole or in part, have voted in favor of a tax levy.

That during the period of transition from the old system of the education of the poor to the system established by this act the laws relating to the former should remain in force in counties whose delegate meetings might decide against a tax levy under this act, but tax levied upon districts in such counties whose delegates should have voted in the affirmative in such meeting, should be refunded to them and treated as so much of the amount to be raised by them to entitle them to the benefits of this act.

That it should be the duty of boards of directors to determine the number of schools to be opened, to provide suitable buildings, to appoint capable teachers at liberal salaries, to have the general supervision of the schools, to visit by two or more of their number every school in their respective districts at least once in every month, and cause the result of their visits to be entered in the minutes of the board; and they might join manual labor with intellectual and moral instruction.

That the several courts of Quarter Sessions should appoint two competent citizens of each district in their respective counties whose duties were to examine teachers as to their qualifications, make inquiry as to their moral character and conduct, visit the schools, investigate the conduct thereof and the progress of the pupils in their studies, and make full reports to the Secretary of the Commonwealth whose duty was to exercise general superintendence of all the schools, and make reports of their condition to the legislature, with estimates and accounts of expenditure of money and plans for improvement of the system. \$75,000 were thereby appropriated out of the School Fund for the year 1835 which amount should be annually appropriated until the fund should yield an interest of \$100,000 annually when that sum should be distributed each year among the school di-

visions created by the adoption of this act.

Authorization by a majority of any joint delegate meeting of a local tax not less in amount than double the funds which the county might receive out of the state appropriation was deemed an adoption or acceptance of the law by the entire county; and the affirmative votes of the minority in such meeting when the majority decided against such authorization was deemed an acceptance of the law by the minority districts and secured to them the benefits of the law.

The principle of this law having so won its way to popular favor as to command an almost unanimous vote in each branch of the legislature, the required sanction, by the people, of its embodiment in legislative expression was assured. Nevertheless the first two elections of school directors to whom the important duty of accepting or rejecting the law, and, in case of acceptance, installing the new system, were assigned, fell upon evil times.

Dr. Wickersham devoted several pages of his history, largely, to a depiction of what, if he was not unaccountably deceived, must have been a deplorable condition of the public mind and conscience. According to his account the exciting cause of controversies said to have resulted in the disruption of family, church and social ties and business connections and the creation of enmities between individuals and families that outlasted the lifetime of the parties concerned was the law itself, upon the acceptance or rejection of which the people were to vote, indirectly in the election of school directors to whom was assigned the important duty of accepting or rejecting the law; "The obscurity of its provisions, the impracticable character of others, and the clumsy method provided for its acceptance, which no amount of zeal could make popular." As opposed to the law on these grounds he enumerates the churches, the people of German descent, "the rich arrayed against the poor, and the conservative element generally."

The physical phenomena revealed in this picture are significant of a partisan frenzy aroused by a skillful and aggressive leader for his own aggrandizement, or for that of a party or cult, temporarily dethroning reason, rather than a deliber-

ate reversal of the concurrent judgment of a large majority of the people. Considering, therefore, that according to a biographical sketch contained in his book, the historian was not more than ten years old in 1835, and could not have had sufficient personal knowledge of the events of 1834 and 1835 to warrant his statements concerning them, and that he refers to no cotemporaneous writings, we must have recourse to public archives and other authentic contemporaneous writings to test his accuracy. It is true that he had the law which he condemns in his hands when he wrote, and the readers may find it in almost any large law library, or the libraries of many of the older Pennsylvania lawyers, a volume labeled "Laws of Pennsylvania, 1833-4," if he shall, very properly, prefer his own examination of the full text of the law as published in an authorized volume, to any synopsis of its provisions, or the opinion of another person as to its merits. But the best answer to the historian's criticism of the law as productive of the deplorable conditions which he described is the action of the people pursuant to its provisions.

In Governor Wolf's message of December 3, 1834, presumably written before many reports of the action of the November delegate meetings could have reached the Capitol, there is evidence of alacrity on the part of the people in taking the first step toward inauguration of the school system and on the same page on which the historian declares "No amount of zeal could make popular the clumsy method by which districts were to decide whether they would accept the system or otherwise," is printed a table, without date or reference to the source whence it was compiled, but which, from its context may be presumed to have been made up from reports of the November, 1834, delegate meetings, showing that of 966 school districts voting 502 had accepted the law, and 264 had rejected it; while in the governor's message of December 2, 1835, it appears that of 907 districts from which reports had then been received, 536 had accepted and 371 had rejected the law," and that reports were daily arriving at the secretary's office. In the

presence of this evidence that sixty per cent. of the districts reporting within two years after the passage of the law, apparently, found not only that it was free "from obscurity, impracticability and clumsiness," but that the system was desirable, and that the remaining forty per cent. had, without known difficulty or blundering, been able to act, if not wisely, at least in strict conformity with its provisions, the reader may inquire, what influence diverted the minority districts from attainment of that which had so recently been the desire of the whole people as represented by their legislature. The answer is not far to seek.

The gubernatorial term was to expire eighteen months after the enactment of the free school law. A feud in the Democratic party resulted in the nomination of George Wolf and Henry A. Muhlenberg as rival candidates of the respective factions of that party to succeed the former in the executive office; and the anti-masons under the leadership of Thaddeus Stevens, with Joseph Ritner, an amiable gentleman without known opinions on the free school question, as their candidate, were preparing to dispute the succession with the other two candidates. A free school system, such as was established by the act of April 1, 1834, had been an "administration measure" during six years, as is evinced by every inaugural address, and every annual message during that period. Consequently, as practical politics goes, whatever might discredit the author and promoter of that measure would to the like extent prejudice indiscriminating minds against the measure itself, and the party in power. Conversely a defeat of the bill for the law or the overthrow of the system established by it, before it should go into full and successful operation would deprive the promoter and his party of any prestige that might otherwise accrue to them. Herein was the practical politician's opportunity to direct his fire from two different coigns of vantage; selecting for his own public activities the one which might seem to him most auspicious, while making his fire from the other by means that might

promise to ward off the odium likely to accrue from opposition to a meritorious and popular measure.

Following the governor's ever memorable plea for prompt action upon the subject then engaging all minds; and almost immediately after the report and bill upon that subject, responsive to the governor's plea, had been printed, and while copies thereof were, presumably lying upon the members' desks Stevens gingerly opened the anti-mason campaign on the floor of the House of Representatives (February 10, 1834), by moving the appointment of a committee to inquire into the expediency of providing by law for the investigation of the subject of Free Masonry. Following this motion at short intervals during that session and the next more than one hundred and fifty petitions, motions and committee reports bitterly assailing Free masonry were presented by different members of the House—more than one-third thereof by Stevens, who, ten days later, viz: March 20, just one week before the free school bill was to be, and was put on its passage, as chairman of a committee to whom all these petitions had been reported, read upon the floor of the House, a lengthy report in which the petitions are referred to as charging that "the masonic fraternity is associated for purposes inconsistent with the rights and privileges which are the birthright of every freeman; that they are bound together by secret obligations and oaths, illegal, immoral and blasphemous," and after referring to the committee's failure to obtain subpoenas for witnesses, it is stated that "it was particularly desired and intended that the governor should become a witness," and then it is adroitly insinuated that the governor, members of his cabinet and some of the judges had been and were continuously guilty of the most heinous, malfeasances and misfeasances in the exercise of their official functions.

The industry of Stevens' eulogists has not discovered that he, at any time before the free school law was under consideration by the legislature, manifested the slightest interest in its subject.

When, however, that law was on final passage in the House, after sixty of the one hundred constituting the active membership of that body had voted "Aye," and but one "Nay," and when his vote could not affect its result, he joined the chorus of "Yeas;" the remaining thirty-one. The full anti-masonic strength, excepting Stevens not voting,—whether present or absent the journal does not indicate.

Apparently decisive as the vote in the House was—and that in the Senate was little less so—it remained, as provided by the law, for the people to determine, in the election of six school directors in each of the nine hundred and eighty-seven districts outside of Philadelphia and by their action through delegates to be appointed by the respective boards, whether they would accept the law or reject it. So astute a politician as Stevens was, could not fail to contemplate the probable influence in the coming gubernatorial campaign of nearly six thousand men selected with reference to their fitness for the office of school directors, and therefore, naturally inclined to magnify the office and think favorably of the man whose service had contributed largely to its creation. The vote upon the enactment of the law furnished no evidence that the Democratic party had suffered materially from the anti-masonic attack upon Wolf; counting all of the members of the House who sat sullenly in their seats or had absented themselves when the roll was called, as anti-masons, and as fairly representative of the people who elected them, it must have been apparent that Ritner could not be elected unless some new element should be injected into the campaign. Nothing authentic that has come down to us respecting his conduct in this campaign indicates that he was other than a quiescent and receptive candidate. The managers of his campaign were, however, apparently equal to the emergency. The House Journal of 1834-5 shows that petitions for repeal of the school law began to be showered upon the legislature on the second day of the session, when Mr. Middleswarth presented a petition for

such repeal followed the next day by Mr. Reigart presenting three like petitions. These gentlemen were among the most prominent and able members of the anti-masonic party; the former becoming Speaker of the House in 1836 when the anti-masons had acquired ascendancy; and the latter appearing as leader of the anti-free school men in the struggle to be presently noticed. Open hostility to the law having been thus inaugurated petitions for its repeal continued to be precipitated upon the legislature almost daily concurrently with a continuation of the attacks upon free-masonry inaugurated by Stevens early in the preceding session until the number had become so great that it seems to have occurred to the managers that it might be useful to have them counted and report thereof made to the House by its Committee on Education, to whom they had been referred as presented. The count was accordingly ordered on Feby. 26, '35, on motion of Mr. Uhlrich, *nem. con.* That committee was not in sympathy with the petitions; and numerous propositions looking to repeal or emasculation of the law were then pending in the Senate. These facts seem to have been overlooked at the moment but on the next day Feby. 27, Mr. Krause moved a resolution for appointment of a special committee with specific instructions, enlarged on motion of Mr. Stevens, which resolution was adopted, *nem. con.* and it was ordered that "Krause, Stevens, Reed, Hereington and Kerr be the committee." The committee reported promptly, March 17, 1835, that there were 558 petitions for repeal of the law with an aggregate of 31,998 names subscribed; 50 petitions for modification only, with 2,684 names subscribed; and 66 names "subscribed by making a mark;" among the counties from which the greater number of petitions was sent were Berks County, 63 petitions with 3,674 names subscribed; Lancaster County following with 82 petitions with 3,322 names; from Adams County there were 16 petitions for repeal with 550 names, and from the larger and more populous county of Washington there were but three peti-

tions with 484 names; from ten other counties 130 petitions with an aggregate of 874 names subscribed was received. The number of petitions and petitioners from the remaining counties do not materially change the proportion of either to the entire citizenship of the Commonwealth, from that inferable from the details already given. Concluding their report the committee say:

"Although the number who have petitioned for the repeal is deplorably large yet it is but a small minority of the whole number of voters in the Commonwealth \* \* \* Those who ask for a modification only are 2,684. Those who have deemed it necessary to remonstrate against the repeal 2,575. The committee were pained to find among those who deem a general system of education unnecessary, and ask for the repeal, there are 66 who are unable to write their own names, and who attached their signatures by making their marks, and according to the best conclusion to which the committee could arrive more than ten out of every hundred of the petitioners' names appear to have been written by other hands than their own. Whether this arose from inability to write their own names the committee do not feel called on to determine \* \* \* and the great mass of them are so illegibly written as to afford the strongest evidence of the deplorable disregard so long paid by the legislature to the constitutional injunction to establish a general system of education."

Evidently the free-school men were not caught napping when they acquiesced in Krause's resolution for substitution of a special committee in place of the Committee on Education to which the count and report of the number of petitions, for repeal had been referred. Whether under the resolution the special committee was to be appointed by the Speaker or elected by the House does not appear unless by inference from legislative practice; but that was immaterial since it was reasonably certain that neither would so constitute the committee that its report would be colored by the bitter hostility to the free-school law manifested since the opening of the political campaign. The first and second places in the committee were conceded to Krause, mover of the resolution and Stevens, mover of the amendment, but the majority were tried and true friends

of the law, and their report was written by the last named member—Kerr, of Allegheny—Krause submitting a minority report in which, without disputing any fact stated by the majority, it is argued that the weight of the petitions is in the number of names subscribed, and that they *might* have been signed by authorized persons, and in a hurry.

While the attention of the House was kept on the number of petitions for repeal of the law the Senate was perturbed by the introduction and discussion of a number of discordant propositions, one of which passed that body March 19, under the title "An Act making provision for the education of the poor gratis, and to repeal the Act of the 1st day of April, 1834, entitled," etc.; and presented to the House the same day for concurrence, where it was immediately read and committed to the Committee on Education, who five days later reported it as committed. The next step is recorded in the Journal p. 866 in these words:

"Now, April 10, 1835, agreeably to order the House resolved itself into a Committee of the Whole, Mr. Reed of Bedford, in the chair, on the bill from the Senate No. 375, entitled An act making provision for the education of the poor gratis, and to repeal the act of first of April, 1834, entitled An act to establish a general system of education by common schools; and after some time the Speaker resumed the chair and the chairman reported the bill with amendments."

A diligent search has failed to discover any amendments of the Senate bill reported by the committee of the whole; but it is inferable from the proceedings recorded under date April 11, 1835, that the bill had been amended in committee of the whole by striking therefrom all that followed the enacting clause, and inserting in lieu thereof substantially the provisions contained in the first four sections of the bill passed by the House the next day, to be found in the act of April 15, P. L. 1834-5, p. 365.

The Senate bill having been thus amended Mr. Reigart on the next day offered successively these several amendments to the first section; in the first instance by striking therefrom all follow-

ing the enacting clause and inserting in lieu of the words to be stricken out words intended to establish a system of education of the poor as a class, with a proviso in respect to districts which had accepted the law of 1834, which was rejected by 56 Nays to 35 Yeas; in the second instance by striking out as before and inserting words intended to repeal the act of 1834; whereupon Mr. Bidlack moved to amend the motion by striking therefrom the word "repeal," and inserting in lieu thereof "suspended for three years," which was disagreed to; and on the question: will the House agree to the amendment? the Nays were 54 and the Yeas 37; in the third instance by striking out as before and inserting in lieu of the words to be stricken out, the words: "The operation of the act entitled An Act to establish a general system of education by common schools," passed 1st April, 1834, be and the same is hereby suspended until the third Friday of September, A. D. 1838. Which was rejected by 50 Nays to 38 Yeas.

The House having, by safe majorities of its entire membership present and voting, steadfastly refused to make any concessions to the opponents of the principle of the law of 1834, subsequent to its enactment, Mr. Reigart apparently convinced that farther controversy would be fruitless; abandoned the contest, and the House now proceeded with little interruption, to the further consideration of the amended Senate bill. The only hitch worthy of notice occurring when an amendment of the first section proposed by Mr. Lawrence, adding to the enumeration of subjects of taxation for support of the school system the words "and on all posts of profits, professions, trades, speculations or callings not exceeding three times the amount assessed on the same for county purposes," which having been adopted, and after the evening recess re-considered, Mr. Stevens moved to amend the same by striking therefrom "three times" and inserting in lieu thereof "one and one-half times," which was adopted by 45 Yeas to 40 Nays. Thereafter a number of less important amendments were proposed and rejected. The

first section as amended was agreed to by 55 Yeas to 34 Nays; the second, third and fourth sections were considered and agreed to; and three new sections numbered respectively 5, 6 and 7 were added, (see P. L. 1834-5 p. 365); the title was amended to read: "A Supplement to the act to establish a general system of education by common schools passed the first day of April, 1834. The rule which prohibited the reading of bills twice on the same day was dispensed with by 65 Yeas to 21 Nays, and the bill was read the third time, and on the question "Shall the same pass?" the Yeas were 57, and the Nays 30, and it was "ordered that the clerk return the same to the Senate and request their concurrence in the amendments thereto by the House."

The amended bill was returned to the Senate, Monday April 13. The Senate spent that day and the next considering amendments of the House amendments to be proposed to the House. Therefore the most part involved restoration of provisions of the original Senate bill for education of the poor gratis, and were "non-concurred in" by the House and subsequently "receded from" by the Senate; one of no importance was "con-curred in" by the House; and so ended the controversy. The governor's approval followed the next day.

A speech attributed to Thaddeus Stevens as having been delivered in the House of Representatives in April, 1835, has been much advertised by his political friends and admirers during the last twenty-five years by insertion of excerpts therefrom in historical books and biographies, and printing it in extenso in leaflet form for circulation throughout the Commonwealth, with added commendation of such character as to lead careless readers to believe that to its author alone, Pennsylvania is indebted for its common school system. No reference to the speech is contained in the House Journal; and those who have written about it in the most laudatory terms have usually said that it was delivered "at a critical period;" but Stevens' biographer, Samuel W. McCall, after referring to

the speech, adds "The House immediately voted when Stevens sat down." This fits in so well after the record of the third reading of the bill and the Speakers' question, "Shall the same pass?" and before the record of the responsive vote, that it may be accepted as the statement of a historic fact. Nevertheless that fact does not answer the question, which must arise in the mind of every one who reads the record of the day's proceedings; What remained for discussion when Stevens interrupted the roll call to make his speech? Every section of the bill had been considered and adopted separately in the form in which it was when the House was asked to vote upon it and did vote. Neither Stevens nor any other member then proposing any further amendment thereof or objection thereto, "the pernicious influence of secret oath bound murderous institutions," a reminder of his bitter arraignment of freemasonry; and insinuations that the governor, members of his cabinet and some of the judges were guilty of abuses of their power in the interest of freemasons, made in the preceding session; the natural and probable effect of which was to inflame the minds of his followers against the "projector and father of the law." and against the law itself, and, therefore, is presumed to have been so intended. Introductory to his extracts from the speech, and his claim that it saved the school system from ignominious defeat Wickersham says of Stevens: "he was not popular among his fellowmembers, indeed he was cordially hated by some of them, but for bold uncompromising advocacy of free schools, for the spirit and courage he infused into the minds of his friends, and the bitter denunciation and withering scorn he dealt out to their enemies he had no equal." If the reader will now eliminate from the printed speech all that the speaker said about himself, about the governor, secret societies, heathen mythology, some political contests and all other matter not germane to the question at issue, and ask himself: how much of the residue was not contained in someone or more of Wolf's messages, and recall

the fact that among the chief opponents of the new system had been founders and supporters of church and other private schools who had been won over by dignified and respectful argumentation, but might nevertheless have had lingering doubts whether they had acted why, then, did he make the speech? His activity during the two legislative terms about to close had been that of a practical politician seeking to defeat Wolf's re-election, and thus incidentally endangering the system itself, although he might point to his monosyllabic responses to the roll call when the law was on its passage, and later when Reigart's proposed amendments threatened its integrity—to these and nothing else; but these votes not needed at the time, could not efface the record of his acts in apparent concurrence with the opposition to free schools. In the meantime the system had been working its way to popular favor; and it is not doubtful that Stevens had observed the drift of public sentiment reflected later by the supplemental report of the Secretary of the Commonwealth, presented to the House of Representatives February 20, 1836, showing that prior to that date 760 or 77% of all the districts in the State had accepted the free school law. It is, therefore, not remarkable that the thoughts of the politician should be turned to works meet for repentance in the hope that feelings of distrust and resentment among advocates of free schools might be turned to joy over one repentant more than over all who had borne the burden of a six years' struggle for the establishment of the school system. Nevertheless he could not forget or abandon the ways of the politician. In the middle of his speech he went out of his way to emphasize the fact that Governor Wolf was charged with being the projector and father of the law, and in the same connection to refer to what he called wisely in abandoning the views of their own planting, he may be able to determine whether the withering scorn and bitter denunciation of the speech probably had any, and if any, what influence on the result?

Not content with having ascribed to Stevens precedence among the advocates of free schools, Wickersham, apparently sought in other ways to disparage Wolf. One notable instance of the kind may be found on page 309 of his book where he printed what purports to be an extract from Senator Breck's diary, in which the diarist is made to say that he was surprised to learn from Governor Wolf that he had never thought of any system of general education. While it cannot be affirmed that no such statement is contained in such or any other diary, its insertion in the historian's book was inexcusable, since the author was apparently furnished with Wolf's messages, in the first of which and subsequent ones such system was broadly and comprehensively outlined. Other writers who have taken their cue from Wickersham have not fallen behind their leader in efforts to give Stevens the foremost place among the advocates of free schools. A writer in *Pennsylvania Colonial and Federal*, Vol. 2, p. 257, says: "When the school bill with its amendments came up in the House, Stevens moved to strike out all of the bill after the enacting clause and substituting for it a bill strengthening the law. On this motion he delivered the memorable speech, etc.: No such motion appears in the House Journal or other legislative archives; and in Vol. 3, p. 30, after quoting a few words from a tribute paid by Major Ammon to Wolf the writer adds: "It was claimed by ex-Superintendent Hickok that portions of Wolf's message were framed by Robert Vaux," and on page 36, that, "after conclusion of Steven's great speech, the governor sent for Stevens and, as the latter entered the Executive Chamber, embraced him and with tearful eyes and broken voice thanked him for the great service he had rendered our common community."

When Governor Wolf's character, attainments and experience in public life as reflected by his messages, and Stevens' insinuations that he had been guilty of disgraceful conduct in the exercise of his official functions are considered each statement contained in the above extracts



from Pennsylvania Colonial and Federal appear too preposterous to require further notice than calling attention to the absence of evidence in support thereof.

Subsequent developments leave no doubt, if any ever existed, that the opposition to the law of 1834 was mainly anti-masonic. Wolf was defeated and Ritner and a "working majority" of the members of the House of Representatives elected by the anti-masons in the fall of 1835. Ritner's voice had not been heard on the school question during the campaign, and his inaugural address, Dec. 6, 1835, was equally non-committal on that question disposing of it in these words: "A system of common school education has been recently commenced—it will afford me real pleasure to cooperate with the legislature in the attempt to give it real usefulness by adapting it to the wants and feelings of the

people." On the subject of secret societies he was outspoken—saying: "The people have willed the destruction of all secret societies, and that will cannot be disregarded."\*

The legislature of 1836 soon got busy at the free school law, and by June 13, of that year had passed an act entitled "An Act to consolidate and amend the several acts, etc." relative to common schools, by one fell stroke repealing the law of 1834 and supplement of 1835, with proviso, however, saving all accomplished facts thereunder, and substantially re-enacting the essential features of the repealed acts; and so after all the denunciation the common school system of 1834 remained substantially established.†

\* (See Pa. Archives, Vol. VI, pp. 256-7.)

† (Compare the Act of June 13, 1836, Laws of 1835-6, on page 325 with that of April 1, 1835, above referred to.)

THE PIONEER ROTHERMEL FAMILY OF BERKS COUNTY,  
PENNSYLVANIA, AND THEIR ANCESTRAL HOME, OF,  
WACHBACH, WURTEMBERG.

Paper read before the Berks County Historical Society, December 12, 1911, by Abraham H. Rothermel, member of the Reading bar.



**T**HAT John Rothermel and his wife, Sybilla Zimmerman Rothermel, of Wachbach, were the ancestors of all the Rothermels of Berks county, Pennsylvania, has always been known by nearly every member of the family in America. Family traditions, printed pamphlets relating to the family history, and the records contained in the original family Bible, owned by the late Samuel H. Rothermel, of Philadelphia, until it was destroyed by fire, about 1880, all agree upon Wachbach as the home of John and Sybilla Rothermel before taking voyage for America. It is also equally well established that John Rothermel was born in 1688; that he married his wife, Sybilla Zimmerman, in 1708; that, after the birth of six children in Wachbach, the entire family set sail on the ship Thistle, from Rotterdam, for America; that the father died and was buried at sea, and that the remaining members of the emigrant party landed in the city of Philadelphia on August 29, 1730. The children of John and Sybilla Rothermel included one daughter and five sons, Lawrence, Paul, Peter, John and Christian. The daughter, Anna Maria, was the oldest, having been born in February, 1712. In 1729, prior to the embarkation for America, Anna Maria married Peter Feterhoff, who was born in Wachbach, March 20, 1699, and who was the son of John Jacob Peterhoff. Peter Feterhoff came with the family to America and, with his wife, settled in Macungie Township, Lehigh County, where they bought 150 acres of land. Peter Feterhoff died August 15, 1784, and his wife

several years thereafter. Both were buried in a private cemetery upon their farm, which, until very recent years was, and may still be, owned by their descendants.

#### Settled in Berks

Lawrence Rothermel, the oldest son, settled in Windsor Township, Berks County, where in 1738, he purchased 150 acres of land. In 1746 he married a daughter of David Kuhns, of Albur-tis, Lehigh County. He had two children, a son, Leonard, and a daughter, Maria.

Paul Rothermel bought 250 acres of land in Maidencreek Township, Berks County, in 1738, and lived there until the time of his death. He married Catharine Maurer in 1747, and had six children, Peter, Leonard, Paul, John, Jacob and Barbara.

Peter Rothermel settled in Richmond Township, Berks County, where he purchased the following tracts of land: One hundred acres in 1737, 250 acres in 1738 and 100 acres in 1743. He married Magdalena Dreibelbis, a daughter of Jacob Dreibelbis, and became the father of four children, Daniel, Peter, Margaret and Abraham.

The writer is a great-grandson of Peter Rothermel, through his son, Peter Rothermel, and grandson, Abraham Rothermel, the latter having been the writer's father.

John Rothermel (1722-1785) bought 25 acres of land in Windsor Township adjoining the tract of his brother Lawrence, and settled thereon. His wife was Mary Siegfried, the first white child to be born in Maxatawny Township. Their children were Abraham, Jacob, Daniel and John.

Christian Rothermel, the youngest

child, settled in Maidencreek Township, Berks County, where, in 1742, he purchased 250 acres of land, adjoining the farm of his brother Paul. He married and became the father of six children, namely, Margaret, Sybilla, Magdalena, Amanda, Peter and John.

### Birthplace Forgotten

Notwithstanding the fact that much of the history of the pioneer family has been preserved, the location of Wachbach, their home in their mother

country, was forgotten by their descendants in America. The writer's father and other members of the family were long of the opinion that Wachbach was a village or province of Holland. This impression arose, doubtless, from the fact that the place of embarkation for America was a Dutch port, the family having sailed from Rotterdam, as previously stated. The error thus begun was given wider circulation by the monograph of a charlatan, who, about the middle part



Abraham H. Rothermel

of the preceding century, pretended knowledge of a fortune awaiting the call of the family in Holland.

### Visits Wachbach

When, in 1910, the writer determined upon a European journey, incidentally, a visit to the home of his ancestors, the location of Wachbach upon the map of Europe was not an easy matter. A letter of inquiry sent to Holland brought no information. Fortunately, on a previous trip abroad

in the summer of 1908, the writer had met Paul Rothermel, of London, England. Mr. Rothermel was found to be a gentleman of education and culture, and although he had lived in London 25 years, was a native of Luxemburg. Through the courtesy of Mr. Rothermel, Wachbach was definitely located as a village in the extreme northeast part of the Kingdom of Wurtemberg, in Germany. It lies in the division of Wurtemberg which is known as the "Circle of the Jagst," and is found be-

tween the 49th and 50th degrees of north latitude. It is, therefore, in the same latitude as central, or northern Newfoundland.

### Finds Much to Interest

A traveler entering the place whence his ancestors had come to America 180 years before, during which time, as far as is known, no communication has been maintained between his kin in the old and in the new world, finds much to interest him and much to reflect upon. The Tauber Valley Railway carries the tourist to Mergentheim a town of 5,000 inhabitants, the railway station nearest to Wachbach. The village lies three miles to the south.

The Tauber Valley is one of the most beautiful and picturesque parts of Germany. Every foot here is historic ground. It suffered severely in the 'Thirty Years' War (1618-1648). In 1688, 1692, 1703 and 1707 the French entered Wurtemberg "with fire and sword, annihilating whole villages in their brutality, and leaving deserts in their track." When not beset by foes from without, the inhabitants, spurred on by princes who were ever on the watch for territorial aggrandizement, engaged in religious wars among themselves. The moated castle at Mergentheim was the seat of the ancient Teutonic Order, affiliated with the Roman Church. The castle at Wachbach was the home of the Freiherrn von Adelsheim, who allied themselves with the Protestant Church. The very name of Wachbach was first applied to the little stream of water which runs by both places, because along its banks pickets or soldiers were constantly on the watch; or, as expressed in German, "wacht." There are many present-day reminders of the religious fervor which glowed and throbbled and burned out in this community. In Mergentheim the public fountains and monuments are surmounted by crucifixes and other sacred emblems, and many houses are adorned, on their

exterior, by figures of the Virgin and Child, and other like tokens. The highway from Mergentheim to Wachbach follows, in the greater part, the sinuous course of the Wachbach Creek. On this road still stand three crucifixes, life-sized, and carved in marble. The time of their erection appears to be unknown, but every man in the community raises his hat in reverence when passing these sacred memorials.

The Mergentheim of to-day is a summer resort, famous for the waters of a medicinal spring, which are taken by persons suffering from stomach and liver troubles. There is a large "Kurhaus," with baths, and the reputation of "Bad Mergentheim" in Germany is eclipsed only by Carlsbad and Wiesbaden.

The postman makes two trips daily between Mergentheim and Wachbach and when one rides with him in the diligence which the rural mail carrier provides in Germany, one is carried to the Lamm Hotel in Wachbach. The Lamm is chosen for two reasons: It is the largest and presumably the best hotel in the village, and Alouse Dietzel, the postman, is a brother of Michael Dietzel, its proprietor.

### A Farming Village

Wachbach is distinctively a farming village. It has 860 inhabitants, whose principal occupation is the tilling of the outlying lands. There are a half dozen small stores, three hotels, three bakeries, two tailors, two blacksmith's shops, several shoemakers and a grist mill. The buildings are all of stone and plaster, and are covered with an earthen tile, which was originally red in color. Many of the buildings show the framework of the heavier timbers, producing a pleasing effect in architecture, somewhat similar to the Old English style, as instanced in the Shakespeare house, at Stratford. As is the case in many other parts of rural Germany, man and beast are housed under the same roof. This mode of living is less objectionable than it may

seem to be. In Wachbach, at least, the living apartments are clean and tidy, and the quarters reserved for the cattle are better kept than the stalls for cattle in the barns of the average farmer in Berks County. There are no buildings of whatever kind on the farm lands. As crops ripen they are brought to the village and stored there. Farm machinery is likewise kept in the farm buildings, which are all in the village. There are few horses in Wachbach, cows being employed as the beasts of burden. It is a novel sight, in the harvest time, to see these faithful animals bringing home to the village load upon load of unthreshed grain. The cows, notwithstanding the double service to their owners, are fat and sleek and show evidence of kind treatment. Corn is seldom grown, the summers being too cool to permit it to attain perfection. When grown at all, it is sown broadcast for fodder purposes.

### Interesting History

Wachbach is interesting from a purely historical point of view. Every house has the stamp of antiquity and seems to fit into the landscape like the surrounding hills. New buildings are rarely erected in it and the surrounding towns. Within driving distance from Wachbach is Rothenberg, a town much visited by tourists, particularly architects, and famous for its ancient style of architecture; no new buildings having been erected therein, it is said, for 300 years.

The hereditary lords of Wachbach are the Freiherren von Adelsheim. They still maintain and occupy an ancient castle, which stands in the heart of the village, and was built in 1525. The castle was originally surrounded by a moat, fed by the waters of the Wachbach Creek. The foundation walls of a still more ancient castle are to be seen on the hillside overlooking the village; but the date of the erection of this fortress is lost in antiquity. The

present holder of the Freiherren von Adelsheim title is an aged maiden lady, deaf and nearly blind. She lives almost alone in the great pile of stones and is seldom seen in public.

A very ancient building in Wachbach is the grist mill of Christian Pfeiffer. According to Mr. Pfeiffer's stepson, Hugo Barnichel, who is the miller, the mill was erected by the Freiherren von Adelsheim in 1267. It is operated by the waters of the Wachbach Creek, which, though not large in volume, have a fall of about twenty feet at this point.

A more modern institution, held in high esteem by the people, is the "Bibliothek," or public library. The library was founded only a few years ago, largely through the efforts of Josef Heuberger, the leading tailor of the village, who serves as librarian. The library contains more than 600 volumes to which the writer has added "Harbaugh's Harfe," Daniel Miller's publications and several other books touching upon Pennsylvania German life.

### All Graves Have Crosses

The cemetery in Wachbach is an enclosure of about four acres, well filled with graves. All are marked by large, white, wooden crosses, excepting the graves of several of the Freiherren von Adelsheim, which have monuments of stone. The cemetery has been buried over several times, it being the custom to fill up and regrade the entire plot when it becomes filled with graves. Bodies are laid side by side, in the order of death, without regard to church or creed.

There are two churches in Wachbach, one Catholic, the other Protestant. The village maintained a Hebrew synagogue until a few years ago, when several hundred persons of that faith, whose forefathers had lived in Wachbach for centuries, made an exodus from it. Three or four Hebrew families remain.

The Catholic Church is a handsome

new building erected a few years ago. It replaced an older church, which was then taken down. Father August Weber, the priest in charge, is about

thirty-six years of age and is a man of pleasing personality and kindly nature. The writer dined with him at the Lamm. He asked many questions



Church at Wachbach, Where Johannes Rothermel and His Wife Worshipped

which showed an intelligent interest in things American. He stood in prayer before and after the meal.

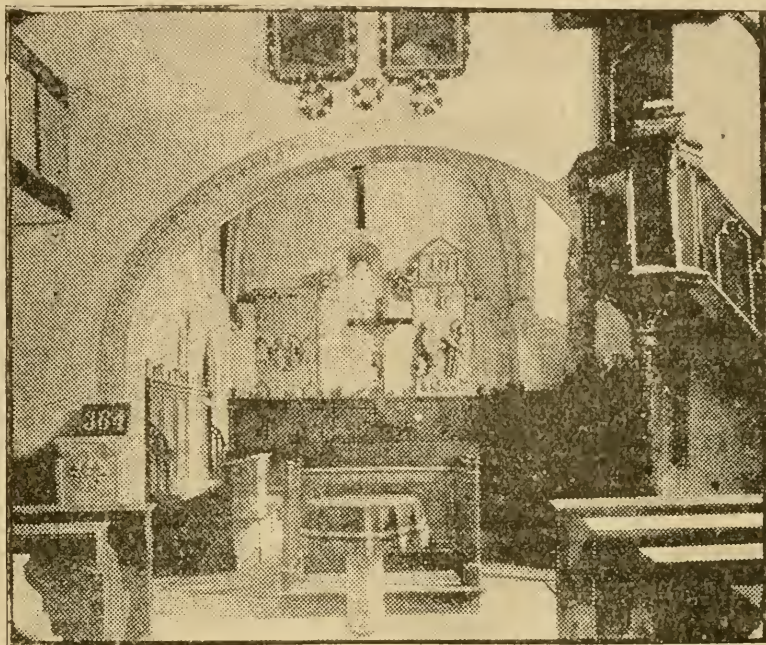
#### An Ancient Church

The Protestant Church is of interest because of the age of the building, which according to the pastor, Rev. Carl Weiss, is 700 to 900 years. The building is rectangular in shape and has a bell tower and steeple upon the end fronting upon the street. The tower also shelters the town clock, the striking of which can be heard over the entire village. The walls of the church are about six feet thick, built of stone and plastered with a grayish colored mortar. An enclosed gallery, or passageway, connects the church tower with the third floor of the adjoining house, giving a quaint

but pleasing appearance to the whole of the church property. The passageway was erected many years ago and is still used for the convenience of the sexton when ringing the church bell. The interior of the church is equally interesting. The pews in the nave and upon the gallery, which runs about three sides, are constructed of plain boards, unpainted, but polished to a lustre by the comings and goings of the worshippers for hundreds of years. The pulpit is of the "wine goblet" variety, such as was formerly contained in the old Spies' Church, in Alsace Township, and in the old St. John's Church, at Gibraltar, Robeson Township, this county. The choir comprises the room, or recess, under the tower, and is far more ornate than the

remainder of the interior. It contains a life-size image, in stone or plaster, of the Savior upon the cross; also several smaller crucifixes and numerous

tablets and monuments to the dead. The most striking memorial is a bas-relief, carved in stone, of one of the early Freiherren von Adelsheim. The



Interior of the Edifice

Freiherr of the bas-relief had two wives, who pre-deceased him. To their memory he erected a tablet, in which they are both made to kneel before him in suppliant attitude.

The pew of the Freiherren von Adelsheim is a large, enclosed box, containing chairs instead of benches.

#### Inspects the Edifice

Rev. Carl Weiss, the Protestant clergyman, is a man of high talents and great charm of manner. He and Rev. Father Weber are warm personal friends. After Rev. Weiss had shown the writer the property of the Protestant Church, he proposed showing him the Catholic Church also, which he did with perfect freedom and unstinted praise of the priest and people.

#### Records Destroyed

The records of the births, baptisms and marriages of the Protestant Church were searched with great care by the pastor for entries relating to the Rothermel family. The search however, shed no additional light upon the history of the family. According to Rev. Weiss, the records of this church were all destroyed in the Thirty Years' War, which extended from 1618 to 1648. After that troublesome period, the keeping of records was not resumed for nearly 100 years. The earliest records in the possession of Rev. Weiss, were made in the year 1733, which was three years after John Rothermel and his family sailed for America. It is remarkable, however, that the name of Rothermel nowhere occurs in these records from 1733 to

the present time. This fact argues conclusively that the family of John Rothermel, was the only Rothermel family in Wachbach, in 1730, when he and his family removed from the village, never to return.

Inquiry from Father Weber was equally fruitless, his church records dating from 1806, prior to said time the Catholic Church of Wachbach having been successively a part of the congregation of the neighboring villages of Apfelbach and Stuppach. Again, upon visiting the "rathhaus," or town hall, and inquiring of Herr Pflueger the "schultheiss," whose office conforms largely to that of burgess in the State of Pennsylvania, it was learned that the civil authorities in Germany have kept family records only since the year 1876, prior to which time such records were kept exclusively by the ecclesiastical authorities.

The names of the present inhabitants of Wachbach and Mergentheim do not seem strange to a Pennsylvania German. Besides those elsewhere mentioned in this article, the following were also noted: Ohlinger, Schell, Wiessner, Stahl, Kurz, Hoffman, Merz, Werner, Riegel, Brunner, Holl, Schoener, Strohaecker, Roesser, Kreuz, Busch, Schuettler, Kaiser and Kantner. The courteous postmaster at Wachbach is the ubiquitous John Smith, who writes his name, as is to be expected, Johann Schmidt.

The name of Rothermel is not unknown in Wachbach and representatives of the family are now living in a number of nearby places. One of the residents of the village has a son-in-law by the name of Rothermel, who lives in a neighboring town. It is also interesting to note that the names of Zimmerman and Feterhof are still found among the residents of the village.

#### Visits Other Places

At the suggestion of Rev. Weiss, the writer called upon Rev. Schnizer, pastor of the Protestant Church in the

nearby town of Mergentheim. Rev. Schnizer had no records of the Rothermel family, but referred the writer to Wallhausen, a village somewhat larger than Wachbach, and situated about twenty American miles to the southeast. Here was found Gotthilf Rothermel, a "schlosser," or blacksmith and wheelwright. He was an intelligent man of forty, of good appearance and presence. He received the writer with candor and hospitality and altogether impressed him very favorably. He owns his home and blacksmith shop, both of which have been newly rebuilt within a few years. His ancestors have been of the same occupation for several generations and have lived in Wallhausen continuously since the time of Gotthilf Rothermel's great-grandfather, and perhaps longer. The Wallhausen Rothermels are Protestants in religion.

Mr. Rothermel is the inventor of a system of springs for use on automobiles intended to supply the resiliency and take the place of rubber tires. His invention is patented by the German government and he is desirous of having it introduced in America. He has a wife and two daughters.

#### Meets Several Rothermels

At Frankfort-on-the-Main, about seventy five miles distant from Wachbach, the writer met by a mere chance, two men of his own name, with both of whom he was greatly pleased. The one was Jacob Rothermel, who has a large "moebelgeschaeft," or furniture factory, at No. 30 Meisengasse, and a furniture store at No. 4 Bethmann strasse. The other was Claus Rothermel, who resides at No. 15 Hamburger strasse, and is bookkeeper and buyer for a mercantile house. They are both members of the Protestant church. Claus Rothermel's ancestors lived in a place near Wachbach, and, although he had never heard of any American Rothermel's before, he thought the probability of kinship with them was strong. The writer was in the home of



Claus Rothermel and met his wife and daughters, two lovely children, named Lulu and Helma.

#### Expect Fortune from America.

The only other European Rothermels met by the writer were a "landwirth," farmer, and a "meisterschuhmacher," in Heidelberg. They were cordial and showed much interest upon learning that there were Rothermels in America. A chance remark made by the "landwirth" Rothermel was a bit surprising and is worthy of mentioning. Said he, "I never knew that any of the Rothermels had gone to America, but I have often heard that we have a fortune to get from there." The Rothermels of Heidelberg are members of the Catholic church.

It is probable that the Rothermels of Wallhausen and Frankfort are remote kinspeople of the Rothermels of Berks County. This theory is supported by the proximity of their places of residence to the home of the pioneer family, and is further strengthened by the fact of their religion, they having adhered to the Protestant faith from time immemorial.

The Rothermels of Europe, wherever met with, were found to be law-abiding, respectable citizens. They were all engaged in honorable occupations, and appeared to enjoy the respect of the communities in which they live. They all spell their names as the Rothermels of Berks County spell it.

#### Few Changes

The Wachbach of to-day is no doubt

but little changed from the Wachbach which John Rothermel left in 1730. Many of the houses then standing, are standing now. It has all the evidence of antiquity now, but it was an ancient village then. The old castle, which was two centuries old in his day, is still intact and occupied, although its moats are sunken gardens and the necessity for a stronghold no longer remains. The old mill, with its eaves almost touching the ground, was more than 400 years old when John Rothermel was born, but it is still grinding grain for man and beast. The old church, which doubtless was the shrine in which the pioneer family sat and worshipped, is still the center of a zealous religious life. The changes that have come are the resistless changes of the centuries. Electric lights are now in the village. The McCormick reaper has supplanted the sickle. Sectarian bitterness has died out and the descendants of those who once waged bloody wars in the name of religion live side by side in peace and good will, each apparently realizing that all have been journeying upon the same road, which, like all human highways, leads now through the wilderness and now through the open fields and sunshine.

While the descendants of John and Sybilla Rothermel may not regret that their ancestors sought a new home in a new country, none who may visit Wachbach will fail to appreciate the open-hearted hospitality of its people and their apparent freedom from all insincerity, falsehood, pride and guile.

# The Forest Preacher on the Schoharie

## A Historical Tale of the Life and Customs of the German Americans of the Eighteenth Century

By Frederick Meyer.

Translated from the German by Professor E. A. Jacoby, Philadelphia, Pa.

(Continued from January Issue)

"Although we fought under the English flag against the French at the Hudson, although the blood of our brethren was spilled in their service, still Gov. Hunter showed us the door when we presented our petition. Yes, he sent his soldiers to compel us to work. Then we resolved to flee. We bought from the Indians in England these lands along the Schoharie. We wished to become free and independent farmers. For that reason we moved here. In the midst of winter we toiled through the snow which was three feet deep. The forest trails had been carefully covered by the Indians whom Livingstone had incited to do this. Then it fortunately occurred that my Conrad who had lived among them and knew their ways became our guide. So, we, trembling from hunger and cold, pressed forward through the forest and the deep snow, and at last tired to death we descended the valley of the Schoharie. How poor we were. All our possessions we carried on our backs. We were not allowed to take anything with us or else Gov. Hunter would have charged us with theft, and would have brought us back by force of arms. During the first week, four children were born. The Indians took pity upon the mothers and presented them with skins to protect them from the cold. We lived on grass and roots. What God intended as a punishment to mankind became a blessing to us. How often did we pray, 'May we be in thy hands, O God, but let us not fall into the hands of men.'

"At last spring came. We had no farm implements, no cattle, no horses. Here, where the Indians had earlier had

a camp, was a clearing. Around us was the primeval forest. Our good neighbor Lambert Sternberg bought in Schenectady, twenty miles from here, the first bushel of seed wheat and carried it on his back the entire distance. We had no plow. We cultivated the soil with sickles, then we sowed the seed and it grew. Each stalk bore a wellfilled head. When we harvested the wheat in autumn we obtained 38 bushels. Since then God blessed our fields and our labors so that last year we sold 25,000 bushels."

"Then be satisfied," a voice replied.

"Sh, do not interrupt, listen to Weiser," was heard from several directions.

"The Governor and our rich Dutch neighbors would not leave us in peace. As soon as Gov. Hunter noticed that we were prospering, he sold our land to seven Hollanders the so-called seven partners. This was a piece of knavery, a violation of Colonial law, an illegal seizure of our possessions. What availed our protests? Gov. Hunter sent the sheriff from Albany with soldiers. An insurrection arose. We defended our homes. Men and women opposed the soldiers in the field. The sheriff with his men received German blows which will not soon be forgotten. But we could not leave the colony because we were spied upon. When at last a year later my son Conrad with several men went to Albany to buy salt for the settlers, they were overpowered, beaten and cast into prison.

"In order to end this insecurity, you sent a deputation to London to the King. Although we started this matter secretly, the 'seven partners' still heard of

it. We were captured by the pirate, Captain Kidd, the friend of Livingstone. For three months we were chained to the mast of his ship. Our friend, Wolrot, succumbed to these injuries. Wm. Schiff and I at last reached London without money. Because we had to borrow money in this city I was cast into a debtor's prison. If two German pastors, the honored pastors Boehm and Robert, had not immediately taken pity on us, we would be in prison to-day. We owe it to pastor and teacher that we are still German. O, would that Germany had princes, as noble and philanthropic as her ministers and teachers, America would become a German colony!

"In London the king received me, but Gov. Hunter had been there before I was, and therefore the king would not believe my report. The English king has no justice for us Germans. If we remain here, we must continue to fight. I am tired of quarreling. There is justice and freedom for Germans in Pennsylvania. Thither the stream of immigration from Germany has been flowing for several years. Our struggles have been heard of in our native land. I will make one journey more, then die."

His voice trembled, his whole frame shook. He became silent.

The presiding officer, Kreiskorn, then spoke: "We have worked and suffered, let us retain our possessions. No one can deprive us of our hard-earned property. We are stronger than Hunter, yes even than the government."

"But I want to be free," interrupted Weiser, "from the yoke of the driver before I die. I will go to a land where one law rules the high and the low, over the Englishman and the German, where no one has the power to come into my family and take my children from me. On the same ship with me there was a man from Echterdingen with a beautiful daughter scarcely 17 years of age. He fled, because the duke was trying to entrap his daughter. The old man died on the journey, and in New York, they sold the girl. No, I go. Not with a light heart do I go from here.

Here I have spent my best years. On this hill of Schoharie several of my children lie buried. It is hard to transplant an old tree. Do not detain me. I have done my duty here. In some far away country I will think of the brave Germans at the Mohawk and the Schoharie." He spoke slowly. There were tears in his voice.

The men crowded forward. Many hands were stretched toward him, others tried to speak. The teacher, Heim, himself clapped his hands and cried with a loud voice, but all order had ceased.

Gerlach took me by the arm, and led me into Weiser's house.

"Ah, you are the minister from Echterdingen. God bless you. I have heard good reports about you." These words from the lips of this man who had endured blows in prison pleased me more than if they had been uttered by a church bishop.

"Katherine Weisenberg? She has been sold to Albany for a period of seven years. My son, Conrad, will first of all remain here. Here, Carl Herkimer, I introduce you to the minister. He is a good man, honor him."

The old man was quite exhausted. Visitors pressed forward, so that I did not continue the conversation. It was past midnight when I ascended the hill. I was excited. Men, upon whose countenances were written industry and faithfulness must leave this place. Why? because there is not enough land? No, because in this primitive forest men were living who, through greed, became inhuman. The Germans at the Schoharie, the poor girl sold into slavery—may God protect them.!

### Chapter III

Spring was coming. Fearful storms preceded it. A tornado passed over the hills and forests into the valley of the Schoharie and raged with fearful violence. My log hut shook as if it would be torn asunder. Trees, a century old, went crashing down in the forest. Bears and wolves crept close to my house.

They feared the forest more during this storm than man.

How comfortable it is to sit in my room and listen to the storm. How the wind howled. It sounds like a battle-cry, like the sighing of a despairing heart, like an *accompaniment by the elements to the ponderous steps of the farmers' assembly.*

There it is again. Indeed, the distant thunders roll, vivid flashes light up clouds of inky blackness. The peals of thunder grow louder, the lightning flashes from cloud to cloud, the whole firmament has turned into a hissing sea of fire. A terrifying flash passed earthward. Did it set anything on fire? What can burn in a wilderness?

Even the aged Urschel began to notice the coming of spring. A mighty thunderclap shook the loghouse. She glanced at the clouds. A vivid flash dazzled the eyes.

"That will make the grass grow." She spoke as quietly as if she had said, "Dinner is ready."

The rain poured in torrents on the roof, roaring louder than the thunder. The rain fell the whole night long. At last it ceased like a wrestler pausing for breath. I step out to look down into the valley. Here I stand in the midst of the clouds, the lightning flashes about me, electric sparks pass from the earth to the heavy clouds.

The warm spring breezes play about my face. Snow and ice have disappeared. The little Schoharie floods the valley and has become a raging torrent.

"Urschel, come out, look at the dam and the sawmill." The stream has swept both away. How the waters rage and roar through the forest.

"What have you, Urschel?"

With a pail she had caught two large fish in the Schoharie.

"Fish, such large fish in this stream?"

"Yes, in spring when the fish are moving they go astray to us."

Oh, my restlessness, whence is it? I can not remain in the house, can not preach, can not attend to my other duties. Restlessness has seized me. The sweet odors of spring arising from the

earth drive me into the forest. I hastened through the settlement. The farmers are turning over the fresh furrows, and are compelling the hidden force of nature to yield them sustenance. The seed is sprouting, and the wheat fields are fanned by the gentle breezes. In the spring sunshine the log houses even lose their grey weatherbeaten color. The people stand still in the fields and gape at the strange character who was hurrying toward the forest.

Primeval forest! Scarcely a thousand steps have I taken from the last hedge with which a German settler protected his field from the wild animals, and yet it seemed as if a thousand years lay between us. There fields and gardens, here all the terrors of the wilderness. No path leads through the forest gloom. With the ax I hew a path through bushes and thickets. I come to an opening in the forest. The storm *had uprooted the old trees*, the sun's rays reach the earth. Before I am aware of it I stand in the midst of a wonderfully beautiful stretch of wild flowers. Shall I pluck a handful? For whom? For the aged Urschel? Ha, I sank deep into the ground. I stepped upon the decayed stump of a giant oak, and I extricated myself with difficulty.

The woods grow darker, the flowery splendor disappeared. Here the storm had not raged, a thicker growth of trees covered the ground. I forced my way through aromatic bushes, through mint and thyme. The forest grows continually darker. Through the interlaced branches of the trees the sun's rays glimmered faintly. Dew and rain dropped upon the loamy soil. It becomes sultry. Overhead insects drone their monotonous song. Here and there a single blade of grass is seen. Did the foot of man ever tread this spot or did any man plan mighty deeds in this forest, or any human heart unburden its grief to these trees?

Slowly I make my way. It is not possible to keep a straight course. I might be a thousand miles away from the nearest human beings as well as a thousand steps. Above me on the hill it is grow-

ing lighter. A lake lies between two ridges. Who made the bottom of the lake impervious to water? How high might this lake be above the Schoharie? The bushes part and a herd of deer rush by me, closely pursued by a pack of dogs. The hunter can not be far away. I held my breath, but no human form appears. There lies a doe whose hind legs are missing. Now I comprehend. It is the struggle of the wilderness that I behold. Hungry wolves lurked at the watering places of the deer. Forest peace, forest warfare! The animals are not afraid of man. The doe eyed me in amazement, as if she had never seen a friendly creature. Meanwhile squirrels are playing fearlessly about me.

Forest calm, forest solitude, how kind you are! Man's struggles cease. What before seemed serious here becomes insignificant. Here I would wish to live, here I would wish my grave to be with a heap of stones upon it. It would be a monument undisturbed, unmolested after a thousand years!

"Buscho!"

I am frightened, that was a human voice.

A man in a careless attitude was standing by a tree. One glance at his copper colored face showed that he was an Indian. His body was almost naked. His smooth shaven head on which no hair grew except the well-known and chivalrous scalp lock graced with an eagle feather that reached to his shoulder. His vigorous actions showed that a young man stood before me.

"What does the white medicine man seek in the forest?" He glanced restlessly hither and thither, as he spoke like a hunter watching for game.

"How does the noble Mohawk know me."

"You were in Weiser's barn."

"Yes, still I did not see the great prince there."

"Indian's eyes never sleep. Sees everything. Can find the ashes of his fathers."

He was silent. To induce him to talk I said, "I wish to see the forest and its inhabitants."

"Paleface is wise, knows much. More than Indian. But palefaces at Schoharie are stupid."

"Why does the great prince insult my countrymen?"

"Indian insults nobody. Only speaks the truth. Your people came across the great brook toward the East, because no fields and pastures there—here much land. Indian gives land, sells land. Your people do not like Indian. Your young men will not marry our squaws, your squaws will not marry brave Indian. Therefore much strife. The great father (King of England) across the water wants your squaws for red man, my squaws for white man—create a strong folk—then the French at Champlain bury the hatchet. But Germans no want squaw. French marry Indian squaw. Smoke pipe of peace. Therefore the great father becomes angry and frowns."

Am I dealing with a prophet or with a historian? The elder Weiser has therefore judged the situation correctly.

"Weiser wanted to stay here. But the great father (King of England) was angry. Therefore he went away."

"He will reconsider it."

"Reconsider, no! Is gone, I his guide." I cast a questioning glance at him, and he continued:

"Three hundred pale faces, men and squaws, horses, cattle and wagons left. Much crying—twelve horses roamed in the forest, did not find them—on the fifth day they pitched a tent at the Susquehanna, built canoes, then go to Tulpehocken Creek—there wilderness like this—must start new again. Stupid people, marry Indian squaws, then get much land. Then great father (King of England) have friendly face."

"And when did the Weisers leave?"

"Snow in the face (the elder Weiser) has gone; Fire in the face (the blond, the younger Weiser) remains. I their guide. I left them ten *sunrises* ago. My father, the great chief wanted to give Fire in the Face (Conrad Weiser) a squaw—would not, took white squaw—now must work. Medicine man told him not to be stupid. Squaw married."

(TO BE CONTINUED)

# The Germans in Maine

## The Settlement at Frankfort.

By Garret W. Thompson, Orono, Maine

Note.—In the issues of THE PENNSYLVANIA GERMAN for Oct., Nov., Dec., 1911, and January 1912, Professor Thompson related the interesting story of the settlement of Broad Bay, introductory to this study of the religious life of the community. Copies of these issues can be supplied. The settlement and internal development of Frankfort, Maine, is discussed in the same way in this issue. We have taken the liberty of changing the order of the parts of these papers as submitted by the author which accounts for the seeming disorder in the numbering of the footnotes.—EDITOR.



THE migration of Germans which resulted in the settlement of Frankfort on the Kennebec is associated with the name of Joseph Crellius.<sup>170</sup> The documentary evidence which bears on his case is handled by Rattermann in great detail; we shall deal with him here only in so far as he was instrumental in fostering the Kennebec enterprise. Certain references from Christopher Sauer's<sup>171</sup> newspaper make it clear that Crellius visited Germany several times and brought back settlers on his return trips from Europe. From Dr. Kurtz, who, as we have seen, was formerly at Broad Bay, he learned that Waldo and in fact the government of Massachusetts were anxious to divert some of the immigration to New England which poured in such large numbers into Pennsylvania and the south. When therefore he arrived in Philadelphia in August of '48 with a shipful of emigrants he arranged with Waldo to bring them to Broad Bay;<sup>172</sup> this is the consignment, to which

we have already referred, and which Waldo himself mentions in a letter. It was in this way that Crellius became acquainted with the possibilities of eastern immigration and embarked on a series of enterprises which identified him prominently, even if notoriously, with future attempts at settlement in these regions.

The authorities of Massachusetts had long seen the advantages of German immigration as they unfolded in Pennsylvania and were thus inclined to encourage a similar movement in Maine. As early as '42 Governor Shirley had favored the introduction of German settlers into the eastern part of the Province and his interest was even more warmly duplicated by Lieutenant Governor Phips. At this point Crellius, who had larger ambitions than to remain the mere agent of Waldo, saw the opportunity of becoming the representative of the Massachusetts Province. He accordingly proposed to the government to bring to America German Protestants if proper inducements were made to them for their support and permanent abode. On the 7th of January, '49, a committee was appointed to make suitable assignments and arrangements.<sup>173</sup> In the same year the General Court appropriated four townships for foreign protestants, two in the eastern and two in the western part of the Province. Two of them were located in the extreme northwest near Fort Massachusetts, west of the Connecticut river, in Franklin county, and extending into Vermont; the other two

<sup>170</sup> Joseph Crellius (who wrote his name Crell while in Penna) was a native of Franconia and came to Pennsylvania in the year 40. In Philadelphia he had a "Krauthalen" on Arch street and was interested in the business of immigration. In 43 he published the second German newspaper of America, "Das hochdeutsche Pennsylvania Journal," of which the first issue appeared in May of that year (Ratt. vol. VI, 318). It was printed at first with Eng. letters, and afterwards probably with German type from the printing house of Heinrich Ehrenfried Luther of Frankfort, as Crellius was later intimately associated with him in emigration matters. He also translated Franklin's "Plain Truth," which appeared in 47 as "Die lautere Wahrheit."

<sup>171</sup> Issue of September 12, 1746

<sup>172</sup> Der deutsche Pionier, vol. XIV, p. 143.

<sup>173</sup> Jour. of Mass. II. of Reps.

were in the far east, in the extreme western part of Maine (the present Cumberland Co.), from "Sebage pond to the head of Benirek." Crellius was to receive a reserve of 200 acres in each township if he imported and settled 120 protestants in each township within three years.<sup>174</sup> On February 5th, '50, through the recommendation of Crellius a law<sup>175</sup> (the first of its kind) was passed by the House "Regulating the importing of Germans and other passengers, preventing the crowding of ships." In these measures Crellius was greatly assisted by the co-operation of Phips, who had declared that these "Protestant Germans would introduce many useful manufactures and arts."<sup>176</sup> Amid most favorable circumstances, therefore, Crellius planned a trip abroad for the furtherance of his immigration projects. Armed with the confidence of the government, a strong testimonial from Phips and the belief that the new law regulating transportation would impress the Germans he fancied he could now proceed to Germany and gain settlers for his colony by assuring and insuring them against the abuses which their friends, and doubtless relatives, had suffered.

From January, '49 to August, '50, there is no record of his movements; at the latter date, however, we find him in Germany, where by virtue of his credentials he gained the confidence and support of Hofrat Heinrich Ehrenfried Luther of Frankfort (to whom reference has already been made), and bore the pretentious title of "Commissioner of New England." This title proved, however, no great addition to his power; its genuineness was disputed and Crellius believed by many to be only a private speculator. Moreover, he found the ship owners of Rotterdam in no friendly mind toward New England. Her stringent laws regarding immigration meant smaller contracts and a less profitable business as compared with the districts of Pennsylvania and Carolina; the ship

companies were therefore not eager to let their ships to Massachusetts agents. Nor were the personal enemies of Crellius few in number. His assumption of unusual titles, his claims to the support of the British government aroused the jealousy of rival promoters; the exposure of the crooked and heartless methods of ship companies and "Newlands,"<sup>177</sup> being ascribed indirectly to his instigation, called forth not merely a spirit of retaliation but the determination to embarrass him at every possible point.

Although Crellius reached Germany in the fall of '50 it was not until the spring of the following year, and that too, with the influential aid of Luther, that he collected 20 or 30 families, brought them on two transports down the Rhine to Rotterdam and thence to Amsterdam, where after delays and opposition he finally secured the *Priscilla*, on which his colony set out for Cowes. On the 12th of November they landed at Marblehead, spent two weeks in Boston, and on the 5th of December some of them with an interpreter named Etter<sup>178</sup> were conveyed by the frigate of the Province to their homes on the Kennebec, which lay on the left bank 20 miles from its mouth. Their land was 12 to 15 miles directly west of Broad Bay, its eastern border being Sheepscott River and part of the territory held by the Plymouth Company. During the voyage an ambitious scheme had been frustrated.<sup>179</sup> The Pemaquid Company, whose lands were close to those which the government had assigned to the colonists, conceived the idea of getting possession of these settlers after the government had borne the expense of transporting them across the ocean. It was secretly planned that one Peter Wild should be on the emigrant ship as Crellius' aid (this was effected through a German merchant of Boston who was an interpreter for the government), should gain the confidence of the passengers and persuade them to settle on the Pemaquid lands. It was hoped thereby to divert at least a few of

(174) Mass. Recs. (mss.) vol. 15-A, pp. 49-51, Jan. 25, 1749.

(175) *Ibid.*, p. 52, seq.

(176) Williamson, p. 285.

(177) The land promoters were known as "Newlander."

(178) Eaton, p. 85.

(179) *Der deutsche Pionier*, vol. XIV, p. 218 seq.

them from their original purpose. On their arrival at Marblehead, however, Crellius learned of the matter, informed Phips, and Will closed the incident by a sudden disappearance.

The initial experience of these settlers was one of intense suffering, as was inevitable from the time and circumstances of their coming.<sup>180</sup>

"Sie lingen gegen Mitte des December dasselbst an, und begannen sofort aufs Eifrigste den Bau der Bleckhütten, um Schutz und Obdach gegen die Kälte zu erlangen. In vierzehn Tagen hatte man etwa ein Dutzend Hütten unter Dach, in denen sich nothdürftig wohnen liess. Ein paar Tage vor Weinachten aber trat ein so gewaltiger Schneesturm ein dass ihren Arbeitern ein Ziel gesetzt wurde. Auch nahm die Kälte dermassen überhand, dass Eiter—mit dem Schiff nach Boston zurückkehrte, um vor der Regierung für die armen Leute Decken und Betten zu erlangen. Die Assembly nach einigen Zögern verwilligte am 1 Januar 1752 für diesen Zweck zehn Decken und zehn Betten—Auch wurden diese Leute über Winter mit den Nöthigen Lebensmitteln unterhalten."

The plantation name of this settlement was Frankfort. Rattermann, says:<sup>181</sup>

"Dem so im Mittwinter in den Wäldern Maine's entstandenen Orte, welcher nunmehr das Heim der Neueingewanderten Deutschen wurde, gaben sie den Namen Frankfort, zu Ehren der Stadt am Main in Deutschland and, von wo aus ihre Übersiedlung nach Amerika angeordnet worden war."

But Gould in his article "Fort Halifax"<sup>182</sup> states that the Kennebec Company voted to adopt this name as an attractive appeal to the patriotic sentiments of the Germans. The colony was not purely German. After the revocation of the Edict of Nantes many French had gone to Germany and established themselves in the Rhine district. A large part of the settlers were thus from the border lands of France and Germany, the French Huguenots being numerous among them.

"Wer diese ersten deutschen Familien war-

en, die den Grund zu einer später bedeutender deutschen Kolonie in der östlichsten der englisch-amerikanischen Provinzen damals legten, ist gänzlich unbekannt. Kein Name von ihnen allen ist aufbewahrt, den man mit Sicherheit als zu diesen Pilgervätern gehörig nennen könnte. Ihre Spuren aber sind nicht verweht. Noch bis auf den heutigen Tag ist jene Gegend mit einer Bevölkerung gefüllt, welche so wohl ihren germanischen Typus als auch ihre deutsch klingenden Geschlechtsnamen gewahrt hat."

Sewall<sup>184</sup> says in this connection: "An influx of Germans to the shores of Mass. Bay had suggested to the Plymouth Company the possibility of bringing that race to Maine and their eastern lands. Won by the advances of these proprietors to their interests a settlement was made on the waters of the Kennebec, opposite Fort Richmond, near and upon Swan Island, called Frankfort."

In the winter of '51-2 a dispute arose over the right of settlement on the Kennebec. When the Province of Massachusetts gave certain lands to Crellius the grant was made without consideration of prior claims. In 1620 King James I had transferred all territory between the 40th and 48th degrees of northern latitude (between New Jersey and the St. Lawrence, extending from ocean to ocean) to the Council of New England, an organization which had been formed in Devon, England. In 1629 the Puritan Pilgrims received a patent for the New Plymouth Colony, as it was then known. At the same time the Council of England granted to William Bradford and associates, all of the New Plymouth Colony, a section of land lying in and between the outermost limits of the Cobessee Contee<sup>185</sup> on the Kennebec as far as the ocean on the west and a spot called the Falls of Nequamkike,<sup>186</sup> and including an area of 15 miles on both sides of the Kennebec. The Plymouth Colony thus claimed the mouth of the latter river. In 1640 Bradford and his partners transferred this section to "all the freemen of the colony of New Plymouth." Eight years later the colony also received from

(180) Der deutsche Pionier, vol. XIV, p. 220.

(181) Ibid., p. 221.

(182) Coll. Maine Hist. Soc., vol. VIII, p. 214. (Series I).

(183) Der deutsche Pionier, vol. XIV, p. 221.

(184) Sewall, p. 283.

(185) Also "Cobisecontague."

(186) Also "Nequamkee."



the Indians a charter for the land which extends from Cushman (Augusta) to the Wesserunsett, the northern limit of the patent. In 1661 the Colony sold all its rights in this region to Antispas Boies, Edward Tyng, Thomas Brattle and John Winslow; from this time until 1749 when the General Court gave Crellius his patent there was no question or dispute either about the lands themselves or legal claims respecting them.

The dispute to which we have referred was not so much an inquiry by the heirs of Boies and his associates as it was an attempt on the part of speculators to bring about their own ends. This fact is evident from the testimony of William Lithgow<sup>187</sup> (June 6th, '67 in a lawsuit over certain lands), who said *inter alia* that he had heard nothing concerning this Plymouth patent inquiry until the close of '49. Goold<sup>188</sup> asserts that this inquiry into the title was made because the land was likely to be occupied and permanently possessed by "squatters" (the Germans of Crellius). On the 7th of June, '53, the General Court revoked the grant which it had given to Crellius.

These dealings have an inner history which is pervaded by the atmosphere of sharp politics. In 1749<sup>189</sup> the representatives of the original proprietors of the Kennebec purchase, with others who had joined them, held a meeting to take measures for the improvement of their property. Four years after a corporation was formed under the name of the "Proprietors of the Kennebec Purchase from the late Colony of Plymouth," though this corporation is generally known as the "Plymouth Company." In September of '51 the Company met and decided to lay out two townships for settlement by protestants. At this time, according to the Company's records, the ship "Prisillah" and others arrived in Boston from Germany with emigrants, some of whom had not paid their fare. As there was already a colony at Broad Bay the idea was thus suggested to the Company to

develop the Kennebec region in the same way. They voted to give 100 acres, provisions for the ensuing winter and spring on a year's credit, to call the town Frankfort as an attraction to the Germans, and to construct a fort 400 feet square for the protection of the protestants (it was not completed until the following summer). R. H. Gardiner,<sup>190</sup> in his "History of the Kennebec Purchase," states: "In the year 51, a number of Germans having arrived in Boston, the Plymouth Company as an inducement to them to settle in their patent offered immediately to give each family one hundred acres of land in what is now called Dresden, to pay their passage from Boston, to advance them 6 months' provisions, and to build them a "house of defence" against the Indians. The only conditions imposed upon the settlers were that each should clear 5 acres of land and build a house 20 by 18 within three years. These offers were accepted and the descendants of these Germans are yet to be distinguished in that neighborhood by their patronymic names." Goold<sup>191</sup> writes:

On the 13th of December, '51, the members of the new company decided that the first two places on the east bank of the Kennebec should be laid out (this was the land which had been given to Crellius by the government). It was further decided that since a number of German Protestants came here recently from Germany 100 acres shall be given to those of them who wish to settle in these places."

The mention of the ship *Priscilla* makes it certain that these Germans were those whom Crellius brought.

The Plymouth Company had by this time grown to be a powerful corporation. It numbered about thirty members, among whom were the most wealthy and influential men of the Province.<sup>192</sup> Some were judges, merchants and baronets; some were also officially connected with the government. It was well known at the time that Governor Shirley maintained a very friendly attitude toward

(187) *Der deutsche Pionier*, vol. XIV, p. 426.

(188) *Coll. Maine Hist. Soc.*, vol. VIII, p. 206, (series I).

(189) *Front. Miss.*, p. 24.

(190) *Coll. Maine Hist. Soc.*, vol. II, p. 110, (series I).

(191) *Ibid.*, vol. VIII, p. 13, (series I).

(192) *Ibid.*, vol. VII, p. 18, (series I).

this organization, a fact which renders it significant that the claim of Crellius was not revoked until after the Governor's return from England in '53. The Kennebec (Plymouth) Company further increased its power and influence by uniting in '53 its claims and interests with those of the Pemaquid Company, or the Thirty Proprietors, represented by Thomas Drowne; this consolidation seems without doubt to have taken place, since the same names are found in both companies. "Vielleicht<sup>193</sup> sind die "Dreissig Eigenthümer" and die etwa dreissig Mitglieder der Kennebec Gesellschaft identisch, obwohl beide Organisationen nebeneinander fortbestanden." The claims of the Kennebec Company were referred to a court of arbitration, which in '57 gave them all the land on the east bank of the Kennebec to the northern boundary of Woolwich (this included the land granted to and occupied by the Germans); the same court in '59 decided for Drowne against Waldo in the land claims on the west side of the Medomak. We find herein also additional evidence for the coalition of the Kennebec and Pemaquid companies.

It was in these transactions that Crellius displayed his duplicity, and that the Germans were made the tool of selfish speculators. Crellius' original agreements were made with the government, but after arrival in America the Germans came into the hands of the Kennebec Company; the latter did not transport these settlers from Germany and their promises were not made until after those of the government had been given. In fact, the Germans were already on the ground when the Company offered its inducements.<sup>194</sup> It seems impossible that a private company could thus have corralled a body of emigrants without arousing the opposition of the government or at least of Crellius, through whom the original compact had been made, unless indeed there was a political understanding by virtue of which mutual concessions were made to mutual advantage.

Moreover, the offers of the Kennebec Company were made at the close of the year '51, whereas the grant issued to Crellius was not revoked by the General Court until June of '53, in other words not until the return of Governor Shirley from England. Crellius' passivity leaves no doubt that he gave up or sold his claims to the Kennebec Company in '51. The Germans were very desirable settlers, and no one knew this better than the shrewd members of the Company; they negotiated with Crellius to keep the foreigners on the ground until the transfer was effected, for which service he was doubtless well rewarded. The settlers were to get free deeds to their lots, and did get them, but not until after the General Court had annulled its agreement with Crellius in '53. Had the latter lost by these manipulations he would without doubt have been conspicuous in trying to frustrate them; as it was, his very silence seems to be the clearest proof of his connivance. But the loss incurred by the Germans in being thus transferred from the protection of an honest government into the hands of an ambitious and irresponsible company was no small one, and when their deeds were finally issued to them by the Kennebec Company the act sealed a transaction which reflected no credit on its authors.

But if the settlement of Frankfort was effected by questionable methods the policy of the Company toward the settlers themselves was more generous and progressive than that of Waldo at Broad Bay. Dr. Sylvester Gardiner<sup>195</sup> was a most active spirit in the beginning of the new colony. In '54 he cleared a 400 acre farm at Eastern River (a name for Dresden village); he also started the construction of houses and mills; the following year at Gardiner not only houses and mills but stores and wharves were built under his supervision; it was he, too, who had first come to the settlement with an eye to the future needs of the German emigrants. In '61 the company at its own expense erected public buildings for Lincoln Co. and in other

(193) *Der deutsche Pionier*, vol. XIV, p. 48.

(194) *Ibid.*

(195) *Coll. Maine Hist. Soc.*, vol. V, p. 1x, (Series D).

measures abetted the development of the town. In Gardiner's bills for charges for money paid out etc. the Germans are frequently mentioned, and many of the items show that he was zealous in inducing settlers to come to Frankfort. Among these are: "Paid Peter boat hire and 2 men 3 days to bring them from Germantown, (Mass.); "Paid Peter Wills (a German interpreter in the employ of the Kennebec Company) for his attendance on them," etc. These Germans, who went first to Germantown, were doubtless visited by Wills in the interest of the Company or at the personal instigation of Gardiner and persuaded to move to Frankfort. There is also an item of "flax for the French shoemaker" and one of "an iron pot for the stocking weaver at Germantown."

We have seen how Crellius' second attempt to secure emigrants in Germany failed, and through what chain of circumstances he finally disappeared from our notice. We have noted also that young Waldo encountered serious difficulty in coping with the dishonest agents who operated in '53 among the districts of Nassau. Rattermann says in this connection: "Es<sup>106</sup> scheint fast, als ob der berüchtigte Philipp Ulrich (whom our readers will recall) ebenfalls hier für New England, resp. für die Kennebec Eigenthümer seine Werbungen betrieb —." Again:

"Nach dem Jahre 1753 wurden keine Versuche mehr unternommen, Emigranten direct aus Deutschland für jene (Broad Bay and Frankfort) Colonien zu gewinnen.—Zwar zeigten die Kennebec Eigenthümer im Herbste 1753 noch eine Geneigtheit, im nächsten Jahre ihre Werbungen zu erneuern, indem die Rotterdammer Rhederfirma Harvard und Komp. ein paar anregende Notizen in den Frankfurter Zeitungen veröffentlichte; da die Firma aber zu gleicher Zeit für Süd Carolina warb, so war es mit der Sache der Kennebec Leute nicht besonders Ernst. Die folgende Mittheilung in der Frankfurter Obers-Postamts-Zeitung ist die letzte Bekanntmachung in Bezug auf deutschen Ansiedlungen in Maine: 'Die Zwey Städte, Frankfort am Mayn und der Oder, sind bekannt; Es existirt aber bereits ein drittes, welches in Deutschland noch gar wenige kennen werden:

est ist dieses Frankfort am Kennebec Vom Mittagigen Carolina ist wirklich einberichtet worden, dass an mer gemeldetem Flusse östwärts eine neue Pflantz-Stadt unter diesem Nahmen abgezeichnet ist, dass sich schon 40 Familien alda befinden, deren jede 100 Ju-chart Landes zugetheilt bekommen, womit man fortfahren will, bis sich die Anzahl der Familien auf hundert ersteckt.

When the spring of '52 replaced the long winter of gloom and suffering the Germans set about, in conjunction with American workmen, to build the fort which had been promised by the Kennebec Company. The construction of this defence, called "Fort Frankfort" but changed in '57 to "Fort Shirley" in honor of the Governor, was the first regular occupation of the new settlers, and proceeded under the supervision of Dr. Gardiner, Nath. Thwing and William Bowdoin.<sup>108</sup> At the same time Captain John North was surveying their land apportionments. In the fall the coasting vessel of Captain Wilson brought an accession of 46 German and French (Alsatian) families to Frankfort. Among Dr. Gardiner's items<sup>109</sup> of expense we find: "Sept. 29, paid horse hire for Goodwin to go to Germantown." "Nov. 10, paid Wilson (a coasting captain) freight of 46 French and Germans." "Nov. 10, paid Peter Wills (Wild) for his attendance on them as interpreter." It thus becomes additionally clear that Goodwin, an agent of the Kennebec Company, and Wild, his interpreter, persuaded these emigrants to leave New Germantown, whither they had gone after their arrival in Boston, and join the Kennebec colony. According to the items cited above they reached Frankfort about the first of November. Adam Koch and Florenz Wessel (Florentius Vassal) belonged to this consignment. The former became an established citizen of Frankfort; the other was a roving spirit, who at first served the Kennebec Company and in '53 proposed to the Assembly of Massachusetts to people the region between the Penobscot and St. Croix rivers with Germans and

(106) Der deutsche Pioneer, vol. XVI, p. 74.

(107) Ibid., p. 99, seq.

(108) Coll. Main Hist. Soc., vol. VIII, p. 24.

(109) Coll. Maine Hist. Soc., vol. VIII, p. 24.

Alsatians as a barrier against the French and Indians. The Assembly<sup>200</sup> entertained his proposition, but nothing came of it. Vassal later appeared as agent in England and Holland, perhaps in the interests of the Kennebec proprietors. His name is perpetuated in Vassalboro, Maine.

Dr. Gardiner was especially interested in procuring Germans and Alsatians for the Frankfort settlement. He was a physician of repute in Boston and spoke German as well as French. He owned a large sloop, which sailed regularly from Boston to the Kennebec in summer, and to the Sheepscott in winter. Directly south of Frankfort in '54 he founded a new German settlement, which he called "Dresden." It was here that the houses and the mills of which mention has already been made were erected; through his efforts also the Germans found employment in the clearing of forests, etc.

In the spring of '54 the Germans, in a petition signed by Johan Guth and others, entered a plea before the Governor for admission to citizenship. Governor Shirley not only granted the plea, but sent instructions to the military and civil authorities of the Province that the Germans should receive treatment due to their newly acquired rights.

Almost nothing is known concerning the Frankfort colony during the Indian war. The information we possess is either so meagre or so general that the fortunes of the Germans collectively and individually are difficult to trace. But there is ample reason to believe that they suffered far less than their kinsmen at Broad Bay. Not only was Fort Shirley well equipped for defence, but had an important peer in Fort Halifax which, situated above on the Kennebec, afforded additional protection for the settlements of Frankfort and Dresden. The latter

stronghold had a garrison of 200 men; the former about half that number. There were Germans stationed in both forts, and in his diary Captain Römele reports that on the third of June, 1757, he fell in with a body of them doing scout duty, a circumstance which makes it certain that they had at least one military company. It is impossible, then, that in a region so well guarded the Indians could have established a reign of terror or made any successful concerted demonstration against the white settlers. In a letter of May 23, 1757, as Goold<sup>201</sup> in his "History of Fort Halifax" reports, Captain Lithgow writes that the Indians sent rafts down the river past Fort Halifax in order to harass the settlements situated at lower points (Frankfort and Dresden *inter alia*). He sent a boat with ten men to warn the whites, which was attacked on the return voyage and brought home two of the crew wounded<sup>202</sup>. Besides this casualty two others were killed by the Indians, whose names and nationality are unknown. It is more than likely that in the expedition up the Penobscot Frankfort and Dresden furnished a company of Germans.

"Über<sup>203</sup> die deutschen Niederlassungen am Kennebec, Frankfurt und Dresden verstummen seit Schluss des Indianerkrieges die Nachrichten ganz und gar. Als Dresden im Jahre 1794 zur Stadt erhoben wurde, ward das ältere Frankfurt mit in den Stadtbezirk gezogen, so dass der Name Frankfurt nicht einmal erhalten blieb. Es war indessen ein neues Frankfurt am Penobscot Flusse, in der Nähe des heutigen Bangor, entstanden, das bereits 1789 inkorporirt wurde.—Deutsche Namen haben sich noch einige unverändert, andere in Verstümmelungen erhalten, wie Wellmann, Mayer, Rottele, Messervey, Hamm, Stilling, Sperwein, Hinkle u. s. w., von denen wir mehrere bereits unter den ersten Grundbesitzern in dem ehemaligen Frankfurt ange-troffen haben."

(201) Coll. Maine Hist. Soc., vol. VIII, p. 270.

(202) Williamson, vol. II, p. 325.

(203) Der deutsche Pion., vol. XVI, p. 310.

(199) Maine Hist. Soc., vol. VIII, pp. 316, 360.

# A German Boy

## The First Martyr of Our Revolution

By Emil Baensch, Manitowoc, Wisconsin



JOHN ADAMS, returning to Boston, notes in his diary February 26, 1770: "When I came into town, I saw a vast collection of people near Liberty Tree; inquired, and found the funeral of the child lately killed by Richardson was to be attended. Went into Mr. Rowe's and warned me and then went out with him to the funeral. My eyes never beheld such a funeral; the procession extended farther than can be well imagined. This shows there are many more lives to spend, if wanted, in the service of this country. It shows, too, that the advancement of the people is not to be quelled by the slaughter of one child and the wounding of another."

Indeed, that procession was the largest of its kind until then seen in Boston. A great multitude of people assembled in the houses and along the streets to see it pass. The boys from the several schools, some five hundred in number, preceded the bier. The pall was carried by six of the dead boy's schoolmates. Then came the relatives and particular friends. These were followed by a long marching column of "the principal gentlemen and respectable inhabitants of the town," exceeding thirteen hundred, by actual count. About thirty chariots and chaises closed the procession. The funeral procession started from Liberty Tree, near which was the dwelling of the parents of the deceased; thence it proceeded to the town house, and from there to the burying ground. In the published notice of the funeral "it is hoped none will be in the procession but the Friends of Liberty," and this popular demonstration in answer thereto showed England one of the plainest danger signs presaging the Revolution.

The boy whose death occasioned this

funeral was Christopher Schneider. He was killed by one Ebenezer Richardson on February 22, 1770. It will be remembered that the merchants of Boston had entered into an agreement to neither buy nor sell imported goods and that four of them had violated this agreement. One of these was Theophilus Lillie, whose shop was at the north end of the town. On the date mentioned, now better known as Washington's Birthday, some boys had set up a post in front of Lillie's shop, with a board whereon they had displayed their cartoonistic abilities. They had just finished when Richardson happened along and attempted to remove the post, but without success.

Angrily he turned toward his house nearby and on the way met Thomas Knox and several other citizens with whom he became involved in an altercation. This quarrel naturally attracted the boys who now began crying "informer, informer," for Richardson was notorious as such. The wordy combat grew into one more serious, each side throwing light rubbish at the other. Thereupon Richardson entered his house and in a few minutes reappeared in the door and pointed and snapped a gun at the crowd. This angered the boys, stones were thrown, some windows were broken. Suddenly, and without warning, Richardson appeared at a window with his gun and fired point-blank at the crowd; two fell, Sammy Gore, twenty years, and Christopher Schneider, fourteen years old. The injured were taken into neighboring houses where surgeons were soon at hand to attend them.

Some one rang the bell in the new brick meeting house. Quickly a large crowd assembled and surrounded the house. Richardson and one George Wilmot, who was with him, were seized and taken before Justice Ruddock. Great

excitement prevailed in the streets. A halter was made ready and it required the utmost efforts of the most influential men in the city to prevent a lynching. The hearing was adjourned to Faneuil Hall, and here, in the presence of a thousand people, the examination took its regular course and the two prisoners were committed to jail.

At the inquest the jury brought in a verdict of wilful murder against both Richardson and Wilmot, but at the trial, in April, the latter was acquitted and Richardson found guilty of murder. He had been a petty custom house officer, and before that, an informer against the merchants. Even the loyalist Hutchinson admits that he was "peculiarly obnoxious to the people," while John Adams asserts, "His life is an atrocious volume. His name is sufficient to rouse a mob, and that to the honor of the mob."

Young Gore had been shot in the hand and through both thighs, but neither of the wounds was of a dangerous character. He was the son of Captain John Gore, the painter. Schneider, however, had been shot in the chest and through the lungs. Dr. Warren reported finding eleven slugs or shot. Despite the efforts of several surgeons the boy died on the evening of the day he was wounded. He was the son of a German emigrant residing in Frog Lane.

This sounds odd, for German emigration to New England in colonial times is not mentioned in our history books. Yet the Waldos had been agents at Boston for a Hamburg house since the close of the seventeenth century. Samuel Waldo established colonies of Germans in that part of Massachusetts which later became Maine. Senators Fessenden and Frye trace their lineage to German settlers. The ancestral name of John G. Saxe, the Vermont poet, is like unto that of Hans Sachs, the Nuernberg bard. And Boston even had its own German-

town, located about ten miles to the south, where a colony of German glass-blowers had been located, and which seemed so promising that shrewd Ben Franklin invested in some of its town lots.

In the public notice of the funeral young Schneider is referred to as "this little hero and *first martyr* to the noble cause, whose manly spirit appeared in his discreet answers to his Doctor, his thanks to the Clergymen who prayed with him, and the firmness of mind which he shewed when he first saw his parents, and while he underwent the great distress of bodily pain, and with which he met the king of terrors. These things, together with several heroic pieces found in his pocket, particularly Wolfe's Summit of human Glory, give reason to think he had a martial Genius, and would have made a clever man."

Whether due to the schools, or to his surroundings, at any rate, this German emigrant's son had developed into a genuine Boston boy. The Boston boy of those days made the most of his opportunities by dedicating the lively spirit of boyhood to the service of his country. As in the Schneider case, so a little later, his goading of an officer brought the blow from the sentinel, the calling of the guard, the death of Attucks and his comrades. The Boston boy was the "proximate cause" of the most of the impelling riots and affrays, sure omens of open rebellion. He was the scout of the skirmish line, who got himself into trouble that the skirmishers might have an excuse to get into action.

Otis' speech against the writs of assistance sounded the reveille of the revolution; Patrick Henry's impassioned oratory rang the loud "alarum bell;" and the shot that killed Christopher Schneider gave the signal to "commence firing," answered within a month by the Boston massacre.

# The German as Politician

By Rev. Georg von Bosse, Philadelphia, Pa



THE German was not able to play the same conspicuous part in the New World as an Englishman, Spaniard, Frenchman or Dutchman perhaps. In the 150 years after the discovery of North America "Germany" was a mere geographical term. National pride and consciousness of such, like that found in England, France, Spain and Holland, was lacking entirely in Germany, especially that strong, national bond of unity, which other nations boasted of. In the course of those 150 years after the termination of the "Thirty Years' War," various German countries and provinces sent thousands of their men to North America. The tribute, which must be accorded these people for their share in the pioneer-work of the new world is an incalculable one, their influence in politics, however, was relatively unimportant and limited.

That sharp talent and gift for politics which has been placed into the cradles of English-speaking peoples, so to say, was denied the German. He is not roused in a political atmosphere, a probable and sudden employment of his faculties in this direction was always suppressed by despotic rulers and the political wretchedness and misery of petty German provincial rulers; a diversity of small dukedoms obstructed the view into fields of magnitude and extension into bright prospects for the future.

In the following words Schiller sharply characterized the age at the close of the sixteenth century:

"In des Herzens heilig stille Raeume,  
Musst Du fliehen aus des Herzens Drang:  
Freiheit ist nur in dem Reich der Traeume  
Und das Schoene blueht nur im Gesang."

The German has faithfully conformed with Schiller's view on this subject. He is obnoxiously petty in trivial matters, having often been reared in narrow cir-

cumstances; he is perfectly at ease and content if others refrain from entering into his quiet, uneventful life. He prizes highly a safely protected property, especially a piece of land; his endeavor is steadily directed towards the ownership of a homestead and his aim lays firm hold upon all his activity and his entire thought making him indifferent to politics. He readily leaves all this work to the leaders, being filled with the hatred of rigid and tense party organizations and tyrannical "bossism;" he allows others to speak and point out the necessity of mutual participation; he goes to the polls (whenever he goes at all) to vote as he wishes and according to the firm plan he has long before decided upon. Therefore the German is rarely a party "chatterer or clapper," but in most cases an independent voter, whence the organization cannot depend upon him.

Should there be a political commotion, however, among Germans, should a man come to the front, who is well able to represent the German element, then jealousy is often the cause of opposition, nipping many promising enterprises in the bud. It is annoying to note what small and trifling grievances suffice to withdraw votes from a really competent man. They are proud of those who have been successful in attaining honors in America, but nevertheless they continually criticize and find fault, one nagging at this, another at that deed, and usually in real insignificant affairs. As a matter of fact it must be stated, however, that great improvements have made themselves felt in this respect, due to the good influence of the Americans, born politicians and almost the exact opposite of the German in public life.

But even if the German has not played that role in American politics, which we might expect from his numerical strength, it must still be recognized and acknowledged that he has decided the

issue in a number of especially important controversies, which stirred the political atmosphere.

It remains as an undisputable fact that the Germans championed the principles of American self-government before the English ever had a thought of its possibility. The latter were brought up in dependence of England and its form of government, still more in fidelity to the king, but what was England to the Germans? They had not abandoned the Fatherland to remain under its supervision, but had gone to seek freedom. It was impossible to wedge these people, who had groaned under the pressure imposed upon them by small regents and from which they had escaped by emigration, into European servitude again. One and a half centuries, filled with vigorous activity had been spent in a country far away from Europe; the time had made the people quite able for self-government, all that was lacking was one important question, which could cause a rupture. That this question was one of money and trade is notable and a peculiar trait of real American character. That others, not they themselves, should tax their property was too much for the Yankee.

The long-drawn-out and tedious controversy brought about a coalition of citizens and states, having one aim in view and one just claim, both of which they clung to with indomitable steadfastness. The circumstances forced the Americans towards independence, even against their contrary wishes and hopes, since most of the Anglo-Americans held no thought of a total independence, to which the Germans urged them, mainly in Pennsylvania. As numerous as the Germans were here, so insignificant was their influence in public matters. All officials of the crown and colony, as also the overwhelming majority of members in the assembly were either born British or of English descent. The right to vote for assembly or to be elected was restricted to those subjects born in Great Britain or naturalized colonists only. They had to be over 21 years of age, have 50 acres of land, of which 12 were

tilled and cultivated, had to be without debt and have lived two years in the colony. To gain the privilege of citizenship much loss of time and labor was necessary and relatively few Germans took the trouble to gain it.

The delegates of Pennsylvania to the congress of the thirteen colonies in Philadelphia had been elected in the provincial assembly. They had pledged themselves in November, 1775 to vote against separation from Great Britain. The majority of the assembly were strict adherents to the English throne or Quakers whose religious views were averse to all measures of force, they were all disinclined towards separation. An attempt to change the naturalization law was thwarted as also one to alter the oath of fidelity to the king.

Independence and a union of the colonies without Pennsylvania would have been an impossible undertaking. Pennsylvania was situated in the midst of the other colonies, having the most prosperous and richest peoples as its inhabitants, but its legislature and government was in the hands of enemies to independence.

At that time the friends of freedom in the province assembled to an action which changed the aspect of the whole situation in several months. A committee of those wishing independence, selected in Philadelphia, called a conference of representatives of counties. One hundred and four delegates appeared on June 18, 1776. Among the counties represented were many German ones as: Philadelphia, Lancaster, York, Northampton, Bucks and Berks. A provisional convention was formed from the conference, which made a new proposition to Pennsylvania. According to this every immigrant over 21 years, possessor of an own home and of one year's settlement in the province, was to receive citizenship.

June 19, 1776, gave the Germans in Pennsylvania the right to vote and consequently the majority in the assembly of those wishing independence was maintained. The delegates in the colonial congress received notice to vote for sep-



aration from Great Britain, thereby giving the final decision in congress and bringing about the proclamation of liberty. *It remains a fact, to which we cannot point too emphatically, that alone by the votes of the Germans in Pennsylvania was a decision for acceptance of the proclamation of independence effected!*

A German-American newspaper was the first to tell of the manner in which this feat had been achieved, the "Staatsbote" of Philadelphia, bearing the article in large letters. Before the words of the declaration of independence were made public by the Continental Congress, the "Staatsbote" proclaimed: "The vener-

able congress of this best country has declared the united colonies to be free and independent states." And the verbal reading of this noteworthy and remarkable manuscript appeared at first in a German paper, the "Hochdeutsche-Pennsylvania Geschichtschreiber" edited and published by Christopher Sauer in Germantown.

German votes brought about the turn of affairs in favor of independence, German letters brought the news of the birth of our republic into print first, German hearts beat faithfully and joyfully for the land of liberty.

These are historical, well-warranted facts.

## Modern Languages in Graded Schools

By Prof. J. N. Lenker, D. D., Minneapolis, Minn.



SINCE a committee of twenty of the sixty-four principals of the Minneapolis graded schools is at present revising the course of study for the schools, it may be helpful and in place to consider what work and success other cities have in teaching modern languages with the new, direct methods now being introduced in Europe and America. Our Minneapolis schools are up to the American standard, it seems, in every line except in modern languages. Philology and pedagogy, language and education are most intimately related and serve each other perhaps more than any two other sciences. Modern languages should be studied for three reasons, for the discipline, utility and culture, writing and spelling in another language adds to the pupil's knowledge of the same branches in English. So the study of grammar, language, composition and music in a second or third tongue advances the pupil's progress in those branches of his native tongue.

Let us now make brief notes from the latest school reports of a few typical cities.

Indianapolis—The 1909 report of the graded schools in Indianapolis, Ind., gives the following information: German is offered as a branch of study in the public high schools and in the public elementary schools of all districts in which a demand for such instruction was made conformably to the following law: "Whenever the parents or guardians of twenty-five or more children in attendance at any school of a township, town or city shall so demand, it shall be the duty of the school trustee or trustees of said township, town or city to procure efficient teachers and introduce the German language, as a branch of study, in such schools; and the tuition in said schools shall be without charge: Provided, Such demand is made before the teacher for said district is employed." (R. S. 1901, Sec. 5984.) This is one of the best laws relating to this subject on record and resembles the law of Minnesota.

*51 Classes in German.*

During the year 1908-09 German was taught in 38 district schools and in all the high schools of Indianapolis. The 104 German classes in the grade schools were taught by 42 German teachers and the 47 classes in the high schools by 8 teachers. More than two-thirds of the grade pupils were not of German parents, 4,708 of a total of 6,501; and 649 of the high school German pupils were of other than German parentage. This proves that Americans are becoming more interested in modern languages, which are taught for no class, but are optional for all citizens. In Indianapolis German is an optional study in grades 2B to 8A. One hundred and twenty minutes per week are assigned, the time being deducted from other school time. The enrollment Feb. 19, 1909, was: second grade, 1,449 pupils; third grade, 1,333; fourth grade, 1,070; total in primary departments, 3,852; fifth grade, 882; sixth grade, 780; seventh grade, 564; eighth grade, 423; total in grammar departments, 2,649; total in the seven grades, 6,501; in high schools, 995; all pupils taking German, 7,496. Total grade pupils in the city, 28,342, of whom 2,470 are colored. The total cost of instruction in German in the graded schools for the year was only \$28,142.58, or an expenditure per pupil for the year of only \$4.33. Each year a number of those who completed the advanced four-year course in the high schools, pass the examination for the license to teach German in the Indianapolis graded schools, so there is no lack of teachers.

*Direct Method Used.*

Professor Robert Nix, director or supervisor of German, in his report offers some excellent remarks on the new, or direct method, of teaching modern languages which are gradually superseding the Latin, translation method in European and, to a certain extent, in American schools. The feature common to these recent methods consists in using the foreign language exclusively, as the medium of communication between teacher and pupil. The teacher thus equips the pupil with a practical vocabu-

lary and develops what the Germans call "sprachgefuehl." And introduces the pupil as early as possible to the life and literature of the people whose language is taught.

We have thus considered the work of Indianapolis in detail, because it is a typical American city of the central west, with a very small foreign element, there being in all its schools only sixty pupils who were born in Germany. Other reasons are that the standard of its schools ranks very high and because of its central location more expert teachers of other states visit Indianapolis schools as models for hints and suggestions than perhaps visit any other city. Indianapolis has thus in many respects become a teacher of teachers.

*Taught Seventy Years in Cincinnati.*

Cincinnati, Ohio, schools in 1910 reported 15,022 of its 32,242 grade pupils and 1,289 of its high school pupils who took German, total 16,311. In the high schools 336 studied French and 167 Spanish. German and French are optional in the musical and commercial departments. Number of German teachers, male 41, female 139, total 180.

Instruction has been given in the Cincinnati public schools since the year 1840. Joseph A. Hermann had the honor of being the first teacher. The enrollment of the first year was 427. The work is thoroughly organized, consisting of a supervisor of German, who sets a fine literary example in German and English, German Supervisors' association and the Harmonic (German Teachers' club). A German supervising assistant commonly teaches the higher grades, besides supervising the work in general. In the intermediate grades the time allotted to German varies from forty minutes to one hour daily. Throughout all the grades considerable attention is paid to learning and rendering German songs.

*Benefits of Foreign Languages.*

From the report are the following thoughts: The need in education of a living language besides the vernacular is being emphasized more and more. Great as are the material advantages of a command of several languages, there are

higher and nobler reasons than mere utilitarianism. The study of a foreign modern language yields the means of an indirect as well as of a direct mental discipline. Some few persons will argue against a two-language education, asserting the brain is thereby overtaxed, that time and energy may be better employed and that superficiality must result. To this an authority replies: "In an experience of more than twenty-one years in schools where German was studied by a large number of pupils, and where I have, in many instances, taught classes taking exclusively English and others taking both English and German, I have found that on the whole, the classes taking both languages did the best work. The study of German, instead of retarding the progress of the pupils, seemed to aid it. In observing the success of former pupils in after years, whether in higher institutions of learning or in life, I have noticed most notable success on the part of those who studied both languages when with me." As in other cities many teachers of German received their education in the schools where they now teach.

Cleveland, Ohio, seems to be making the greatest progress in teaching German in the graded schools during recent years. In 1907-08 the graded schools reported 7,537 taking German and in 1908-9 the number increased to 11,628 of a total enrollment of 59,285 pupils.

Milwaukee, Wis., employs 112 teachers of German and 27,673 of its 44,715, grade pupils take German, which is carried in all eight grades.

#### *Different in Minneapolis.*

Minneapolis is about as Scandinavian as Milwaukee is German, and yet neither Scandinavian nor German is taught in a single one of its graded schools. Minneapolis with its splendid university, libraries and public school system may become the Scandinavian culture center of America as Milwaukee is of German culture, if the Scandinavian languages be maintained by our schools.

The law of Minnesota on this subject reads thus: "Instruction in Public

Schools—The books used and the instruction given in public schools shall be in the English language, but any other language may be used by teachers in explaining to pupils who understand such language the meaning of English words; and in high and graded schools other languages may be taught, when made a part of a regular or optional course of study. Instruction may also be given in such languages in common schools not to exceed one hour in each day by unanimous vote of the trustees." This law is just clear, comprehensive and meets American conditions.

The Chicago school report for 1911 says that an increased number of elementary schools (fifty-five at present) now offer instruction in German. Children studying German are excused from drawing and nature study. The children are requested to state in German their experiences at home, on the way to school and at play. The consensus of opinion of the teachers is that the elimination of the high school manual of grammar from the grades, and the continuation of German conversation, reading and writing, would result in more power and greater readiness in the use of the language. "German deserves a dignified treatment. Children studying German in the grades should enter the high school able to take advanced standing by reason of their ability to converse in, to read and write their language. In every school having as many as four classes in German a teacher should be employed to teach this subject without having the care of a division. A teacher could teach in two schools each day, if neither school had a sufficient number of German classes to employ all her time. With these changes German may have a chance to develop into a more useful branch of instruction."

As early as 1877 St. Louis reported 18,161 pupils taking German, or 74 per cent of the white school population and in the same year German was taught in fifty-six schools of New York city. The graded schools of smaller cities and towns are also making progress in teaching modern languages.

# Rudolph Blankenburg

By Alfred Henry Lewis



UDOLPH BLANKENBURG is mayor of Philadelphia. He was elected in the evil teeth of all that Boss Penrose and the machine could do to stop it.

When a man can be elected mayor of Philadelphia, denouncing the bosses, defying the machine, he is worth writing about. Also, to steal a phrase from the police, he is worth looking over. Go to West Logan Square; any one can show you the house. There should be no vast trouble in meeting him, like all big men, he has but one manner and one door.

There is a rough and ready atmosphere to Mr. Blankenburg. And yet the roughness has polish, and nothing of vulgarity. Essentially, he is of the open air. The feeling that he gives you is one of stir and power and enterprise. He will see more than he will think, do more than he will say. Nor will he be all day doing it.

The great impression that Mr. Blankenburg gives is one of self-confidence. He has the heart of a victor. None the less, he has shown that he can lose with grace. That is, lose a battle; he would never lose a war. This has been for thirty years his story. The bosses have beat him off in an engagement. But he was back at the attack as soon as he could reform his lines or call up his reserves.

While calling himself a Republican, Mr. Blankenburg is essentially a reformer. There are reformers and reformers. You have met the thin cardboard kind, of whom it might be said that you had but to open their front door to be in their back yard. Differing from these, Mr. Blankenburg as a reformer possesses length, breadth, and thickness.

Considered personally, Mr. Blankenburg is big, wise, faithful, obstinate for right. He is not at all in love with himself, and lacks egotism and an intriguing talent for design. Mentally, morally, physically, he wants in every element of

the mollicodde. He has a sense of humor, and can tell a joke, and see a joke, and laugh like a storm. His mind is as clean as a woman's.

Aside from certain iron qualities of decision and practical wit, Mr. Blankenburg has the gift of handling men. He is a brilliant orator, of stump and platform kind, thinking like a bullet, talking like a spear. He is one of those uncommon ones who think best and talk best standing on their feet.

Above I have given you a free-hand sketch of Mr. Blankenburg as, addressing the eye, he graves himself upon the imagination. Coming a stranger to meet him, it is what you will see, what you will think. But the Blankenburg career? There should be a lesson in that. The upgrowing boys should read it. He has won victory. His life has had success. Beginning poor—he has made himself rich. Obscure—he has drawn to himself celebrity. A stranger in a strange land—he has surrounded himself with friends. Where others have failed, he has triumphed. Where others fell back, he stepped forward. How did he do this? Plainly, he understood the art of living.

Searching for the sermon that should lie in the life-triumph of Mr. Blankenburg, I put the question to one of his friends.

"This," said the friend, "is the Blankenburg theology. 'Be honest—do right—the rest follows. Wrongdoing may endure for a season; but right must in the long run come to the top. Human nature is not built so that rognery can prevail. Honest men must come to their own, no matter the odds against them. There is nothing surer than that. Calumny and thieving may have their run, but they will pass. Nothing can last but truth. It is the law of the universe. Evil by its nature cannot last. Never mind the odds against you, if you are right. Being in the right is more than odds.' There," concluded the friend, "you have the Blankenburg theology. It is what he has taught; it is

what he believes; it is what has brought him honor, riches, place."

Mr. Blankenburg was born sixty-eight years ago in the town of Hillentrup, near Hanover, in the German principality of Lippe-Detmold. He was baptized "Rudolph," and is said to have howled like a heathen throughout the serious ceremony. His father was the Reverend Louis Blankenburg. The Blankenburgs were neither poor nor rich, and the childhood of "Rudy"—as his family called him—while not lapped in luxury, passed unvexed by the howlings of any wolves of want.

#### TRAINED FOR THE PULPIT

There were ten in the Blankenburg family as they assembled about the Blankenburg dinner—over which Blankenburg *père*, be sure, failed not to say a German grace—and "Rudy," with seven brothers and sisters, could not complain of loneliness. The eight young Blankenburgs, "Rudy" with the rest, gained their book-knowledge under private tutors and at the public gymnasium. The Reverend Louis, from the beginning, designed "Rudy" for the pulpit. He was fated to disappointment; for as the young Blankenburg neared the pulpit age, his instinct pronounced in favor of the commercial instead of the religious.

Mr. Blankenburg came to America in 1865. He had just edged his way into his twenty-second year. He headed for Philadelphia, as had Franklin a century and a third before. Like Franklin, too, he stayed and prospered.

#### BEGAN AT \$5 A WEEK

Young "Rudy" couldn't have been handicapped by any overgrown notions, for he took his first step toward fortune as a clerk at five dollars a week. He who would get more than he gives, must give more than he gets. That sounds like a paradox; but it works. Young "Rudy" acted upon this axiom, and all with the excellent result that within one year, his firm made him a traveling salesman, and in five, sent him to Europe as a buyer.

What saith the scriptures? Whoso findeth a wife, findeth a good thing.

Young "Rudy" took unto himself a wife. This last was supremely sagacious. Orange blooms are ever flowers of wisdom, and only married men succeed. The Napoleons and Cromwells and Washingtons and Lincolns and Grants were all married. Boys hungering for highest advancement, socially, commercially, politically, must start at the altar. Davy Crockett was won't to say, "Be sure you're right, then go ahead." What he should have said is, "Be sure you're married, then go ahead."

Mr. Blankenburg has often spoken of 1875 as the "proudest year of his life." It was the year in which he became a full-blown American citizen.

In 1876, he left the importing outfit, with which he began his commercial life, and opened a business of his own. It grew and broadened. The company still exists as "R. Blankenburg & Co.," although Mr. Blankenburg retired from active relations therewith about two years ago.

In what time he could spare from his business, Mr. Blankenburg took up politics. Like another great publicist, he felt it to be the duty of every citizen to pull at least his weight upon the public rope, and began feeling about for the rope.

As he went pushing his guileless young way into politics, Mr. Blankenburg in the beginning didn't consider the bosses, but looked only at the platform. It didn't require any too many elections to cure him of that. Platforms, as experience shows, are not of the first importance. Doubtless, they have their value as candidates go climbing into office. They are, however, so much like the platforms of a street car that no one seems to have any use for them once he's aboard. Indeed, commonly the parties themselves, like the traction companies, object to any one's occupying the platform after the car is in motion. The order then is to go inside and sit down.

#### THE BARKER AND HIS PROMISES

Over at Coney Island, at the mouths of tent and booth and hurdy-gurdy, stand "barkers" reciting the marvels to

he witnessed within. Should you pay your money and attend the show, you will be greatly struck by the yawning difference that subsists between the promises of the "barker" and the performance of what mountebanks he serves. Wherein lieth the application? Marry! In this: the "barker," he of leathern lung and throat of brass, but gave you the program, the platform; to which later, the bold free mountebanks within paid no more of performing heed than to the winds that idly blow. Mountebanks and politicians have much in common. Mr. Blankenburg was early in making this discovery. After that—locally, at least—he never looked at the platform, but only at the boss.

Ever since he could vote, Mr. Blankenburg has fought the bosses. More than thirty years ago, he nailed his glove to the gates of the machine. That glove is there to-day. He fought McManes, and Quay, and Durham, and McNichol, and Penrose—each as he appeared. They used to bowl him over, but he wouldn't stay bowled. He was up and at their throats again.

Mr. Blankenburg had an idea. An idea is ever a good thing. The Blankenburg idea was that government should be honest.

The honest activities of Mr. Blankenburg were in their way so unusual that even honest folk could not believe but what they cloaked some design. Some said that he had an axe to grind; but a thorough ransack of his surroundings failed to develop such hardware. Others said that he hungered for office; but since he never asked for office, and refused every offer of office, that theory, like the axe-grinding theory, had in the end to be abandoned. Friend and foe, with a last word, were constrained to concede that Mr. Blankenburg possessed no purpose of politics beyond a purpose of good government. After that they gave him up as a simple harebrain, honest, but hopeless. For his part, Mr. Blankenburg, all undismayed, kept boring ahead for good government.

It has been stated that Mr. Blankenburg made a specialty of refusing offers

of office. He has been a candidate for two. He was elected city commissioner and he holds his present post of mayor. That, as an office-seeker, is the whole of the Blankenburg offence.

There occurred that which was unique in connection with that Blankenburg city commissionership. The salary was \$5,000 a year, and Mr. Blankenburg wouldn't receive it. At the close of his three-year term, he placed the total \$15,000 in the hands of the City Trust, with instructions to apportion the income forever equally between the pension funds of the school teachers, the firemen, and the police.

"Better serve the people than exploit them," said Mr. Blankenburg; and it must be confessed, as a truth of practical politics, that in so saying and doing he stood as lone as Lot's wife.

But thus was it ever with Mr. Blankenburg. When he stumped Iowa for Mr. Harrison, he paid his own expenses. When he fought Boss Quay in every corner of Keystone control, he paid his own expenses. When, as super-cargo, he went with two relief ships to famine-bitten Russia, he paid his own expenses. There was never a dollar spent by Mr. Blankenburg for Mr. Blankenburg that wasn't a Blankenburg dollar. The man who has helped thousands never accepted help himself.

#### WILL HE MAKE GOOD?

Well, we shall see what we shall see. In his canvass for the mayoralty, Mr. Blankenburg had but one plank to his platform, but one promise in his mouth. The plank was Good Government; the promise was Good Government. The world is yet to know how that platform will be lived up to, that promise redeemed.

P. S. Mayor Blankenburg is proud of America and Americans. The one fault that he finds with the latter is that it is so difficult to get them to work at their politics in person. You can—he says—no more get the everyday American to take a working interest in politics than you can get a rich man into heaven without a suspension of the rules.—*The World Today*.—By Permission.

# The National German-American Alliance, and the Washington Convention

By Albert Godsho, Assistant Secretary of the Alliance.

(Continued from January Number)

## Pennsylvania.

Very successful State Conventions: 1906 at Pittsburg, 1907 at Scranton. Ten new City, respectively County Branches. Surplus of German Day Celebration (1905) donated largely to Pastorius Monument fund. Agitation for better Civil Service Laws. Employment of more teachers. For development of Normal Schools. Pensions for male and female teachers. Compulsory instruction in physical culture, in third class cities. Protest against restriction of immigration. Closing of army canteen; Hepburn-Dolliver Bill; Littlefield Bill; German Theatre built at Philadelphia. Prizes for best German scholars in Public Schools. Successful fight against Local Option, and against bills with Prohibition tendencies.

## West Virginia.

Excellent progress and results. Convention Work. Among the many proposals, resolutions, etc., with which Convention was occupied, were: Historical Research, Personal Liberty, Seminary at Milwaukee—\$100,000 fund to be raised. Instruction in physical culture: Teachers' certificates to those who shall give instruction: in larger cities supervision by experts; provision in contracts for new schools, so as to provide space for children's playgrounds and gymnasiums. Questions of immigration referred to Special Committee to carefully study the question and to prepare a detailed report. Agitation for better postal service; Introduction of parcel post. Conservation of the natural resources of the country. To begin and foster friendly relations with other National Organizations. Appeal to German Women and their associations to maintain and introduce the German language. For regulation of women's and children's working hours. Against antiquated and obsolete restrictive and illiberal laws. Exchange of cordial telegrams, between delegates of convention visiting Germanic Museum at Cambridge and the German Emperor. Further reports and contents of the printed Minutes of Fourth Convention. Committees on: Cordial relations to other National Organizations, Resolutions, Affairs of Alliance, German Theatre, German Press, German Language and Schools, Uniform writing, Immigration, Educational, Normal and Manual Training Schools, Women of the Alliance, Cordial relations between Germany and America, Universal peace movement, Legislation, Germanic Museum, Historical Research, Teachers' Seminary, Ways and Means, Personal Liberty, Propaganda, Revision, Physical Culture (Turnen), National German-American Monument Fund (Pastorius), Finance (Treasurer's report), German-American literature articles, letters, contributions of poetry and prose, reviews, etc., telegrams, etc., letters, etc. Poems and Songs. Miscellaneous. Staats-Zeitung Banquet, Address (in German), "How German

Americans Can Best Serve the United States," Joseph Keller, of Indianapolis, "German Influence upon Our National Ideals a Theme of the Scholar," Prof. Dr. J. Goebel, Harvard, "The National German-American Alliance and the German Language," Prof. Dr. Leo Stern, Milwaukee, "The National German-American Alliance, H. C. Bloedel, of Pittsburg, Pa., "The German-American population of the U. S. and American History," Prof. Dr. Albert J. W. Kern, Columbia.

*Resolutions.*

Resolutions on Personal Liberty, (in English). Public Library and German-American Literature, etc. (Richard E. Helbig), Election of Officers: President, Dr. C. J. Hexamer; First Vice-President, Joseph Keller; Second Vice-President, John Tjarks; Third Vice-President, E. C. Stahl; Fourth Vice-President, G. D. Cappelmann; Secretary, Adolph Timm; Treasurer, Hans Weniger; Financial Secretary, John Yenny. Fifth Convention to be held in Cincinnati, O.

**1909, Oct. 2.**

Fifth Convention in Cincinnati. At the "North Cincinnati Turnhalle." Report of the National President. Acquisition of citizenship, first condition. Political activity for the elevation of American citizenship but not party-politics. Agreement with Hibernians has made good impression. Universal confidence in the work of the National German-American Alliance, in its protest against Overman amendment; all other National Organizations joined. Increased respect and consideration for the German-American Element. German immigration has almost ceased. German language.

Report of the National Secretary (Timm). Declining the Hearst proposal. Founding of Scholarships for the Seminary at Milwaukee by: Pennsylvania: Philadelphia and Pittsburg. Maryland: Baltimore. Illinois: Chicago. Fichte Celebration. General fight against the Prohibition movement. General and great protest against Bill H. R. 9086; Bill unconstitutional. Prohibition fight in South. Protest against laws, having the restriction of immigration as their object. 1908 fight against Prohibition. Pastorius Monument.

Important participation of German-American Element, during "Founders Week," at 225th Anniversary of the Founding of Philadelphia, also 225th Anniversary of the settlement of Germantown: Cornerstone of Pastorius Monument laid; in the German Parade 20,000 members participated. Large and enthusiastic crowds. October 6th, 1908.

Founding of the Junior Order of the National American Alliance. October 6th, 1908.

Statement and Appeal issued with an indorsement of "The North American Turner Bund."

"Mitteilungen" (Bulletin) founded as an organ of the National German-American Alliance, January 1st, 1909. Foreign Societies (German Societies of Canada, etc.) excluded from membership. Only citizens of the United States eligible as members; National German-American Alliance declines to become a member of "Deutscher Flottenverein"; Delegates to the National German-American Alliance sent to the International Convention of the Verein, Fuer Das Deutschtum Im Auslande, at Berlin (Learned, Stern, Viereck & Soergel).

Success in the introduction of German in Public Schools at Los



Angeles, Cal., Elizabeth, N. J., and Troy, N. Y., good prospects in other States.

Delegate sent to Germany to represent Alliance at the Celebration of the completion of the "Hermannschlacht" Monument, (Pres. of Brooklyn Branch, R. F. Schmidt) to the International Peace Congress, (Miss B. Eckstein).

The Women Societies and the Alliance.

Thirty-seventh Anniversary of the German 'Teachers' Association, at New York. June 29, 1909.

Successful Propaganda and organization at Houston, Tex., and San Antonio; other places are rapidly following.

Honoring the parents of Dr. Hexamer on the occasion of their Golden Wedding.

Agitation for celebration of the 150th Birthday Anniversary of Schiller on November 10, 1909.

Agitation and close alliance of the German Element in Alabama; also in Minnesota and Texas (Moersch).

Appeal for the 'Teachers' Seminary.

Success everywhere and the German-American Element and its ideals are being better appreciated and respected.

Statistics: Old State Branches flourishing. California, District of Columbia, Idaho, Indiana, Maryland, Minnesota, New Jersey, Ohio, Pennsylvania, W. Virginia, Connecticut, Delaware, Florida, Georgia, Illinois, Iowa, Kansas, Kentucky, Massachusetts, Missouri, New York, Oklahoma, South Carolina, Virginia, Wisconsin.

Four new State Branches formed or now in excellent condition: Michigan, Rhode Island, North Dakota, Oregon.

Alabama, Texas and Washington are being formed into strong State Branches.

No branch in the State of Maine.

Utah branch will shortly be formed.

The consolidation of single societies into State Branches in all States proceeds steadily.

The National German-American Alliance keenly feels the loss of the following prominent and patriotic German-American workers: Arno Leonhardt, Philadelphia; Herman Lieber, Indianapolis; Carl Liebnitz, St. Louis; Prof. Herman Mueller, Providence; Prof. Hanno Deiler, New Orleans; Christopher Bauer, Wilmington; Joseph Nusser, St. Joseph, Mo.

Report of the State Presidents:

California (Herman)

Everything harmonious. No dissenting voices; very successful.

Many clubs and societies are joining.

German Day Celebration—surplus about \$1,500.

Under the direction of the German-American Alliance, instruction in German in 16 schools; many German Schools festivals.

Los Angeles introduces study of German.

German House (Deutsches Haus) Society reports progress; Prof. Putzker elected to Honorary membership of the Society.

Celebration of Hermanns-Schlacht.

Appreciation of the good work of the German-American press.

Political but non-partisan activity.

Delaware (Ruhl)

German-American Alliance of Delaware is being strengthened.

In spite of its internal troubles successes for study of German in schools and against prohibition at the municipal elections in Wilmington.

District of Columbia (Voelckner)

Excellent and harmonious work as well as loyalty to the National Alliance proved on every occasion.

German-Americans of District took prominent part four times in public questions, with regard to: Study of German, Simms Bill, Hearing in regard to Sunday-Laws. Inauguration Parade in honor of President Taft.

For the first time, imposing participation of German-American Element.

Very good and lasting impression on the public of the Capital of the Nation.

Indiana (Keller).

1907, 68 Societies, 3,510 members; 1908, 68 Societies, 4,467 members. Now 5 City Branches, 106 Societies with nearly 7,000 members. Considerable political activity against fanatical Governor. Prospects of hard fights ahead. German Theater. German-Day Celebrations. Fichte Anniversary Celebration. Compulsory study of German successful. Introduction of Physical Culture in large cities. City Branch Evansville, has its own German School and Vacation School.

Kentucky (Haubig).

In good financial condition and has now 4,900 against 4,300 members in 1908. German vote decides in the Louisville election against Prohibition. Founding of Civic Liberty League. Political activity—non-partisan and principally directed against prohibition laws, etc. Introduction of the study of German in schools progressing.

Maryland (Tjarks).

Growth of State Branch. Successful as follows: Against Prohibition; advocating commission to stop wasteful extravagance on the part of legislative bodies; representation of German-American element in school boards; not yet successful in fight for revision of blue laws, but making progress; Fichte Anniversary Celebration; German-Day Celebration; Festival for the benefit of Pastorius Monument, achieves surplus of \$500; political protest against restriction of suffrage; funds are still insufficient, but agitation is finding good field and prospects are very good.

Massachusetts (Eberhardt).

Warm interest for cause. Membership has increased to 8,000. Many German-American festivals. Propaganda. Membership no doubt will reach 10,000 mark soon.

Minnesota (Moersch).

First year of State Branch, works excellently. Rapid progress. Americans, citizens from other German speaking countries than Germany, are also joining the Alliance. Political, non-partisan, activity. First impulse is given by State Branch for laws for the protection of the workingmen. Agitation for German study in schools; for employment of German teachers, etc. German Day Celebrations.

Missouri (Lenz).

Great progress made and many successes. Two new City Branches. German-American vote decides in municipal election. Most of the candidates supported by German-American voters elected, who stood for the side advocating personal liberty, against restriction and pro-

hibition. Governor Hadley elected. Membership of State Branch increases quickly.

City Branch Joplin (Gaengerich) reports: Success against prohibition. Successful German-American participation at the Celebration of Lincoln's Birthday. Successful participation of German-American population at the encampment of the Grand Army of the Republic; veterans appreciate hospitality shown by German-American citizens.

City Branch of St. Louis (Tolkacz) reports: Membership—82 Societies and 600 individual members. Making strong protest against: Closing of Army Post Canteens and against Prohibition Movement in general. Fichte Anniversary Celebration. German Day. German Theatre well supported. German-American Committee of State Branch, on Election of Public Officers, etc. Advocating State Commission on Immigration. Festival to commemorate Hermannsschlacht. Participation in St. Louis Centennial Celebration. Celebration of 150th Birthday Anniversary of Schiller.

#### New York (Sutro).

Great success of German-American cause. 1907, 16,000 members, now over 400 societies allied, representing 40,000 members. Prospects to reach 100,000 membership figure. (The German population of the State is estimated at over 1½ millions.) State Convention very successful. German-American political activity in New York State very important. Against restrictive laws. Incorporated as State Branch, March 19, 1910. Activity for commission to revise Sunday laws. Against Prohibition. Successful fight against the movement. Maintenance and spreading principles of study of German in public schools. Conservation of Forests. Purchase of State of Hercheimer Homestead recommended. Good and lasting impression upon public opinion, of all activities of the German-American Alliance. Lectures on German-American history, the German drama, etc. Participation at German-American Teachers' Convention. Participation on German-American Saengerfest. Participation in the Hudson-Fulton Celebration.

#### New Jersey (Lankering).

Successful political activity for the principles of the Alliance. Very favorable reports from all countries. Hope for important results and successes. Bills before State Legislature are sharply scrutinized. Though not very apparent, the inherent power of the German-American Element of New Jersey cannot be denied, and will show itself still more strongly at the first suitable occasion.

#### Ohio (Schwaab).

Everywhere in the State excellent spirit among German-American population. Celebration in many cities of Fichte anniversaries. Lectures on German-American subjects. Collection of material of historical value of the German settlers, pioneers and German-Americans of Ohio. State Branch has increased and now counts 28 Branches with over 50,000 members. Succeeded in swinging the elections towards liberal men, advocating personal liberty. Governor Harnton elected.

#### Pennsylvania (Bloedel).

Very successful at two State Conventions. Establishment of many new County Branches. Successful fights against Prohibition; on two occasions victorious against Local Option. German study in schools

makes excellent progress. 17 City and County Branches (increase of 7). 500 societies with over 60,000 members.

West Virginia (Schramm).

Promising even if results are not yet very great.

Wisconsin.

Flourishing. Further reports contained in the printed minutes of the Fifth National Convention (see Dornick, 1909). Reports, etc., of Committees on: Resolutions, Establishing Cordial Relations Between America and Germany, German-American History and Historical Research, Immigration, Affairs of National German-American Alliance, German Language and Schools, Uniform German Writing (Antiqua), Manual—Normal, etc., Schools, Teachers' Seminary in Milwaukee; Physical Culture (Turnen), Germanic Museum, German-American Press, German-American Theater, German-American Women's Societies and ditto activities, Personal Liberty, Legislation and Laws, Conservation of Natural Resources of Forests, Revision, Ways and Means, Propaganda, National German-American (Pastorius) Monument in Germantown, German-American Literature, articles, letters, contributions of poetry and prose. Reviews, etc.: Poems; Germans in Charlestown (dedicated to State Branch of Ohio); Three Centuries of German Life in America, by Rudolf Cronau; Articles and Declaration on Prohibition Question (Nat G. A. A.); What is Sunday, by Peter A. Wildermuth, Esq. Next Convention to be held in Milwaukee, Wis. (later changed to Washington, D. C.). Election of Officers of the Alliance: All present officers re-elected except John Yenny, in whose place Herman Weder, of Philadelphia, is elected Financial Secretary.

### 1911, Oct. 6.

Sixth Convention in Washington, D. C., at New Hotel Willard. (Very successful and eminently important in every direction.)

Report of National President (Hexamer):

Excellent progress towards the aims of the Alliance. Excellent work being done by German-American Element everywhere. Reports and proposals are impressive, anticipating success and upholding of German-American ideals; many important achievements are communicated from all the States of the Union. Public opinion takes approving interest in Alliance. The broad masses begin to understand the value of the German Element in general and the aims and principles of the National German-American Alliance in particular. Monuments erected to commemorate memory of Steuben and Muehlenberg. Pastorius Monument Fund of \$25,000 collected with a substantial surplus. Recommending prize competition. Much work has yet to be done by National German-American Alliance in the direction of rescuing the memory of illustrious German-Americans from oblivion. Establishment of Press-Bureau suggested. Exchange of Professors, of teachers and scholars, visits by financial and industrial commissions, etc., bring excellent results. Repeated urgent appeal to parents to help their offspring retain the German language; Prof. H. M. Ferren's excellent article "Monolingualism" the curse of our country." Literature and the German Book World; German Department in Public Libraries a necessity. Visits to Germany by Teachers of German at American Schools, Universities, etc. "Greater independence, broader views and less pedantry" should be the watchword.

Institute of Historical Research at the University of Pennsylvania and the German House. Dr. Albert J. W. Kern's excellent pamphlet "The Germans in the Political Life of the United States." German-American History must be investigated by professional historians, not by amateurs. Definition of a "German-American." Junior Order of German-American Alliance is supplemented by founding of "Daughters of German Pioneers." Work of women very valuable to Alliance. Aim: To strive for and maintain the highest culture and ideals for the common good of our Nation.

Report of National Secretary (Trimm):

Three new consolidated State Branches were founded: 1909, Oct. 18, Alabama; Nov. 14, Texas; Nov. 16, Louisiana. National President and Secretary were present in San Antonio and New Orleans. American Historical Society; Prof. Goebel's paper (The Place of the German Element in American History). Badges: Acorn and Oak leaves or oak stem; the present emblem is retained for badges; for programs and large prints the emblem of State Branch of Chicago—tree—may be used to advantage. Founding of State Branch of Iowa, Feb. 3, 1910. Antiqua would simplify the teaching of German writing. Many German-Americans are occupying public offices or places of honor. Anglo-American Press; correction of false or distorted reports. Central City Alliance of Elizabeth, N. J., is successful in introducing the study of German in the sixth grade, of seven schools. Settlement of the Palatine immigrants celebrated by anniversaries; 200th anniversary of settlements of German-Swiss in New Bern, N. C. very successfully celebrated. Prof. Goebel orator of the occasion. Vice President Cappelman represents Executive of Alliance. State Branch of North Carolina founded on this occasion. Members of Committee on World's Peace movement, Miss Anna B. Eckstein represents National German-American Alliance at the International Peace Conferences. Hawaii is assisted by Alliance in fighting Prohibition Bill. Committee on Historical research asks for material from all States to be sent to committee for compilation and publication.

Dr. Hexamer, on March 10th, 1910, pleads before Congressional Committee for an appropriation towards erecting a National Monument for Pastorius and the first German Settlement at Germantown. He is ably seconded by Dr. Marion D. Learned and President Sutro of the New York State Branch, Congressman Moore of Pennsylvania, and Bartholdt of Missouri.

Mr. Chas. Schulz, of San Francisco, donates \$100 for printing and distributing free of charge Prof. Jul. Goebel's pamphlet, "Thoughts on the Future of the German Element in America."

June 15, German-Irish agreement strengthened by supplementary agreement; mutual unfurling of flags on historical occasions, on anniversaries and laying of wreaths on the tombs of the heroes of both nationalities, etc.

July 20, founding of State Branch Nebraska in the German Opera House at Omaha.

Funds for the Teachers' Seminary.

June 15, founding of "Daughters of German Pioneers."

German and English Night Schools; Charity Work; Sewing School Work and manual training.

Prize of Mr. Feldman for uniform laws.

Agitation for German-American Press.

Distribution of prizes among pupils of elementary, week and Sunday-Schools for best work in German, etc.

Letter to German authorities recommending granting amnesty for slight violations of German Military Code.

October 6, German Day and unveiling of Muehlenberg Statue in Philadelphia.

Pamphlet of Alliance demonstrating the services of the Alliance in regard to educational, cultural and political directions.

December 7, unveiling of Steuben Monument, an exceedingly strong and imposing celebration. Large participation and enthusiasm in spite of very stormy winter weather, in Washington, in the presence of President Taft.

Alliance remains neutral in question of electing City for Panama Exhibition; New Orleans as well as San Francisco are equally valuable members of Alliance.

German American Theater, Plans an appeal, etc.

Pastorius National Monument Bill signed by President Taft, March, 1911. The excellent assistance of August Bender, of Washington, D. C., and Member of Congress J. Hampton Moore.

Italo-Americans are uniting into a national body, using as a model for organizing the act of incorporation of the National German-American Alliance.

Grand Army of Republic also takes our act of incorporation as a model.

Invitation to attend Celebration of "Voelkerschlacht" at Leipzig (Oct. 18, 1913).

Appeal advocating arbitration and peace treaty with Germany.

Sulzer hearings before Congress; Alliance represented by Col. E. C. Stahl, of New Jersey, Rev. Dr. Hofman, of Baltimore, and President Theo. Sutro, of New York.

The Alliance and the Irish-American protest against an arbitration and peace treaty between United States and England unless other nations are included.

General organization recommended for the benefit and the care of immigrants.

Report of National Convention of German-American Alliance, their costs, etc.

The "Mitteilungen," the bulletins of the National German-American Alliance, are constantly becoming more valuable and voluminous.

The immense correspondence of the National President and the piling up of material necessitates larger and better office facilities.

Statistics: 11 new State Branches. Consolidated State Branches in 1909, 29; in 1911, 40. Of the States not counted above, Arkansas, Arizona, Montana and Vermont have branches, but are not yet consolidated. The alliance is well represented in New Mexico and Mississippi, and agitation goes on there. The State Branch of Massachusetts has taken hold of the agitation in Maine. Even in Alaska a branch is being formed. The State Branch of Pennsylvania still appears to be the strongest numerically, although most others equal Pennsylvania in value of work and activity. The Treasurer's report proves very satisfactory.

(TO BE CONTINUED)



# IE MUTTERSPROCH

“O, Muttersproch, du bist uns lieb.”—A. S.

## The Suspicious Neighbors

Ed. Penna. German:

In Perry County, Ohio, where I was born and raised there lived two Pennsylvania-Germans who held the balance of power in the township, one a Lutheran and a Democrat, and the other a Reformed and a Republican. They watched each other with a very suspicious eye. Both being very fond of the gun, they met one day on a very rocky piece of ground, the one on top of the rock, the other at the bottom. About half way between them on another ledge of rock stood a bush which after the first frosts has bright red leaves on top and very dark ones at the bottom. I will relate their conversation in our kind of Pennsylvania German, spelling the words in straight English. You who use our dialect will have no trouble to follow me, but you who do not, will be up against the same thing I experience in reading some of your articles. B, the one at the foot of the rock had red hair. Hence he thought the one at the top was making fun of him.

A. Gudda Mira, dot drunna.

B. Gudda Mira, dot drovva.

A. Ve sin all de leidt?

B. O, yust so tzimlich, de alt is vitter om grexer. Se hut much may colt gafanga und se iss garbarmlich gritelich?

Und ve sin di liet?

A. Net irk gute. De Ket iss alendich und ich hop des failums rumaties doch ich harla grattle kon.

B. Vas far glick hust do cot hunda?

A. Recht gute. Ich hop drimol chusse und hop dri schawl gadrick. Sell is net so schlech faw an alter mon.

Ve var di glick?

B. Ah do yemmer, gar nix hop drimol chusse und hop yader mol gar ken gute gadue. Vel ich hay aver anee gegrippelt. Es iss de baum runner gejumpet, und iss dare bish naus geyachtet, und ep der alt stife hund fum mine uehgavaeckert iss var des schawl in sime loch.

A. Vell vas denkst du fum unser ticket: das mir nominate hen de letched vech?

B. Ich date net votte faw seller kall os ir hen uch ira ticket faw Kunstawer von ar der letched mon in de veld var.

Ve gleichst unser ticket?

A. Ach du himmel; ich kon net sanen ve

anicher mon kend voter faw so en ticket. Yust guck mull was schanne rodda bletter seller baum hut da drunner.

Du bist an alter liginer; von du an halver auch in dime kup hetsched, kenst do sane dos selle bletter schwatz sin.

A. Vell du bist ah an liginer, und von du net so blind vah ve de alt soforna Grandstaff, kenehed du sane das selle bletter sin so rode ve blute.

B. Saght; Ich vill dere eppes sagger. Von ich dot drovva vaw vo du bish, Ich date der mol anee uch de kolpbash schloge das ess glingle date faw an mile.

A. Yaw; und von ich dat drunne vaw, ich date der anee uch di grosse maul schlauger dos di ekist so farweixed var dos die alte frau dich net kenna date.

Subscriber, Columbus, Ohio.

NOTE.—The foregoing by a Columbus, Ohio, subscriber, introduces us to the dialect used in Perry County, Ohio. Our dialect readers will notice differences in words and sounds compared with usage in eastern Pennsylvania. We invite contributions from other dialect communities. Who will respond from Iowa, Kansas, California?—EDITOR.

## Brief fum Hawsa Barrick

Liever Kernel Harder:

Ich hob g'hared de Demagrawda betta en Teekshon g'hot in Centre county un hen da Republicans nix derfum g'sawd. Anyhow Ich con nix ous finna fum ansieha Republicans os cleet sin worra.

Wes huts gadoo, Kernel? Hen dere Demagrawda ivver's wasser gadrawga? Sin dere ei-g'schlofa uff der picket-line, odder hen se ciech un der stumba room g'feared we se uns hen om Hawsa Barrick a pawr yohr tsurick? Ich mind much good we sell gonga is. Der Billy Bixler wore en kondadawt far koonshtabler un won ae mensh in der welt is os Ich liever saena date in office os mich selver, don is es der Billy Bixler—net usht arlae wile are en gooter freind is fun mina, awer wile are olstirt geld hut tar's up setza ous der schwartzta buddle won are in office is.

Ich hob net mae gadenked far ebber soonsht sthimma os Ich gamaned hob far my hols ob schmeida; awer dorrich de campaign is der

Mike Blotner cooma mich saena. Der Mike wore der Demagrawdish kondadawt os gaega der Billy galuffa is uff der Republican ticket, un won ae mon om barrick is os in sine laeva net si ticket g'schmitta hut don is es der Mike Blotner. Olla yohr schwetzed are derfun wee feel Republicans are shunt defor gavote hut un we froh os are ware won dale fun ena elect kenta warra tsu office; awer won's tzeit coomed far de 'leckshon don nembst ene usht about dri sechunda far si greitz maucha. Sell weised far wee feel Republicans os are ols shtimmed.

Awer are is en gloddy ole. We are cooma is far mit mere 'lectionera hut are mohls arsh't um de Polly room g'schmunseled we en older kawder uff der gord'a fense. Dos are se net ga-bussed hut wore en woener, awer se is en uff-richtiche olte sale un wile se shunt feel menner saed os farleicht usht so good-gookich sin os era Gottlich, duch hut se ken blotz far de farhommel'd divorce hoodleri woo de Gonds un Vanderbilts olsfart uff-shtarra. Anyhow der Mike hut se glawya maucha os es ware ken pardy mae, os de Demagrawda daida now oll far de Republicans shtimma, un wile des so ware set se now on mich gae un insista os Ich far ene shtimma date far koonshtableer. So shalloo wore der ketzer os are se bakared hut, un es naixt os Ich gavist hob wora se olla tswae on mere; un hole mich der shinner, se hen mich aw bakared, un we en farflompts oldt kolb, bin gonga un hob der Blotner g'shtimmed! Un wos huts gevva? Du broeucht net woenera. Der Blotner hut sex-un-ochtiel votes greeked un der Billy is salich rouse cooma mit dri-un-drisich.

Derno hut bletslich awer annomer windy gablosa. De Demagrawda sin uff hoacha gile cooma. Se hen ga-cheered, un gahoot, un ga-blackgard os de Republicans sich boll shemma hen missa far up de shtrose gae. Oll de Republicans wood usht so goot wora os de Demagrawda far der 'leckshon sin ous office gackied worra wile de Demagrawda linnieh da deera g'shtonna hen un era feisht full galocht. Des huts pinklich foreg'setzed dos far der 'leckshon sin de Republicans shofe—un noach der 'leckshon gase.

Un des g'mawnd mich on en experience os Ich g'hot hob im greek. Du waisht Ich wore en soldawt—awer usht far tswae wocha; far usht so g'schwint os Ich de rebels hara hob sheesa don hov Ich de follent groiket greeked un bin discharged worra. Awer dorrieh selly tswae wocha hov Ich feel dorrieh ga-maencht.

Moll ae dawg uff em mareh sin mer on en braid wasser cooma. Es wore de Sucker greek. Der Sam Seeshuls hut de rumidix g'hot in sina bae, un wile are net ins wasser ga-darrefed hut, hut are der Jecky Shenkel moyer tsu sich garoofa un hut g'sawd:

"Jecky, won du mich ivver des wasser drawgsh't, don gev Ich dere en dawler."

"All right," hut der Jecky g'sawd, "won de boova my bix un schnopsoek nomma don is es en go."

Awer de boova hen g'sawd: "No, sirree. Won du's geld greeksht don mawksht du aw de load drawga."

Now, der Jecky wore so geitzich os are ols schmoka ob ga-tzoga hut far era fet. Are hut der dawler hovva wella un duch wore der Sam, in de bix, un der schnopsoek shier tsu feel; awer endlich hut are ene uff-g'should ered un is ni ga-bawda. We are ene uff der onner side nunner g'shtelt hut don hut are g'sawd:

"Now woo is my dawler?"

"Ich hob, by gosh, ken geld," hut der Sam g'sawd.

"So," hut der Jecky g'sawed, "won't Ich des g'wist he don het Ich dich fardomptsi far-suffa!"

Saisht du der point, Kernel?

Ols widder,

GOTTLIEB BOONASTIEL.

### Fasnacht

Mister Drucker:

De 20 ishta den monet, February, is Fastnacht—sel is, im Kollenker. Weiter wie'n boddieher dawg im Kollenker—un yusht im ol't-fashioneda Karriche Kollenker on sellem—doot Fastnacht ninny tzu fiel amounta. Jahre turick war Fastnacht alsen oryer dawg. Im lond war'n shuttle-match in yadera nochberschaft; now hehrt bol nix meh foon so ebbes; un der ferlust as die shuttle-matcha ausgonge sin is net gross, indem as es uftmohls tzimlich rau har is gonge on so blets. In de shoola hen die Kinner der shooldmashter naus-g'shperr'd uf de Fastnacht, gewenlich middawgs oder dorrieh recess noumydawgs won der shooldmashter naus gemist hut fer'n armful huls fer der uffa am gehe holta; die Kinner hen set rechte claimed Fastnacht dawg, un der shooldmashter hut die mensht tzeit nix g'sawt un is fot haim es war orrick g'shpass fer die Kinner—un ow fer der shooldmeshter, owver er hut's net anlussa darefa.

Noh war noch ebbes, un sel war's besht foon oll, as immer mit Fastnacht gonge is—Fastnacht Kuche! Doh war ken Pennsylvania Deutsche famillya as net blandy Fastnacht Kuche kotte hut; die Kinner hen sie even mit noch de sholl, in blots foon de gewenliche Kolte buchwaizte Kuche. Bauers' weibsleit hen Kuche g'shiekt tzu de nochbera un die nochbera hen foon ihre tzurick g'shiekt. Sellawag hut mer in ainra famillya Kuche sinna kenna foon en holb-dutzend un noch meh nochbera. Of course, selly Kuche warren all goot, fer yader frau hut noddeerlich gebrowerred die beshta Kuche tzu bocka in de nochberschaft.

Now doh is woos der droovel nei kumt. In tzeit hen die Fastnacht Kuche en onnerer nahme griekt—fet Kuche; sel is, onner leit, leit die net Pennsylvania Deutsch warren, hen sie owfonge tzu bocka. "Fet-kucha" is so



dingen an fleicht goot bekumma, fer sie warren's mensht fet un shmootz. Endlich hen die shtadtleit sie owfonga boeka, un sheer ainichy tzeit kon mer sie now grehe in restaurants, ovver mer mus froge fer "sinkers." Es is en shont, won mer droh donkt, wie en kuche, mohl so goot, dick tzort, banchfellich, mit en gla loch drin, sich tzomma-g'shmorred hut tzu en glaner, tzeer, shmootzicher ring um en gross loch rumm. Die Pennsylvania Deutsche weibsleit hetta en patent-recht rausgrehe sulla uf ihs Fastnacht Kucha.

Olly Hess.

P. S.—Oh sawg, Mister Drucker, won's dir nix ausmacht, will ich en grundsow shtory doh unna droh henga fer der Solly Hulsbuek. Mir hen in unsera gegend en mon der hut fiel hoond und fiel Kinner. Mei Mommy hut immer g'sawt won en mon fiel hoond het, don wäre's en sign as es oren wäre; sie hut ow ols g'sawt em'ma orma mon sei Kinner daiten meh flaisch essa wie onero Kinner. Now der oren mon in unsera nochberschaft, der mon mit de fiels hoond un Kinner, hut'n glaner boo beim nauma Reuvy. Doh in dem rhana wedder yusht fer Grishdawn is ains foon de nochbera, en bauer, ivver die ridge nivver moryets nah'm Keshta-nuls fer fene-pushta hoeka. Wie er hollwegs de barrick nuf is kumma hut er den glana Karl selma

hucka hinnich'ra fence, as wie won er ebbes watcha dait.

"Wy hello, Reuvy," frog't der bauer, "was bringt dich so free doh ruf de morya?"

"Oh, ich will en grundsow fonge; dat is ihr loch on sellem oover, un weil die sun so sha warm sheint de morya wert sie gly raus kumma," hut der Reuvy ge-antwort.

Der bauer is noli fot de hivvel nuf, mit seim middawg in ainra hond un en ox in de onera. Er is bei-zeit aus'm bush ovets, so os er noch's feedera duh kent dehaim eb doonkel. Wie er hollwegs de barrick nooner is kumma doh fint er den glana karl als noch em grundsow-loch.

"Well, Reuvy, bisht du don als noch doh?" secht der bauer. "Denksht du konsht sie fonge?"

"Fonge!" shpoutzed der Reuvy, so holver cryerliche. "By greibs, ich mus sie fonge; mir sin aus flaisch!"

O. H.

"Olly Hess" Makes People "Crazy."

A Wisconsin subscriber writes: I have a number of friends who are just crazy about "Olly Hess" contribution in December number of magazine, "Why Our Penna-German Women Are Not Suffragists."

## Our Book Table

By Prof. E. S. Gerhard, Trenton, N. J.

Theodore Dreisser, author of "Jennie Gerhardt," has reached the Continent after spending a month in London. He is going over the route of the man who is to be the hero in the novel he is writing to succeed "Jennie Gerhardt."

Benjamin A. Heydrick, A. M., Chairman of the English Department, High School of Commerce, New York City, is conducting A Reading Journey through South America in the Chautauquan Magazine.

Harper's for January, 1912, contains one of Miss Singmaster's short stories, "Gunner Criswell." The scene is in Gettysburg where in September, 1910, a monument was dedicated, on which were to be the names of the soldiers from Pennsylvania who fought in the Rebellion. Criswell lost his sight in an explosion on that memorable second of July, 1863, as a gunner in Battery B. He comes back to attend the dedication only to find out that his name has been omitted. It is an inspiring and pathetic little story.

BARBORA: OUR LITTLE BOHEMIAN COUSIN. By Clara Vostrovsky Winlow. The Little Cousin Series. Cloth, 12 mc., decorative cover. Illustrated with full-page plates in tint. 95 pp. Price, 60 cents. L. C. Page & Company, Boston, 1911.

This is one of a series of books for young people; it is written in a simple style so that a child of ordinary reading ability can read and understand it. The Introductory Chapter (or Letter) states a few historical facts in such a way that they may be a source of illumination even to children of a larger growth.

The remaining four chapters are devoted to the four seasons of the year, each one of which has its duties and amusements for the children. The book tells how the young people live, what they do and how they amuse themselves. Interwoven into all this are many innocent superstitions and legends. On the whole, the book affords a very pleasing view of life in this once powerful little country, but whose individuality and greatness have been swallowed up, like those of some

more countries, in the great world movements.

**THE PENNSYLVANIA ACADEMY OF FINE ARTS.** And other Collections in Philadelphia. Including the Pennsylvania Museum, the Wilstach Collection, and the Collections of Independence Hall, and the Historical Society of Pennsylvania. By Helen W. Henderson. The Art Galleries of America Series. Cloth decorative, octavo, illustrated with full page plates in duo gravure. 383 pp. boxed; \$3.00. L. C. Page & Company, Boston, 1911.

In this volume the writer aims to give some idea of the fine art productions that were executed by resident artists, work that in earlier times caused Philadelphia to be known in matters of art as the Athens of America.

Philadelphia has no longer the distinction of being the metropolitan or the cosmopolitan city of this country, but it is entitled to the distinction of being the typical American city and of having been the birthplace of a great many industries, enterprises, and institutions. One of these "firsts" is the distinction of having been the birthplace of art in this country; for here were born Claypole, the first native American painter, and William Rush, the first native born American sculptor.

The Academy itself was founded in 1805 and chartered in 1806. It is the oldest institution devoted to fine arts in the United States. The first chapter is devoted to an historical sketch of the Academy. Brief biographical sketches are given of the various artists in connection with an account of their work.

The style is simple and non-technical. The book contains an immense amount of information; a great deal of the information is little known and not easily accessible elsewhere. The book should do much to foster a love and appreciation for the works of those who made these noble collections possible. It should appeal to all lovers of art.

The book itself is a fine specimen of artistic book-making.

**THE STORY GIRL.** By L. M. Montgomery. Author of "Anne of Green Gables," "Anne of Avonlea," "Kilnsey of the Orchard," etc. Cloth, decorative, 12mo. illustrated in full color by George Gibbs. 365 pp. Price \$1.50 net. L. C. Page & Company, Boston, 1911.

**MISS BILLY.** By Elcanor H. Porter. Decorative cloth, with a frontispiece in color from a painting by Griswold Tyng. 12mo. 356 pp. Price \$1.50 net. L. C. Page & Company, Boston, 1911.

These two books are about of the same type. They afford light, entertaining and harmless reading. The former is probably the stronger, and the stranger, of the two, it is the same as countless other story books, only it is—different; and this difference seems to lie in its originality and individuality. It is, in a way, peculiar and not like other books.

The scene of the story is laid in Prince Edward Island, a country which the authoress knows and loves. It seems rather strange, however, that there is hardly any feature in the story that is characteristic of this country and that might not fit a hundred other localities. But this is a minor matter and is soon forgotten. Aside from this the book shows the finished artist. The style is smooth and polished, charming and simple.

The Story Girl herself, who is Sara Stanley, is a delightful young girl, natural and plain—just a girl. She is, of course, a great story teller, and entertains and thrills the reader with her tales of ghosts and things uncanny. In her remarkable voice she tells of "The Golden Milestone," "How Kissing was discovered," etc. This plan seems to afford the writer an opportunity to tell some clever little stories. All these incidents center around her and several of her companions who romp and stroll over the old homestead. They are wrapped up in themselves and forget the weary, noisy world outside and here lies the charm of the book. There is always something fresh to enjoy.

Billy is the name of a pretty, charming and impulsive girl of eighteen. She was named Billy after her father's boyhood chum, William. Her father "had made up his mind to name his boy 'William' after his chum; and when I came.....he was quite heartbroken until somebody hit upon the idea of naming me Billy." Her life as shown in these pages is a refreshing romance, and the reading of it cannot fail to call forth fond recollections of the glamour, the joys, and the long, long thoughts of youth.

**THE QUAKERS IN THE AMERICAN COLONIES.** By Rufus M. Jones, M. A. D. Litt. Professor of Philosophy, Haverford College; assisted by Isaac Sharpless, D. Sc., President of Haverford College, and Amelia M. Gummere, Author of "The Quaker—A Study in Costume." Cloth; 603. Price \$3.50 net. Macmillan Company, London, 1911.

No publication on the Quakers in America has appeared since John Fiske's "The Dutch and Quaker Colonies," that is as entertaining and valuable as this volume is. Fiske's work though stamped with the author's critical and judicial insight and written in his usual clear and forcible style, is yet only fragmentary and too brief.

It was the intention of the writer to make an adequate study of the entire Quaker movement in the colonies, and to make it from original sources, free from all partisanship and prejudice, and seemingly he has done it admirably well. Several rather extensive works on this period have appeared from time to time, but as they are written either from the Quaker or anti-Quaker point of view they do not furnish a critical investigation of Quakerism and its work in America. The

writer has also endeavored to produce a critical and historical study of the religious movement inaugurated in the New World by the Quakers. The work has been written as a contribution toward the completion of a plan to write a full history of the Quaker movement on the two Continents, as conceived by John Wilhelm Rowntree, and interrupted by his death. The author was assisted in this work by President Sharpless of Haverford, who wrote the section on Pennsylvania, and by Amelia M. Gummere, who wrote the one on New Jersey.

The book is full of consequence and meaning for the student of history and the student of religion alike; but it is more than likely that it is of the most importance to the student of religion, because the author has studied the movement in the light of its inner meaning as well as in its outward form; and this outward form is in substance but a manifestation of this inner meaning, this "inner light." On the whole, one is inclined to believe that we have in this work for the first time a comprehensive and unprejudiced account of Quakerism in America, and a clear and critical exposition of its tenets, both civil and religious.

**THE GERMANS.** By I. A. R. Wylie, Author of "Dividing Waters," "The Native Born," etc. Cloth, illustrated; 361 pp. Price \$2.00 net. The Bobbs-Merrill Company, Indianapolis, 1911.

Because of recent events and activities in present day Germany numerous publications concerning the country and its people have been issued, and among the best of them is his particular one.

This volume contains the impressions of an English lady who lived and traveled six years in Germany. Consequently they are not the hasty generalities of the globe-trotter who gathers his "impressions" from an itemized itinerary. And as the book is written by an English woman one does not see Germany and its people through German eyes. Nor does the book disclose any race prejudice that usually exists between these two peoples, and which is frequently very forcibly expressed in books of this kind. The writer is a close observer; she has *seen* what she has seen. Her impressions, therefore, are not superficial. She managed to get to the bottom of things, and has therefore succeeded in disclosing the fundamental traits and characteristics which differentiate these people from other nations and alien tribes.

While in Germany she spent most of her time in Karlsruhe, a small but charming town of Baden. She describes this town, or city, because she takes it to be a good type of most German towns. In places like these the original German is found in his native haunts, unsophisticated and uncontaminated by alien forces. "It is in these lesser towns . . . . that one finds the German in his native state,

working and living undisturbed and uninfluenced by the foreign stream which flows past to the great cities." In this little representative German town she lived the simple life of the community, mingled in its society, and shared in its cares, occupations and amusements.

The book is a praiseworthy undertaking; one knows of nothing that discloses the spirit of the German people more minutely, subtly, and fundamentally. The three qualities which attract the reader's attention and which are at the source of this national spirit are industry, good-will, and loyalty. In no modern nation are found such indomitable workers who calmly take work as the unavoidable and honorable condition of existence. She has also found that below the seemingly gruff outward nature, and behind the barrier of rigid custom and etiquette there is a kindly feeling of warmth and good-will, a spirit of service, which is summed up in the motto of their beloved Kaiser: "Ich diene" (I serve). No less characteristic is their loyalty, shown to one another, to the individual State and to the Empire.

The book may be a little carelessly written. It may be well enough for one like the writer who has lived in Germany to speak of München but the term is hardly a happy one in a literary work in English. It is a sympathetic and vivacious account written in a plain and spontaneous style. There is no doubt that the book will promote a better understanding and appreciation of the national spirit of Germany. No one after reading the book can fail to be better informed about German education, and German music and the theater, about German home life and marriage, and concerning German social customs and distinctions.

**MARTIN LUTHER—THE MAN AND HIS WORK.** By Arthur Cushman McGiffert.

Professor of Church History in Union Theological Seminary. Cloth; 8vo.; illustrated; gilt top; 397 pp. Price \$3.00 net. The Century Company, New York, 1911.

Here is one of the most notable biographies of the year. The biographies of Luther may be numberless, but this one is neither unwelcome nor superfluous. It is made up of the articles which appeared in *The Century Magazine* during the year 1911. They were rewritten and much new material was added. Dr. McGiffert spent many years of enthusiastic labor upon this work. He made use of every possible source of authentic information in order to give a faithful portrayal of Luther, and of his time and influence.

The charm and value of the book consists in the fact that it is Luther, the plain, common man, that is portrayed and is made to live in these pages, and not a theologian, a polemic or a reformer in a great world movement. The vividness with which the man is presented causes it to differ from

other biographical setting. It is likewise a plain narrative of schools and scholasticism, monks and monasteries, priests and popes. But in spite of all these varied topics of interest the author has the good sense never to lose Luther the man. It is first the man, his personality and the great human interest in his life and career; all the rest is incidental or else background.

The work shows the ripeness of scholarship; and it is the most scholarly biography of Luther that has yet appeared. It is a bold and vigorous work of a man whose defiance and rebellion against Roman Catholicism helped to bring about a change in the world's religious history.

The treatment is perfectly sympathetic; the writer recognizes the foibles, faults and shortcomings of his subject just as well as he appreciates the qualities that have made him the renowned historical character for nearly four hundred years. It is scholarly, but it does not evince the scholarship that vaunts itself in investigation and compilations. The style is simple and interesting, interesting very likely because it is simple. The book reads like an historical romance.

The book is profusely and finely illustrated with forty-five full-page illustrations of historical persons and places. The mechanical make up is attractive; it is a fine specimen of book making.

## Historical Notes and News

Reports of Society Meetings are Solicited

### Local History

Local history, whether as a study or as a pastime, deserves more encouragement than it usually receives. As a rule people do not go about preserving family traditions in the correct manner, assuming, for the most part wrongly, that no one cares about them or their concerns. Every day of our lives we are making material for the historian. It may seem insignificant to us, but may at some future day have an important bearing on the research of the period, and may supply a missing link that never could be found otherwise than possibly by the merest accident. The sources from which the happenings of other days are drawn will not always be available, for the old people are passing away one after the other, and, unless they leave diaries or memoranda, their knowledge passes with them. Some of our young people might engage in this fascinating pursuit instead of frittering away precious moments in evanescent enjoyment, thus improving themselves and doing a service of inestimable value to the community.

### The American Catholic Historical Society

A Committee on Finance has been organized by this Society, under the chairmanship of Dr. Lawrence F. Flick, to raise an Endowment Fund of \$100,000. The following appeal has been sent out:

"The American Catholic Historical Society, organized in 1884, needs an endowment fund of one hundred thousand dollars for research work and publication. It can not fulfill its obligation without that amount. With 15,-

000,000 Catholics in the United States, the Society is, perhaps, the only organization devoted exclusively to Catholic history of sufficient strength to own its home. It has a Catholic research Library containing about 10,000 volumes, and it has published twenty-one volumes of records. What it has done in twenty-six years emphasizes the importance of what remains to be done. The history of the Catholic Church in the United States cannot be written without documents; and these must be gathered together and placed at the command of writers."—Free Press (Quakertown, Pa.).

### Kittochtiny Historical Society

A problem has been proposed by a newspaper correspondent in a recent "story." He says:

A farmers' institute lecturer, who recently talked to gatherings of farmers in Cumberland and Franklin counties, unconsciously started a race war. He was Pennsylvania Dutch himself and in complimenting the farmers down this way for their excellent results he remarked that nothing but success should be expected from the Pennsylvania Dutch in agricultural lines. Of course, this pleased the Germans, but the Scotch-Irish took issue right away. Now there is a question to be answered by farmers generally, whether the rural residents of the Cumberland Valley should be called either Scotch-Irish or German.

The fact in the case is that there has been an amalgamation of these two most excellent races that is accountable for the conservative and careful handling of affairs that has made

this valley famous. A rural census shows a preponderance of German names on the valley farms, but this really proves little, for where a family's name is Wingert, it is altogether likely that the mother's name was Stewart, or some such Scotch-Irish name before she was married. But, nevertheless, the directory shows more Wingerts and Smiths and Brickers in the rural districts than it shows Stewarts and Gillans and Pomeroyes, the latter names being mostly found in the towns. These facts open an interesting study, which the Kittochtimmy Historical Society might well take up.

The Kittochtimmy is notable as an historical society and does on Scotch-Irish lore. However, among its energetic and prominent member may be found such names as Foltz, Harbaugh, Zarger and the like. Linn Harbaugh is a son of the late Dr. Henry Harbaugh, the noted Reformed theologian, whose Pennsylvania German writings achieved for the Pennsylvania language the distinction of a German dialect, this being conferred by the University at Heidelberg. Linn Harbaugh is naturally a German partisan, and the staid and tradition-loving Scotch-Irish have hardly forgiven him yet for a joke he sprung at their expense some years ago. A local paper came out one morning with a startling story that records had been discovered that proved beyond question that the earliest settlers in this valley were Germans, and not Scotch-Irish, as the school children had long been taught. Diederich vos Spoogle, said the story, settled at the confluence of the Falling spring and the Conococheague nearly a half century before the Chambers family penetrated the wilderness, but the Chamberses dickered successfully with the Germans and acquired the land. A part of the ancient German's diary was printed, and the astonished historians were thrown at sixes and sevens by the announcement, which they received with the utmost credulity. It was a long while before some one fell for the facts in the case and discovered that the paper was dated April 1.

#### Pennsylvania Federation of Historical Societies

At the Seventh Annual Meeting of the Pennsylvania Federation of Historical Societies held in the Senate Caucus Room, Capitol Building, Harrisburg, Thursday, January 4, 1912, and attended by many delegates from the 32 societies in the Federation, there was heard an excellent address on "The Philosophy of History," by the President, Mr. Gilbert Cope, of West Chester, together with a report each from the Secretary, the Treasurer, the Executive Committee, the Committee on Bibliography, the Committee on Historical Activity, and the Committee on the Preservation of Manuscript Records.

In the Secretary's report was a condensed

summary of the Federation's doings during the year 1911. Allusion was made to the very large area of the State yet without historical organizations, consisting of about 47 counties in which there are no historical societies and deploring the fact of there being so many yet without organized historical activity to the great loss of opportunity in that way. On the other hand reference was made to the gratifying work done by existing organizations as evidenced by the fine showing coming in year by year as gleaned from their annual reports to the Federation. From reports already in hand it would appear that the year 1911 was richer than ever in the production of high grade historical papers and addresses, the enrichment of historical libraries and museums, and the celebration of historical events, citing in connection with the latter the great demonstration made by the Lancaster County Historical Society on September 9, on account of its Christiana affair of 1851; by the Western Pennsylvania Historical Society, October 30-Nov. 1, in commemoration of the Centennial of Steam Navigation begun in the Western Rivers in 1812; by the Chester County Historical Society, October 7, incident to the marking of the sites of some of its famous early schools; and the Pennsylvania Society (New York), July 13, in placing in a church in London a tablet to mark the site where William Penn was baptized October 23, 1644. Suggestive ideas were set forth whereby to induce greater interest in local work, as practiced by numerous societies in the State by means of these tabulating demonstrations; by so-called "Home-week" affairs; by offering of awards for historical productions by school children; and by the teaching of local history in the public schools.

An exceedingly interesting report, and withal of great importance, was that submitted by the Committee on Historical Activity. This committee has gone into a systematic and determined effort to induce the organization of historical societies in all counties in the State not yet having such organizations. Prominent persons in all such counties were addressed by letter or seen personally, toward securing them as starting points, or as movers, for local organizations. Whilst the committee could not report any yet very evident results, having started work somewhat late in the year, yet enough came to it to encourage it to believe that its effort has not been in vain, that some of the seed sown has fallen in good soil and that further pursuit of its work will bring about a historic consciousness in many parts of our great Commonwealth if not all of them, where it yet seems dormant, that will ripen to fruitage and to continuity of endeavor.

To its comprehensive report of last year the Committee on the Preservation of Manuscript, or Public Records, added that it had been in active pursuit during the year in furthering the work it had enjoined upon it to-

do. Whilst its efforts will in the nature of things have to be somewhat meager in prompt results yet the fact that negligent county custodians are being prodded to mend their ways and that they are made to know that expert help can be gratuitously had for renovating their damaged archives, or expert information against injurious method of custody on the one hand and proper courses to their filing on the other, is already effecting a sense of responsibility that is bound to work improvement in the caring for and safe-keeping of this highly valuable documentary material. The committee pointed out in its report what remedial legislation as to supervising the public records of the counties had been enacted in some states, and how it is attempting to secure such legislation in our state, and of what kind. The reading of the committee's report will show its determined purpose to work out some solution as to this matter of preserving of our county records, and it is to the credit of the Federation that it is firmly agitating for improvement in the compiling and safe-keeping of these records, a work that alone, aside of other objects it has in view, entitles it to firm support.

The Committee on Bibliography could not report any decided forward work during the year. It had to content itself with encouraging work along this line throughout the State. With the bibliographies of the counties of Tioga, Washington and Lebanon already in print, with those of Lancaster and Chester in manuscript for review and publication, and those of Franklin and Schuylkill counties known to be near completion, all this known in a general way will lead to other counties taking up this desirable work—that of producing a descriptive index of their publications, comprising their books, newspapers, pamphlets, or whatever bears their local imprint, past and present.

The officers elected for 1912 are: Prof. H. V. Ames, Philadelphia, President; Hon. Geo. Moscrip, Towanda, Geo. Steinman, and Rev. M. D. Lichliter, Harrisburg, Vice Presidents; S. P. Heilman, M. D., Helmandale, Secretary; Hon. Thos. L. Montgomery, Harrisburg, Treasurer; and B. F. Owen, Reading, and H. Frank Eshleman, Esq., Lancaster, members of the Executive Committee, for the 1911 expired terms of two members. The President makes the appointments of members of the six standing committees of the Federation.

Owing to the crowded condition of the first January week interfering with the attendance at the Federation meetings in that week on the part of many, it was held desirable to take a Thursday later in January for the annual meetings hereafter.

The sense of the meeting was that the Federation is meeting with success in its work, and that it is occupying a field of great usefulness, and of most valuable endeavor.

S. P. HEILMAN, Secretary.

#### York County Historical Society

Members of the York County Historical Society held their annual business meeting January 4, 1912, in the rooms in the courthouse, at which officers were elected for the ensuing year and arrangements made to have John W. Jordan, president of the Pennsylvania Historical Society, make an address on Tuesday evening, January 30, under the auspices of the local society. The report of A. Wanner, treasurer, which was audited and approved, is as follows:

Receipts—Dues collected, \$227; county appropriation, \$200; balance from 1910, \$38.65; total, \$465.68. Expenditures—For Miller collection, \$160; other purposes, \$270.50; balance on hand, \$35.18; total, \$465.68.

The officers elected were: Captain Lanius, president; E. T. Jeffers, D. D., vice president; Prof. A. Wanner, treasurer; Robert C. Bair, Esq., recording secretary; Miss Lena T. Root, corresponding secretary; E. T. Jeffers, D. D., George P. Smyser and J. A. Dempwolf, trustees for two years; J. W. Stacey, T. T. Everett, D. D., and William F. Weiser, trustees for one year.

#### American Academy of History

In 1894 the Rev. Drs. J. G. Morris, J. A. Seiss, and others, met and organized the American Academy of Lutheran Church History, and the movement was supported at its launching by representative men of all branches of the Lutheran Church in America. Unfortunately, after the death, in 1895, of its moving spirit, the Rev. Dr. J. G. Morris, the organization lapsed; not because it was superfluous among the many organizations for the gathering and conserving of the historical data of the Church in its development in America, for it has as its chief aim more than the mere gathering and conserving of such historical data. Its aims are to make use of the data gathered or to be gathered, and to trace the history of the influence of Lutheranism in its development upon the present history of the country.

The Rev. F. P. Manhart, D. D., lately elected president of the Historical Society of the Lutheran Church of the United States, determined to call a meeting for the possible revival of said Academy, which was held in Zion Lutheran Church, Harrisburg, Pa., on Thursday and Friday, December 28 and 29, 1911. Prof. J. Howard Wert, of Harrisburg, presented a paper on "Lutheranism in Harrisburg and Vicinity," and the Rev. H. H. Walker, of York, Pa., a paper on "Dr. C. F. W. Walther, the Luther of America." Discussion of these papers was undertaken by a number of pastors and laymen.

At the Session on Friday morning Dr. Manhart made a statement of the rise and history of the American Academy of History,

and it was resolved, on motion of the Rev. Dr. J. A. Singmaster, to revive said American Academy of Lutheran Church History. The following officers were elected: President, F. P. Manhart, D. D.; vice presidents, T. E. Schmauk, D. D., LL. D.; J. B. Remensnyder, D. D., LL. D.; W. H. Greever, D. D., and C. M. Klaus; secretary, Rev. Prof. Luther D. Reed; treasurer, Rev. S. W. Herman. For members of the council additional to the officers elected, the Academy elected the Revs. L. H. Schuh, Ph. D., F. G. Gotwald, D. D., Prof. B. F. Prince, and Prof. C. M. Weswig.

At the Friday meeting interesting papers were read as follows: By the Rev. F. G. Gotwald, D. D., on "Early American Lutheran Journalism;" by Prof. A. R. Wentz, on "An important Task for the American Lutheran Historian;" by Rev. H. A. Weller, on "Pioneer Lutheranism Beyond the Mountain Frontier of Early Civilization in Pennsylvania;" by the Rev. Dr. Granville, on "Educa-

tional Development Among the Swedes and Norwegians in the Northwest;" and the Rev. A. Stump, D. D., presented interesting relics of Lutheran documents from the early history of the Church West of the Susquehanna.

It was decided, on motion, that provision shall be made for the printing and preservation of papers read before the Academy, and that hereafter at its meetings the Academy will ask that a duplicate copy of papers read be furnished to the secretary.

The Harrisburg meeting augurs well for the work which is to be undertaken by Lutherans who have too long been busy with other lines of work to set down the facts of the Lutheran history in America, and its influences, and the time has come when the great Lutheran Church must no longer wait for others than her own sons to make known her work in this country.—The Lutheran (Condensed).

## Genealogical Notes and Queries

Requests for Genealogical Information by Subscribers  
Inserted Free. Particulars for Registering as In-  
vestigators Furnished on Application.

### Virginia's Revolutionary Soldiers

Genealogical students will welcome the following statement appearing in the January, 1912, issue of the "Virginia Historical Magazine" in connection with the "Bibliography of Muster and Pay Rolls, Regimental Histories, etc." of Virginia's soldiers in the Revolution:

"The Virginia State Library at Richmond has in preparation a complete alphabetical index of Virginia soldiers in the Revolutionary war. The State archives and printed authorities will be used. It is hoped to have this index in print at an early date."

### Silent Antagonism to "Buck Against"

William D. Sell, Civil Engineer, Charleston, W. Va., writes:

Knowing you are interested in genealogy of your section, I am enclosing you herein a blue print which you can put away with your other data, and which you may sometime find of use.

To be sure, it covers but a short period, but I have dug it out mostly by my own efforts, and I am proud of it so far, and I have not quit yet. I find considerable silent antagonism to buck against, and I wish your circulation of the Pennsylvania German numbered up in the tens of thousands, for you

are making a sentiment for this sort of thing, and I know it would be easier for me were all my connections readers of it.

### King-Howland Reunion: Names of Officers Wanted.

W. L. King, 443 Goepf Street, Bethlehem, Pa., Secretary and Historian for the King Reunion, writes thus: "In October number, under Family Reunions, page 614, I note 'King-Howland, 8-24-Westfield.' I am very anxious to have name and address of one of the officers of this reunion or of some one who attended or can give me any information about it." Readers who can give information will please write to Mr. King.

### Montelius Family of Reamstown, Pa.

The will of Marcus Montelius, of "Cocallico" township (Register's Office, Lancaster, Book J, page 385) bears date Feb. 17, 1804. He was a storekeeper in Reamstown. He mentions his wife, Christiana, and his children Elizabeth, Charles, William, John, Maria, Sally, Peter and Marcus. A codocil dated May 15, 1805, is witnessed by Adam Montelius (Recorder's Office, Book B.6, page 179). Release to William Montelius, executor, Nov. 20, 1833, by Charles Montelius,

Fredk. Ream and Maria his wife, George Musser for his wife Elizabeth, deceased, daughters of Marcus Montelius.

Dec. 2, 1833, Release from John Montelius of Mifflinburg township, Peter Montelius of Upper Mackanny township, Northumberland county, Marcus Montelius of Philadelphia, Samuel Yerick and Maria Montelius his wife, to William Montelius.—M. N. R.

Can our Northumberland readers give us any information about Peter Montelius who seems to have lived in Northumberland county in 1833? Was he the teacher of whom mention was made in our December issue, p. 735?—EDITOR.

#### Haldeman and Brenneman Names in Switzerland

The following information was recently furnished to Mr. Horace L. Haldeman, of Marietta, Pa., by Professor Dr. H. Turler, Staatsarchivar, of Bern, Switzerland:

"I find the name of Haldiman about 1400, in the person of a Hensli Haldimann who possessed a house at the Brunnngasse in Berne. He did probably not live in the town, but in the country. Besides this Haldimann the name of Haldi existed in town. In the year 1447 lived an Uelli Haldimann in the parish Langnau, he was "Ausburger der Stadt Bern" which means a man who owns town right, but lives in the country; 1453 an Oswald Haldimann, from Langnau, lived in this same parish. The name has, since then, always existed in the Emmenthal and been spread in the surroundings. To-day it is found in Aeschau, Bowyl, Walkringen, Lauperswil, Signau, Unterlangenegg. The Haldeman in America are probably like many other "Mennonitische" immigrants from the Emmenthal. I can say nothing precise as how the name was created but it probably meant a person living on a Halde (hill).

"The formation of the name Brönnimann (Breneman) however is quite clear. 1479 I find as "Ausburger of Bern" Bendicht Brendiman from Belp c. a. d. from the parish of Belp, as well as Uly, Lienhart, Clewi (Niklaus). Then about 1500: Uly Brendiman from Brend (near Belp), afterwards Gilg his son (in original German "sin sun an sin staat"); Hans, Peter, Heinrich Brendiman. In the year 1539 Bendicht Brendiman from Oberlaken, Gilian Brönyman, Nicolaus Brendiman from Niederlaken. Boumishus=Bonishaus, Hans Brönyman, Andreas Brönyman in 1551. Peter Brönyman from Brandy. The name of the place Brendly which means a place cleared from forest by fire has also given its inhabitants the name of Brendimann, which by and by has been changed into Brönnimann as well as the place Brendi is now called Brönni. This name is to be found on the topographical map near Bach-

mühl bei Obermühlern, parish Zimmerwald (formerly Belp). The name Brönnimann is now found in the parishes Köniz-Oberbalm, Innerbirrmoos, Münsingen, Belp, Gurzelen, Niedermühlern, Obermühlern."

#### George Sell Family Chart

Mr. W. D. Sell, of Charleston, W. Va., has prepared a chart of some of the descendants of George Sell, born 1771, m. to Elizabeth Dickenschied, which gives the following family names, among others: Engle, Harpel, Drumm, Renner, Bollin, Kulp, Saylor, Trial, Desher, Osborne, Leisey, Trexler, Sherer, Buisbus. He has not determined of which of the immigrant—Peter, Jacob, Hans, Georg and Andreas—George is a descendant. The author says, "A copy of this chart will be given to any party who should properly have one and who writes me for it."

#### Kram-Bruner-Barron-Roth Inscriptions Wanted

Subscribers willing to examine the graveyard records noted will be placed in communication with the proper party on sending us their names and addresses.

There is an old Mennonite church east side of pike between Centre Valley and Coopersburg, Lehigh county, Pa., in graveyard, also in old graveyard back of the old school house, between Hellertown and Bethlehem. I understand that members of one or two branches of my family are buried in those graveyards, the names of my ancestors were:

Kram or Kramm.  
Bruner or Brunner.  
Barron.  
Roth.

What I desire is tombstone inscriptions of any of the above, perhaps some of your subscribers to your valuable and interesting magazine may be able to give me the information.

SUBSCRIBER.

#### Alderfer-Altaffer Family

Prof. L. B. Altaffer, of Cleveland, Ohio, kindly gives us permission to print part of a letter he wrote us. He said: "You are right about the derivation of my name, though I do not belong to the Montgomery county family so far as we can find. Two Friederich Altdörfers came over from Germany, one 25 years old, who came in the ship Samuel and landed at Philadelphia, Aug. 11, 1732, and the other 18 years old who landed from the same ship from the same place about a year later—Aug. 17, 1733. They may have been cousins or one uncle to the other, of this I do not know. The former is my ancestor and the latter that of the Montgomery county



family of Alderfers. I have seen the original ship lists at Harrisburg and also have Rupp's 30,000 Names.

"My ancestor settled at Quittopahilla, Lebanon township, Lancaster county, on what is now the John Shirk place, about three miles north of Annville, Lebanon county, about 1740, according to his Land Warrant at Harrisburg. Here he died about 1744 and his widow Margaret was made Administrator, early 1745. I forgot to say that he and his wife were baptized at the Conestoga congregation of the German Baptist Brethren in 1741, and my great-grandfather Frederick Altdoerffer was born at Quittopahilla in 1742 and died in Virginia in 1818. My grandfather John Altdoerffer was born in Maurertown, Shenandoah county, Va., 1770, and died near Columbiana, Columbiana county, Ohio,

1830, on the place where my father was born and died. Here all my brothers and sisters and I were born, and from here we scattered to different parts of the country.

"We have found forty different spellings of the name in Pennsylvania, Virginia, Ohio, Germany and Switzerland. My brothers still spell the name the proper way—Altdoerffer and I attempted to go back to the spelling but could not make it go. This spelling, Altaffer, was made independently by three branches of the family, one back in Virginia over 100 years ago, by an elder brother about 50 years ago, and by a second cousin at about the latter time. I am sorry that I adopted this spelling as it does not mean anything and is more difficult for strangers to get than the old name. But I must stop for fear of wearing you out."

## The Forum

The Penn Germania Open Parliament, Question-Box and Clipping Bureau—Communications Invited

This is a subscribers' exchange for comparing views, a what-not for preserving bits of historic information, an after dinner lounging place for swapping jokes, a general question box—free and open to every subscriber.

### Meaning of Names

Edited by Leonhard Felix Fuld, LL.M., Ph.D.

EDITORIAL NOTE.—Dr. Fuld has kindly consented to give a brief account of the derivation and meaning of the surname of any reader who sends twenty-five cents to the Editor for that purpose.

#### ROEDER.

ROEDER is derived from Roder and REUTER, meaning one who clears land for agricultural purposes by felling trees and pulling out stumps. The same root appears in the German words AUSROTTEN, AUSREUTEN and AUSRODEN and the English word UPROOT. The surname was generally applied to a farmer who worked on a small scale and had some difficulty in making a living.

LEONHARD FELIX FULD.

### Local History

With the issue of The Gazette, York, Pa., on Saturday morning, January 6th, 1912, a new and interesting series by Dr. I. H. Betz, embracing twenty papers relating to "Old Historic Houses in York County," was begun,

to be continued as many Saturday issues of the paper.

The first paper was on "The Seven Friends Meeting Houses in York County Erected in the 18th Century." This paper was illustrated by cuts of all the meeting houses described.

The remaining nineteen papers have been written from a novel standpoint and will be interesting from first to last as historic reminders, reaching back to the early history of the county. This will include the customs, the habits and the peculiarities of the time, coming as it did before the modern era of machinery and transportation.

Much old and forgotten history is revived and reverted to. The eastern and central parts of the county are drawn upon as well as the river bank, leading almost to Harrisburg. Fishing Creek valley and Redland valley, in which some of the earliest settlements of the county were made, is largely drawn upon, as this interesting locality has been but briefly dwelt upon heretofore. Other parts of the county would afford additional topics for description and consideration, which they doubtless will receive later, as it is to be regretted that so many local historical associations and reminders of the past should be allowed to fade away without effort to recall them.

### Allentonian Nonagenarian

Mrs. Susan Ettinger, mother of Prof. G. T. Ettinger of Muhlenberg College, Allentown, Pa., and the Secretary of the Pennsylvania German Society, in December celebrated her 93d birthday, in the enjoyment of good health and memory. She has been a resident of Allentown for eighty years and recalls the time when there were but two houses west of Tenth street. Our readers would be pleased to have the genial Doctor send a paper on "Reminiscences of a Nonagenarian Allentownian" for publication in *The Penn Germania*. Will they hear from you, Doctor?

### Value of a Word of Thanks

There was recently unveiled in Lancaster, Pa., a portrait of A. H. Rothermel, attorney, of Reading. It is the gift of Rev. S. R. Bridenbaugh, formerly of Reading, in recognition of the services of Mr. Rothermel in obtaining the Library Building for the college. It is interesting to note that the gift of this handsome Library Building was made by General J. Watts de Peyster out of personal regard for Mr. Rothermel, for whom he had a very deep friendship. Their acquaintance began when Mr. Rothermel was a student at Franklin and Marshall College, through correspondence by Mr. Rothermel, thanking the General for a gift of books which he sent to the Diagnothian Literary Society. The friendship which sprang up between the two men led General de Peyster a few years later to erect the Library Building, as he himself wrote, "For my friend's sake."

### A "Story" of Canadian Life Being Written

Mr. A. B. Kollb, of Elkhart, Ind., writes under date of 1-11-12: "Am writing a 'story' of the early pioneer days of Waterloo County, Canada." We hope the author may soon be able to go to press with his "child of the brain" that will be sure to receive a very favorable reception from the reading public.

### Pulpit Experiences

On the Sixteenth Sunday after Trinity, October 1, 1911, Rev. A. D. Thaeler celebrated the tenth anniversary of the beginning of his pastorate in Bethlehem, Pa. He gave an interesting review of the ten years past, commented on it very edifyingly and appropriately and closed with an eminently proper prayer. Then the organ began to play. The pastor had selected a certain hymn. For some reason the janitor had selected another, and it was the janitor's hymn that was on the tablet, not the pastor's. He was powerless to do anything, the congregation was already singing the first stanza when what was coming

was discovered. Remember, that it was to the close of the tenth anniversary sermon. And this was what the delighted congregation found itself singing:

"Oh yes, nor would I change my lot  
For an archangel's throne;  
By grace I'll keep the place I've got."

On another occasion a man entered the church after having been in another institution, which is generally supposed to be the opposite of the Church in every way. He bowed his head, apparently in prayer, but if so, he continued very long in prayer. Finally his devotions came to an end, or at all events the effect of his potations began to wear away. He awoke, confused, only dimly aware that some one was monopolizing the conversation or was making a speech. He arose in the pew, stretched himself, fixed his eye on the speaker in the pulpit and cheerfully called out across the church: "Oh, cut it short and give us a song!" And just then one of the ushers got in some rapid football team work. It was a clear case of interference.—The Moravian.

### Kutztown Centennial, 1915

The Kutztown, Pa., Patriot says editorially, among other New Year's thoughts:

"And in this year, 1912, let us certainly begin to get active and to prepare for the celebration of the centennial of Kutztown, which takes place in 1915. We want to make that one of the greatest celebrations that has ever taken place in the county. The achievements of the town, the men that it has produced, the high place it has attained among the communities of Pennsylvania warrant a great celebration. The earlier we begin the work the better it will be performed and the more successful will be the occasion. Let us begin the work at once and work so effectually that when the time comes the celebration shall attract national attention."

### Cincinnati Lady Honored

One American duchess was selected by Queen Mary to accompany her to India for the durbar. The recipient of this high honor was the duchess of Manchester, who was Miss Helen Zimmerman of Cincinnati. She gave several gorgeous entertainments at Delhi and before returning to England will visit Japan and her American home. Exchange.

### Strength of Family Heritage

The Lengel family at Reading is so athletic in both sexes that Isabella, granddaughter of the Bishop, can lift both her father and grandfather from the floor at one time, a weight of 355 pounds, while her father can lift 700 pounds above his head.

**An Old School Agreement**

Editor Pennsylvania German:

I am sending you herewith a copy of contract made by a teacher and the patrons of a school district near Uniontown, Pa., in 1808. The original is in fair condition, no doubt written with a goose quill and looking as though it were engraved. It is framed and hanging in the museum of the Ohio University at Athens. I hope that you will find this interesting and unique enough to print it in a forthcoming number of the Pennsylvania-German.

C. L. MARTZOLFF,  
Ohio University,  
Athens, O.

Articles of Agreement between Mordecai Jackway, School-Master of the one part and us the underwritten Subscribers of the other And—1st—The said Master do Obligate on my part to Keep A School for the said After-named Subscribers Nine Months at the Rate of one Dollar and thirty-three sents per Quarter for Each Scholar And I do further Obligate on my Part to Attend at Common School hours; And teach those under my tuition as Circumstances may Require the following branches Viz—Spelling, Reading Writing and Common Arithmetic; And I am to be allowed the priveledge of Every 2nd Saturday for my own use And I do further agree that I will take one-half of the Price of the Schooling in good Merchantable Wheat Rye or Corn if it is Delivered at my House at Cash Price for the said Schooling And I do further Agree that My time shall Commence And go on the second Day of August next.

And 2nd We whose names are hereto Subscribed do agree to all the Afore-mentioned Proposiels of the said Mordecai—And furthur Agree and obligate our Parts to that we will put the Schoolhouse in good order for Keeping in; And we do Agree to Find one Cord of Wood for each Scholar against the time it is Called for the use of the said school by the said Mordecai—at the risque of our own loss of the time: In witness hereof we have put our hands this Sixteenth day of June, 1808.

	\$	Cents
William Linn two & half	2½	10
Samuel Creable	1	4
William Burgan	2	8
Hugh Murfee	2	8
Samuel Hock	2	8
Jas. W. Gee	1	4
George Clerk	1	4
James Longhead	1	4
Thomas Wheatley, 1 three months	1-3	1
Thomas Maulley to 1 three months	1	32
Morris Mavrer		
Abner Springer		
Abner Springer		
Abner Springer		
Abner Springer		

**An Interesting Hessian Story.**

One of our Eastern Pennsylvania citizens of Revolutionary times gave this story in writing to his friends just before his death. I have the source as reliable and give it for your use as it seems to be information of an interesting nature that has not found its way into historical records:

After the capture of the Hessians by Washington one of their worthy number related the story that the British authorities had warned the Hessians to surrender alive to the Americans as they were cannibals and would be sure to kill and eat the prisoners of war. The Hessians in a goodly measure must have accepted the scare as he related that one day while in the service it was his privilege to accompany an officer into an American home and he considered it a great privilege to see a cannibal baby in this American home while under secure military protection. It was only after their capture that they learned something about the real cause of the Americans and a number of these soldiers enlisted in the American cause. Had they known the truth many would likely have deserted at an earlier date. It was then wisdom on the part of the British to take the cannibal precaution.—W. F. H. Wentzel.

**Death of a Noted Physician**

Wilson Peter Kistler was born October 12, 1843, in Kistler's Valley, Lynn township, Lehigh county, Pa. As a youth he learned the harness making trade; at 15 he was teaching school. He rapidly advanced in educational lines and at the same time took up the reading of medicine. In 1863 he entered a department store in Mahanoy City from which he went to the Civil War as a volunteer. He later graduated from Bellevue Medical College in New York. He practiced medicine in Lehigh county and Allentown to the time of his fatal illness.

He had a great career as a doctor. He was a persistent student all his life, and was wonderfully energetic. While a high class, all-round practitioner, he was a specialist on skin diseases, and as an obstetrician had the reputation of being the most expert in this section.

His teaching, his service as a soldier, his having been located at so many places, gave him a tremendous acquaintance, not only in Lehigh, but in neighboring counties. After the graduation of his son, the talented and popular Dr. Eugene M. Kistler, also from Bellevue, the practice, already widely established by the father, was greatly extended by father and son. To its extent, the introduction of the automobile greatly added. They practiced surgery with skill and success, and established the first private hospital in Allen-

town. So large became the practice, that Dr. Kistler ordered medicines by the carload.

During the course of his practice here, about a dozen years ago, Dr. Kistler wrote a valuable treatise, entitled "Medicine and Surgical Family Guide."

As a business man Dr. Kistler was also very enterprising, turning his attention chiefly to real estate transactions and the building of houses. As a house builder he was one of the foremost in this section, having erected more than 100 dwellings in Allentown, Catasauqua, Hokendauqua and Northampton.

It is said Dr. Kistler had more students than any other physician in this section, many of whom achieved high success.

He died January 7, 1912, leaving his wife and one son to mourn his loss.

Dr. Kistler took great interest in agriculture and owned many farms. He also had a fancy for fruit growing, owning peach and apple orchards in Lehigh county and Maryland. He was a great lover of children, and as a companion was instructive and entertaining—Democrat (Allentown).

#### Philadelphia's English

"English as she is spoke" in the Pennsylvania German country is a source of amusement to outsiders—particularly to those who do not realize that most of the peculiar phrases heard are the result of an attempt to translate German idioms literally into English.

But the amusement is not to remain altogether one-sided. Startling as it may seem to Philadelphians, there has arisen a writer in a Pennsylvania German stronghold who deliberately pokes fun at Philadelphia's English, and even intimates that Germantown is not free from the fault of slovenly enunciation. This writer dwells in Allentown, where even the negroes talk Pennsylvania German and Gilbert and Sullivan comic operas are given in that dialect. Signing himself "Allentonian," he writes thus to the Philadelphia Press:

Some days ago a Press editorial said that the best English spoken was the Philadelphia English. Now this sounds funny to the writer, and he would like to know where in Philadelphia the editor hears it. To an outsider the Philadelphia twang sounds about the worst on earth. It is heard on the streets, in the business houses, hotels and in the places that a countryman naturally strikes when in town.

The peculiarly babyish twang is very unpleasant even to a Pennsylvania Dutchman's ear. "Trolley cars," "twinty" for "twenty,"

"skunned" for "skinned," "me" for "my," "give me me hat," "down" and "town" are in Philadelphia "doune" and "tounne," with a peculiar inflection impossible to give in writing and mighty hard for an outsider to imitate in speech. Out in Germantown V is W and W is V—weal, vine and winegar. In all cases the rising and falling inflection are reversed.

Philadelphia is a very good town, and all Pennsylvanians are proud of her, but her people can abuse the King's English as bad, if not worse, than any others.

#### Words of Commendation

The change in name I think a wise one, as the latter (The Penn Germania) seems to convey a broader idea of the object in view without lessening the purpose for which the

magazine was originally founded. I wish that I could do more toward advancing its success which it so richly merits, and which, in its new field of endeavor, I hope to see realized beyond your fondest hopes.

SUBSCRIBER,  
Washington, D. C.

Jan. 21, 1912.

I want to express my appreciation of the Penna.-German. I only wish I were an 'old subscriber'—for I know I should have enjoyed it every month in the past,—as I have the few months I have taken it.

SUBSCRIBER,

West Virginia.

Jan. 20, 1912.

The Penn Germania Magazine  
For me is food and meat;  
An intellectual treat it is.  
Its pages white and neat;—  
The contents of this Magazine  
I eagerly devour,  
Enjoying all that is therein  
And take no heed of hour.  
I love to read of those who've made  
Our country great, renowned,  
For in the front were found our race,  
The German heroes crowned.  
May we all strive to imitate  
The virtues of our kin,  
Who rugged were, in speech, and form,  
They fought only to win.  
Long life to this our Magazine  
Which monthly brings to light  
Long buried facts about our race  
Who conquered in their might.

MARK HENRY,  
Philadelphia.

# The Penn Germania

Vol. I

MARCH, 1912

No. 3

OLD SERIES

Continuing THE PENNSYLVANIA-GERMAN

VOL. XIII, No. 3

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Subscribers are invited to make suggestions about and send contributions on topics connected with the field of THE PENN GERMANIA.

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## CURRENT LIFE AND THOUGHT

Illustrative of German-American Activities

Contributions by Readers Cordially Invited

These notes, as indicated by the name, reflect what the Nation's citizens of German ancestry are thinking and doing. The items must of necessity be brief, representative and selective. Subscribers who can serve as regular or occasional contributors to the department are invited to write us, stating what special field they are willing to cover. Different sections of our country, different aspects of human endeavor, must be represented and narrow, sectional, clannish viewpoints avoided.

**The German Elections** - It was said before the late German elections, and has been said since, that they were the most important that had taken place since the empire was founded, more than forty years ago; nevertheless, no one has been bold enough to predict the consequences with any definiteness.

The German government is wholly unlike other governments, the Reichstag is unlike other parliaments, and German parties are unlike parties in other countries. The Kaiser and the Bundesrat, or federal council, have most of the power. The Reichstag has little authority except to approve or reject measures that the Bundesrat sends down to it. It cannot overthrow a minister, for the ministers are appointed by the Kaiser, and are responsible to him alone. Nevertheless, the chancellor must get the approval of the Reichstag to imperial measures, and to do that he is forced to form coalitions among the parties.

Not to mention the several minor groups there are five principal parties—each of which is hostile to all the others. First, at one extreme, are the Conservatives,

who resist all constitutional changes and every measure that aims to weaken the power of the aristocracy and the landowners. Next is the Center, or Roman Catholic party, also essentially conservative, and particularly devoted to upholding the rights of the church. The three other parties are the National Liberals, the Radicals and the Socialists. No one of these is conservative. The chief tenet of the National Liberals is opposition to the Roman Catholics.

The number of members in each of the different parties in the new Reichstag is Socialists, one hundred and ten; Radicals, forty-two; National Liberals, forty-six; Center, ninety-three; Conservatives, seventy; minor parties, made up of members who act with the Center or Conservatives, thirty-six. It will be seen that the only combination of two parties that would make a majority is that of the Center and the Socialists, and they are violently hostile to each other. Notwithstanding this situation, it is expected that the government will soon be able to get a majority for its chief measure—which is a bill for the increase of the army and navy.

The late elections have not made Germany a government under the rule of a parliament, but they have taken a long step in that direction.—*Youth's Companion*.



**The Kaiser in American Politics** *The Metropolitan Magazine* for March has an article on "The Kaiser in American Politics" by E. Cunliffe-Owen opening with this suggestive question.

"Is the policy of the United States Government to be dictated from Berlin? Is Emperor William, and, after his death, his son and successor, to have the means of controlling the national administration at Washington, to the advantage of Germany?"

The article discusses various activities of the Germans and the Kaiser, calling attention among other things to the fact that "Everything that could tend to promote affectionate memories of the Fatherland in the breasts of German-American citizens, has been and is being done in the most systematic manner, under direction from Berlin."

The organization of representatives of the German element in the United States is dwelt upon at some length and the article is drawn to a close with the words;—"It must be remembered that this German-American movement is still young. It has passed beyond its infancy and childhood, however. If it can already afford publicly to threaten the downfall of a President, and of an Administration, when they do not defer to its demands, influenced or dictated from Berlin, what will the situation be when the Federation of German Societies 'under one political hat' has attained its majority, a few years hence? Is it an exaggeration, under the circumstances, to assert that, unless measures are taken to prevent it, the day may yet come when the international relations of this great Republic may receive, through its German-American citizens, its guidance from Potsdam?"

The article, whether purposely or in-

nocently, misrepresents the attitude of Germans in the United States when it tries to show that they are opposed to an arbitration treaty with Great Britain. See our February issue, pages 71 and 72.



**Munsterberg on Patriotism** *The Saturday Evening Post* of Feb. 17, contains an interesting article by Hugo Münsterberg on American Patriotism and Europe from which we quote the closing paragraphs.

"Those seventeen million German-Americans know that the blood of their ancestors was offered for the unity of this nation; that the brawn and the brain of their fathers helped to build its prosperity; that their education and their character have given tremendous momentum to the glorious work of the nation, and that they themselves are just as good American citizens as the Anglo-Americans. Those Germans who sought their homes in Pennsylvania in the seventeenth century are to the millions of modern German-Americans what the Pilgrim Fathers are to those descended from English stock. The time has passed when the children felt ashamed that their parents were not of English but of Teuton origin. Exactly the same change has come to all the other peoples. The one man who is the idol of the nation has never lost a chance to tell how Dutch and Scotch and Irish and French bloods are mixed in his veins.

This new feeling and attitude of the majority necessarily demands a fundamental revision of the antiquated national theory. The American people are not an English people, nor a Dutch, nor a French, nor a German, nor an Irish. The American nation is an entirely new people which, like all the other great nations of the world, has arisen from a mixture of races and from a blending of nationalities. The ties of kinship do not connect it with England more than with Ireland or Holland or Germany or Sweden. All these races are united and assimilated here—not by

a common racial origin, but by a common national task.

"They must work out in unity the destiny of a nation to which all the leading countries of Europe have contributed their most enterprising elements as bearers of their particular traits and ideals. A new patriotism has sprung up that does not aim toward the conservation of an English people, but hopes for the highest development of a unique nation in which the finest qualities of all Europe will be blended.

"This new patriotism alone can be a true stimulus for all the healthy elements in this great country. The old kind of patriotism has been really holding back the non-English elements, as it forced on them the artificial task of imitating something which was not in harmony with their inmost nature. The new patriotism inspires every one to his duty of contributing the very best of the ideals of his home country to the happiness of the whole. The new patriotism of to-morrow will not know hosts or guests among the citizens of this country. The nation is one solid whole; and whatever European country has contributed to its inheritance must have its share in the gratitude of every inhabitant.

"The Irish or Dutch or Swedish or German or French-American would indeed be utterly ungrateful if he were to forget how endlessly much England has given to this nation which is now his own. And the Anglo-American would be no less ungrateful if he were to forget what the European continent has poured out for the strength and the beauty and the blessing of his beloved land. Since the people with all the manifoldness of elements feel themselves one, the nation cannot have a diversity of ancestors—all Europe is the mother country. To see this mother country's achievements will be every American's pride, to visit its soil will be his inspiration—the intercourse will never be without respect and even the rivalry never without sympathy. The Anglo-American resentment of yesterday and the condescension of to-day toward continental Europe will yield to friendship. True patriotism cannot de-

mand that the American people crumble and fall asunder when they begin to think lovingly of their ancestral homes! There ought not to be civil war on the battlefields of European memories."



### The Germanic in Americanism

The emigration from Germany into the United States continues to decrease. In 1911 there were only 226,500 from German ports, as compared with 300,585 in 1910. These figures cover immigration through Germany as well as from Germany, so that even they must be cut down to reach the real Germanic influx of the year.

It is not a phenomenon that the thoughtful American welcomes, though it was inevitable with the splendid growth of modern Germany. There has been more to do at home; so much, in fact, that even that profound instinct of the Teuton race of all branches which has driven them abroad to the utmost ends of the world was in some degree checked.

But the loss to the American republic has been heavy. And it is selfishly to be hoped the rapid growth of the population of the fatherland will increase the flow into the United States, though the German colonies will absorb much of it, while the great opportunities of other new countries as hospitable as our own will attract more.

The German immigration has been of incalculable value to American progress not only because of the Germanic virtues but also because the German was by race, character, and history in sympathy with the ideals of civil freedom upon which American institutions were founded. There were never any truer Americans in the deeper, ideal sense of the word than the German revolutionists of '48. And when they failed and had to flee their own land they came, naturally, to the American republic, bringing a priceless gift of courage and high ideals of citizenship.

The Germanic strain in the future American will be one of its greatest sources of strength. In his brief but



well considered survey. "A History of German Civilization," Dr. Ernst Richard of Columbia University well states the great German qualities: untiring industry, scientific thoroughness, sense of duty, patient persistence, intelligent, voluntary submission to organization. These are qualities which the American scheme needs to succeed, these and the splendid idealism which, as Dr. Richard reminds us, underlies and inspires all the tremendous activities of the German people. In the German the Teutonic love of liberty is balanced by a constructive sense for order, and great as his individualism is, it is balanced by the consciousness of his responsible relation to the community. The importance of such a combination it is hard to overestimate when one considers the conditions necessary to the success of the democratic experiment."—*Chicago Tribune*.



### Dress in Mennonite Church

At the Mennonite General Conference held at Pa., October 25 and 26, 1911, the following was among the questions considered:

"As the tendency towards fashionable attire continues to be a growing evil in many portions of the brotherhood, should not this body appoint a committee whose duty it shall be to investigate conditions, make a thorough study of the subject, formulate a remedy, and report at the next meeting of the General Conference?"

After a careful consideration of the question, the following resolution was unanimously adopted:

"We reaffirm the position heretofore taken by both the General Conference and all our district conferences in support of separation from the world and modesty in apparel. We believe that the body of our people are willing to cooperate in the work of bringing all our people to the Gospel standard of simplicity and spirituality. We recommend that a committee of seven brethren be appointed to study the question in all its

phases and bring to the next General Conference a report of what they consider the best way to maintain proper discipline on the question."

A committee of seven was appointed who in an address published in *Gospel Herald* suggest the following:

"1. That each individual member of the Church take a look inward to see that his or her will is fully surrendered to God; and if not, then wrestle with God in prayer until the full surrender has been made.

"2. That we devote more time to a careful, prayerful study of the Bible.

"3. That we put Bible teachings into practice as fast as we learn them.

"4. That our ministers make an effort to get into closer touch with their members.

"5. That our entire membership give the ministry hearty support in the work of building up the Church and extending her borders.

"6. That the great Bible doctrine of separation from the world, with all that it implies, be more definitely taught from the pulpit and more generally discussed in the home and wherever opportunity affords.

"8. That in our teaching and personal work we use both diligence and forbearance, according to Gal. 6:1.

"9. That we make sure that there is nothing about our own lives which stands as a stumbling block to others.

"10. That we strive, by all means in our possession, to cultivate a spirit of loyalty to God and the Church; that a readiness be shown by each member to recognize and to conform to what is the generally established order of the Church in dress, rather than a disposition to ignore or oppose it.

"11. That in obedience to such scriptures as I Tim. 2:9, 10 and I Pet. 3:3, 4, all members wearing things named and testified against therein, discard the same at once. Unqualified, willing obedience always brings blessings with it.

"12. That we, as a united brotherhood, keep on working and praying until the work which we have started to accom-

plish is completed."—*Gospel Herald* (extracts).

**Lutheran** *The Lutheran Ob-*  
**"Church Organ"** *server* of Feb. 2 con-  
 tains a communication  
 under the caption; "Has War Been De-  
 clared?" from which we quote:

"It is with deep regret that we learn through the announcement of the committee that the official church organ is to be launched in the near future. Unless we are very much in error in our judgment, it is nothing short of a declaration of war, and the discussion which has been carried on must give place to a contest. It is not a new contest, but it does bear a new aspect. Years ago it was attempted and proved a disastrous failure, but the thousands upon thousands of dollars lost were private funds; now the assault is to be made under an "official" banner, and no matter how much of the Church's money is wasted, the perpetrators will be not one whit poorer—that is, in money. And so, hostilities are begun. We believe the evidence is clear and conclusive that the committee proceeded without sufficient justification; that it proceeded because it wanted to do so, and because it represented a faction that wanted it to do so. Its prospectus is its declaration of war. The movement has its parallels. One is found in the stock market, where the effort is made to beat down the value of the stock that the broker wants to buy. Another is the movement of Ahab to obtain the vineyard of Naboth."

**LaFollette on** I had then, 1894-6-  
**Germans** 8 and have had ever  
 since, absolute confi-  
 dence in the people. The question was  
 often asked, "How do you expect to  
 make Wisconsin a pioneer progressive  
 State, with its foreign-born, foreign-  
 bred, slow-moving population?" True,  
 a majority of the people of Wisconsin  
 are of foreign birth and foreign parent-

age. But it is a rare and exceptional  
 people. The spirit of liberty stirring  
 throughout Europe in the late forties and  
 early fifties gave us the best of Germany,  
 Scandanavian, Poland, Ireland. It gave  
 us Carl Schurz and his followers; gave  
 us political refugees, who were patriots  
 and hardy peasants, seeking free govern-  
 ment as well as homes.

An organization known as the German  
 Idealists even flooded Germany with  
 literature, urging the founding of a free  
 German state in Wisconsin. In every  
 city and hamlet in the Commonwealth  
 are still living the last of these pioneers.  
 And as a heritage to their children they  
 are leaving the story of the oppression  
 which forced them to abandon their  
 native lands and intensified their de-  
 votion to self-government. Combined  
 with the Puritan Yankee of New Eng-  
 land, these sturdy emigrants have pro-  
 duced a courageous, progressive race of  
 men, in whom the spirit of democracy  
 dominates.

*American Magazine*, 1912, p. 455.  
 J. C. R.

**Divergence of** *The Lutheran Quar-*  
**Lutheran Views** *terly* for January 1912,  
 contains a review by  
 Rev. Dr. J. A. Singmaster of "The Con-  
 fessional Principle and the Confessions  
 of the Lutheran Church, by Theodore E.  
 Schmauk and C. Theodore Benze." Re-  
 specting the book itself the preface says:  
 "The practical aim is an effort to make  
 clear to the judgment and conscience of  
 English Lutherans that the chief matter  
 before the Lutheran Church to-day, as a  
 church of the living faith, is not its re-  
 lation to an outside Christianity, how-  
 ever timely or pressing—or even em-  
 barassing—that may seem to be; but that  
 the great and immediate duty of the  
 Church is to learn to, and to more fully  
 develop her own highest principle and  
 character, as the bearer of Word and  
 Sacrament." The reviewer summarizes  
 the book in six propositions, the last of  
 which reads; "6. The Confessional Prin-  
 ciple enunciated throughout the volume

will not permit the Lutheran Church to unite in so-called Church federation as it exists in this country to-day. Such a union would be a compromise with error. Nor can the Lutheran Church join in moral reformatory movements, which are of a purely civil character. Its mission is the regeneration of the world through appeal to the individual." Respecting this proposition the reviewer says: "The sixth and last point of the summary will surely not meet with common acceptance on the part of many thousand American Lutherans. There is, no doubt, much 'unionism' in which no Lutherans should share. But co-operation on the part of religious bodies for the conservation of good order and the suppression of vice ought not to be interpreted as an evidence of confessional laxity or the sacrifice of our Lutheran views. A man of God ought not to forget that he is a Christian citizen and that it is his right and duty to unite with all other Christians for the furtherance of good morals and humane institutions."

The divergence of view indicated by these words parallels the historic remarks passed years ago between two prominent Lutheran divines. Rev. Dr. H. said, "I can take any Christian by the hand and call him brother," to which Rev. Dr. S. replied, "I do not believe in such freelove."

#### Berger the Socialist

The one Socialist member of Congress, Victor Berger, of Milwaukee, since he first came to Washington a year ago, has grown continuously in the favorable opinion of those who have observed his official career. Members who apprehended that because he was a Socialist he would be unreasonable, and impossibly radical, have been disappointed. Mr. Berger rarely takes extreme ground. During the consideration of the tariff on steel he said:

"We have built entire industries upon the tariff. They cannot stand a quick and total reduction. That would unsettle conditions, close workshops and deprive

thousands of wage earners of their jobs."

But Mr. Berger permitted no doubt that he would vote for present Democratic reduction:

"I am going to vote with the Democrats, because they are taking off some of the duty on iron and steel, and because the working class does not get any benefit from the tariff as it is."

There is not a Democrat or a Republican in either the House or Senate who considers himself sufficiently free from his party ties to take a stand on the tariff as fair and reasonable as Mr. Berger's.—*Collier's*.



#### Wisconsin Items

Ferdinand A. Geiger, whom the President recently nominated judge of the eastern district of Wisconsin, is the first man of German ancestry who has been so honored in this German-American state. For that matter, there has been only one German-American on the supreme bench of this state, Judge Siebecker, a brother of La Follette, being one of the present incumbents. Mr. Geiger, is a native of Wisconsin, but both his parents were born in Germany. He did not seek the office; indeed, considerable urging was required to induce him to accept the appointment. The Germans don't seem to be eager for office, as was already observed by Pastorius at Germantown more than two centuries ago.

Charles Barwig, who was a member of the 51st, 52nd and 53rd Congress, died at Mayville, Wis., the forepart of February. Long a resident of this state, he was a credit to the German-American stock. Although the district is almost solidly German, it is now represented by a man named Burke.

Funk Brothers of Bloomington, Ill., sturdy representatives of Pennsylvania-German stock, are reputed to be the greatest corn-breeders in the world. They have improved their seed corn along the latest scientific lines; hence their reputation.

German thrift, so often derided by the American saying, "A Dutchman will make a living where a white man will starve," sometimes makes its appearance in unexpected places. Miss Lyla Imig, teaching in one of the Social-Democratic wards of Milwaukee, declares that out of a total of 43 pupils, the parents of 41 own their own homes, while those of the other two are paying for theirs, and all working people at that. What a record in this period of high prices!

J. H. A. L.

### Anglo-Saxonism

The American Truth Society was organized January 18, 1912, in the city of New York (George F. Ewald, secretary, 38 Park Row, New York city). From a circular issued by the Society the following excerpts have been made:

Next to the Declaration of Independence, Washington's Farewell Address is the most important national document. It has been the guide to our nation in its foreign affairs. It has been followed by every statesman and political party down to recent times. The effect of Washington's policy has been to keep the nation free from foreign wars and entanglements. This policy of national concentration has kept the minds of the people riveted on internal affairs. It has been our constant guarantee of peace; the secret of our unparalleled prosperity. It has attracted to our shores the best brains, brawn and energy of the nations of the world.

The immigration up to 1910 beginning 1820 is as follows: Germany, 5,400,000; Ireland, 4,800,000; England, Scotland and Wales, 2,800,000; Austro-Hungarian, 3,200,000; Italian, 3,100,000; Russian, 2,400,000; Swedish, 1,100,000; French, 480,000; other countries about 5,000,000, making a grand total of 28,000,000. Previous to 1820, the immigration was largely Irish but no accurate figures have been compiled. The population of the United States in 1820 was approximately 9,000,000. An analysis of these figures shows the small percentage

of the Anglo-Saxon race in this country.

"Although the above facts are incontrovertible a determined effort to ignore them is now under way. A small but powerful element aided by a certain portion of the public press and financed by a fabulously wealthy man is bending every energy to disestablish our republican government. They propose to do this upon the assumption that Americans and English are Anglo-Saxons, and therefore should unite for common purposes. This doctrine has been insidiously injected into our educational institutions, literature, journalism, economic conditions, internal, governmental and foreign affairs. The truth is that the Anglo-Saxon comprises not more than one-eleventh of the American people.

It is quite evident therefore that Anglo-Saxonism has become deep rooted in American affairs. American citizens of Anglo-Saxon descent do not aggregate over 10,000,000 of our present population. The attempt at Anglo-Saxonizing the United States is distasteful to true Americans and particularly to every American citizen not of that extraction. Its ultimate result is "The British American Union." Such a combination means free trade with British domination. It can have no other result. Such a destiny for the United States must precipitate the nation into revolution. It must produce dissatisfaction amongst American citizens, the descendants of races not Anglo-Saxon. It is bound to inject into the country the prejudices and wars of the fatherlands. There should be peace and harmony between the cosmopolitan people of the United States. It can never exist amongst us if Anglo-Saxonism is to prevail. The American of German descent, Irish descent, Italian descent, Russian descent, Austrian descent, Hungarian descent, Swedish descent, Norwegian descent, in fact Americans descended from all races not Anglo-Saxon shall resist such domination with all their power and influence.

The American Truth Society proposes to propagate a spirit of pure Americanism which recognizes truth to combat and destroy the domination of Anglo-Saxon-

ism in every place and in whatever form it exists, as a menace to American traditions, American citizenship, American individuality, American distinctiveness, American ideals and American free government. To do this it is proposed by disseminating these facts to establish branches of the society in every city in the United States and wherever there exists sufficient American patriotism to give it life. It is also proposed to establish an American periodical devoted to the cause of truth in placing before the American people true principles of Americanism in the interests of all the American people and not a small portion of them or of the country from whence they came. It is also proposed to designate competent speakers and lecturers to deal with all phases of the question and, in addition competent literary men to contribute literature and discussions on all subjects.



### Growth of Lutheran Churches

*The Lutheran World* recently published an article by Dr. Tressler on "The Churches as Dr. Carroll sees them." Among other things he says:

"Dr. Carroll notes the advance among Lutherans with a critical interest. He is not astonished at this increase of members. He has gotten used to that. It is just a repetition of what he has often heretofore had to report. But this time he has been struck with the meaning of these figures. He sees that it is not merely an adding up of figures. He finds an effectiveness about these Lutheran bodies which really is all the more surprising to him, considering the wide diversity of their organizations. I cannot imagine Dr. Carroll looking at all these several Lutheran synods each independent of the other, and then at the list of the things which in spite of their divisions they have done and are doing, without feeling of a certainty that an inner power is at work in the Lutheran Church of North America. He is quite struck with this inner activity, this organizing and equipping, which bespeaks

a zeal world-outlook and which equally tells of a fine Scriptural insight. This is what he says:

"The various Lutheran bodies are gaining in organization, in equipment and in numbers. For benevolences they raised in 1911 \$2,832,800, and paid something like \$12,500,000 in local expenses. The value of their church property reaches nearly \$84,000,000. The number of institutions of various kinds which they maintain is very remarkable. They have 27 theological seminaries with nearly 1,300 students, 42 colleges (of which all but 18 are co-educational), with property worth \$5,890,000; 52 academies with over 6,000 students, 8 colleges and seminaries for women, 64 homes for orphans, 35 homes for the aged, 5 homes for defectives, 9 deaconess motherhouses, 44 hospitals, 9 hospices, 22 immigrants' and seamen's missions, and 14 other institutions for children and the wayward."



### Kaiser's Philosophy

In the workroom of Kaiser Wilhelm hangs a scroll on which is set forth the philosophy of the Emperor. A translation of the scroll from German into English recently appeared in the *Chicago Tribune*. The translation reads:

"To be strong in sorrow; not wishing for that which is unattainable or worthless; content with each day as it comes; seeking for the good in everything and enjoying nature and mankind as it is; finding solace in one happy hour for a thousand bitter ones, and always giving the best that is in one even though no thanks are received. Who learneth this lesson is happy, free and proud, and his life will be a beautiful one. But he who mistrusts only wrongs others and harms himself. It is our duty to consider everyone good until the contrary is proved. The world is so large and we are so small—everything cannot possibly revolve around ourselves. If something injures us or causes us pain, who knows but what it is necessary for the good of

the whole creation? The great, wise will of the Almighty and Omnipotent Creator manifests itself in everything, animate or inanimate, in this world; we petty human beings lack only the wisdom to comprehend it. As everything is, so should it be, in this world; and no matter how it is, it is always good in the eyes of the Creator."



**How Germans Watch Trade** The industrial rise of Germany is the most remarkable business story of modern times—much more remarkable, in fact, than the coincidental rise of the United States. Rather less than two generations ago, Germany was in the rear of the procession industrially. From a business point of view she resembled the Middle Ages rather than modern Europe. She was an old country, of course, and had no such vast stores of untapped natural resources as the United States. At present her foreign trade about equals our own. The chief cause of this rise, no doubt, is found in comprehensive and efficient organization with the Government leading.

\* \* \* \* \*

The empire now is divided into about one hundred and forty chamber-of-commerce districts, and the chambers of commerce are so intimately linked with the Government that they may be considered fairly a part of it. By undisputed practice the Minister of Commerce exercises a large measure of control over them, directing the establishment of a new chamber wherever one seems needed, and ordering the consolidation or even dissolution of old ones when that seems expedient. The secretary of each chamber of commerce is virtually a Government official, and other members are given the courtesies due Government officials. The chambers are required to make annual reports to the Government, dealing exhaustively with trade, labor and industrial conditions in their districts. The Government calls upon them at other times for reports and opinions.

The chambers in certain cases appoint expert investigators.

\* \* \* \* \*

These semi-official chambers of commerce are the primary means of communication between the Government and business of all sorts all over the empire. For example, any disadvantage that a German exporter encounters or any influence that works anywhere against him in foreign trade is at once brought to the notice of his chamber of commerce, which looks over the case and quickly gets the ear of the Government if the obstacle is of a sort that governmental action of any kind might remove. All sorts of trade questions go to the Government through the chamber of commerce in the district where they arise. On the other hand the Government works through the chambers of commerce in distributing information, and so on. The chambers of commerce also take a hand in promoting and supporting commercial schools, lectures on foreign trade, and the like. The chambers of commerce, in fact, supply the groundwork of a comprehensive organization that keeps the Government immediately in touch with trade. All this, you will say, sounds very "paternalistic." Probably it does; but it brings results, as any one can see by glancing at the imposing figures of German commerce.—*Saturday Evening Post*.



**Germans in Kentucky** The *Louisville Anzeiger* recently called attention to the message of the governor of Kentucky to the Legislature, particularly to his remarks about the pressing necessity of raising agricultural affairs in the state and encouraging migration to the state. He continues:

"Man ist sich im Laufe der Zeit klar darüber geworden, dasz der deutsche Einwanderer schliesslich doch Eigenschaften besitzt welche dem Staate zum nutzen gereichen, falls man ihnen freien Spielraum gönnt. Ein sonderbares Schauspiel dasz nicht verfehlen wird, un-

serealteingessenen Deutschen zu interessiren: Früher vertrieb man den deutschen Einwanderer aus Kentucky, und infolge der Gewaltszenen, welche Unduldsamkeit und Vorurtheil zeigten, bewog man andere, den Staat ängstlich zu meiden.

“Aber heute ist das anders. Heute bemühen sich die Staatsregierung und zahlreiche Privatgesellschaften, den Einwanderer insbesondere den deutschen, zu bewegen, sich in Kentucky niederzulassen, auf dasz er die Felder urbar mache und dergestalt zum Gesamt reichthum des Staates sein erheblich Teil beitrage. Durch Schaden ist man klug geworden. Wohl weniger eine gesteigerte zuneigung für ihn, als die Erkenntnis, seines Fleisches und seiner Tüchtigkeit zu bedürfen, haben unsere Behörden nicht nur, sondern die ganze Bevölkerung veranlaszt, förmlich um die Gunst des deutschen Bauern zu werben. Uns Deutsche, die wir den Wert der Arbeit, der Ausdauer, der Genügsamkeit des deutschen Ackerbauers—um nur von diesem zu reden—kennen, erfüllt es mit einem Gefühle inniger Genugthuung, dasz endlich das eingetreten ist, was folgerichtig unausbleiblich war: die richtige Einschätzung seiner Eigenschaften seitens der maßgebenden Behörden.”



**Kaiser a** If all the rulers of  
**Business Man** Europe should make a bid for the title of “business” monarch, it would undoubtedly go to the emperor of Germany. He is an untiring worker, and loves work better than all else except his army. Nobody can be in Wilhelm’s employ, whether he occupies an important position in the army or is servant in the royal household, and be an idler.

His rational mode of living is one of the main reasons for his ability to do so much work. Though he has a beautiful palace in Berlin the royal family live most of the time at Potsdam, a suburb, so that the emperor can work quietly. He goes into the city every day by means of a fast-flying auto car.

He meets the empress at eight o’clock and they breakfast together. The meal usually consists of coffee, rolls, butter and cold meat.

By 8.30 he is seated at his desk in his study, which belongs to his royal suite, where he has absolute quiet. Here he is awaited by his adjutants. A glance at the room shows that this is a “business office,” not a lounging room for a king. On the wall are hung a few interesting but simple pictures. The polished floors are covered with a few handsome rugs, and there are several tables used for documents and typewriters. The secretary is always ready for work when the emperor reaches his desk at 8.30.

He is a hustler in the fullest sense of the word, and has such an appreciation for American energy that when he wishes to compliment Americans he says, “I can use only Americans for my work.” He is a thorough business man, and has studied all the important industries of Europe and America.—*Exchange*.



**Albert Ballin** There is probably no more interesting development in the application of engineering to industry than the growth of the German merchant marine, and hence we believe that the portrait of Herr Albert Ballin, under whose active management much of this progress has been made, will be of interest to our readers.

Albert Ballin was born at Hamburg, on August 15, 1857, and, after his graduation from the Gymnasium at Hamburg, he entered his father’s shipping company, in connection with which he spent considerable time in England, thus acquiring at first hand a thorough knowledge of British methods. In his twenty-ninth year he became general passenger agent of the Carr line, a powerful rival of the Hamburg-American Line, and in 1886 he entered the service of the Hamburg, American Line as manager of the passenger business. Here his ability made itself apparent, and he was soon advanced to membership in the board of

directors, and he has been chairman of the board of directors at Hamburg for a number of years.

The result of his able and vigorous management is apparent in the dominating position which the Hamburg-American Line has taken in ocean transport during the period of his incumbency. The fleet has been increased from twenty-six small steamships to more than four hundred vessels, the largest fleet sailing under a single house flag. The capitalization of the company has been raised from fifteen million marks to one hundred and twenty-five million marks, and the tonnage now reaches the figures of one million, two hundred and ten thousand tons. The Hamburg-American Line now includes sixty-eight different services, with more than three hundred ports of call.

Much of this tremendous growth has been due to the energy and ability of the head of the line, and the development, not only of comfort and luxury on regular lines of travel, but also in the inauguration of pleasure cruises, has resulted from his initiative and activity. The recognition of merit in inventions and the appreciation of the fact that the modern steamship is essentially a hotel of the highest class, in addition to its function as a means of safe and certain transport, have had much to do with the development of the Hamburg-American Line, and it is to the wise administration of Herr Ballin along these lines that much of the eminence of Germany on the seas is due.—*Cassier's Magazine*.

#### Penna-German Stinginess

To the charge that Pennsylvania -Germans are stingy a writer in the *Reformed Church Record* makes this reply:

"A people that will build and promptly pay for fine large churches, furnished with the very best organs and artistic furniture and decorations, even in the very hills of eastern Pennsylvania, are not to be accused with having, *consti-*

*tutionally*, a mean spirit when they do not measure up respectably with others in pastoral support and general benevolence.

"Observation and experience teach that there are no hands to move more promptly and liberally, too, to the noblest impulses of the heart than those so often accused of stinginess; and there are no hearts that are more sympathetic and responsive to any just appeal than the German heart, by whatever language is used. If the permanent heart impulses are wanting and, therefore, the hands are closed, where lies the *radical* cause of the state of things so often lamented? The answer is clear and simple. *In the lack of proper cultivation*, and by this is not meant a specious effort now and then, but an effort, as all educational processes must be wise, constant, progressive.



#### A Kansas Utopia

A certain country town has 2,500 population, is not the county seat, is more than forty miles from the nearest city and depends almost entirely upon the neighboring farms for its prosperity. In appearance this town differs little from a thousand others of its class, except that the three garages are a surprise, and the lawns and houses might be remembered as neater and more trim than ordinary.

Ask a question and it leads you far. You notice perhaps that the press of the country newspaper is run by an electric motor. The power and light plant is the property of the town and pays a revenue of \$500 a month into the public treasury. The heating plant for down town stores also is owned by the people. It utilizes the waste stream from the power plant and cuts the merchants' fuel bills in half.

A country physician's son, who in this little town now is completing a \$50,000 hospital for general practice, has credit for the suggestion that the steam be connected with the water system, so that if the water pipes ever become infected they



may be sterilized with live steam. To this municipal light, water and heating plant is attached a private ice factory which sells pure ice made from sterilized water at 45 cents a hundred pounds. A wholesale ice cream factory—buying real country cream to sell again for 80 cents a gallon—uses the cold salt water from the ice plant.

Helpful co-operation is found in other fields. Uncle John Mowder, a farmer, now comfortably rich and with spare time to improve his "form" in horseshoe quilts, uses his little fortune as a private remedial loan fund for townspeople who long to own a home, and the woman who makes quilts for the countryside, the boy who runs the peanut stand, a clerk in a general store and a tinner's helper are respected property owners. The town boasts that every laborer who has lived in the place five years owns a home, and that Uncle John never has lost a dollar on many risky securities.

In the neighborhood there are a number of the Amish sect whose daughters, as a matter of religious principles, will do the housework and mind the baby for ten cents an hour or \$3 a week or less—never more, though their parents may own a \$50,000 farm. At one end of the town is a public playground which in winter is flooded for a skating rink. The place, by the way, is Sabetha, Kansas.—*Collier's Weekly*.



#### Stories

##### Of John Fritz

It is said of Mr. Fritz by those who know him and his career well that if he ever made a mistake it was through doing a thing too well. But he seems never to have been afraid of that, as is illustrated by the following anecdote, which is told by one of his friends: Mr. Fritz had just finished putting up and setting in operation a piece of machinery, and he invited a friend to come and criticise it. The friend had only one adverse comment to make and he made that rather tentatively

—"Don't you think you have made it unnecessarily strong?" he said. "Well, if I have," said Mr. Fritz, "it will never be found out." It is said that no one ever minded working hard for Mr. Fritz, because it was known that he loved hard work himself. One time there was a breakdown at the Bethlehem mill, the machinery came to a stop, and many wearisome hours were spent in trying to cure the trouble. Mr. Fritz himself took charge of the job. In the early evening Mr. Fritz, who had been watching impatiently the efforts of the men to drive a broken shafting out of a cast, suddenly seized a big sledge from out of the hands of one of them and began with all the force of powerful arms and shoulders to rain blows on the refractory metal. When, about 9 o'clock in the evening, he dislodged the shaft and threw down the hammer an old employe, an Irishman, stepped up to him and said:

"Now, please, Mr. Fritz, go home; the boys will do the rest. You've been here since 6 o'clock this morning. Though I don't know what's the use of my asking you, because, all these years you've been doing time and half time regularly."—*Philadelphia Public Ledger*.



**Kansas Judges of German Stock** Of the 38 judges of district courts in Kansas, three are of German parentage and understand, speak, read and write German. They are Hon. J. H. Wendorf, 1st district, Leavenworth, Kansas. Hon. Edward L. Fischer, 29th district, 1st Division, Kansas City, Kansas and the Hon. J. C. Ruppenthal, of the 23rd district, Russel, Kansas. Others of more remote extraction are Hon. C. L. Swartz, of Winfield, 10th district; Hon. R. C. Heizer, of Osago City, 35th district, and Hon. Oscar Foust, of Iola, 37th district. Hon. J. W. Brinckerhoff, of Sterling, lately retired from the bench in the 20th district. But enuf!

J. C. R.

# OUR HISTORIC HERITAGE

Articles giving information about the history of the Germans in the United States from the arrival of the first immigrant to the present, of whatever section of our country, of whatever vocation of life, of whatever class or association, of whatever period in a man's life, as well as discussions of questions of the day so far as German ideals have bearing on these, are to appear under this general head.

## Allentown, Pa., in the Revolution

By C. R. Roberts, Allentown, Pa.

The following paper was read before a recent meeting of the Lehigh County Historical Society, Allentown, Pa. Mr. R. is the efficient Secretary of the historical society, a painstaking historian and one of the compilers of the new History of Lehigh County Pa.

EDITOR.



At the commencement of the Revolution, Allentown was a town of fifty-four houses, the population numbering about three hundred and thirty. James Allen, proprietor of the town, received ground rent of seventy-one lots at nine shillings sterling for each. In this year a company of the Flying Camp, recruited for the purpose of re-enforcing Washington at Long Island and which also saw service in New Jersey was raised in Allentown and vicinity. In the early part of 1777, a number of Hessian prisoners, captured at Trenton, were brought here and kept in tents. In September of 1777, the Liberty Bell and the bells of Christ Church were secreted in the old stone building which Zion Reformed congregation had erected in 1774. It was also in September of 1777, that the Continental Congress ordered the removal of the laboratory, established a short time before in one of the Moravian workshops at Bethlehem for the manu-

facture of cartridges, to Allentown. A depot for military supplies was then established here. Arms in quantities were sent here to be employed in that work and in the manufacture of saddles and scabbards for bayonets.

Frederick Hagener, sub-Lieutenant for the county, writes May 11, 1778, to Thomas Wharton, Jun, Esq., President of the Executive Council of Pennsylvania at Lancaster, as follows: "May it Please your Excellency: According to your Excellency and Council's last Request, dated the 28th April, I have diligently examined and inquired into, but have not been able until this day to give a true and exact account of what Arms, etc., are now in my possession and how many shall and can be properly repaired by the 20th of this month, which is as follows: In my possession in store,

- 800 Muskets and Bayonets, with Scabbards.

- 550 Bayonet Belts.

- 750 Cartouch Boxes.

- 45 Shot Pouches and 118 Powder Horns.

400 Knap and Havre Sacks, New.

75 Blankets.

25 Tent Cloths.

140 Camp Kettles.

In John Tyler's possession, in good repair, 31 Rifles.

Will be read the 20th May, 150 Muskets and Bayonets, from J. Tyler 150 Muskets and Bayonets from E. Cowell.

This number of arms, etc., may be depend upon, all in good repair, and shall endeavor, if possible, to exceed the above number, as both Mr. Taylor and Mr. Cowell have promised to deliver more muskets than I have mentioned because it is difficult to get the scabbards for the Bayonets finished. I have three saddlers now employed and will not leave a stone unturned, to serve my Country and your Excellency and Council. I am, with the utmost esteem, Your Excellency's Most Obedient and Most Humble Servant, Frederick Hagner, Sub. Lient."

Mr. Cowell's letter to Mr. Wharton is as follows:

Allentown, May 9, 1778. Sir: In answer to your Favor of the 28th ult. I have to inform you that since the return of Arms I made the 21st Jan. last, I have delivered to Col. Fredk. Hagner two hundred and seventy-two stands of arms in repair, and have now on hand three hundred and fifty stand compleat, except about half the number of bayonets are yet to be ground, but expect to have them all ground by the 20th inst. The above 250 stand of Arms are all I have upon hand worth repairing, except a few that want new stocks, some of which I expect will be done before that time. I am, Sir, Yr. Most Obednt, Humble Servt., Ebenezer Cowell.

John Moll the gunsmith who had his shop on North Seventh street, was one of the men employed in this work. In 1772, his name appears in the list of single men, and on April 28, 1772, he married Miss Lydia Rinker. He died in the month of November, 1794, leaving a widow and two sons, John and Peters. His father, William Moll, had been a gunsmith, but never lived in Allentown, to my knowledge. His eldest son, John Moll, was born May 13, 1773, and also

followed the trade. He married Elizabeth Newhard. His eldest son, John Moll, was born in 1796 and died in 1883. He was likewise a gunsmith and is remembered by many of our citizens. His son, William H., also pursued the same vocation, making five generations of one family in the same occupation, four generations of which occupied the small story and a half log house, demolished about 1885, which stood on the east side of North Seventh street, on the corner of the driveway leading into the Lafayette Hotel courtyard, now occupied by a photograph gallery. There were three rooms on the first floor, one of them the workshop, the floor of which, in later years, was lower than the street, compelling one to step down on entering. A sign, consisting of a large gun, formerly decorated the entrance.

Peter Lynn, a saddler, lived in Allentown at this time and may also have been one of the men employed.

Another most interesting and important fact is that there were sick and wounded Continental soldiers quartered in Allentown during the War of the Revolution. In a letter dated March 6, 1778, written by John Arndt and David Deschler, who were Commissioners of Purchases for Northampton county to President Wharton, they stated that they had little hope of procuring a large number of cattle or swine at this time of the year, "there being large hospitals in the towns of Easton, Bethlehem and Northampton, where considerable quantity of provision is consumed." On October 22, 1778, there were four hundred sick and wounded soldiers in the Brethren house at Bethlehem and fifty in tents in the garden. In this same month those who could not be cared for at Bethlehem were sent to Allentown and elsewhere.

James Allen wrote on October 1, 1777; "All the baggage of our army is at Bethlehem and here; and what with hospitals and artificers these little towns are filled," and on November 21, 1777: "The General Hospital is still here." There is no mention made of the location of the hospital. Tradition gives Zion Reformed Church as the largest building in the

town and, therefore, the only available one for such a purpose.

Another interesting fact is that in the summer of 1777 a movement was started leading to the formation of a wagon brigade, of which Conrad Kreider, of Allen township, was elected Wagonmaster, and on July 5, he reported that there were in the county five hundred and fifty wagons. The headquarters for this wagon brigade was on the south side of the Little Lehigh, and the site is now included in the city limits. The following petition, presented to the Northampton county Court in September, 1778, proves this fact. The petition reads:

"To the worshipful the Justices of the Court of General Quarter Sessions of the Peace in and for the County of Northampton, September Term, 1778.

"The Petition of Andreas Reeb, of Salisbury township, in the said county, Humbley Showeth, That having lately petitioned the said Worshipful Court for a Recommendation to the Supreme Executive Council for this State for a license to keep a house of entertainment in said township, your worships were pleased to disallow the same; But your Petitioner begs leave to represent, that by a dislocation of one of his shoulders some time past, he is thereby greatly enfeebled and rendered in some measure incapable of using those necessary exertions for the support of his family to which his inclinations and will prompts him; and moreover, being situated near little Lehigh and Col. Deshler's Mill, and where the Brigade of wagons which pass continually through Northampton on Public Service do every day resort to and feed, he finds himself obliged to accommodate them with many little conveniences, which are not contrary to law, and for which the Wagoners cannot allow him a compensation equal to his trouble unless he may be permitted to entertain them as a Public House Keeper; Besides, your Petitioner, not doubting your Worships would indulge him with your Recommendation, in common with his Fellow Citizens, has put himself to a considerable expense in erecting a Building for the Accommodation of Travellers, your Pe-

tioner therefore prays, as he is provided with every necessary for a Public house keeper, Your Worships will please to grant him a Recommendation and your Petitioner will ever Pray, etc."

Andreas Reeb.

"The Brigade of Teams in the Service of the United States have a yard near the Petitioner's House and I think a public House of Entertainment near the said yard is necessary.

Robert L. Hooper, Jr.,  
Dept. Quar. Mast. Gen."

"We, the Subscribers, beg leave to recommend to the Worshipful Bench the Prayer of the Petitioner.

David Deschler, George Good, Thos. M'Whorter, Peter Birkey."

(Endorsed) Petition. Andreas Reib for a Tavern License Allowed.

This tavern stood along the road on the south side of the Little Lehigh, in South Allentown, now the Twelfth Ward.

Colonel Robert Lettis Hooper, who endorsed this petition, was a man who had the confidence of General Washington, and occupied an important post. As Deputy Quarter Master General, his department carried Northampton, Bucks, Berks and Philadelphia counties in Pennsylvania, and Sussex county in New Jersey. He lived during this period in Saucon township, about five miles south of Bethlehem. He was Fire President of New Jersey from 1785 to 1788. George Taylor bequeathed to him a silver mounted small sword and named him as an executor of his will. He died near Trenton in 1797.

It will be gathered from these papers and letters of Patriots long since gone to their reward, that Allentown played no inconsiderable part in the War of the Revolution, in having here a hospital, a military supply depot, a wagon brigade headquarters, and as is well known, was the hiding place of the famous Liberty Bell, that precious relic of American freedom. What would be more fitting in this year of 1912, the one hundred and fiftieth anniversary of the founding of our city, than a celebration fitly commemorating historic events?

# The Germans in Maine

## The Religious Development of the Frankfort Community

By Garret W. Thompson, Orono, Maine

Note.—In the issues of *THE PENNSYLVANIA GERMAN* for Oct., Nov., Dec., 1911, and January 1912, Professor Thompson related the interesting story of the settlement of Broad Bay, introductory to this study of the religious life of the community. Copies of these issues can be supplied. The settlement and internal development of Frankfort, Maine, is discussed in the same way in this issue. We have taken the liberty of changing the order of the parts of these papers as submitted by the author which accounts for the seeming disorder in the numbering of the footnotes.—EDITOR.



THE<sup>260</sup> Germans at Frankfort did not establish a distinctive church. As a matter of fact their circumstances were extremely strained. They had

been transported to a region whose winters are long and generally rigorous, and they were obliged to fell the enormous growth which covered the ground before anything could be raised for the support of themselves and their families. Unused to this kind of labor in their native country they encountered much toil and fatigue in their initial and of course awkward attempts to cut down the forest. As it must be long before they could raise their own food, and as they had no means in their new home of replenishing their clothing, they were doomed to a protracted struggle for the necessities of life. It is evident, then, that a provision for religious instruction was entirely beyond their power. In fact the whole of the present state of Maine east of Brunswick was at that time, and for several years after, wholly destitute of the services of a minister of any denomination.

But the Catholic emissaries had not been idle. In 1605 the followers of De Monts took possession of the Kennebec country in the name of the King

of France; in 1612 De Biancourt and Biart visited the same river and brought the natives the message of the Romish religion.<sup>261</sup> Thirty-four years<sup>262</sup> after Dreuillettes lived in this region and officiated in a chapel erected by the Indian converts. He was succeeded by Ralle as priest until the latter was killed 25 years later by the English. On the fourth of January, 1754, Peter Audron, a Jesuit and missionary to the Norridgewock tribe, came to Frankfort.

"Mr. Bunyon,<sup>263</sup> one of the German (or French) settlers, accompanied the Jesuit to his habitation, which was three or four miles above Cushnec (Augusta) and a half mile from the eastern shore. . . . The Jesuit was busy among the French people at Frankfort in an effort to engage some of them to remove—and promised each family 200 acres of land and certain other advantages."

These acts attracted the attention of the General Court of Massachusetts and led to the erection or renewal of forts, one of which was placed in the present town of Winslow.

On the other hand, no Protestant minister had ever been in the Kennebec valley except at Georgetown, a settlement at the mouth of that river; the last clergyman who officiated there had left two years previously, and there was no prospect that the vacancy would soon be filled. In view of these circumstances

(261) Bancroft's Hist. of U. S., vol. I, p. 27.

(262) *Ibid.*, vol. III, p. 135.

(263) Jacob Bailey's MSS.

(260) *The Frontier Missionary*, by W. S. Bartlett p. 75.

the people of Frankfort joined with those at Georgetown and petitioned the "Society<sup>264</sup> for Propagating the Gospel in Foreign Parts" to send them a minister. This petition, dated 1754, states that those who signed it

"are a collection of Protestants from Great Britain, Ireland, France and Germany, compelled by poverty to accept gladly a settlement on the frontier of New England, who feel sensibly the want of the administration of God's word and sacraments, and their children must be in evident danger of falling into the grossest ignorance and irreligion, so as to become an easy prey to the Papish missionaries, unless the Society shall send a missionary to officiate to and instruct them."

In the Abstract of the Society for 1755 we find that

'Governor Shirley and other very worthy persons, recommending Mr. Macclenaghan, that he had been a dissenting teacher for many years but was become a convert to the Church of England,—having received Holy Orders, hath appointed him their missionary to George Town and Frankfort, and to the neighboring places on the eastern frontier of the Province of Mass. Bay.'

The yearly stipend accruing to this post was about \$250. In May, 1756, Mr. Macclenaghan arrived at the Kennebec and took residence at Richmond Fort; his family appointed him later at that place. In a letter to the Society dated August 5th, 1757, he speaks of his "diligence in preaching" and states that "the number increases." He complains, however, that "there is no church either at Georgetown or at Frankfort, nor house, as was promised to the Society on his appointment;" that "he had to that time resided in an old, dismantled fort, wonderfully through God's mercy preserved from a merciless enemy, to whom he was often exposed." He removed from the mission in December of 1758.

A large territory was thus again left without a minister of any denomination. This frontier country was indeterminate

in length and breadth, extending from the ocean indefinitely toward Canada, and from Brunswick as far east as any white people could be found. Few roads had been made; in summer canoes held the place of the wheeled carriage, and in winter the frozen rivers offered a highway for the sleigh and heavy ox-sled. As the church in Portsmouth was the last to be seen as one came from Boston this mission field embraced all that was then settled of the present state of Maine.

At this point the frontier career of the brave and faithful Jacob Bailey begins. He arrived at Pownalboro on the first of July, 1760, as the newly appointed minister. He represents the people as in general extremely poor and very ignorant, without the means of either religious or secular instruction. In a letter to Florentine Vallal of London he says:

"I have been about two months upon the spot, have travelled through most of the settlements upon your patent and been sixty miles up the Kennebec. Frankfort is now called Pownalboro, and has in it 115 families."

At first the services were held in the chapel at Fort Richmond and in private houses; after the court house was built in 1761 it was used for many years on Sundays for the religious functions of the church.

There are ample evidences of Bailey's fidelity and success in his work. In 1762 Rev. Henry Caner<sup>265</sup> of Boston wrote to the Society:

"Mr. Bailey is highly successful there—— Had they two more such missionaries the whole country would unite in one profession——."

And in Bailey's own report to the Society for 1762 we read:

"It gives me satisfaction to find Industry, Morality and Religion flourishing among a people till of late abandoned to Disorder, Vice and Profaneness——."

(264) For the history of this society cf. "Hist of Eastern Diocese by C. R. Batchelder, v. I, p. 98, seq.

(265) Orig. letter quoted in Hawkins' Hist. Notices of the Missions of the Church of England, p. 231.

The growth of the English church was thus steady and rapid.

The original Presbyterian or Congregational Society in Georgetown was destitute of a minister for 13 years beginning with 1752. During that time it had been indebted to the missionaries of the Church of England for all the regular religious services which it enjoyed. The place was especially marked for mission purposes on the eastern frontier of Massachusetts Bay and was visited as often as practicable by Bailey, who states that he frequently preached there and administered the sacraments, "finding the Dissenters so much inclined to the Church that had they a missionary resident they would probably come over to it."

Under date of October 30, 1767, Bailey in his report to the Society expresses his satisfaction to find that

"the poor people who petitioned the Society for a minister continue steady to the Church, as do also the poor Lutherans and Calvinists, and most of the young people among the various other denominations."

In the petition<sup>266</sup> of the west precinct of Pownalboro, April 28, 1777, we find:

"Your (the General Court's) petitioners are members of the Episcopal church; a great part of them are French, and Dutch German Protestants who came to America in 50 and 51. They have constantly maintained the ministry of the Episcopal church——."

It is clear, then, that the Germans of Frankfort, having no religious organization of their own, affiliated with the Episcopal membership. In the same connection we read in Faust:

"The Episcopal Church in the the United States exercised a strong attractive power upon the children of Lutheran parents, who themselves recognized the doctrinal kinship. Even graduates of Lutheran seminaries and sons of Lutheran ministers sometimes took holy orders etc."

In 1769 the question of erecting a church building was agitated and seems to have aroused an opposition on the

part of a few citizens which fermented the bitterest animosities. Among the Germans were many at this time to whom faith and religious principles became a paramount issue. In a letter to Rev. Mr. Walter of Boston, March 21, 1769, Bailey writes:

"The bearer of this letter, Mr. Randall, was educated a Lutheran, but has for some years past been a communicant in the Church of England. He appeared well affected to our worship till the Dissenters lately insinuated that the constitution, discipline and worship of the Lutheran church agree almost exactly with the Independents of this country, and are in no respect like the Church of England. He cannot read English, but by perusing some authors in German declares himself satisfied with the Church, but entreats that you would by a line signify which is nearer to the Lutherans the Independents or the Church of England, that he may show it to his countrymen here, who are willing to abide by your determination."

This growing sentiment of Congregationalism led, as we shall see, to some defection of the Germans from the Church of England, as was altogether natural from their racial inclination toward democratic forms of worship. Meanwhile the work of building progressed, and on the fifth of November Bailey wrote: "We performed service in our new church yesterday." The structure, however, was not completed until later.

The following extracts from Bailey's MSS., written in 1771, permit us to gain important insight into the inner life of the Frankfort Germans at this period:

"The people (when he first came among them) were thinly settled along the banks of rivers, in a country which afforded a rugged and disagreeable prospect; were in general so poor that their families almost suffered for necessary food and clothing, and suffered for necessary food and clothing, and they lived in miserable huts, which scarce afforded them shelter from the inclemency of the weather in a rigorous climate. And their lodgings were worse than food, clothing or habitation. I might add here many affecting instances of their extreme poverty, that multitudes of children were obliged to go through the whole winter, with hardly clothes to cover their nakedness, that half

(266) Coll. Maine Hist. Soc. vol. XV., p. 82 (series II).

the houses were without and chimneys, that many people had no other beds than a heap of straw, and whole families had scarce anything to subsist upon for months together except potatoes roasted in the ashes.—I found Christians of eight different persuasions; multitudes could neither read nor write—the church cannot be removed without prejudice to the foreigners—who have been constantly used to our service, and as many of them cannot read English they are incapable of understanding so as to profit by any other.—As to the Dutch I have found them in general a sober, honest and industrious set of people; and notwithstanding some have been induced to sign for a meeting (we note here evidences of the growing inclination toward congregational influences) yet they all declare except one or two Calvinists that they had rather adhere to the Church, and besides they acknowledge that their ministers, when they left Germany, strongly recommended their joining, if possible, with the Church of England. It appears on the whole very hard—that in a land of religious liberty—any should be persecuted on account of their particular modes of worship. Yet this is really the case at Pownalboro; for can a poor, ignorant man be at liberty to act his sentiments when he is continually persuaded, entreated, reasoned with, and perhaps threatened by gentlemen of learning, wealth and influence (a reference to influences which we shall discuss presently)? While I resided at Frankfort I observed with concern and compassion that the French and Dutch children were likely to be brought up in ignorance for want of a school. This induced me to offer to instruct them gratis, but traveling was then so very dangerous and many were in such necessitous circumstances that I had but very few scholars, and when winter came on nothing of this kind was possible—.”

The establishment of the courts at Pownalboro in 1761 brought a new element into the society of the place. The shire town became the temporary or settled residence of the county officers as well as gentlemen of the legal profession. In education, property and power these men had immense advantages over the poor inhabitants, and thus an aristocracy arose, small in numbers but of controlling influence. The remoteness of this settlement also from communities of greater advancement, which amounted almost to isolation, per-

mitted an abuse of power on the part of these “leaders,” who in many cases were dangerous and vengeful when opposed. It was Bailey’s misfortune to incur the enmity of some of these officials and they endeavored to compass his ruin as well as that of his church. The history of this painful persecution, and also Bailey’s sufferings for lack of sympathy with the Revolution, we follow only in so far as they concern the fortunes of the Germans.

The Church was incorporated in 1773 by the General Court, and Bailey at that time wrote to a friend:

“The settlement of our parsonage has given us high spirits, but a mortal chagrin to our enemies.”

A parish meeting, called for the spring of that year, was held and dominated by Bailey’s enemies. All freeholders and other inhabitants legally qualified to vote in the town meetings were required to attend; but the affair was so manipulated by these men through the omission of eligible names, etc., that it was not a representative meeting. Bailey’s chief enemy, self-appointed moderator, ruled that no Churchman had a right to vote, whereupon the latter offered to withdraw on agreement that the Episcopalians would not be taxed for congregational worship. This proposition was rejected. The departure of the Churchmen left the meeting in the hands of eight men, who quarreled among themselves and could reach no agreement regarding the site of their projected meeting house; nor was there a word in the warrant about a minister or a place of worship. Thus ended an attempt to embarrass Bailey’s membership and to establish a congregational church. Another attempt to effect such an establishment was made in 1777, again in the hands of Bailey’s enemies. On this occasion he sought legal advice from lawyers and eminent men in different parts of the country. He writes:

“The mal-contents were only seven in number; they decided to exclude all Churchmen from voting and now agreed in March,



1776, to raise a tax on the inhabitants for the support of the Gospel. This is the declared purpose both in the tax bill and in the warrant for distraining. Our people are by no means in affluent circumstances, and after having generously contributed to my support are compelled to pay the above tax with the utmost rigor. The collectors are seizing their cattle by violence and selling them at publick vendue for a mere trifle. These men have no meeting house, no embodied church, no communicants, no minister, and no preaching except three months in 1775."

The petition<sup>267</sup> of the west precinct of Pownalboro, April 28, 1777, reads:

"Your petitioners are members of the Episcopal Church; a great part of them are French and Dutch German Protestants who came to America in the years 50 and 51. They have constantly maintained the ministry of the Episcopal Church with the assistance of the Society. They have built themselves a church and have a church glebe in the west precinct of Pownalboro. In the year 75 the town of Pownalboro was divided into two parts by the name of the eastern and western precincts. In the same year the western precinct called a meeting in which the votes of some of the petitioners and others, above 20, were refused to be accepted because they were Episcopalians. The petitioners immediately withdrew and never attended their meetings afterwards. On the 28th of March, 1776, the Congregationalists in the western precinct (not being more than 8 or 9 in number) met and voted to raise the sum of 30 pounds to hire a preacher for the year 76, which they never did except a transient parson now and then a day—."

The petition was against the assessment of this new tax. The General Court voted to give them a hearing "to show cause etc."

The answer<sup>268</sup> of the inhabitants of the western precinct to the Germans is dated June 27 of the same year:

"They (the petitioners) say that they came to America to enjoy religious privileges, and that for 20 years have done so barring this past year. In answer we say that a great part of them are French and Dutch German Protestants, whose principles of religion were according to Calvin and Luther. The Calvinists ever since they resided

in this town have universally protested against the Church of England and in opposition thereto have been zealous in promoting the cause of the Congregationalists. It is not long since that several Lutherans subscribed to the erection of a meeting house to the utmost of their abilities and appeared very desirous of having a "gospel." If (as they say) any advantage was taken of the ignorance of the Germans, who did not understand the English language, it was of their own party. They said everything almost to make them believe that we taxed them without law. Nay, it is said there is a letter from a church minister here in April last somewhat in these words: 'It is agreed on all sides that they have not the least colour of law to countenance their proceedings.' This was spoken in regard to the taxing of church property people. In the course of things it was said this was the opinion of all the lawyers in Boston. This shows what pious pains have been taken to deceive the Germans by their own party."

In this answer Bailey is accused of using dishonest means in acquiring land for the Church and seeking to evade just taxation. He is also charged with being out of sympathy with the American Revolution. The Answer also denies that these foreign petitioners "have constantly attended public worship according to the right of the Church of England." It asserts that the English church desires to prevent

"our enjoying congregational worship and can gain through this petition more proselytes by being exempt from taxation than we can by the arguments deduced from religion and virtue." "The granting of the petition" (the Answer maintains) "will mean that people will be encouraged to go over to the Episcopal Church in order to save taxes, or at least to procure a certificate from the "pious Mr. Bailey" and his wardens to screen them therefore, which we think any one might procure even tho he never saw the inside of a church. The granting of the petition will also prevent the settling of a gospel ministry."

On the 21st of October, 1777, the petition of the Germans appeared again, and again a date was set for a hearing "to show cause etc."

The struggle between the Episcopalian and Congregational denominations and and the continued failure of the latter to effect an establishment in Frankfort

(267) Coll. Maine Hist. Soc. vol. XV, p. 82 (series II).

(268) *Ibid*, p. 140.

we do not follow beyond the present point, as the subsequent career of the Germans is one of gradual assimilation with the former church and to a less degree with the democratic opinions of the latter, which of course did not take the form of visible institution. The Germans also did not form an independent organization. From the foregoing evidence it is clear that the latter in seeking to adjust their beliefs to existing religious conditions proceeded with some uncertainty and as a matter of fact

were the victims of a bitter theological controversy in which they were not the aggressors, a circumstance due in no small measure to their inability to use and understand the English language. But their assimilation with the English civilization was rapid and extensive; and as the growth of the community brought new and more pacific problems, religious differences ceased to be the paramount issue and the whole region entered upon an uneventful but no less important era of general economic development.

## The Settlements at Other Places

When the Indian war had ceased the government of Massachusetts saw at once that for its eastern frontier thickly planted settlements were a better guard than forts and soldiers. It therefore adopted a liberal policy not only in Massachusetts but in the district of Maine toward all (particularly Germans) who would interest themselves in such enterprises, gave them free grants of land and soon saw its efforts rewarded by the establishment of numerous colonies. "Als<sup>204</sup> der Indianerkrieg kaum beendigt war, trat eine förmliche Manie ein, für Begründer von Kolonien."

One of these colonies was the foundation of the modern town of Fryeburg, Maine. Its original name was Pequaw-kett (also spelt Piggwacket)<sup>205</sup> which in the old Delaware language signified "Sandy<sup>206</sup> land," according to some authorities, but according to others "Swan" or "Pelican," from the fact that the White Swan<sup>207</sup>, a beautiful and rarely caught bird, was seen in Lovell's Pond and the adjacent waters by the early settlers (two were caught there in 1785). Fryeburg was also called "Freystown," and commonly known as "The Seven Lots,"<sup>208</sup> from the seven owners who

came from Concord, N. H., in the fall of 1763. In April, 1725, Captain John Lovewell,<sup>209</sup> the son of an ensign who had served in Cromwell's army, led a force of 48 men from the frontiers of Massachusetts into the heart of this Indian country, met the chiefs Paugus and Wahwa in battle, and broke the power of the Pequawket tribe, which removed to Canada. This successful campaign opened the region to white civilization, and subsequently a strong colony was sent out under the leadership of Joseph Frye. Frye was present at the siege of Louisburg and commanded a regiment at Fort William Henry on Lake George in 1757. He was strongly<sup>210</sup> opposed to its surrender and suffered much while effecting his escape, being stripped by the Indians and reaching Fort Edwardson on the Hudson only after a three days' run amid great peril. His bravery was recognized and the General Court<sup>211</sup> gave him the privilege of selecting a township six miles square on either side of the Saco river between Great Ossipee and the White Mountains, anywhere within these limits where he should not interfere with previous grants. This gift of land bore the official date of March 3, 1762. Ratter-

(204) *Der deutsche Pion.*, vol. XVI, p. 399.

(205) *Coll. Maine Hist. Soc.*, vol. IV, p. 275.

(206) *Ibid.*, p. 199.

(207) *Ibid.*, p. 275.

(208) *Ibid.*, p. 278.

(209) *Gazetteer of Maine*, p. 246.

(210) Address of Rev. Sam. Souther at Centen. Celeb. of Settlement of Fryeburg.

(211) *Ibid.*

mann,<sup>212</sup> in speaking of Fryeburg as among the numerous colonies planted at this time, says:

“Zu diesen gehörte auch eine Schweizer Kolonie, an den östlichen Ausläufen der weissen Berge, dicht an der Grenze von New Hampshire. Es waren Protestanten (Waldenser) aus dem Berner Oberland, die unter Führung von Joseph Frey im Jahre 1756 nach Boston gekommen waren, und die nun nach Schluss des Krieges hierhergezogen. Die Landschenkung, die an Frey persönlich ging, umfasste eine Fläche von beiläufig 25,000 Acker und ist vom 3. März datirt. Frey theilte das Land in 64 (the English sources say 66) Parzellen ein, von ungleicher Grösse zwar, wovon die einzelnen Familien, deren Zahl nicht genannt wird, je eine Parzelle erhielt in den nächsten Jahren an andere Ansiedlungslustige verkauft.”

Bittinger<sup>213</sup> also, though without doubt resting on Rattermann as authority, refers to the German colonization of Fryeburg:

“About this same time, a little later than the foundation of this metropolis of many hopes (Frankfort), was that of Fryeburg, in the eastern foot-hills of the White Mountains on the New Hampshire border. To this romantic spot, reminiscent of their Swiss mountains, Joseph Frey led a colony from the Bernese Oberland. They tarried for some years after their landing, in Boston, on account of the disturbed condition of this frontier, and here was born the subsequent pastor of their village church, William Fessenden.”

It was Colonel William Stark, brother of the famous General, who led Colonel Frye to Stark's Hill and showed him the town which was to bear his name.<sup>214</sup>

In the same year a grant was made also to fifteen families in Concord, N. H., who came with their cattle and began at once the work of clearing; the following year they brought their families. These were English; indeed, it is noteworthy that in the address delivered by Charles S. Daveis, May 19, 1825, at the commemoration of Fryeburg, in that of Rev. Samuel Souther at the centennial celebration of the settlement of Fryeburg, and in the Webster Memorial

oration at Fryeburg, 1882, no mention is made of the German beginning of the town. There came also to this settlement many Scotch, religious “Dissenters,” who united their spiritual interests with those of the Swiss in a Congregational church, which was established in 1775. The first pastor was William Fessenden, who graduated at Harvard in 1768 and was ordained October 11, 1775. He was voted a salary of 45 pounds the first year, 50 the second, and 5 each additional year until 70 were reached. He was to be paid in Indian corn at 3 shillings per bushel and rye at 4 shillings for the first six years of his ministry. Having been pastor of several English communities in Massachusetts he brought to his new field an ample experience, and was also in fluent command of both French and German. He was instrumental in establishing Fryeburg Academy, which was incorporated by the Assembly in 1792. Rattermann<sup>215</sup> states that Fessenden was born in Cambridge, Mass., of Swiss parents. According to the testimony of a descendant<sup>216</sup> of the Fessenden family the latter originated in Westphalia; being exiled from that country in the 14th or 15th century they established themselves in the south of England (Canterbury, County Kent) and intermarried with the Huguenots, from whom they learned the art and trade of glove-making. John and Jane Fessenden settled in Cambridge, Mass., about 1626; being without children they induced Nicholas and Hannah, their nephew and niece, to come from England and join them. Nicholas married Margaret Cheney and became the progenitor of the American Fessendens. Teutonic influence in this settlement was soon supplanted by that of the English; in fact, the German language disappeared with the first generation, and when in 1777 Fryeburg was incorporated the anglicized form “Frye” instead of “Frey” prevailed. Among the distinguished descendants<sup>217</sup> of the Frey family are Simon Frey, first representative of the town in

(212) *Der deutsche Pion.*, vol. XVI, p. 310.

(213) “The Germans in Colon. Times,” by L. F. Bittinger, p. 138.

(214) Address of Souther.

(215) *Der deut. Pion.*, vol. XVI, p. 310.

(216) Mr. E. J. Fessenden, of Arlington, Mass.

(217) *Deut. Pion.*, vol. XVI, p. 311.

the Massachusetts Assembly (1781), and United States Senator Frye. Senator William Pitt Fessenden, whose father was General Samuel Fessenden, was the grandson of the Fryeburg Pastor. The name of Frye and Fessenden have figured prominently in the affairs of the town ever since its inception.

We have already seen that the plantation of Broad Bay perpetuated itself in the incorporated town of Waldoboro. The original settlement of Dresden, made directly south of Frankfort by Dr. Gardiner, was destined to have a wider application. "Dicht<sup>218</sup> südlich neben Frankfort begründete er im Jahre 1754 eine neue deutsche Ansiedlung, welche er Dresden nannte, baute daselbst Häuser und Mühlen und liess durch die Deutschen die Wälder ausroden und zu Bauereien herrichten." The plantation name of the German colony on the Kennebec was Frankfort, which lost its identity as a name in 1760 when Pownalboro was incorporated. Pownalboro, so named in honor of Governor Pownal, the incorporation of which was the last legal charter of a township approved by the Governor while in the executive chair, included the present towns of Dresden, Wiscasset, Alna and Perkins (Swan Island) and was the shire town of Lincoln county from 1760 to 1794. Dresden, including the villages of Dresden Mills and West Dresden, also known as Eastern River, was incorporated June 25, 1794, so that the original settlements of Germans, inaugurated as Frankfort, acquired the permanent and official designation of Dresden, which was the most westerly town of Lincoln County and situated in the Kennebec opposite Richmond.

When after a few years Dr. Gardiner founded Gardinerstown (the present Gardiner), north of Frankfort, it is altogether probable that Germans were represented among the settlers.

The establishment of Bremen was affected, as has been pointed out, through the movement toward the north and west which was necessitated by the natural expansion of the Broad Bay settlement

and made possible by the willingness of the Pemaquid owners to sell their lands to the outreaching Germans. Bremen was divided from Bristol and incorporated February 19, 1828. It lies slightly south of the centre of Lincoln County, on the west side of the Muscongus; Broad Bay on the northeast and Greenland Cove on the southeast are its harbors. It was originally considered to belong to the Waldo patent, though as a matter of fact it lay within the jurisdiction of the Pemaquid grant.

The original name of Frankfort was not wholly lost amid the changes that swept away so many of the old German landmarks. "Es<sup>219</sup> war indessen ein neues Frankfurt am Penobscot Flusse, in der Nähe des heutigen Banger, entstanden, das bereits 1789 inkorporirt wurde." Frankfort lies on the west bank of the river in the northeastern part of Waldo County. Marsh River, which empties into the Penobscot at Marsh Bay, is the principal stream, and prominent are Mts. Mosquito and Waldo, the latter 1,000 feet high and formerly called Mt. Misery from the sufferings of two boys who perished there in a snow storm. As originally incorporated in 1789 the town embodied the whole territory along the Penobscot from Belfast to Wheeler's Mills on Soadabscook Stream; in 1793 there was a further division into the three towns Hampden, Prospect and Frankfort; and in 1860 Winterport was set off from Frankfort. The erection of Fort Pownal in 1759 made conditions along the eastern frontier more favorable for the establishment of colonies, and as early as 1770 there were settlements in Frankfort. This tract since it fell within the disputed territory, was involved in the conflict which took place over the limits of the Waldo patent. Thordike<sup>220</sup> & Company were finally proved to be the owners and sold land to the settlers for two dollars per acre. In 1773 there were twelve families at Marsh Bay, one at Oak Point, and one where the present village is. According to a ms. letter of Joshua Treat, Esq., one of

(218) *Ibid.*, 310.

(219) *Der deutsche Pion.*, vol. XVI, p. 310.

(220) *Gazetteer of Maine*, p. 521.

the original pioneers, "The first settlers got their living by hunting moose, beaver, muskrat, and by fishing in the Penobscot." Among these first families were Germans.

We do not trace the subsequent political career of the German settlements in

Maine, as their history records only a process of general assimilation with the Anglo-Saxon elements which have developed so strong a civilization in New England. The survival of German customs, characteristics, etc., will be discussed in a later section of this paper.

#### German Standards

The superiority of Germany, in matters of public health, has just been shown in the startling success of the hygienic exhibition at Berlin. In front of the building called "Der Mensch," or "Man," the crowds were so great that they had to be kept in check and groups of fifty admitted at a time. The United States was the only leading country whose Government did not take enough interest to be represented. The Japanese Government sent fifty men, and intends in their exhibition in 1917 to surpass the Germans. San Francisco in her exposition in 1915 really ought to have a model hygienic exhibition. The people of California are extremely interested and will co-operate enthusiastically. We do not think there will be any serious drawback in the opposition of certain organizations, like the League for Medical Freedom, which are founded on lack of information in the rank and file, combined with personal interest in a few leaders. Another concrete opportunity for the United States to go ahead will be taken if our citizens see that the National Legislature at Washington this coming winter founds a National Health Department *which was promised to the country both by the Republicans and by the Democrats in their platforms before the last Presidential campaign.* Of course, some great administrator must have planned this German exhibition, in order that it should go through without a single error, and be the actual pecuniary success that it was, but behind such an administrator stood the active interest of every professor in Germany. On the other hand,

although the Germans are more intelligent at the top, our people in general have a more active interest than the German populace. Heretofore crude organizations of patent medicine men, and other collections of either cranks or grafters, have fed upon the popular interest, whereas the governments of State and nation, while they have done something, have certainly not done everything that highly progressive governments could do, to make use of the genuine and widespread public attention. The reason that the German exhibition so fascinated the people was that it presented to the eye, with singular vividness, every important principle in physiology. The wax models were so good they could scarcely be distinguished from the living body. A mother visiting the exhibition carried away with her, stamped sharply upon her brain, impressions that would make a disease, when it really arrived, a visual reality. The throat in diphtheria, for instance, is hardly to be mistaken, once seen, and the fact that a woman had visited this exhibition would make her much more likely in the future to be able to call a physician at the right time. In another room was a woman in bed suffering with the plague, the face, tongue, etc., showing the symptoms, and around the room a series of microscopes giving the details, so that when the spectator left that room the plague would not be a mere word to him, but something not to be forgotten. About four million people saw the exhibition, and carried its lessons into perhaps two million German homes. *Editorial in Collier's.*

# A Bibliography of Church Music Books Issued in Pennsylvania, with Annotations

By James Warrington, Philadelphia, Pa.

In accordance with our promise we present our readers this month with the first instalment of Mr. Warrington's Bibliography. Some of our readers know of Mr. Warrington's work, but to those who do not, we may say he has spent the leisure hours of more than fifty years in investigating the history of psalmody.

During that time he has not only accumulated a library of about seven thousand volumes on the subject, but has an index of psalm and hymn tunes numbering 300,000 slips and a catalog of musical books numbering 150,000 titles.

Our readers will therefore see that his work is not that of a tyro, and as such a work has not hitherto been attempted it will be a real addition to our knowledge of early Pennsylvania history.—Editor.

## Introductory Note



It is much to be regretted that the early musical and literary history of the colonies has in the main been written by those who have used for comparison conditions of today; and as a result, a fair and proper statement remains to be made. Nearly all the earlier colonists were intensely religious. They had, it is true, fads and foibles (if I may use the terms) somewhat different from those in vogue, but take them as a whole they were men; as is shown so many times by their pluck and endurance. They may have been in some cases violent and fanatical, but the present day is not free from similar faults. They acted fully up to their convictions; and whether English, German, Swedish, or Dutch, one fact stands out above all others. One of the first things they did was to build a church. Having erected the building, they then (so far as the English and Swedes were concerned) felt the need of an organ; and even bells, not a *bell*, but a *peal*.

Of all the writers who have dealt with the musical history of the Colonies only two have written with any sympathy or really tried to get at bottom facts. Rev. G. Hood in 1846, wrote a "History of

Music in New England." Being a pioneer, his book is necessarily faulty, but there is no sneer such as we find in later writers. Outside of that book there is really nothing worth reading until we come to the work of Mr. Sonneck of the Congressional Library. With a thoroughness and a sympathy which is delightful, he places before us a picture truthful to the last degree. He has shown that the Colonies were fully abreast of Europe in the matter of concerts and secular music, and not only that the land was no arid waste as far as the arts are concerned; but that Pennsylvania contributed no small share to the movement for the cultivation of art and science. In these articles I hope to show it was equally aggressive and progressive in sacred music.

Mr. Sonneck limits himself pretty closely to secular music, but he gives some interesting side lights on the church music of the early period; and in these articles I shall fully avail myself of such lights.

Preferring always to be inclusive rather than exclusive, I shall not consider my subject as limited by the geographical boundaries of the State; but give Southern and Western books and even some from New York and New Jersey. I shall not however touch upon New England. That part must be taken by

itself, as I shall hope to do before long.

While my investigations have been both wide and deep I cannot hope to have discovered everything; and shall welcome heartily any information about Pennsylvania books and musical matters which readers of the magazine care to send me under cover to the Editor.

The secular history of Pennsylvania and the neighboring States has been fully explored and illustrated; and the results are in such shape that a student has no difficulty in attaining a fair knowledge. The politics, commerce and even the public life have been laid open to the view of every one, but the history of the religious life and the functions attending it, where illustrated are scattered over many little known books or written about with more pretentiousness than accuracy.

Besides this, no one can write intelligently on this subject without a very thorough knowledge of that great upheaval of the sixteenth century called the "Reformation." This movement was not solely religious, but its influence was potent on political and educational questions of the day, and the changes resulting from it were momentous.

Then again, the common mode of treating hymns as literary productions only, and overlooking the fact that they never would have been written but for the music linked to them, has caused many blunders. The writers on hymns used by the various German and Swedish immigrants to Pennsylvania do not appear to have taken the trouble to inform themselves fully on the subject. To appeal to Wackernagel and overlook Zahn: to speak of Lobwasser's "rugged chorals" when Lobwasser never wrote one, but merely translated the French Psalter into German and used to the psalms the French tunes: to speak of Beissel's music as having "none of the swing of either the religious or secular folk song of the Reformation?" all these assertions are mere confessions of (to say the least) a lack of knowledge and a failure to appreciate in a proper manner the facts

which lay before the writers. To go fully into either the Ephrata or the Schwenkfelder hymns and music would take up more space than can be afforded in these articles, but one, after perusing the books which have been written on these subjects, does not have a very exalted idea of the scholarship possessed and shewn by the authors.

The very fact that Beissel used harmony would in itself go far to prove that the Lutheran chorals were the basis of his music. But when their construction is examined the source is evident.

One remarkable fact in the Reformation psalmody is this. The Lutherans cultivated harmony, which Calvin would not allow. I shall of course be reminded that Bourgeois, Goudimel and LeJeune, each harmonized the French Psalter. Of that fact I am fully aware, as copies are in my library, but the copies of the French psalter used in worship are always in unison; that is, only the melody is printed. This applies not only to the Genevan Psalter in French, but also to the German translation by Lobwasser, and the Dutch translation by Dathenus. The English followed the Lutherans in using harmony.

It is rather singular that one writer states, regarding the three earliest hymn books of Ephrata,

Göttliche Lieder . . . . . 1730

Vorspiel der neuen Welt . . 1732

Jacobs Kampff . . . . . 1736

that in these books "the old German choral melodies predominate, there being but few of Lobwasser's psalm tunes." The copies of these books which I have been able to examine contain no music; only the words of the hymns.

In addition, I can find no music either by Lobwasser or any other composer in the *Zionitischer Weyrauchs Hügel* of 1739; at least so far as concerns the copies I have examined.

Of course it is quite natural that statements made by Doctors of Literature and Doctors of Philosophy should be received without question and the work of mere students tacitly if not openly objected to and refused; but the result is lamentable

when the number of books on historical subjects written by persons of slender acquirements, literary and historical, is considered. The slight equipment necessary to compile a good "seller" is one of the most alarming portents of the day, and is distinctly lowering the standards of both literary and historical work. There is no doubt this is partly owing to the so-called "specialism" of the day. It has spread over the medical and legal profession and has invaded the domain of historical research. We now have "specialists" who have barely emerged from the cradle, and who regard their pet subject as one which no environment touches or influences. The difficulty is increased by the custom of colleges and universities publishing the theses written for degrees. That such should be written is no doubt proper, but to palm upon the public the jejune and second hand work of youngsters who cannot have had time or opportunity to make such a search as is necessary in every historical question seems hardly fair, as real students must perforce waste time in reading them.

These strictures are not so irrelevant as they may appear. Much has been written about the immigrants to Pennsylvania and their customs which is not warranted by the facts, and has frequently been misleading. It is of course difficult to put one's-self back a couple of centuries, and consider conditions as they then were, so as to give a true picture of the times, and I have found the only way to accomplish this is to saturate myself with the diaries and contemporary records first and read history afterwards, with a considerable grain of salt.

While comparisons are frequently odious, yet a true historical perspective cannot be obtained without them. I will however give only a few. It must be remembered that the Pilgrims landed at Plymouth in 1620. That they published the Bay Psalms Book in 1640. That the first music printed in the colonies consisted of a few tunes in an edition of the Bay Psalm Book in 1640. That the

the next being two books issued in Boston in 1721. It must also be remembered that the Puritans in Boston in 1713 refused the gift of an organ. With these figures and facts borne in mind a much more intelligent appreciation of the work done in Pennsylvania will be possible and it is for that reason I give them.

Now the similar facts regarding Pennsylvania and the adjoining States may be stated as succinctly and are as necessary for a proper understanding of the subject. It will not be expected that much was done for some years in the making of books, and one can only find stray indications of the hold religion and its services had on the immigrants.

1608. In the accounts of the redoubtable Captain John Smith we are told that during the voyage from England and after he and his companions landed at Jamestown, each day morning and evening prayer was read with a psalm. Being Church of England men the psalm was of course taken from the version of Sternhold and Hopkins which was published in 1562.

In 1634, the immigrants who accompanied the brother of Lord Baltimore landed at a place they called St. Mary's, which was the beginning of Maryland. The narrative of their voyage and landing states

March 25. After the mass was ended the pilgrims formed in procession, led on by the Governor, Leonard Calvert. . . carrying a huge cross. . . humbly bending the knee during the devout recitation of the Litany of the holy Cross.

This litany was no doubt sung, as was usual when litanies were used in procession.

In 1638 the Swedes appeared on the Delaware and later notes will show their devotion to religious worship according to the uses of their Fatherland.

Although not directly connected with church music or worship I do not like to omit the following title taken from a little book in the library of the Historical Society of Pennsylvania. It is dated from Virginia, although evidently published in London. It is mostly in blank



verse but contains some lines in the metre of the psalms

A song of Sion, written by a citizen thereof whose outward habitation is in Virginia; and being sent over to some of his friends in England the same is found fitting to be published for to warn the seed of evil doers. Printed in the year 1662.

1669. Among the effects bequeathed by a resident of York county, Va., were (according to Mr. Bruce) Small's Psalm Books. This is probably an error for *Small's* psalm books, as I do not recall such an editor or author.

In 1676 the Proprietary of Maryland in a communication to the Privy Council states

In every county of the Province of Maryland there are a sufficient number of churches and howses called meeting howses for the people there.

In 1679-80 two Dutchmen made a tour in several of the American Colonies and among the entries in their diary I find the following:'

1769, November 26. Newcastle, Del. We went to church . . . a poor limping clerk . . . read from a book a sermon or short explanation and sung and made a prayer.

Their remarks on New England worship are equally unflattering.

In 1682 Penn landed but I find nothing of interest in this affair; in fact the worship of the Quakers was never made a prominent topic.

On May 31, 1693 the Swedes wrote home their need of books of worship and instruction.

It is our humble desire that you would be pleased to send us . . . forty two psalm books.

To this request Charles XI of Sweden replied by naming a Committee and instructing them

You will also procure . . . common prayer and hymn books . . . which we will present free of expense.

and in July 1696 the order of the same king commands

The three clergymen shall take with them

the religious books mentioned in the annexed catalogue

among which I find

100 books of common prayer and hymns.

In 1698 it appears the Swedes were divided as to the location of a new church and ultimately agreed to decide the matter by lot. At a meeting held May 17 of that year

Having by prayer and singing invoked the blessing of God on the undertaking, two pieces of paper were prepared, on one of which was written Wicaco and on the other Passyunk; these were shaken in a hat and thrown upon the ground; when upon taking one up and opening it the name Wicaco appeared. Dissensions at once ceased and all joined in a cheerful hymn of praise.

In 1700 one of the Swedish pastors in a letter to Sweden tells of the needs of the immigrants with regard to their church at Wicaco (now Gloria Dei Church, Philadelphia),

Room has been made for a belfry or steeple . . . but must remain for some time unfinished, in order to see whether God will bless us so far as that we may have a bell . . . we have also room for a small organ.

I have seen too few of the Scandinavian Hymn books to enable me to decide the exact book the Swedish immigrants desired. It may have been a later edition of the

Swenske songor eller wisor nw pa prentade published in 1536 by the two Petersens, or it may have been Bishop Kingo's Aandelige sjunge chor

of 1674. I can only say that if copies of the books used are still in existence I shall be exceedingly glad to hear from the possessors. With regard to the chorals used by the Swedes, the few books of such I have been fortunate enough to secure shew a peculiarly rich and beautiful harmonization.

The Historical Society of Pennsylvania possesses a manuscript which must next be noticed. It is a small octavo, well preserved and clearly written; although not so ornate as the Ephrata

books which will be noted later. The pages are alternately German and English. The German being on the left hand page and the translation into English on the right hand page. A note inserted in the beginning states it to contain copies of hymns by John Kelpius. The English title runs thus

*I.N.I.* The lamenting voice of the hidden love at the time when she lay in misery and forsaken and oppressed by the multitude of her enemies. Composed by one Jn. Kumber

after a long quotation from Micah, there are the words "Pennsylvania in America, 1705."

The hymns are very long and several of them are stated to be "Parodies" from Knorr von Rosenroth. The hymns of this author were published in 1684 in a book entitled "Neuer Helicon mit seinen neuen musen" some of the hymns and tunes being his own composition. The MS. book under consideration contains not only the words of the hymns but also some tunes. The tunes do not appear to be original but I have not been able at present to examine them so thoroughly on this point as to give a positive opinion. They do not appear among the tunes which Zahn attributes to him in his account of Rosenroth and his book; and to endeavor to trace them among the thousands of German chorals in my library would take more time than I can at present spare. The book however is interesting as being the first music book so far found to have had its origin in Pennsylvania.

In 1708 the vestry of Christ Church, Philadelphia, began preparations for a belfry, and in 1712 it appears a great bell and a little bell were in position.

In 1716, according to Madeira (*Music in Philadelphia*), at the Yearly Meeting of the Friends, members were advised against going to or being in any way concerned in plays, games, lotteries, music and dancing. This indirect evidence of the love of the people of Philadelphia for what the Friends considered worldly enjoyments, is as indirectly

confirmed by Gabriel Thomas, who speaks of the city in 1698 as containing several good schools for the attainment of arts and sciences and does not omit to mention that cakes, tarts and pies may be had any day in the week and especially praises the cookshops as equal to those in London. This is not musical but it affords evidence that New England even then had no monopoly as far as the "pie" question is concerned.

As Christ Church, Philadelphia was founded in 1695 there is no doubt the congregation used Sternhold and Hopkins' Psalter as the New Version was not published until 1696. Although I have secured several seventeenth century copies of Sternhold and Hopkins in this country I have not been able to determine positively whether they were actually used at such early date. Hood states that Sternhold and Hopkins was published in the colonies, but I much doubt it, as the Stationers Company was hardly likely to allow it to be done. There is one marked difference between the old version by Sternhold and Hopkins and the versions by Brady and Tate, Watts and others. Most of the old versions contained the tunes at the head of the psalm to which it was to be sung. Music was frequently bound up with, but never incorporated in Brady and Tate and others. As the new versions rapidly displaced the old, there arose a necessity for tune books and from 1700 onwards many were issued.

In 1719 there was published in London one of the earliest tune books to be used with the psalms. Its title runs thus

A collection of tunes suited to the various metres in Mr. Watt's imitation of the psalms of David or Dr. Patrick's version fit to be bound up with either. To which is added an introduction to psalmody in a new method with several tunes never before published.

The preface was signed W. L., but authorities differ as to the name of the compiler. I do not find that it was reprinted in the colonies but the American Philosophical Society has a copy of the

second edition of this book published in 1722, which appears to be evidence, (slight, it is true) that the book was known in Philadelphia. My copy of the first edition was purchased in England.

In the same year, (1719) Clay's Annals states that Mr. Sandel, (one of the Swedish pastors) says the Swedes sang "O Lord we praise Thee," which was probably the Te Deum.

In 1720 the records of Christ Church, Philadelphia state

It is expedient to enlarge the church, build a tower, and purchase a set of bells.

In 1728 the same records shew that

A committee having been appointed by the Vestry to treat with Mr. Lod. C. Sprogel about an organ lately arrived here, report that they had done the same, and that he insisted on £200 for said organ: and that they had procured men of the best skill the place could afford to erect the said organ in a convenient house in town to make trial thereof: which being done it is said the organ proves good in its kind and large enough for our church. It was thereupon resolved That the said organ be purchased for the use of Christ Church in Philadelphia and that Peter Baynton and others be a committee to procure subscriptions for that purpose and to appoint a suitable place to erect it in and that they order the moving it into the church worthwith.

In 1729 the psalms of David by Dr. Watts, first printed in London in 1719, was printed in Philadelphia by Franklin and Meredith. It was a reprint of the seventh edition issued in England the same year, and appears to have been the first of Watts' psalms printed in the colonies. It was frequently issued afterwards, so frequently that I shall only notice those issues which appear to call for special attention.

In the same year a local poet singing the praise of Philadelphia thus hands down to posterity the proposed belfry of Christ Church

One in a grander style  
But yet unfinished is the lofty pile.  
A lofty tower is founded on this ground  
For future bells to make a distant sound.

In 1719 there was published in London a tune book with the following title:

The Singing Master's Guide to his scholars. With the psalms according to the old and new translations: the old on one side and the new on the other. By several hands viz., Sternhold and Hopkins, Barton, Patrick, Tate and Brady, Milbourne and Sandys. Contrived for common use. With the tunes in two parts. By Daniel Warner.

According to an advertisement in the Pennsylvania Gazette, Benjamin Franklin reprinted this in 1730. I have not been able to secure a copy of either original or reprint of this book. I have a copy of a tune book by the same author printed in London, in 1711, but with a different title. It is of course possible that the two books are in reality the same but it is never safe to dogmatise on probability.

This leads to a question upon which there has been considerable dispute and even dogmatizing and as the chief dogmatiser has chosen to attack me for my supposed ignorance regarding the music of Ephrata, I may in fairness endeavor to put myself right on the matter.

Mr. Julius F. Sachse came to me when he was about to publish his book on the German Sectarians of Pennsylvania, and requested my assistance on the music question. This I gave, and he used my work without the slightest acknowledgement. Indeed he went further. After sending me two proofs, both of which contained a proper acknowledgement, the book when it appeared was without it. Not content with this, he demanded that I be refused the use of books in a library of which I was a member as well as he. In his recent book on the Ephrata music, without mentioning my name, he says musical judges have condemned my work on the matter; and implies I am quite ignorant of music.

It is more than probable that if Mr. Sachse did consult any musical judges whose opinions are worth having, they were led to charge me with errors into which Mr. Sachse himself had fallen; and I do not feel inclined to quietly submit. As a matter of fact, Mr. Sachse sent me the MS. of his translation of Beissel's treatise. A very superficial

glance was sufficient to show that either Beissel or Sachse had written an astonishing amount of nonsense, and without attempting any correction I immediately returned it with the message that if Mr. Sachse had really translated Beissel literally, he had better say so. I of course was aware Mr. Sachse had no knowledge of even the rudiments of music, but I supposed he did know something of German. If any competent person will compare the translation of Beissel in the German Sectarians (which bear in mind is Sachse's, not mine) with the translation in his work on the Ephrata music he will, I think, not feel inclined to place much confidence in Mr. Sachse's work. Mr. Sachse was very fortunate in getting Dr. Ohl to translate for him in the latter book as Dr. Ohl is competent whether regarded from the German, English, or musical standpoint; and I take pleasure in saying that his translation compares favorably with one which was made for me by one of the most prominent German and musical scholars in this country. I am equally sure that if Dr. Ohl is one of the musical judges whose opinion Mr. Sachse sought, he was misled, not by my work, but by what Mr. Sachse said.

Dr. Ohl must not be considered responsible for more than the translation of Beissel's nature. This I say, because I am sure he knows too much of musical history and theory to be guilty of the absurdities in the other part of the book.

As to the supposed errors in the notation I made, I have not had time to examine very closely, and as I had to work from smudgy photographs furnished by Mr. Sachse, and did not see a proof of the music I must disclaim responsibility. There is certainly a difference in the disposition of the voices in the seven part choral between Dr. Ohl's setting and mine. Dr. Ohl evidently had nothing to go by except what information Mr. Sachse gave him. I did not depend upon that, and not only consulted original sources but compared it carefully with

music of the same period, as it was evident to me that Beissel knew more than is generally admitted. The difficulty about the Ephrata music is that much of what has been written about it is the work of persons who were not competent to form a proper opinion.

Ephrata was apparently a show place, to which travellers flocked; and with the proneness of travellers even of the present day to superficiality, no wonder should be expressed at the random statements which, are unfortunately accepted as literally true. The music is said to be derived from the Aeolian harp, and that expression we constantly hear. As a matter of fact it bears no resemblance or relation to that incoherent music. The female choir which (if I recollect aright) was seated in a gallery, sang with their lips closed, a method which was not unusual, but had the effect of a murmuring sound and some traveller applied to it the term Aeolian, which has been repeated by many who never heard an Aeolian harp.

Even Snowberger who gives a most careful account of the music must not altogether be depended upon, as mixed with truth, there is much that is erroneous. Unless Beissel is studied in connection with the music of the period he cannot be understood and mistakes are sure to be made. Snowberger shows he had not enough knowledge of music to understand Beissel, but his information as to the disposition of the voices is interesting and I based my disposition of them on that, with a very careful comparison of other music of the period. In the information I gave Mr. Sachse I omitted all explanations as I was then engaged on an exhaustive work on Beissel and his music, and as Mr. Sachse denied all acknowledgment it is fortunate for myself I did so.

As my next article will treat of the Ephrata books I have been thus full in order to clear the subject of much confusion which writers like Mr. Sachse have caused; and I need do no more than briefly draw attention to the principal errors of that writer; which arise

partly from lack of knowledge and partly from his habit of considering each fact he finds an original discovery by himself and a new contribution to knowledge.

The writing of four parts on one staff with a change of clef was quite common when Beissel wrote, and I could give scores of instances from books of that period in my library. It however seems to intimate that Beissel knew more of music of the period that he is credited with.

There are no anthems in Beissel's books, so far as I have been able to see. The music so called by Sachse and others are merely what were at that period called "Dialogue hymns" and quite common.

Mr. Sachse's use of the term "female tenor" and similar ones is copied from Snowberger, but the latter did not know enough of music to see the absurdity of

such terms and Mr. Sachse follows suit.

As to Mr. Sachse being misled by me in the use of Beissel's terms "Barrir" and "Toener" I have only to repeat that I sent the manuscript back without a single alteration or remark except as I have before stated, and I must respectfully beg all students of Ephrata or other music not to charge me with mistakes I did not make, especially when such charges are made by Mr. Sachse.

I have thus far been rather discursive, but I thought it would interest readers of the article if I endeavored to show not only music and music books but how the music commenced and grew. My future articles will be more bibliographical, but I shall not hesitate to introduce any side light which may prove interesting. In other words, I will be as little of a dry-as-dust as possible.

(TO BE CONTINUED)

#### Punishment of Crime

At a meeting of the Law Academy of Philadelphia, held in the Supreme Court Chamber on Wednesday evening, December 20, former Governor Samuel W. Pennypacker, made an address on the subject of capital crimes. He cited numerous cases in which he was interested as Judge and Governor, dwelling upon the close technical questions which must frequently be solved in order to determine the guilt or innocence of one accused of crime.

He reiterated his opposition to capital punishment, declaring his inability to accept the right of a collection of individuals in the State to take a human life when the right is withheld from any one individual by the same law.

Mr. Pennypacker attacked the tendency which he declared inherent in civilization, to take life, referring to the recent lynching in this State as the "most horrible crime of modern times," as charac-

terizing the shooting expedition of former President Roosevelt in Africa as merely another form of the desire to kill. He described this as a state of the mind. He added that a tragedy, such as the burning of a wounded prisoner by an avenging mob, would be impossible in a community were the masses to regard it with the horror, contempt and indignation one might expect. He said:



**Hamburg Boy** Harry O. Hine, a Pennsylvania German, of Hamburg, Pa., is now Secretary of the Board of Education of the District of Columbia. Mr. Hine formerly taught the High School at Hamburg, and then he was appointed to a position in the Bureau of Labor, Washington, under Commissioner Neill, which position he held until he received his present appointment.

P. J. B.

# Moses Dissinger-Reminiscences

By Rev. Wm. Yost.

NOTE.—The following sketch, published in *The Evangelical Messenger* of April and May, 1911, and forming part of the author's book, "Reminiscences" is reproduced by permission. What is here related by Reverend Yost may call up in the minds of some readers incidents of the life of Rev. Dissinger which have not been referred to by the writer. We shall be glad to make room for the publication of such additional items.—*Editor.*

## INTRODUCTION

By Bishop S. P. Spreng



EW men have been more intimately associated with the history of the Evangelical Association during the last fifty years than the beloved and venerated author of this intensely interesting and valuable book. The name of Rev. William Yost is a household word in thousands of Evangelical homes in this and other lands. Wherever the Church has engaged in missionary effort, he has been an inspiring leader. As Corresponding Secretary and Treasurer of the Missionary Society and Treasurer of the Ebenezer Orphan Home, and one of the Publishers, his voice has become familiar throughout the Church. Faithful to every solemn trust committed to his hands, cheerful in spirit, practical in methods and aggressive in leadership, his work has become a permanent part of the history of the Church during a most stirring portion of her history.

It is therefore highly gratifying to me to introduce this book of personal "Reminiscences" to the public. Its publication will be hailed with great delight by ministry and laity. Under the modest title of "Reminiscences" Bro. Yost gives us not only the story of his own long, eventful and active life, but the book is enriched with many incidents and occurrences in which others prominent in the Church figure. It sparkles with wit, is spiced

with humor, and throbs with pathos. Many facts of our history are here rescued from oblivion, which greatly enhances the historical value of the book, especially since these are given with a personal flavor, at once piquant and vital.

Among other chapters of rare interest and value there is one of peculiar pertinence on the original characteristics and unique eccentricities of that remarkable Pennsylvania-German preacher, Moses Dissinger. No other man is so well qualified for this work as Rev. William Yost, who was Dissinger's warm friend through many years of conference relationship, and no man could more keenly appreciate or more truly interpret the witticisms and inimitable drolleries of that marvelous man than Bro. Yost, whose own genius for wit and humor is one of his delightful qualities. This chapter alone is worth the price of the book, not only because of its spice, but because it rescues from comparative obscurity one who deserves to be better known and remembered than has been the case.

Bro. Yost kept no diary or journal; he was therefore obliged to draw largely upon memory. His success is remarkable for an octogenarian. His memory is accurate and vivid. His mind has lost none of its clearness but is unusually alert for a man of his advanced age, and after a career of such strenuous activity

and vast responsibilities. Even a year ago he had no thought of undertaking such a task, but yielded to the urgent solicitation of friends, and here is the re-

sult. May these "Reminiscences" find thousands of readers, and may the venerable author live long to enjoy the rich rewards of a life spent in generous and faithful service.

## REV. MOSES DISSINGER

On the 25th of January, 1883, the companion of my youth, intimate friend, quarterly and annual conference associate, the widely known and eccentric preacher, Moses Dissinger, was called from labor to his reward.

I consider it proper to remember this remarkable man in my Reminiscences. He was a very unique character, an extraordinary man both in body and mind, gifted with tireless energy, an original, peculiar personage, the like of which our church had never had and never will again have in its ministry. Before his conversion he loved to be where there was dancing, fighting and where whiskey flowed freely. He had acquired the fame among the ruffians, as the fighting "bully" of the neighborhood. But "where sin abounds the grace of God does the more abound." Attending services in the Evangelical church at Schaeferstown, his home, he felt himself hit from all sides and the light and power of the Divine Word pierced his soul. Following the light of God's Word, acknowledging himself a sinner worthy of condemnation, he began in all earnestness to pray to God for grace and forgiveness and did not cease until he had passed from death into life and received the testimony of having become a child of God. While he was an earnest seeker for salvation he was employed in digging a foundation for a dwelling to be erected; with every shovelful of soil he threw up, he loudly ejaculated: "O God, grant me grace. O God, be merciful to me a sinner!" Ring fights, card playing, cursing and swearing, dancing, whiskey drinking and all ungodliness had forever come to an end with him in his conversion. The lion was changed into a lamb, the great sinner into a happy child of

God. It was a marvelous transformation and a great surprise to all who knew his former life and conduct.

I knew him well. Our cradles stood only a few miles apart and we were intimately acquainted and close friends especially from the time of our conversion. At quarterly meeting and revival meetings in my home church, he would always make my father's house his stopping place. His education having been greatly neglected, he could neither read nor write. After his conversion, he recognized the necessity of learning to read the Word of God. He at once resolved to use all the time he could spare from his daily work, in learning to read. When stopping at my father's house I would instruct him for hours in the art of reading the German Bible, he being very eager to be able to read the blessed Word of God. In a short time he could read tolerably well. At writing, he never made much progress. I doubt that he ever wrote a letter.

His enthusiasm at revival meetings and camp-meetings knew no bounds. Without any intermission, he kept on singing, praying, shouting and working with penitents at camp-meetings and quarterly meetings, from morning till night, and during the night till the sun arose, being gifted with unusual physical endurance. At that time at camp-meetings and quarterly meetings the work went on till the break of the morning. Those wonderful manifestations of divine power cannot be forgotten. After serving several years as class-leader and local preacher, he was admitted into the itinerancy of the East Pennsylvania conference in the Spring of 1854, one year after my admittance. At the previous session he was refused admittance. On

account of his peculiar eccentricities, overzealousness, unbounded enthusiasm and want of proper literary culture and because of his rough demeanor, conference seriously questioned the propriety of receiving him into the itinerancy. It was soon manifest, however, that he was a chosen instrument in the hands of God for the accomplishment of a great work and his success, to the surprise of all, was almost without a parallel in the conference. He preached the Word of God in simplicity and godly sincerity, not with enticing words of man's wisdom, but in the demonstration of the Spirit and of power. He soon became known throughout the church as a very singular man, and everywhere people came in crowds to see and hear this marvelous preacher. He hurled divine truth with the force of a Titan. He was as bold as a lion and knew no fear. He was gifted with a marvelous memory; what he read and heard his memory retained and he could use the knowledge acquired in his own peculiar manner. He did not merely produce the thoughts of others. What he learned from others was so mingled up with the product of his own mind that it seemed to come from its native mint. Though scarcely able in the first years of his ministry to read his text correctly yet he would preach with such fluency, originality, pathos and power that it was a marvel to all who heard him. The effect of his preaching was often indescribable. His homespun phrases and apt illustrations, taken from the life and peculiarities of the Pennsylvania-Germans, took remarkably well among the people. His preaching was very plain, intensely practical and at times very rough, adapted to the conduct and comprehension of the people among whom he labored.

He was given much to prayer, spending hours on his knees reading the Bible and studying his sermons. Wherever he was staying when the time for going to the service had arrived, he would withdraw for secret prayer, saying, "I must talk with the Father before going to meeting."

At family worship, where he had lodged for the night, he would pray till

every converted member of the family was either leaping for joy or shouting aloud the praises of God, and such as were not converted were crying for mercy. He frequently made the remark, "The devil must be whipped before breakfast. He will then easily stay whipped all day." In company with him at camp-meetings, when the time approached that he was to preach he would say to me, "Let us go out in the woods, we must talk with the Father. I am to preach and you know, I am only one of the Lord's sprinkling cans, if He don't fill it with living water fresh from under the Throne I am walking around the garden endeavoring to water the Lord's plants with an empty can and the devil would just laugh at me, I can only give to the people what the Lord gives me."

Brother Dissinger's sermons on regeneration and on the necessity of man making preparations for his eternal salvation were always of a solemn nature, more free from his humorous and rude expressions. They were clear, plain, pointed and attended by the blessing of the Spirit in such a measure that the whole assemblage was carried away by them and scarcely a dry eye could be found. Powerful outpourings from heaven would accompany such sermons, causing mighty shouting and a general chorus of praise among God's people, as well as earnest crying and bitter weeping among the penitents seeking salvation. I saw a number of such scenes under his preaching which cannot be described. I heard him preach on these subjects in which he would quote from ninety to one hundred and thirty passages of Scripture, to substantiate his assertions, mentioning book, chapter and verse, and reciting them word for word, without using any notes. His talent in this direction was extraordinary. I never heard the like of it from any other man.

I will here give a few specimens of his eccentric sayings in his preaching, but as they were delivered in the Pennsylvania German dialect it is not possible to render them perfectly in English in their native peculiarities.

At one of the principal appointments



on W. circuit when at the close of the year his salary was considerably short, he preached from the words: "But whosoever harkeneth unto me shall dwell in safety, and shall be sufficiently supplied," according to the German version, "and fear no evil," Prov. 1, 33. When he came to speak of his own experience, how well the Lord had supplied all his wants, he said, "The conference year is now at an end and there is considerable of a shortage in my salary, but that don't trouble

me. I don't lose any sleep over that; the Father has always cared for his Mose, and will do so also at this time. Sometimes the pasture has been rather scant, but at other times I have been in clover up to my knees. Now when I am done preaching it is an easy thing for father K. to step up like a man and lay \$10 on the table, his son John will put \$5 on top of that, and his son Jake, who never was afraid of a dead snake, will fork out \$5 also and others will follow suit." At



Moses Dissinger.

the close when \$77 was deposited on the table, rolling up the money and pocketing it, he exclaimed, "Praise the Lord, brethren, the Father always cares for his Mose."

Preaching at a camp-meeting where, as he well knew, the friends were very much down on pride and fashion, but very close fisted, he took for his text the words: "Deliver us from evil." He said the following: "You will observe that these words do not apply to the ungodly who are as full of evils as a dog is full of fleas,

but to the Christian and teach conclusively that they have yet evils from which they are to be delivered. Here is pride by which some, especially women, so transform themselves that they look like anything else than human beings and frighten horses on the road. He hammered unmercifully on pride and aroused enthusiasm among the friends, who shouted lustily, "Amen! God bless the truth!" When through with this point he said: "Here is another evil. The greatest of all and the root of all evil.

It is stinginess." When going after this evil rough shod all calmed down. No shouts of Amen. Down went the heads lower and lower when all at once he exclaimed, "Brethren, what's the matter? Why don't you shout, Amen? When I preached about pride you shouted Amen as if your throats would split, but now when I preach about stinginess, the ugliest of all evils, you hang your heads and pinch your lips so closely together that a man could not drive a hog bristle through with a sledge hammer. Are you stingy? If so, pray to get delivered from it!"

At another place a set of rowdies came to disturb the meeting and commenced to talk aloud while he was preaching; he gave them a severe "lecture," as he called it, and said, "Listen now you fellows back there; you are all dogs, every part of you except the skin, you must keep quiet, or I will come down and throw you out of doors, that you break your necks. I can lick a half dozen such Gadarenes and stuck up chaps as you are before breakfast. Do you hear? Dissinger is my name. There are some orderly people here who have come to hear the word of God. Such I would advise to secure their hog stables; for if the devils ever should leave those Gadarenes and enter their hogs it would be certain death to every one of them."

At one time Bro. Dissinger listened to a funeral sermon preached by a graceless minister, on the text: "Because I live ye shall live also," but the preacher spent most of the time in making a bitter and venomous attack on the Evangelical Association and its method of working, charging its members with all manner of excesses, warning his people against seduction and fanaticism. Our Mose was very much incensed and announced that next Sunday he would preach from that text so that justice might be done to it. This became known and before the appointed time came many more people had assembled than the church could hold. He preached an incomparable sermon of one hour and fifteen minutes in his own peculiar manner and style and cited more than eighty passages of scripture to prove his assertions. At the opening of this re-

markable sermon he said: "Now I am going to preach on the text which that priest of Baal has chewed up so badly. God in heaven knows how much pity I had felt for this text. It has seemed to me exactly as if you had thrown a bag full of oats before a hog and left the bag tied up. The hog will sniff about it and smell there is something in it, but it cannot get at it. Just so that godless priest went around this text, smelling that there is something in it. He sniffed it over and chewed it all up and yet failed to find the grain. But this day justice shall be done to this text. God's eternal truth contained in this important text shall now be preached."

Our Mose holding a protracted meeting at Emaus, Lehigh circuit, a young man came to the altar to pray for the grace of God and forgiveness of sins. He encountered strong opposition and persecution, especially from his ungodly friends. One evening Mose spoke on this circumstance as follows:

"Here in Emaus is a particular kind of devils; such devils as are found here I have not met in all my life. Here, if a man seeks to be converted, the Devil certainly will set a half dozen dogs on him, to drive him off. Up there in yonder rumhole they can lounge about and go on drinking day and night, and he don't care; but if any one wishes to be converted, you can see him run about town, carrying a cane and wearing gloves, and almost wearing off his legs to the knees, trying to lead that soul away. It comes to pass as Luther says: When a herd of swine is eating in the stable, and you take one out and cut its throat, the rest will eat on and not even look around to see the fate of the one that is being killed. So it is here; they drink on and don't look around until they are down in hell. This is the truth, and I am not afraid to tell the truth, though the Devil should come walking on stilts as high as a three story house."

In preaching of the marvelous power of God's grace to save even the most degraded sinners and restore them to honor and respectability I will here recite one

example of many on the vice of drunkenness:

"Just look at the drunkards. These the Devil has ruined so fearfully that one might think they could not be restored. Many of them have not only drunken away all human sense of honor, but have also guzzled away their understanding. There is scarcely anything of a real man left of them. The devil has made them his shoe-cleaning rags and made them crazy and mad. Many of them have almost drunken away soul and body and will drink on until Satan drags them down to the bottomless pit whither all drunkards go. Now just take a good look at them as they come out of the saloons. They have noses like red peppers, ears like doughnuts, bellies like barrels, and make faces like foxes eating wasps or like cats when it thunders, but in spite of it all they go on drinking, and jump for the rum bottle like bullfrogs at red rags. If we did not know that Jesus Christ has received such degraded subjects and made honorable men of them we could not hope that such drunken rumrats could ever be delivered from the demon of drink. But Jesus Christ has obtained grace for all sinners and even those who are most deeply sunken in the mire are not excluded. By the power of God's grace the most wretched drunkard can be saved and imbued with power that he could swim in a stream of rum reaching to his mouth without any desire to drink of it."

In one of his sermons he compared the Gospel to a battery as follows: "When the Gospel is proclaimed by converted and Spirit-filled ministers it is just like a battery by which fortifications are shot down. With this battery we can batter in the gable end of hell so that all the dark spirits of the lower regions tremble for fear and terror, and the hairs of old Lucifer himself stand on end. But it must be preached by men whom God has called and equipped with the power and unction of the Holy Spirit; men who are not afraid to preach the pure truth, that sinners may be converted to God and God's kingdom be extended; that devils may be driven out and their kingdom

destroyed. Men of this sort are our good Lord's sharpshooters.

"But there are such bandbox boys with honey tongues, and kid gloves on their hands and silken stove-pipe hats on their swelled heads, and whose lips are basted with silk velvet, who know nothing of conversion, who come with paper guns and paper bullets brought out of school, who think they too could fire on the devil and do great deeds. When they have fired off their paper battery a few times they imagine they have shot the devil dead, when they have not even touched a hair on his back, or on his tail. Shooting like this is fun for the devil and where such shooting is done, he will lay himself down at the foot of the pulpit and go to sleep and snore, but as soon as the rifle guns thunder the eternal truth of God like fiery balls into the filthy, sinful camp of Satan, his sleep is at an end, and like an insane one almost runs his legs off to save his tattered reign."

Once, as he was sharply denouncing the lifeless formalities of the churches, two men arose and went out. Moses called after them: "I have seen dogs before this, who were lying around the stove, jump up and run out, when boiling water was squirted on them."

We do not hold these things up for imitation, nor can they be imitated. They are more or less of questionable propriety. We would be far from saying to any other, "Go thou and do likewise." But it must be remembered that Brother Dissinger was a peculiar man, endowed with singular powers and he felt at liberty to use them. He was himself always and everywhere, and he never lost his individuality—as one of the most humorous, witty, earnest and successful preachers of his day. I frequently heard him say, "I cannot preach like my brethren. When a carpenter I used to hew close to the line and so I must do in my preaching whatever knots there are in the way. I once tried to preach like my brethren, but my experience was that of little David when he thought he would have to fight the big-mouthed blasphemer in Saul's armor. He soon found out if he were to fight in Saul's armor, instead

of slaying the giant, he would cut off his own head. But with the weapon to which he was adapted he knocked in the gable-end of the big sinner. Only with the weapons the Lord has given me can I whip the devil, even if he does come upon me on stilts as high as a three-story house."

Brother Dissinger, after having served on circuits and stations in the East Penn-

sylvania Conference for twenty-five years, where he had extensive and far-reaching revivals, and turned many unto righteousness, moved with his family to Kansas in the spring of 1879. After three years of very successful service in the Kansas Conference the Father called him from labor to reward at Eudora, Kansas. Rest in peace, my dear brother, we shall meet in heaven.

**Lutheran "Church Organ"** At the last meeting of the General Synod of the Lutheran Church at Washington, D. C., the following resolution was passed:

"That a committee of seven be appointed \* \* to establish a weekly official General Synod organ to take the place of others \* \* said committee to confer first with the authorities publishing 'Lutheran Church World,' the 'Lutheran Observer' and 'The Lutheran World' if possible to amalgamate them into said weekly." \* \* \*

In view of communications and assurances of devotion and loyalty received the directors of the "Lutheran Observer Association" at a meeting held on January 2, 1912, took the following action; \*

"Resolved, That the Committee on an 'Official Organ' be notified that we decline to sell the 'Lutheran Observer' and that all negotiations looking to that end are hereby terminated.

"Resolved, Also that in view of the manifest anxiety of the constituency of the Lutheran Observer regarding the matter, this action be promptly published to the Church."

The membership of this branch of the Lutheran Church in the United States are not ready to welcome an "official organ," judging by this action, which will have far-reaching influences.

"Civilization has not outgrown its tendency toward the taking of human life.

Tragedy in every form appeals to human-kind. Punishment of like treatment will not eradicate this condition when it exists in society. Murder will disappear when the race is ready for it. We are gradually growing better along all lines. If there is sufficient horror for tragedy it will be obliterated from the pages of our history."

He graphically described a number of trials for murder, where either the extenuating circumstances leading up to the crime, or the nature of the commission made it exceedingly hard to determine the kind of punishment to be meted out. He explained his failure to issue a warrant for the execution of Kate Edwards, convicted with a negro of the murder of her husband in Berks County. The appeal on behalf of the negro going to the Supreme Court, and the final return to the original jurisdiction, with a reversal of decision and freedom for the man, led him, he said, to refrain from signing a death warrant for the other prisoner, when both, in his opinion, were equally guilty.

Some refusals of commutation of sentences as Governor were revived and explained. The method of securing confessions by one detective, with promises of immunity, which information is handed over to another individual who makes no promises and presents the confession to court, said Mr. Pennypacker, made his "blood run cold." *Old Penn Weekly Review*:

## German Activities

It is customary to speak of the Germans as slow. While there may be good ground for this it must not be overlooked that they are forging ahead and have a knack of "getting there". This is illustrated by what Germany is doing in commercial lines at present. It has of late been receiving an unusual amount of attention at the hands of newspapers and magazines. Of the articles recently published extracts are given herewith from the following which appeared in February.

"Germany's Industrial Transformation" by Pilgrim, in *The Lutheran*.

"The Passing of the Unskilled in Germany," by Elmer Roberts in *Scribner's*.

"German Foreign Trade," by James Davenport Whelpley in the *Century*.

"The Germany of To-day," by Hugo Münsterberg in "*The North American Review*."

America's sons and daughters of German lineage (whether of recent or early migration) must feel proud of the record here given and may well point to the Fatherland as the world's schoolmaster—even in commercial activities.

### GERMANY'S INDUSTRIAL TRANSFORMATION

Germany has a territory much smaller than that of the state of Texas, and yet nourishes a population of over sixty millions. It already has about twenty cities with a population of more than 200,000 each. All of them are veritable industrial beehives and make Germany the greatest workshop in the world. Right after the Franco-Prussian war, the great problem that confronted its statesmen was how to prevent its people from emigrating to other countries; for nearly a quarter of a million had flocked to North America in one year. "Become a nation of first-class producers and capture the trade of the world," was its answer. "Let the English be a race of shop-keepers; we Germans will provide the goods." That explains why the French and the English woke up one morning and saw vessels laden with goods bearing the ominous label, "Made in Germany." That is why France, which twelve years ago made more locomotives than Germany, now sees a single German firm turn out more than all the firms of France put together. That is why the English have ceased to sell their chemicals in Germany and now find the German chemicals everywhere at their

doors. That is why Germany's foreign trade within the past thirty years has grown from \$1,430,000,000, to \$3,960,000,000, while that of the United States has advanced from \$1,600,000,000, to only \$3,300,000,000, and that of Great Britain from \$3,500,000,000, to only \$5,550,000,000. That is why the English people fear German territorial expansion outside of the bounds of the Fatherland. Germany needs more territory badly; but she cares more for an open market for her goods than she does for colonies that are less easily governed than traded with.

The reason why work is honored in Germany is because the royal household honors it. It is the law in the Hohenzollern family that each member must learn a handicraft. The Emperor is an expert bookbinder and a skilled engineer. He is perfectly at home on a man-of-war and knows its machinery in all its details. The Crown Prince is a turner; another son is a blacksmith; a third is a worker in brass. The Empress and her daughter could give most women lessons in sewing and cooking, and make them feel ashamed of their ignorance of these arts.

What characterizes the Emperor's activity in the industrial field is his devotion

to the laboring man. He is doing all he can to prevent the workingman from being "squeezed like an orange" by the corporations, as he puts it, "and then thrown away." Whatever we Americans may think of government control of the public utilities, in Germany it is working wonders. Old age pensions and industrial insurance, and other benevolent provisions for the workingman have demonstrated the far-sighted wisdom of German statesmanship as fully as Bismarck's activities in the field of diplomacy. It may be true as the *Outlook* says, that the American ideal conceives of the State as existing for the individual while the German ideal conceives of the individual as existing for the State; but it is in reality only a half truth. The other half that belongs to it is, that the individual gives his devotion to the State

in order that the State may be in a stronger position to protect the individual. There is no great country on earth where the good of the whole is made so serviceable to the good of all its parts as in Germany, and alongside of German patriotism toward the State must be placed the State's devotion to her people. Whatever may be said against State paternalism, it can not be denied that Germany is a real Fatherland to its people, and that is why the Government looks to the interest of its laboring classes so well. Nowhere has technical education been placed within the reach of the poor as in Germany, nor has it anywhere else attained to such perfection. These technical schools work hand in hand with the industrial concerns, and nearly all graduates from the schools find employment so soon as they have finished their course.

## THE PASSING OF THE UNSKILLED IN GERMANY

The industrial spirit of the German people seeks to prepare the growing generation for achievements in production as imposing in contrast with the present as the work of to-day compares with that of the eighties. Faith in work, the resultant of things done, drives forward in a many-sided preparation for greater things to be done. The German, with a past of extraordinary hardship and suffering, in a land poor rather than rich in natural resources, has by thought and contrivance, by sea transport and exchange, availed himself of the resources of other people. Compulsory sanitary living and other legislation requiring a minimum of social well-being have lengthened the average life and increased the height and bodily frame of both sexes. The German mind has now a stronger physical instrument with which to work than the generation that fought with France. The training of that instrument is expressed intensely in relation to skilled production by the work of the continuation and trade-schools.

The explanation the German generally gives of the sudden and immense indus-

trial expansion beginning in the seventies is the compulsory elementary education of the whole people.

The endeavor of this writing is only to indicate one of the figures running through the loom—the making of the labor unit more efficient by special training in his youth.

The son of a day-laborer, who, within the view of the national policy, should be more useful to himself and the commonwealth than his father, is the subject of careful expert observation. His teachers, the school physician, and the parents endeavor to determine the handicraft to which the boy is adapted.

Within the view of the school medical counselor, the boy must be saved from entering upon a trade in which he will always be at a disadvantage physically, and his whole life be a struggle on unequal terms with those better qualified to deal with the peculiar conditions of that trade.

The teachers undertake to measure the mental capacities of the boy. If he is generally a dull pupil, he will be indexed as being better adapted to a trade not far

removed from unskilled labor. The bright pupil, especially if he should show manual delicacy in the systematic tests to which he is subjected toward the end of his school period, would have a choice of some fine handicraft, such as that of instrument-making, engraving, or jewel-setting.

Painstaking effort is made to determine the boy's inclination, so that the great misfortune may not happen to him of being deprived of the joy of work, of the satisfaction in the thing done.

The teacher tries to impress on the youthful mind the worth of labor, how labor will win all things, the pleasure in making, producing, creating may be one of the truest joys of life, that in it may be found for most persons the service of Heaven, the country, the community, and one's self.

It has long been a house law of the Hohenzollerns that each should learn a handicraft. The prince, it is considered, is only in this way able to understand the qualities in a subject that make him a good artisan. The prince also gains that feeling of confidence in his own powers that comes from skilled handwork. The Emperor is a bookbinder. Among the Emperor's fine collection of bindings are specimens of American Work, chiefly from Philadelphia. He probably appreciates no product of American industrial art so highly as that of the bookbinder. The Crown Prince is a turner, another of the Emperor's sons is a blacksmith, the third a brass-worker. The teacher who seeks an illustration for competence in any trade can usually find a royal example, either present or past. The Empress and her daughter Victoria are excellent sewing women, and have gone through courses in cooking.

By co-operation among the German states it is expected that the supply and demand in individual callings will be

understood so completely that a continuous process of adjustment will maintain the equilibrium between supply and demand in all trades. The design is to replace the haphazard distribution of workers by a balanced system. The boy, who can know nothing accurately about the position of the labor market, owing perhaps to the operation of international causes, will be spared the tragedy of going into a dying trade. The effort will be to place him in a trade in which he will have an equal chance with others to obtain employment and keep it.

The German governmental theory of the collective responsibility of society to the individual, and of exacting from the individual proportionate service to the whole works out in industrial education, as we have indicated, in two principles of action, intelligent persuasion and compulsion. One is intended to be the complement of the other. Compulsion is congenial to the German. The discipline of the home and the elementary school is naturally extended to the workshop.

While the ministries of education and of commerce and industry seek to stimulate the children of those on the lowest levels to become skilled workers, the effort is also made to prevent too many from going into the higher technical fields, because Germany cannot give opportunities to the thousands graduating yearly from the technical universities. The surplus scientific proletariat is obliged to find employment in other countries, England, France, the United States, in competition with Germany.

The processes at work tend to convert the whole population into the uses of tools and machinery. The theory of those directing the artisan training is that the time is not far removed when all common labor will be done by the machine user who will bring to his work knowledge and zest.

## GERMANY'S FOREIGN TRADE

In one of the rooms of that apparently endless suite occupied by the German Foreign Office in the Wilhelm-Strasse in

Berlin, there sits for long hours of the day, and oftentimes far into the night, a man who is known as the head of the

commercial section. He may be wise, old, and tried in affairs of state, and smilingly cynical as to the satisfactory outcome of *pourparlers*, or he may be the acting chief, a younger man, full of enthusiasm, optimism, and aggression in the cause of German's foreign trade. One or the other is always there, however, and at his call are scores of men in other rooms, experts in this or that branch of trade, tariffs, or commercial and industrial affairs of other nations. To him come all the reports, and from his comprehensive and intelligent mind emanate the plans of campaigns, the ultimatums, the minimums, and maximums of the give-and-take game of commercial diplomacy.

He in turn is the right hand of the Foreign Minister, who, while he talks world politics and deals in general principles, is guided by the knowledge of practical effects to be found in the commercial section of his department. It is to-day the most important division of the German Foreign Office, and while the young aristocrat billeted to an embassy secretaryship may yawn in private over the dullness thereof, he treats its wishes and commands with respectful attention. Now and again the Emperor chooses some man for an important diplomatic post because of his knowledge of the workings of the Foreign Office.

To this division come reports from all over the world made by ambassadors, ministers, consuls, and commercial agents. Here also are considered the many recommendations from chambers of commerce, requesting this or that action, or making protest against this or that alleged discrimination against German trade in foreign lands, or perhaps even tendering much valued advice to the Foreign Office in matters of diplomacy. In return, the Foreign Office sends to every chamber of commerce such information of value that it may receive, or to every manufacturer that which may help or warn.

Business interests predominate in German life and politics, and the conception of Germany as the "mailed fist" seeking to wrest territory by armed force is far from the truth. Neither the Ger-

man Emperor nor his advisers desire war, for the very good reason that the German people abhor it.

There is no fear of Germany seeking territory for her flag by force of arms even with the consuming ambitions of a majority of her people for new commercial business. She may attempt to get it by treaty-trading, as in the case of West Africa, but her people have been, and are, content to do business under any flag that gives them protection and profit.

As a rule, Germans are not successful colonists. They seem to lack that talent for administering the affairs of other peoples possessed in so marked a degree by the English, and they are readily absorbed into the life of any other nationality with which they are thrown. While the insularity of the Englishman defies environment, the adaptability of the German renders him a tractable, law-abiding, and temperate citizen anywhere. He has an inherent respect for law, order, and authority.

The entire German nation is disciplined to a degree seen nowhere else, and the additional touch of military training adds to the result amazingly. The captain of industry counts upon the obedience of his men as would the general of an army. If that army revolts, it is in the belief that the command of the revolutionary leader is superior, and the obedience is as complete.

"What they want"—that expresses the secret of German trade exactly. The German foreign trader gives his customers what they want, and he gets the trade, if he can make the price and if he can't, there is not much use of any other trader trying. The German trader will not lose if he can help it; he prefers to do no business at all; but he will rest content with a margin of profit which the American and even the Englishman would say was "not worth while."

"Trading made easy," is the motto of the German Government, and it is being lived up to wherever possible. It might also read, "Competition made easy," for that is what it means in the trade of the world.

Waiting in the harbors of the west



coast lie fleets of German steamers sailing to almost every known part of the world, and ready to co-operate with the forces on land in order that German traffic may be successful. No government subsidies are paid to them; their advantage lies in the friendly purpose of the Government that all rules, regulations, and laws shall work to the end that all money paid for production and transportation shall go to German enterprise, and that the foreigner shall return this to the shipper, plus his margin of profit.

A thousand instances could be given of the growth of individual German industry. Many of them are used daily in the press and on the rostrum to illustrate German prosperity, that other peoples may take note and warning. Twelve years ago France produced more locomotives than Germany; to-day a single German firm produces more locomotives than the whole of France. Men who formerly traveled in Germany selling English chemicals now travel in England selling the German products. The part that science has played in all these matters is well known. Technical schools and industrial concerns work in co-operation.

The sales made to the United States by Germany are far more valuable to her people than the American sales to Germany are to Americans. The German exports represent a great proportion of labor, while a lamentable proportion of American exports represent raw material already high-priced enough at home.

Only one country, Great Britain, is a greater factor in international trade than Germany, and by perceptible percentages Germany is gaining on her rival, having already reached a point where statisticians can estimate with reasonable accuracy, barring disaster, the year soon to come when Germany will outstrip her neighbor not only in catering to the wants of peoples foreign to her own, but also in her absorption of the products of other lands.

When the German Emperor said he was going to do all he could to prevent the German workman from being squeezed like an orange for the benefit of

employers, and then thrown away, he expressed the policy of the German people toward themselves as shown in public opinion and legislation. Theorists may argue pro and con, great arrays of figures can be produced to prove the alleged fallacies of the German fiscal policy, old-age pensions, industrial insurance, state control of public utilities, the danger of banks participating in industrial enterprises, the evils of conscription and a vast standing army, and the alleged futility of agricultural co-operation, but the fact remains that the exploitation of these policies has produced results viewed by the people of all nations with interest and wonder, and in some cases with serious alarm for their own prestige.

Germany is a nation of pure blood; the percentage of foreign-born citizens is negligible, and racial characteristics of mind and body are pronounced and unmistakable. The southern German may speak with contempt of the Berliner, but they are of the same race, and when they venture abroad there is little difference in their make-up to the eye of the foreigner or in his impressions of their character. They are as isolated from the rest of mankind as their nation is isolated from other nations in purpose, method, and accomplishment. There is nothing "comfortable" to other peoples in the way the German does business politically or commercially, and in Germany nowadays the terms are synonymous. He takes things hard, and with the best of intentions does them almost rudely. His diplomacy and his commerce are aggressive, jealous, tenacious, and disturbing.

So far the growth of German industry has prevented no other country, with the possible exception of France, from making a satisfactory progress all her own. The absorptive power of mankind in general for the products of the earth and of handiwork has increased enormously with each passing decade. Germany has secured for herself each year an increasing share of this new business, and this in itself is sufficient to account for her prosperity. In the end, however, each nation will have to struggle with the others to even a fiercer degree than now to main-

tain her home industries through foreign trade, for the consuming power will not keep pace with the industrial and commercial ambition and effort.

Then will come the strain upon the foundation of things. The effect of this strain is already apparent in England, financially the strongest and economically the weakest in this battle of the giants. France has already dropped out of the race, hopelessly distanced. The United States is smilingly confident as she glances proudly across her thousands of miles of productive territory, as might a general expecting siege who rests complacent in the knowledge of well-filled stores and a self-contained garrison. To the east the Russian bear stirs uneasily in his quarters, dimly aware of the tre-

mendous part he is to play in the economic future of the world. And what in conclusion shall we say of Germany? Surrounded by her enemies—her frontier guarded by half a million men under arms; her navy in constant fighting trim; her Emperor and his counselors scanning the far horizon for new openings for German trade and influence; her travelers touring the world for new customers and for old customers of others made into new for them; every man, woman, and child, every governmental, financial, industrial, and commercial power at home aiding and abetting those who stand on the frontier and beyond—with Germany lies the advantage of the moment in the struggle for the trade of the world.

## THE GERMANY OF TODAY

The difference between the true picture and the caricature by the popular fancy seems in no case more astonishing than in that of Germany. The millions of German-Americans and the numberless family ties between America and the fatherland have not corrected the distorted views. Much of this prejudice against the Germans has come over from European sources; the continental cablegrams have usually gone through London, and there have been retouched by the professional spirit of anti-Germanism. Hence the Germans have too often been drawn as boisterous ruffians who were seeking to disturb the peace of the world. Some still imagine Germany as a kind of softened Siberia with no popular government, no freedom, and no human dignity; others have heard that the Germans are dreamers, useless for the practical tasks of life; still others associate the picture of a German with a foaming mug and, possibly, the long pipe; others with military drill and maltreatment of the poor soldier: yes, even when the better-informed circles are consulted vague prejudices are brought to light. German art is said to be formless and its literature shapeless; German scholarship is accused of being narrow

and dry; German social life lacks beauty and elegance; and German state life is controlled by the lasting desire to resist the movements toward peace.

Nationalism and internationalism, hard work and esthetic enjoyment, individualism and anti-individualism, aristocracy and democracy, materialism and idealism, seem to fill all modern Germany with an inner struggle difficult to understand. Hence, even among those who are willing seriously to enter into the spirit of the land, not a few feel confused and puzzled. They cannot find out what modern Germany is aiming at. They almost regret the passing of the old Germany which could so easily be brought to a simple formula, the schoolmaster Germany before the days of German empire and German industrialism. But all these energies, apparently so contradictory, may ultimately make up a well-organized and unified national character. These seeming contradictions may fundamentally be two aspects of a deeper unity, and he who examines earnestly these great contrasting forces in German life must finally discover that, in different forms and under somewhat different cultural conditions, after all,

the same energies are shaping modern America too.

To begin at the beginning, the modern German is thoroughly nationalistic. This has not always been so, and to those who know Germany only through its classical literature and its cosmopolitan atmosphere, the change often seems striking.

The German nationalism is the loyal belief in the mission of the German spirit in the world. As such it is, indeed, a vehement protest against the cosmopolitanism which Germany's poets and thinkers upheld at a time of political weakness.

Not a German race is to be perpetuated; but a nation of men who are filled with German ideals and who believe in the German task is to be strengthened and served by the patriot. This new emotional attitude brings a new life to everything in which German historical tradition is living and a new joy in every advance which shows a characteristically German stamp. It has given strength to the German political striving, and, although far from any imperialistic vain-gloriousness, it demands a strong army and navy.

German scholarship seeks the closest contact with the research of all nations; German commerce is helped by nothing more than by the readiness of the Germans to settle for a while in foreign lands, and just the newest Germany furnishes more globe-trotters than any other country.

All this finds its background in a most serious love for international peace on the part of the German nation. The outsiders forget that Germany has now had unbroken peace for over forty years, and that the Emperor who was denounced as a war-lord has been on the throne for more than two decades without drawing the sword. Certainly the German nation loves its army and considers the years of military service as a fine schooling for manhood and as a splendid training in that discipline which gives backbone to the whole public life. Above all, living in the center of Europe, east and west tightly pressed by excitable neighbors, it knows that a strong army is the

only safe insurance against national dangers and destruction. But the same German populace which is proud of its army has the strongest desire that there be no need of its being led to the battlefield.

The conditions, however, which really work toward the conservation of European peace become more stable and firm in Germany from year to year. The strong new nationalism and patriotism with all its pride in the German army and its contempt for a weak cosmopolitanism is not at all in contrast but ultimately in deepest harmony with this peace-loving internationalism which acknowledges and respects the characteristics of every other nation.

The most striking change, however, which has come to the new Germany is the unprecedented development of its material life, which seems in direct contrast with Germany's claim for pre-eminence in idealistic endeavors.

In Germany, as in the United States, the new income is at once put into new undertakings with all their risks, and hence in both lands the population gains the highest dividends. The representatives of industry and commerce have gained a social importance in new Germany which the preceding generation would not have understood. The rapid spread of sport and sport interests, which presupposes abundant means, has become one of the most effective vehicles of the social changes. Even the modest householder who in previous times hardly thought of a little vacation now knows that the whole family must go to a summer resort for long weeks, and he who is better off and who in earlier times traveled to the Rhine must now visit Norway and Egypt and take a trip to St. Moritz or the Riviera in the middle of the winter.

Such a change is not to everybody's liking. Many do not want to forget the life of the time when Germany was poor but when its philosophy and literature were flourishing and the world looked on the Germans as dreamers and thinkers. They liked the queer streets of Weimar better than the avenues of Ber-

in West. But it would be utterly wrong to claim that Germany in the garments of wealth has become disloyal to its historic tradition.

On the surface, to be sure, it looks more as if pleasure-seeking were the central aim. The stranger who comes to a German city is amused and sometimes even morally shocked by the abundance of dining-places and restaurants, cafes and beer gardens, which seem crowded from the morning hours to the early hours of the next morning. These German people seem to have nothing to do, they do not keep meal hours, but seem to dally away their days in light talk and light beverages. The same gayety fills the amusement places of a thousand types, the variety shows and the sport palaces, the circuses and the dancing halls. This artificial pleasure-seeking of the city dwellers is even outdone by the natural enjoyments of the people in every town and every hamlet. Whatever the source of their merriment may be, they seem to live in joy and in fun, taking life easily. Yes: there is no nation which has learned so well the one lesson which America has not yet learned, to gain true satisfaction from pleasure.

The story of German's assiduous efforts in the fields of education and science, of art and thought has always been familiar to the world. But the outsiders know too little of the dogged earnestness with which the producers of wealth have gone to work and carried out their task.

Whatever change has come through German energy, and without fear the German nation looks forward to the days when eighty or a hundred million will live within the narrow boundaries on its ungrateful soil. It is true that Germany has to import much of its food and has to bring from far distances its cotton and silk and much of its iron and copper, of its wool and its oil, of its wood and its fur, of its coffee and its tobacco. But it has ample means to pay with the products of labor by mind and body, as the agrarian state has changed into an industrial country, which may import much raw material, but which can export the finished products of organized

activity. During the year 1909 Germany's total foreign commerce amounted to 16,297,000,000 marks, while that of the United States, expressed in marks, was only 12,494,000,000, that of France 9,187,000,000, of Russia 4,654,000,000, and only Great Britain overtopped by the figure of 22,322,000,000.

The German shares with his American rival the spirit of enterprise which has contributed so much to the often feverish industrialization and which has drawn the German business man out into the world and has built up the German foreign trade. But at the same time the German believes in and loves an economy which does not allow the least waste and which tries to make use of the smallest by-product, a trait which appears to the typical American as contrary to the spirit of enterprise. The American would feel that such consideration of the small meant smallness, and that such petty carefulness would paralyze the great undertakings. In the German temperament economy and enterprise are intertwined.

But the economy and enterprise would not have secured the actual results if the German had not an inborn delight in industrious activity. He loves his amusements in his leisure hours and can be happy with most naive pleasures. But he knows that work is work and that it should be done with the best efforts of the whole personality. This instinct is not a matter of chance; it is a product of systematic education. It is a favorite and natural dogma of democracy that man as far as possible ought to be free and that discipline ought, therefore, to be reduced. This, no doubt, has its advantageous sides for the development of the future citizen whose spirit of independence will be stimulated early through an education which does not believe in anything which does not suit the taste and liking. But it also has its grave dangers. It brings superficiality into the human life; and America is beginning to discover that a youth who never has learned to be obedient will not be obedient to his own demands. America substitutes for this early educational discipline

at first sport with its rigid demands, and later an overvaluation of money, which stimulates the working energies to their maximum. In Germany a systematic education with sharp training and hard discipline early inculcates into every mind a habit of hard work. This energy for doing one's duty in spite of all selfish temptations is, moreover, greatly strengthened by the years of military service, the great national high school of labor and disciplined effort. Just as the social and hygienic value of a free Sunday can be considered without any reference to religion, the economic value of the obligatory military service can be considered without any reference to peace and war. As a training time for energetic regulated activity the German army life is of unsurpassed value to the nation.

One other feature which has contributed not the smallest part to the success of German economic life is the product of school training, too—namely, the belief in expert knowledge. American development for a long period pointed in another direction. The democratic conviction is always at first that everybody is fit for every position and that an energetic, clever fellow can handle any proposition which the day may bring.

In Germany exactly the opposite principle was the starting point. The entire political organization demanded firm and fixed careers controlled by examinations for the governmental service on every level.

This belief, deeply ingrained in the German mind, has shaped the whole German commercial world too. A man sticks to his specialty, and no one but a specialist is welcome for a responsible position. This idea that everything depends upon a thorough preparation has

often, even against heavy odds, secured advantages for Germany in the market-places of the world.

The State and the individuals, the laws and the longings, the institutions and the emotions of the millions work together to make the Germany of to-day a tremendous working machine destined to success by hard labor—the same Germany which seems so freely given over to pleasure-seeking and esthetic enjoyment.

For the German the final aim is never the individual; his aim is the life and progress of the community, not as a mere summation of millions of individuals, but as an independent unity. The American would call it a mere abstraction, or perhaps even mysticism, but the whole German life is controlled by this belief in the real existence of the general mind as against the individual mind. To the German, science and art and religion and state are realities which everybody has to serve without any reference to personal men. He is loyal to them as ideals and not as a means to serve any individuals in the world. This abstract community is the real goal of interests and the claims of any individuals must be subordinated to it.

On the other hand, this service to the rights of the community, this living for state and art and science and religion and progress is to be achieved by every one in his particular way.

The old German desire for individual diversity and the new belief in organization with its resulting uniformity of mind are two tendencies which cannot be completely harmonized. This antagonism of inner forces is the real problem which is at the bottom of all unrest among the Germans of to-day.

HUGO MUNSTERBERG.

# The Forest Preacher on the Schoharie

## A Historical Tale of the Life and Customs of the German Americans of the Eighteenth Century

By Frederick Meyer.

Translated from the German by Professor E. A. Jacoby, Philadelphia, Pa.

(Continued from February Issue)

### CHAPTER IV.

He ceased talking, and I could not get another word from him. In this hour my respect for my countrymen increased greatly. Where is a race which in our day had to endure heavier burdens to maintain their German nationality than the farmers in the wilderness of America?

I wandered for hours with my Indian guide. Easily he found paths everywhere, my ax was useless. He did not reply to my question, how it was possible to find one's way in the wilderness. All at once he stopped, gave a grunt of astonishment and pointed with his finger to the ground. The marks of horses' hoofs could be distinctly seen.

"Weiser's horse."

"Possibly he belongs to some one else," I interrupted.

"Weiser's old white horse," the Indian replied, "he is lame in his forefront, blind in his left eye, and has lost one front tooth."

"These hoofprints could easily have been made by another horse."

"Medicine man has poor eyes," he said. "Look here. The one hoofprint is deeper than the other because the horse is lame, and spares his lame foot. He is blind in the left eye, and therefore only eats grass on the right side. He can not see grass on the other side. The animal has lost a front tooth, because wherever he has eaten, a tuft of grass remains standing. It is Weiser's old white horse."

It must be evening; I am foot-sore; the forest grew darker. Immediately we came to a small mountain lake. "Spin-nensee" said the Mohawk, and uttering a gentle "Ugh" that was answered at once, he disappeared between the wigwams and huts which constituted the Indian village.

A hand touched my shoulder. A man motioned to me. I followed him and sat myself upon a seat of grass before his wigwam. A woman, his squaw, places a piece of bear meat before me. I am hungry and the greasy, repulsive woman's appearance does not diminish my appetite. This Indian seems more friendly and talkative than the one who had been my forest guide to-day. In answer to my question he says it is not difficult to find one's way through the pathless forest. One must examine the trees closely. On the north side of the tree the bark is thicker and rougher than on the other sides. Besides, the tree tops lean toward the south. Out of gratitude to my host I related the manner of life the wood cutters and pitchmakers led in the Black Forest. Then I recount the student's duels. To my surprise he begins to talk French more perfectly than I ever heard before. Suddenly he rises and speaks German. "I, too, speak German. I studied medicine and poetry in Leipzig:

Menschliches Wesen

Was ist's gewesen?

In einer Stunde

Geht es zugrunde.

Sobald die Luftp des Todes drein wehen"

He holds his breath. His breast

heaved. Then he hurries toward the forest. Here I had an example of the French of which the Mohawk Indian spoke: "The Frenchman marries squaw and smokes the pipe."

I lie awake on the seat of grass for a long time. Yes, the German wants to own his house, his home. He wishes to raise a family and would not be satisfied between the four walls of a house in the arms of these repulsive Indian women.

What a beautiful summer night in the primeval forest! The starry heavens above us, the thousands of brilliant fireflies around us light up the night. The Indian children amuse themselves by catching the fireflies and feeding them to the frogs. The frogs swallow them greedily. The fireflies are so numerous that the air seemed filled with floating stars.

I sat on the bank of the Mohawk river, and looked toward the falls. Then I heard a loud crackling, as if some one was breaking branches from a fir tree. It was a she-bear with her three cubs in search of honey. One can not see how these large, fat animals can climb a tree so quickly and safely. Cautiously they drew near the bee hive, a sharp blow, and it falls to the ground. The bears about whom the swarm of bees are buzzing furiously run toward the river, dive into the stream, and dripping with water, scarcely disturbed by the bees, they take possession of their booty.

I looked on for a long time. As I arose to go, the bear heard me, and spying the interloper, fled into the nearest bushes. In the neighborhood men must live with whom the wild animals have had bitter struggles. A short mile up the river, and I am in the midst of the pitch and tar workers.

They are big, thick-boned fellows who can break a thick plank in two with their tarred fists. Their work is hard. They divide the big trees into four parts according to the points of the compass. As soon as the sap rises in the spring, they peel off the bark to the length of two feet on the northern quarter where the sun has the least power, to draw out the tar. In autumn they strip off its

bark that fourth part of the tree toward the south. The next year they strip the other two sides. Afterwards the part saturated with turpentine is cut up into pieces and prepared in a kiln. One can smell the pitchmaker and his abode for miles. No wonder that the aged Weiser and his Germans had no love for this compulsory labor. Close by the coopers are working, putting pitch on the tar-barrels. A short distance away is the saw-mill and "Lumber Camp." The saw screams, and under the heavy blows of the axe the trees came crashing down.

These are rough men. They do not talk to each other, they simply yell. When they swear, their voices sound still louder through the forest. None of them is without scars. Gambling in the evening, beer and whiskey which the women in the camp brew in large kettles are the cause of this. Women, yes, they have women in the camps. God only knows where their cradles were rocked. Red-haired Irish women, black-eyed French women and Creoles from Louisiana who end their lives here, besides these there are also quite young women.

I ask a girl who had not yet reached the age of fourteen and who has an infant on her lap, "Where is the mother of this child?" She laughs knowingly. "This is my child. I am the wife of Big Bill."

A crowd of wild looking, dirty children press around me, while I show them the picture. "Joseph sold by his brethren." Scarcely have they started to listen to my story, when a rattling is heard near us like that of a grasshopper. "Rattlesnake," they yell and start up. With sticks and stones they attack the four-foot reptile. The snake makes a spring for the brush. Big John follows and kills it. He springs back quickly as he discovers another rattlesnake nearby, coiled ready to spring upon him. Quickly he recovers from his fright. He turns and kills the second. We examine the poison fangs, and cut off the rattles. The one had nine and the other seven rattles. While the girls were admiring John's heroic deed, a quarrel arose. The

## CHAPTER V.

other boys also laid claim to recognition for their assistance. Before I am aware of it, a great fight is in progress.

"Will you stop your fighting, you quarrelsome boys," Red Peter thunders at them as he separates them.

In the evening they gathered about me. "Are you a good pastor?" asked the raven haired Barbara.

"One can readily see that," her husband, Red Peter, replies. "Why do you ask such a stupid question?"

"Mr. Weiser is reported to have moved away," he turned to me and said. "One can surely buy enough land here at the Schoharie!"

"Why do they not stay here?"

"Preparing tar is no suitable work; one does not know for whom he works. The barrels are filled, then shipped down the Mohawk and Hudson to New York, and who knows where else."

"Doesn't the governor pay you?"

"Yes, but I want to acquire land, and send my children to school and raise them like Christians. Here is the devil's breed."

"Land costs money."

"I have a banking account at Albany."

Boisterous laughter greeted Red Peter's remarks.

"A banking account is better than land," cried the Frenchman, "land must be cultivated, but one can draw on a bank account and buy women and wine."

Their sarcastic remarks about the simple-minded German were continued a long time.

"Those are easy going Frenchmen; we Germans want our own land. Next year I will try to buy a farm."

"My God, how happy I will be with you and the children on our own land," answered joyfully his black Barbara.

This is the nature of the Germans. They want their own house, without which none of them is happy. On the other hand the Roman lives a merry life, like the bird in the air. There is nothing substantial in these people. I begin to be proud of my countrymen. A rough exterior, but a warm, unsullied heart.

Fruitful are the valleys in which the farmers live. Each grain of wheat sprouts, and each stalk is weighed down with a heavily laden head. The residents understand farming. They sow the seed in the very forest itself, and as far as the sun's rays strike the earth, the ripe wheat stands ready for the harvest.

Now the harvest begins. From early morning until evening the people are out in the fields. Busily the scythe is swung through the ripe wheat. Women and girls bind it into bundles and throw it on heaps. The July sun glows fiercely, and many a reaper flees to the neighboring shade trees to avoid sunstroke. Finally the last wheat field is harvested. The grain is lying in large heaps ready for the threshers.

"Look at these grains. They are as large as beans," says Gerlach, holding a handful before his wife's face.

They have only a short time left for holidays. However they celebrate a harvest home. On this occasion the people gather from the farms and villages. Even the tarmakers and wood choppers do not fail to attend. They come from the forest with their wives and numerous children. The regular mounds of freshly baked wheat bread, hams and sausages are eaten. Besides the tricky whisky vendor and landlord contrary to instructions has smuggled whisky to the gathering place in his baskets.

A fir tree, made smooth, serves as a May-pole. On top are the prizes for the victors: Pistols, Jews-harps, knives, and pocketbooks. With agility the backwoods boys climb the pole and seize the prizes. Then began the sack race for young girls, the egg race and foot race.

The holiday pleasures become loud and boisterous, when suddenly from the forest came a long procession of Indians in single file, picturesquely clad, moving silently onward.

The contests for the adults began. They pitched quoits and played ball. The final event was a foot race between the different nationalities represented here.

The Frenchman stepped politely into



the race course as well as the Irishman. The applause with which the crowd greets him he answers by a sweeping bow and a frequent tipping of his tattered hat. The German follows him. He answers the greetings of the spectators with a faint smile. At last with stately step the Indian enters the course. The crowd greets him boisterously. He seems deaf to their applause. The Indian is the Stoic of America.

The judge gives the signal. With deer-like swiftness the Celt and the Roman start, but at the end of a quarter mile both limp. The German with long strides starts more slowly, and so does the Indian. A quarter mile—the Irishman and Frenchman still lead, a half mile,—the Celt and Roman are slowing up and falling behind, three quarters of a mile,—the German and Indian are alone in the race.

Intently every one awaits the outcome. Even among the Indians one notices a certain restlessness. They are at the goal. Who won? A loud murmur of voices,—each one sides with the representative of his own race.

“The German and the Indian reached the goal at the same time,” was the decision of the judge. “Both must run the race a second time. The prize is a bearskin.”

Now for the first time I caught a glimpse of the young German's face. It is Conrad Weiser, the same whom the Indians had one time bought. He not only learned the Indian language but also their tenacity and endurance. With great interest each one follows the beginning of the race. Germans and Indians

regard it as an affair upon which the honor of their nation depends.

The judge gives the signal, and both runners rush away. How they raise the dust! A half mile, now the one, then the other has the lead by a head. The excitement grows every minute. Men hold their breath, no one utters a word. Already they are nearing the goal, and still the victory is uncertain. Then young Weiser runs against the Indian (whether by accident or intention I can not say) who falls to the ground, another stride and the German is the victor.

A wild exultation burst from the Germans. They throw hats and coats in the air and the boys climb up the trees. But the Indians are incensed, many utter threats, and clench their fists toward the German settlers.

Conrad Weiser did not live in vain among them. He knows Indian ways and Indian vengeance. “I prefer my fur to the bearskin,” he said to me, and with a truly solemn expression he extended his hand to each one in turn and lamented the accident that befell him. The bearskin which the judge awarded him, he forced upon the Indian, because his red brother was the swiftest runner. This had the desired effect! The Indian would not be excelled in generosity by the German, and insisted that Weiser keep the bearskin. O, young Weiser is a young diplomat!

As a testimony that all enmity had disappeared, the whisky flask began to circulate among them, and as the sun set, Celts and Romans, Germans and Indians were lying peacefully among each other. The fire water was the victor.

# The Ghosts of Abbott's Creek, North Carolina

By Rev. J. C. Leonard, D. D., Lexington, N. C.



THE great majority of people in this generation disavow belief in apparitions, supernatural appearances, ghosts.

There is, however, in most people an underlying stratum of superstition, and with superstition goes some kind of a faith in the existence of these inexplicable phenomena. This author has never seen a ghost, nor anything which could not be duly explained when proper effort was made to find out the cause of the thing that was the occasion of the creepy sensation along the backbone and at the roots of the hair. And yet he has heard some good people, whose truthfulness he could not doubt, whose veracity he would not hesitate to vouch for, say that they had seen and heard things at least bordering on the line of the supernatural. In all such cases credit must be given for sincerity and honesty of belief. If they were frightened, or if they were under hallucination, the things described certainly did take on the clear semblance of reality.

The existence of superstition is far more widespread than most people suppose. To verify this assertion you need only make a little investigation. When you once get into the confidence of the people they will reveal their peculiar superstitions. Take for instance the popular notion of multitudes concerning the number 13. How few are entirely clear of some misgivings on this subject. In at least one sovereign state the officials have had to leave out 13 from all automobile numbers, so firmly fixed in the minds of automobilists is fear of the said number. The average man or woman would not dare to sit down to a table at which there were 13 people. Safe deposit boxes in bank vaults and post office boxes with the number 13 go begging. Most people deny real fear of number

13, but they go on leaving it out. Many a man carries a rabbit's foot or a buck-eye in his trousers pocket as a talisman against evil. Thousands believe that stepping over fishing poles will bring the worst of ill luck to the fisherman. Other thousands do not dare to begin a piece of work on Friday. There is also wide prejudice against Friday as a day of matrimony. One of the most common superstitions forbids the carrying of ashes from the house between Christmas and New Year. The horseshoe is the universally accepted symbol of good luck. The same bent of mind is prejudiced against seeing the new moon through the branches of a tree, killing a cat or a toad, stepping over a child or returning for a forgotten article.

Closely coupled with superstition is belief in ghosts. Very many people can be found who will stake everything they have upon belief in supernatural manifestations. They are sure that things can be seen and heard under certain circumstances that have no natural cause to produce them.

The German settlers who came to North Carolina a hundred and seventy-five years ago brought some of these superstitions with them from Pennsylvania and from the Fatherland. Many of these newcomers settled on the fertile lands of the valleys of Abbott's Creek and the Yadkin River in what is now called the Piedmont section of North Carolina. These settlers were good people. They were Christians. They brought their Bibles, catechisms and hymn books with them. They erected churches and school houses in every settlement. But they were honest in their conviction that there were such things as supernatural manifestations.

Many strange stories have been told of things seen and heard in the vicinity of Crotts (Kratz) Bridge on Abbott's

Creek in what is now Davidson County. Descendants of the original German settlers still own all the land in this entire section. Ghosts have not made their appearance on Abbott's Creek in many years, but a generation ago and further back they were said to have been very common. All the supernatural phenomena which have been reported as occurring at or near the Crotts Bridge are, strange to say, connected with a great historical fact (or perhaps better, romance). Lord Cornwallis, the head of the great English army in the Revolutionary War, crossed Abbott's Creek a few hundred yards above the present site of the bridge at a sharp bend of the stream. This is a well established fact in history. Cornwallis made his famous march through North Carolina in the last months of 1780 and the first months of 1781. He was in pursuit of General Greene, and he was making a desperate effort to capture all his forces. General Greene crossed the Catawba River at Sherrill's Ford, and Cornwallis came up just in time to see the Americans encamping on the other side. His men went into camp for the night. But the next morning, when the British awoke, General Green already had his men on the march. Greene crossed the Yadkin River at what is now known as Trading Ford late in the evening, and Cornwallis and his men reached the same spot at night, and went into camp west of the river. During the night it rained very hard, and the stream was so greatly swollen that Cornwallis had to delay his march more than twenty-four hours. In the meantime General Greene had marched ahead across the state towards the Virginia line. As soon as the British army could cross the Yadkin they continued their pursuit, reaching Abbott's Creek one day in February at the point already named above the site of the Crotts bridge, at the sharp bend in the stream. This stream is much larger than many streams bearing the name of river.

But what has all this to do with ghosts? When the British arrived at this point they still had in their possession

very much money in gold. Money was a commodity very difficult to carry along under the circumstances of continuous forced marches. Cornwallis is quoted as saying that it was much easier to get food than to carry money. For the present he must get rid of that sordid, heavy load of coin. Accordingly he commanded certain of his men to lower the barrel full of gold into the waters of Abbott's Creek. The order was carried out according to instructions; and from that day to this the stream has been the proud possessor of more wealth than any warm-blooded citizen of the county. Think of that barrel of rich coins lying to this day in the bottom of Abbott's Creek. It is enough to cause the midnight ghosts to come out from their resting places and prowl about the entire neighborhood. And this very thing they are said to have done over and over. Reputable citizens, in the years gone by, are said to have heard that barrel, at all hours of the day and night, go rolling down the hills and finally splash into the waters of the creek. No less a character than a well known justice of the peace, who lived to be a very old man, dying several years ago past four score, gave it upon his word of honor that he heard the barrel in one of its excursions go booming over rocks and roots down the hill through the forest, and at length plunge with a mighty splash into the stream. He could discern the starting point, the course the barrel took on its way down the hillside, the point on the bank where it jumped into the water; and he looked to see the waves on the surface caused by the impact of the barrel. But not a wave did he see. No wonder the old gentleman's hair stood on end in its snowy whiteness; for was he not standing in the presence of the ghosts of Abbott's Creek—ghosts who were standing guard over the great treasure of gold deposited there by the renowned general of the British army? Might it not be the spirit of Cornwallis himself come back from the realms of the dead? Who could feel perfectly at home in the presence of such unseen visitors? Who would not leave such a spot with accelerated pace?

It is said that some men who were not acquainted with the fact that this portion of the peaceful Abbott's Creek was the rendezvous of ghosts went to this secluded spot to indulge in the delightful sport of swimming to their heart's content, clad only in the bathing suits provided by the mother of us all; it is further said that the ghosts of Abbott's Creek thought this an opportune time to begin their favorite sport of rolling barrels of gold down the hillside into the stream—invisible barrels of gold, and yet real barrels of gold placed there in the keeping of the ghosts by Lord Cornwallis—a sport enjoyed as much evidently by the ghosts as the bath was enjoyed by the swimmers. The barrels came one after another from way up the hill with a rumbling like thunder and plunged over into the stream. But not a barrel did the swimmers see; not a wave did the barrels make on the surface of the water. Each barrel took its place at the bottom in the silent sands which had accumulated there through the ages of geological time. So frightened were the bathers that they went in great haste, nor did they tarry on the bank long enough to even tie their neckties. And from that day to this they have never returned to that spot to delight themselves in the refreshing waters of Abbott's Creek, all because the guardians of the British gold left there by Lord Cornwallis came out to play at the very time these gentlemen came in to play. Who had the better right to the spot? Evidently the men thought the ghosts had.

The ghosts of Abbott's Creek, in the years gone by, were wont to play all manner of pranks in the neighborhood. Sometimes at night they would show themselves as lights moving along over the waters of the creek, up its steep banks, through the forests on either side. They would never allow a man to come close enough to make an investigation. Indeed no man was ever found brave enough to try to form the acquaintance of the ghosts when they were prowling around with their lanterns in the nighttime. Many citizens claimed to be eye

witnesses to the reality of these strange appearances of fire. And it is said that the supernatural appearances of fire always disappeared in Abbott's Creek at the point, where the English army crossed.

The ghosts had a habit of making frequent excursions through the entire country in the neighborhood of this point on the creek. Many a strange phenomenon was witnessed by reputable citizens. Opossum hunters have perhaps had richer experiences in ghost lore in that section than any other class of citizens. This is perhaps due to the fact that night is the time to hunt this marsupial animal most successfully, and that night is also the favorite time with ghosts to disport themselves. There was a piece of timber in that section in the years of long ago in whose depths every hunter ignominiously and irretrievably lost his way. Try as he would, he could not find his way out; the only thing to do was to wait a second time into this forest, and never a third time, because the ghosts were always there. In that same piece of timber it is said the best trained 'possum dogs would tree the object of search fair and square, but the most diligent quest failed to reveal any sort of 'possum. Time and again men would climb trees up which the dogs had chased the game, but the most careful scrutiny failed to disclose the game. He was not there. It was only the phantom ghost that had deceived the dogs. How these playful spirits must have laughed at the chagrin of men and dogs. On various occasions trees were cut down, after the usual manner of capturing the 'possum treed by faithful hunting dogs; but when the expected capture was not made the dogs would trail off again and stop at a more accessible tree where the hunters would be sure the game could be secured. But not a 'possum could be taken. Of course not when the ghosts of Cornwallis were deceiving the dogs and men for their own sport and delight.

A reputable citizen of that township said that he was one evening going on horseback to his father's house a few miles away. He had with him his faith-

ful 'possum dogs answering to the name Cash and Mean. True to their keen instincts these faithful dogs were on the job. In a ridiculously short time they had treed a big fat 'possum on a meher rosy fingers. Hunters rarely went until Aurora began to paint the east with dium sized persimmon tree. The man from his perch on the horse could see his outline in the moonlight. Tying his horse to a tree, he climbed up the other tree on which the 'possum sat grimly grinning, and shook him down. No sooner did the 'possum leave the limb than Cash and Mean tucked their tails between their legs and covered in abject fear. Nor would they leave their master any more that night. Why? Because it was not an opossum at all that they had treed, but one of the ghosts of Abbott's Creek which chose that night to deceive both hunter and dogs.

This writer does not think that there is any peculiar relation between ghosts and opossums; nor does he think that ghosts in their nocturnal migrations more frequently assume the form of this animal than any other form. He thinks the phenomena rather due to the fact that 'possum hunters are more frequently out at night than any other class or profession of men. Opossum hunters are as a rule optimists; they always look on the bright side of things—except when there are ghosts about; then they are extreme pessimists. Ev-Governor Glenn of North Carolina tells a story about an old colored man who on one occasion was asked whether he was an optimist or a pessimist. The old man scratched the fringe of gray wool around the base of his head and gave this answer: "I declare, Kunnel, I dunno what am a optimist or what am a pessimist. But las' Sunday dis ole nigger sot down to his bode befo' a big fat roas' 'possum, I shore den was a possumist."

Terrible as phantom ghosts are, there are some real apparitions that are far more terrible, and far more to be dreaded. There were two farm hands who, while crossing a field, were set upon by a huge infuriated bull. One of them managed to climb a tree. The other took refuge

in a hole in the same tree. The hole proved to have an exit at the other side. The man who had chosen the hole as a place of refuge was no sooner in at one side than he was out at the other. With a roaring bellow the bull made straight for him. He turned and again shot like lightning through the hole. The mad bull again bore down upon him with the grim determination to gore him through and crush him as a paper bag. But once more the man was in and out of the hole like a shuttle. This strange pursuit kept up some minutes. At first it mystified the man up the tree; but when it continued for some time it angered him. He shouted to his companion: "Hey, you idiot, why don't you stay in the hole?" The bull was dashing from one side of the tree to the other at great speed, while the man was bobbing in and out in sheer desperation. He heard his companion's question, and he found time before the next brief disappearance to shout back: "Idiot yourself; there is a bear in the hole." My theory is that from this incident came the original of bulls and bears on the stock exchange.

Sometimes it is quite difficult to differentiate between real and imaginary ghosts. A tramp was found dead in an old house, and ever since people have affirmed that the house was haunted, and have given it a wide berth after dark. A real estate dealer, in trying to put it on the market, hired a man, who did not believe in ghosts and scoffed at them, to stay ten nights in the deserted mansion to show the people that their belief was based upon foolish superstition. The man was to have a handsome wage for camping in the den of the ghosts. He sauntered nonchalantly into the building one night, accompanied by his black Newfoundland dog, answering to the name "Nigger." Along towards midnight he became bored by the stillness, and walked outside to breathe fresh air. Hardly had he reached the yard when the clock struck twelve—the very hour of ghosts; and hardly had the clock ceased striking when "Nigger" let out a series of the most terrifying yells mortal dog ever uttered, followed by a series

of staccato barks of terror, and finally a series of whines. The man, in spite of his boasted disdain of ghosts, stood petrified in his tracks with fear. He hesitated on the porch; but only for a moment, for soon came a great object all dazzling in white with blazing eyes. The man gave one look, let out a yell even more dismal than the yells of "Nigger," and then started away like the wind for his home, three-fourths of a mile distant, yelling at every jump. Snow covered the ground, and the white monster that followed him could not be seen by the people as they gazed in astonishment at the figure of a bareheaded man who fled like a race horse with no apparent reason. He reached home in an incredibly short time, literally burst down the front door of his house, and fell prostrate in a faint.

Who would not fly from a ghost like that? When the man's wife a little later found him lying on the threshold of his house, a big white dog was leaning over him licking his face. Nigger dog wandering around, making explorations of discovery about the haunted house, had fallen into a tub of whitewash left by workmen; the lime got into his eyes and hurt him; then he howled. His master saw a white shape coming towards him, which he took for a real ghost. Followed by his own faithful black dog Nigger, now made white by the whitewash, he broke all speed records, and at the same time lost his reputation as a scoffer at ghosts and spirits.

There was a well known old negro of the old school, old uncle Ben, a privileged character, a servant for many generations. He had been accustomed whenever reprimanded by his master to pray to be removed from the earth at once. On one occasion when uncle Ben had retired to his cabin and was loudly importuning for such relief because of some imagined grievance, his master happened to be passing by; hearing his prayer he knocked at the door. "Who dat?" asked uncle Ben in rather an alarmed tone. "It is the good Lord," replied his master, "who has come in answer to your prayer to remove you from the troubles of this world." A si-

lence followed for several moments, and then uncle Ben replied: "Look here, good Lord, can't you never take a joke?"

Mr. Polk Miller relates the story of a haunted house in which no one would dare to spend the night, so perniciously active were the mythical inhabitants of the premises. But a colored man, who was born with an immunity from such superstitions, readily consented to do and to dare for the paltry sum of five dollars that was to be paid after the event. When he went to the place at the going down of the sun, he found a room in which there was only a table with a coal oil lamp burning agreeably upon it, and a rocking chair in which he seated himself comfortably. Attracted by the comfort of his surroundings, he soliloquized as follows: "Well, dis shore am de easies money dis here nigger eber is made." But happening to turn at that minute he saw a great black cat with its tail wrapped around the lamp chimney, winking at him and showing its teeth. The unlucky colored man at once sought safety in flight. Making his exit from the house and slamming the door behind him, he hastened up the road running for his life until completely exhausted by his efforts. He lay distracted in the ditch by the side of the road. While in a state of utter collapse he heard some one coming. It was a man, but a man carrying under his arm the head of another man and the head spoke to him as follows: "It appears like you can run." To this the thoroughly frightened African remarked: "Law, Mister, yo' ain't seed me run yit."

During the progress of the Civil War a colored man was one night walking along the road some distance beyond the Crofts bridge when suddenly he came face to face with another negro. The second man blocked the way of the first and would not let him pass. He walked back and forth from side to side in the road, and the stranger did the same thing, ever keeping himself right in front of the traveler. At last the first man said to the other: "See here, yo brack nigger, ef yo do'n git outen my way and lemme pass I'se gwine to knock yo down

wid dis hammer." No move was made by the other indicating compliance with his wishes, and so he let drive with his hammer. The hammer went with a mighty dash right straight through him, and immediately the stranger disappeared from the spot. And so also did the other colored man, literally outstripping the wind in his tremendous haste. And that was one time when it was true to say that a colored man's hair was straight. And for years and years many citizens believed that the strange colored man was the form which it pleased one of the ghosts of Abbott's Creek to assume in order to frighten the native darkey.

It was said that at another time a man was riding horseback along by the same spot, when suddenly something jumped upon his horse behind him. The apparition scared the gentleman half to death, and he made the horse run every step of the way home at the height of his speed. In the mean time the thing left him as mysteriously as it came. And he was sure that here was another one of the ghosts which had come up from the bottom of Abbott's Creek to take respite from his vigils as watcher over the gold deposited there years ago by the great English general, Lord Cornwallis.

It is said that at another place the key to the front door generally hung on a nail above the mantle. A cat was observed many times to be looking straight at the key. Often the key was found lying in the front yard, without the knowledge that it had been touched by any human hand. Sometimes the door would open and sometimes it would refuse to open. One day the old lady who lived in the house said to some one else: "Bring me

the axe, and I will break it open;" and at that threat the door flew open of its own accord. The explanation was that one of the ghosts of Abbott's Creek had possession of the cat and made it do the strange things with the door and key.

One such ghost story after another could be related consuming hours in the telling. In those days superstition held sway in many minds; and of course those so governed could easily imagine a great many things. The most insignificant thing would assume mammoth proportions. One evening about dark a gentleman came to one end of the Crotts Bridge. His vision took in the outline of a strange, white object at the other end. He stopped and gazed in frightened wonder. He had never seen anything so strange in his life. The longer he looked at it the larger it became, until it assumed the size of a full-grown bear. It seemed to the man that the thing stayed right there at least an hour. The fact is that at the end of the first minute it hopped quietly away. Afterwards the man found out that this ghost was the first white rabbit that was ever brought to that community. It is likely that all ghost stories in all time can be explained in a similar way. There are reasonable and sensible grounds of explanation for every strange and uncanny appearance.

These early settlers were after all the very best of people. Their ghosts were all harmless. The stories were always interesting in the telling. Most of the original tales have been forgotten by all save a very limited number of old people who recall having heard grand-parents relate them.

## The Fetterolf Family

By W. J. Dietrich, Allentown, Pa.

The following paper was read before a recent meeting of the Lehigh County Historical Society, Allentown, Pa. Mr. Dietrich has for some years been devoting considerable time to the study of family histories and is one of the compilers of a new history of Lehigh County, Pa., work on which is progressing finely. Mr. Dietrich was the author also of the sketch of the Handwerk family which appeared in our December issue. — EDITOR.



THE ship *Thistle*, which arrived at Philadelphia, August 20th, 1730, had aboard among its passengers, Peter Fetterolf, son of John Jacob Fetterolf. He was a native of Wachbach, Germany, and was born March 20, 1699. He was married to Anna Margretha Rothermel in 1729. She was born in February, 1712, and was the only daughter in the family of six children of Johannes and Sabilla (Zimmerman) Rothermel, also natives of Wachbach, Germany; Peter Fetterolf and family, and his brother-in-law, Leonard Rothermel, before the organization of Berks county in 1752, had settled in Hereford township. In the year 1759, Peter Fetterolf was the largest taxpayer in Hereford township. He was the tax collector for the district and collected the sum of 74 pounds 15 shillings and 6 pence; of this amount he paid 18 pounds as his share. His son Peter, Jr., in the aforesaid year, 1759, was assessed among the single men of the same township.

The name Fetterolf has been corrupted into various spellings. The ancestor in his last will and testament plainly wrote his name *Peter Federolf*. In the list of immigrants in the Pennsylvania Archives the clerk spelled it *F-e-d-e-r-o-l-p-h*. The tax lists have it *F-e-t-t-e-r-o-l-f*. The old Lehigh Church records record the ancestors *Johann Peter Fetherolf*. The descendants in Berks and Lehigh counties spell it *F-e-t-t-e-r-o-l-f*; and the Northumberland county,

Pa., descendants, as well as the Philadelphia contingent and Prof. Adam H. Fetterolf, Ph. D., LL. D., the distinguished former president of Girard College, Philadelphia, spell their name *F-e-t-t-e-r-o-l-f*.

Peter Fetterolf, the pioneer, was a farmer. He owned a large acreage of land, located on the line of Berks and Lehigh counties, and in three townships, namely, Hereford, and Longswamp in Berks county; and in Lower Macungie in Lehigh county. The Fetterolf homestead on which the pioneer settled, and erected the first log building, cleared the land, lived a useful, industrious and prosperous life, reared his family, and died, is situated near the village of Seaholtzville, in Hereford township, Berks county, Pa. The pioneer died August 15, 1784, in his 86th year of age. He and his wife and several children, also later descendants, are buried in a private graveyard on this farm.

His large estate, he divides by will, which was made July 19, 1784, and probated September 15, of the same year. It is recorded in the Court House at Reading, Pa. The witnesses to it were Henry Bortz and Christ Schultz. It appointed as executors Paul Grosscup, of Rockland township, who was the ancestor of the Honorable Peter S. Grosscup, the distinguished jurist, of Chicago; Jacob Fetterolf and Christopher Bittenbender. The following six children are mentioned in the will: Jacob, Philip, (John) Peter, Maria Magdalena intermarried with Christopher Bittenbender,



Catherine, married first to John Siegfried and second to Abraham Zimmerman, and Anna Barbara, the wife of Philip Hain (Helm). Items of the will were: 300 acres of land to my son, Jacob; 100 acres of land to my son-in-law, Christopher Bittenbender, blacksmith; 300 pounds to each of the six children of my deceased son, Peter. The three daughters were well provided by the will which equitably distributed the vast estate amongst all his children. That this pioneer was a leader among the settlers of his section cannot be doubted. The wisdom in the selection of his land, is proven by the fact that it remained in the Bittenbender family from the year 1784 until 1908, a period of 124 years. Valuable iron ore, in later years, was discovered and profitably mined on this long settled homestead. "At the Bittenbender mine the ore raised from January to August, 1880, was 3,892 tons. Until the year 1880 118,000 tons of ore was mined with big profit." (Montgomery History, Berks county, 1886, p. 998.)

Jacob Fetherolf, son of Peter, was born February 16, 1742; died April 6, 1823, aged eighty-one years, one month and twenty-one days. He was married to Catharine Brobst, who was one of the six children of Pioneer Philip Brobst (Propst), an immigrant, who settled in Allemangel, (meaning desolation or land of all wants), Lynn township, about 1739. She was born May 12, 1760, and departed this life January 10, 1849, at the advanced age of eighty-eight years, seven months and twenty-eight days. Both Peter Fetherolf and wife were devout Lutherans and actively identified with New Jerusalem Church, of which in 1814 he was an elder and where they are buried; large, valuable tombstones mark their graves. The inscriptions upon them are plain and legible.

Peter Fetherolf had settled originally in that section of Allemangel now embraced in Albany township, in Berks county, at a place which is still locally known as Fetherolfsville. The latter village, if it may now be called such, was an important center to the colonial

settlers. A block house or place of refuge stood there, in which settlers gathered to spend the nights when Indian invasions and attacks were feared. Inhabitants came to this block house as far north as Lynnport. Among those was Mathias Shuts and family. (Details in history, Lehigh county, 1913.)

The exact time that Jacob Fetherolf located in Allemangel is uncertain, but from documents still extant we learn that it was about 1770. He was an extensive farmer. His descendants are very numerous among whom are a number of ministers, doctors and successful business men, as well as prosperous farmers. Their eight children were, namely: Jacob, Philip, Peter, John, Daniel, Salome, who was married three times; each husband was a Bieber; Catharine was twice married, her second husband being Abraham Long, and Molly was intermarried with Peter Siegfried.

Jacob Fetherolf, son of Jacob, was born February 7, 1782. He was a farmer in Lynn and lived near Jacksonville. He built the east end of the stone house and the barn in 1818 on the farm now owned and cultivated by Harrison A. Henry. He was an able and leading horseman and always had good stock. He and family were Lutherans and members of the Jacksonville Church, which he served as deacon and elder. He died March 31, 1849, in his eighty-eighth year. He was married twice, first to Anna Nonnamaker, and second to Maria C. Kistler. His first wife was born August 1, 1780, and died September 15, 1821. The second wife was born October 4, 1784, and died October 23, 1841. They were married nineteen years, six months and twenty-two days. His children were, namely: John; Maria, married to Henry Ebert, of New Tripoli; Catherine, married to Samuel Oswald, of Lynnport; Reuben; David; Diana, married to Joel Gross, and Daniel W.

John Fetherolf, son of Jacob, died in Lynn of typhoid fever, aged thirty-five years. His widow Catherine, nee Kistler, married second a Christ, and third Reuben Buck. She was a tall, stout, good-natured woman. By her first hus-

band she had these children: Mary, Jacob, Catharine, Rebecca, John, Elizabeth and Lieut. David.

Reuben Fetherolf, son of Jacob, was a farmer along the Ontelaunee, in Lynn. He owned the farm now owned by Harrison A. Henry. He built the west end of the present large stone house. His wife was Susan Wanamaker. Their children were: James, Sabina, married to Samuel Lutz; Elias, and John.

David Fetherolf, son of Jacob, son of Jacob, was an extensive farmer along the Ontelaunee, in Lynn. He was a prominent man in his community. His homestead is now owned by his son, David H. David Fetherolf erected the present set of buildings on the farm. The barn he built in 1850 and the house in 1856. He was school director and auditor of his township. He and family were Lutheran members of Jacksonville Church. He served as deacon, elder, trustee and treasurer. His wife, Sarah, was a daughter of Heinrich Billig. Their two children were Madina, the wife of Manasses Behler, and David H.

Daniel W. Fetherolf, son of Jacob, son of Jacob, was born September 15, 1821, and died January 16, 1890. His homestead was the Rev. Johan Zulich, 1796-1875, farm. It is now owned by his son, John K. Fetherolf. He operated a tannery on this farm until about 1867, when he abandoned it. He had partners until 1857, but from the latter date until he abandoned it he had it alone. On that farm he built the present barn in 1872. He was school director and assistant assessor. In the church at Jacksonville he was deacon, elder and treasurer. His wife was Maria (Polly) Kistler. She was born October 20th, 1824, and died October 12, 1910, aged 86 years, less 8 days. Their children were: Mary, married to Jacob N. Hartman; William K., Lucetta, married to Amos D. Trexler, and John K.

James Fetherolf, son of Reuben, was wedded to Angelina Kistler. They were farming people in Lynn and Albany townships. They had the following children: Sallie, the wife of Dennis Hoppes; J. Frank, the popular host of

the hotel at Wanamaker's, on the Berks and Lehigh Railroad, a potato center and great shipping place in Lynn; Dr. James, who in the fall of 1911 was re-elected coroner of Northampton county. He resides at Stockertown; Milton, a painter in Allentown, and Dr. George, the meat inspector for the city of Reading.

Philip Fetherolf, one of the younger sons of Jacob, was born April 10, 1802. He had a large farm in Kistler's Valley that is now owned and successfully cultivated by his grandson, Alvin D. Fetherolf. He and family were Lutherans, members of New Jerusalem Church, which he served in different offices many years. He departed this life May 5, 1868, aged 66 years and twenty-five days. He is buried on the graveyard at the above church, as is his wife, Maria Kistler, who was born November 7, 1806, and died March 27th, 1890, in her 84th year. They had the following eleven children: William, mentioned later; Daniel K., mentioned later; Dr. Abraham P., of Allentown; James K., deceased; Jacob, who died in infancy; an infant son; Maria, who was the wife of David J. Kistler; Judith, who was intermarried with William M. Kistler; Lucy, who was the wife of John Kistler; Elizabeth, who was married to David Miller, and Caroline, the wife of Stephen Bachman.

William Fetherolf was wedded to Eliza Reagan. They lived at Ringtown, Schuylkill county, Pa., where he died, aged 73 years. Their five children were Dr. Allen, Lewistown, Pa.; James and William, both farmers at Ringtown; Mrs. Emily Hood, who lives at Sioux City, Iowa, and Mrs. Mary Brandon.

Daniel K. Fetherolf was born May 18, 1820, upon the homestead of his father, in the Kistler Valley. This farm he later acquired and farmed it until the year 1875, then purchased the Benjamin Brobst farm in the same valley and cultivated it until 1879. He moved to Allentown in the latter year, and for many years was the tax collector of this city, living, however, retired a number of years before his death, November 17,

1909, in his 81st year of age. Up to the time of his removal to Allentown, he was identified with the Lutheran congregation of New Jerusalem Church, serving it officially many years. His wife, Mary, daughter of Christian Kistler, died July 10, 1874, aged 41 years, 5 months and 25 days. Both are buried at the New Jerusalem Church. They had seven children of whom five died small, the surviving ones being Alice M., the wife of Phaon Sittler, Allentown, and Alvin D., an extensive agriculturist in Lynn.

James K. Fetherolf was a prosperous farmer in Albany township, near Kempton. He was born in Lynn, May 15, 1845, and died March 13, 1904, in his 59th year of age. His wife, Lydia Kistler, was a daughter of Nathan and Catharine (Dietrich) Kistler. She now resides at Kempton. They reared four sons and three daughters. The sons were Rev. William, who is the professor of a college in California; Rev. Elmer, of

Pillow (Unionville), Pa.; James and Nathan, both in the forestry service of the government.

Jacob Fetherolf (son of Jacob, son of Jacob, son of the pioneer), resided in Lehigh County until 1876, then moved with his family to Lawrence, Kansas. He was a merchant and farmer. He died in 1887, aged 52 years, and was buried in Lawrence, Kansas. His widow, Mary, nee Seidel, after his death removed to Lehigh county, Pa., and now resides in Allentown. Their children were: Ella, m. John Krum. They live at Lawrence, Kansas. Alice S. is the wife of Francis Reading, of Allentown; Jennie m. George Brune. They live at Lawrence, Kansas, and George and Frank, both deceased.

John Fetherolf, a brother of Jacob, above named, was married to Malinda Kistler. They located in Binghamton, New York. Their children are: Alvena, Mary, Clara, Katie, Oliver and Samuel.

### A Sauerkraut Knockout

Bill Chmidt he didn't like sauerkraut,  
But Katerine, his frau,  
Could stand beside der bar'l all day  
And eat shoost like a cow.

They fought about dat kraut all day,  
They fought about him night,  
And Katerine's mudder like kraut, too,  
And she join in der fight.

Den Bill gits quiet all to once  
About dat sauerkraut smell;  
Den Kateriner an' her man  
Thought they had licked Bill well.

One day—will you believe dis true?—  
Bill bought a bar'l of kraut,  
And when them wimmens saw it come  
They shoost dance round and shout.

But when der kraut begins to hiss  
Bill cut der middle hoop.  
Them wimmens den went down below  
To see how dat kraut look.

Der hull shebang shoost up and bust!  
Dem wimmens—where were they?  
All covered up mit sauerkraut  
Shoost like a load of hay.

Der mouth was full; der ears was full;  
Der nose it was stuffed tight.  
Bill busted, too, mit laffin fits  
When he gits out of sight.

Don't you say sauerkraut down there!  
They don't eat kraut some more,  
And Katerine has got a club  
Behind der kitchen door.

C. M. BARNITZ.

# The National German-American Alliance, and the Washington Convention

By Albert Godsho, Assistant Secretary of the Alliance.

(Continued from February Number)

## California (Hermann).

Desires Convention in 1915, co-incident with the San Francisco World's Fair. State Branch increased, seven societies joining. San Francisco has many promises of participation for the World's Fair and the opening Festival of Panama Canal. Imposing German Day Celebration. Fritz Reuter Memorial Celebration. Arranges many successful lectures, etc. Successes in the school question, manual training, night schools, etc. 18 private schools are operating under the auspices of the California Alliance. Every German Society of any account now belongs to California Alliance.

## Connecticut.

President Lang; Secretary Hentschel. State Convention in New Haven. Officers elected. Consists of 12 City Branches.

Successes: German Day, Aug. 7, 1911.

## District of Columbia (Voelckner).

In perfect condition as regards membership, all the German Societies of District belonging to it. German Day Celebrations. Schiller's 150th Birthday Anniversary. Kuno H. Rudolph, a German-American, becomes Mayor (President of the Commissioners of the District of Columbia). Very cordial and close relations with Hibernians. Success of Steuben's Monument Unveiling known everywhere.

## Indiana (Keller).

Proud of activities and successes. Membership increased considerably. Influence strengthened. German element in several cities makes its position clear and exerts great influence. Important progress of study of German in schools. Many German Day Celebrations, which rouse patriotic enthusiasm. Anglo-American Press pays great attention; and is supplied with full English translations of all that is done. Great political power developed by the State Branch. Victory still greater than expected. County Prohibition Law defeated. New License Law, the best ever passed in the State. Catholic and Protestant clergy work hand in hand with German Element and State Branch. Branch advocated a law for the insurance of workmen; also for the protection of children.

## Minnesota (Moersch).

Excellent assistance by the German-American Press of the State, especially "Volkszeitung, St. Paul." Encouraging progress; very

large increase of membership. Ten new branches; enthusiastic for close and faithful Alliance for the Germans. Recommended to Legislature much needed bill for protection of workingmen. The State Branch has been increased by 46 additional societies.

#### Nebraska (Peter).

State Branch founded in the "Deutschem Haus" at Omaha, July 20, 1910. Saengerfest. President Hexamer invited. 54 Societies are represented by 114 delegates. Officers elected. Strong and important influence and success. Convention in Lincoln, Neb., is held on October 5-6, 1910, in the Assembly Room of House of Representatives in the State Capitol. Excellent impression created and augmented by an enthusiastic German Day Celebration on the 6th. Victory: prohibition and local or county option are annihilated. The attack upon German in public schools repelled. Attacks on personal liberty all fall flat by reason of our steady and self-conscious resistance. State Branch successfully advocated a law which makes all attacks on the study of German, etc., in schools and restrictions of personal liberty rights more difficult. The German-Americans are represented in still greater numbers as before in legislature of State. City Branch Lincoln succeeds in establishing the introduction of the study of German into the public schools. Improvements in the teaching of German at the High Schools also begun; as well as employment of genuinely well equipped teachers of German. Inducements for the study of German at the State University by donating prizes. Contributions to the German-American National Monument (Pastorius). Second State Convention held on Aug. 19, 1911, at Grand Island, in connection with Singer festival of Nebraska Saengerbund extraordinarily successful. 239 Delegates take part. Permanent Committee of State Branch elected for the use and propaganda of the State Branch's methods which were so successfully applied—to introduce German study and physical culture in public schools. Strong representation and activities for principles of State Branch for the future are vouched for. Great and sincere interest on all sides for German-American Element, *i. e.*, Alliance's State Branch work and aims.

#### New Jersey (Lankering).

Successes by all branches of the State Branch. Representatives of the German-American Press have been attached to Alliance by the creation of a special membership for them. It is important that the motives for any political activity are put in the right light. Successes in the school question; study of German introduced in Elizabeth successful. Encouragement for study of German by prizes of class-pins for best work, etc.; liberal financial assistance for German schools rendered. Children's choirs under capable conductors and children's festivals with singing of German "Lieder" and melodies; very successful in impressing on children's minds the beauty and value of German be their parents German or non-German. Department for free legal advice and Employment Bureaus are working well and benefit many German-Americans and newly arrived immigrants. Yearly celebrations of German Day are well introduced and liked in the State; the celebrations have become universally popular. A National Festival and Contest of Rifle Clubs, etc., to the success of which the Hudson County Branch donated funds, brought many German-Americans to-

gether. Finances are in good order and favorable; amicable and cordial relations with Hibernians under the agreement of Jan. 29, 1907, are strengthened and progressing with happy results. Governor Wilson's activity and actions since in office, justify fully his choice, and the non-partisan assistance given him by the German-American Element.

#### New York (Sutro).

Important progress towards many of the aims of the State Branch. The whole German American population of New York participated in and made brilliant impression at Hudson-Fulton Celebration. In 1910 almost all of the 18 branches of State Branch, N. Y., celebrated the anniversary of the arrival of immigrants from the Palatinate and Southern Germany in America. "Pfaelzer" (natives from Palatinate) anniversary, June 27, 1910, and State Convention at Albany of New York Branch; very brilliant and successful. Great festival by all German Societies and "Pfaelzer Volks festverein" July 31, of the City of New York. Carl Schurz Park is inaugurated with impressive ceremonies October 2, and large enthusiastic crowds attending. Dr. Hexamer speaks. Unveiling of General Von Steuben's monument at Washington, D. C., December 7, participated in by very large delegations from New York City and State Branches. Jacob Leisler Memorial celebrated. April 23, 1911, with extraordinary participation by German Element and Public, honoring this famous German American, the first of New York's celebrated Governors in Colonial time. Great German Day Festival, October 1. City Branches erect monuments, Buffalo, Goethe-Schiller, and Syracuse Schiller monument. Many other memorial festivals, etc., held. General harmony and mutual assistance given and consequently important successes; the teaching of German in schools, instead of being discontinued, as opponents desired, has been improved and become more efficient. State Branch donated silver medals for best German scholars in the schools. Zealous and successful collection of funds for Pastorius monument. German day celebration successful financially, as well as in ideal directions, all over the State. The highest State officials usually attending at German American Celebrations, newspapers issuing special numbers, and standing room is at a premium in the auditoriums, etc. German Element brought more closely together in promoting patriotic ideas and working for the good of the common weal. Protesting against special peace treaty with England; unless treaties can also be concluded with other Nations. Protest against "restrictive laws," attended by success. German Element has great political influence without considering political party lines. Treatment of immigrants—Sulzer Bill—hearings. State Branch proposes to the National German American Alliance to take a decided position in this question (has been done). Proposals to beautify Gen. Von Steuben's grave in Oneida County, N. Y. The purchase of the homestead of Gen. Hercheimer is recommended; as worthy of being the property of the Nation.

#### North Dakota (Mann).

Membership has doubled. German Press ever ready for help and sacrifices. State Branch officials deserve praise for work. Privileges for communal and parochial schools obtained. Agitation for introducing the study of German as a language next to English in the 3rd or

4th grades. Prohibition in full sway in State; however, consumption of alcoholic beverages, etc., increases, also the number of inebriates, feeble-minded, insane, etc., very probable on account of secret sale of bad beverages and unwholesome indulgences. At the same time State's progress and growth dwarfed, good soil devalued as freemen who would make good colonists, etc., do not care to settle in a State restricting "Personal Liberty." Agitation for German Manual Training Schools.

#### Ohio (Schwaab).

State Branch may possibly be excelled in the number of members by some State Branches but no branch excels it in loyalty to the aims and principles of the Alliance, it is aggressive, shows excellent results and many successes as for instance the introduction or rather re-introduction of the study of German and physical culture into Public Schools. Women's societies have taken strong root. Statistics are kept. Agitation for funds for the Milwaukee Teachers' Seminary going on; also for the union with all church societies. The German Press is assisted as much as possible. Political activity is kept in sight for the principles of the Alliance; a great battle will have to be fought by the State Branch for liberal-minded members of the Legislature which will give State new Constitution. Much has been successfully done for the honor of the German Element by State Branch as well as by the City and County Branches. State Convention held in Akron and at the same time unveiling of the John Brown Monument. Memorial tablet unveiled for the German American soldiers of '61 (Germans of Montgomery County, Ohio). Recommends: Erection of large assembly halls and for holding mutual festivals and as means for consolidating German Element.

#### Youngstown, Ohio,

Will build "A German House." A German -American Club has been formed of members of the Legislature of Ohio. Cincinnati City Branch is trying to obtain public parks for the people and play-grounds for the children, in center of city (congested districts). German Day Celebration, every year in many places and cities.

#### Pennsylvania (Bloedel).

(Members of Executive Council, for Pennsylvania reports at the request of the Pennsylvania State President, Dr. Hexamer.) Two very successful State Conventions. Number of Branches increased by 19. Membership greatly increased. Newspapers grateful for intervention by State Branch in behalf of official advertising. Through the efforts of the State Branch, compulsory physical education was also introduced in the New School Code for cities of the first and second class. Agitation also for the introduction of physical culture in the cities and towns of all other classes.

State Branch donated ten scholarships for the summer lecture courses on German literature at the University of Pennsylvania, one scholarship each also donated by Reading Branch and by the Philadelphia Womens' Branch. Competition for the scholarship was very keen and the lecture courses very successful. Pennsylvania is the banner state in amounts collected for the National German American Monument (Pastorius Fund).

(TO BE CONTINUED FROM PAGE 213)

## Tennessee (Fritz).

Consolidated State Branch of Tennessee was recently founded, May 7, 1911, time for extensive report is, therefore, too short. National President and Secretary were present at the founding in Memphis. Eight societies were represented and since then three other branches have joined. Several additions are expected. Great enthusiasm for the movement throughout the State.

## Texas.

Moeller, Chairman of Committee for German-American History for the State of Texas: Very interesting report, (For full report see page 87 of the printed 1911 minutes of the Texas State Convention). Von Rosenberg, Fordtrans, Riegels, Frels, Amslers, von Roeders, etc., prominent families; strong German population in West Texas; Immigration has ceased since the Seventies. German-American population of Texas counts up to hundreds of thousands. Whole counties, cities and settlements still retain their German character in fourth generation. Order of the "Hermannsoehne," Saengerbund (Singer Alliance), numerous German Societies, churches and schools, and twenty German newspapers. The State Branch is in a flourishing condition.

## Wisconsin (Dr. Stern).

We began five years ago with a membership of several hundred; today the State Branch Wisconsin consists of twelve city and four county branches, ten single societies and 400 individual members; a total membership of 25,000; 27 German-American women societies have also joined the State Branch. Celebration of German Day has become a fixed institution; always largely attended. State Branch has collected large sum and turned it over to the State University for an exchange professorship. Great National Saengerfest at Milwaukee gained impressive triumphs for German song. State Branch ever ready to help every German-American activity in every field of German-American endeavor.

Milwaukee will erect a Steuben Monument. Carl Schurz "exchange professorship." National German-American Teachers' Seminary. Considerable funds were collected for Pastorius Monument. State Branch requests the printing of more propaganda pamphlets. Although 15,000 copies of the "principles and aims declaration" of the State Branch, and 5,000 of Dr. Wm. A. Fritsch's "The National German-American Alliance" have been distributed, this is not sufficient. The State Branch therefore is planning a State Branch organ. Political non-partisan activity. At the request of the German-American women's societies, the State Branch took position against Womens' Suffrage. Agitation for the amending of the "Blue Laws" to suit modern conditions. Position taken against Prohibition as before. Excellent work of German Church Societies for maintenance of German language, etc.

State Branch will assist as much as possible the plans of Milwaukee for the erection of a Steuben Monument. Arrangements made for social evening gatherings and with it, visits by the members of the State Branch's executive officers, proved valuable. Gratitude and appreciation is due for the assistance given by the German Press of Wis-



consin and thanks are due also to the Executive Board of the State Branch for the excellent services rendered. General success, increased membership, and favorable finances.

#### Work of the Convention.

An exceptionally great number of proposals, resolutions and topics occupied this convention. The amount of work accomplished was enormous. At the time of this writing the official minutes have not yet been issued; they will require a large volume of several hundred pages in fine print. In short they cover: Proposal to create office of a paid Historian of Alliance—defeated. Prizes for best German work of scholars to be open for all schools—accepted. Beautifying Steuben's grave—accepted. Recommendation to purchase by ation the Herchheimer Homestead—accepted. Steuben and Muhlenberg scholarships in the Washington and Lee University—accepted with conditions.

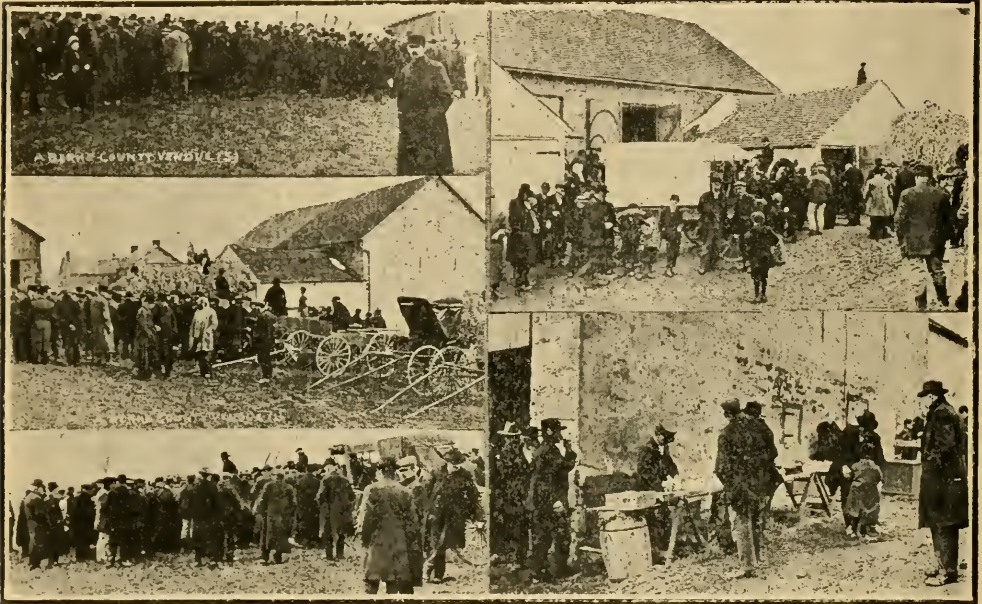
Publications, prizes, etc., etc., determined upon. Washington Branch commissioned to put wreath on the Tombs of Washington, Schley, and the monument of Steuben on every Decoration Day. Strong resolution on immigration caused by alleged conditions on Ellis Island—accepted, after stormy debates. Physical culture, playgrounds and swimming pools for all Public Schools. Number of Vice Presidents increased to eight. Executive Board to correspond directly with State Presidents only. Uniform care for immigrants; consolidation of all societies taking care of immigrants (see Grisebach's letter in printed minutes). Federal museums, public galleries, etc., to be open on Sunday afternoons. Parcel Post recommended. Expression of thanks and appreciation acclaimed for the munificence of Hon. Adolphus Busch, to Germanic Museum. Peace treaties (for universal peace movement) in the form adopted previously by the Alliance. Young peoples columns in German Press recommended. Resolutions in regard to names on tablet and payment of German architects of the Congressional Library—referred to committee on the Judiciary for further investigation and later report.

Recommendations of North Dakota Branch for a National German-American Celebration on October 18th 1913—defeated; invitation to attend "Celebration of Völkerschlacht" at Leibzig, Germany—accepted. Better arrangements recommended to supply Press with reports of Conventions. Staunch support and assistance to German Press in every direction; translations of good articles, etc., to English Press, (see Press Committee). Press Committee to be established by all State Branches. Resolution and declaration as to the stand of the Alliance on personal liberty—accepted. Church corporations, church communities and societies, etc., to be asked to join the Alliance or to co-operate on all mutual grounds recommended—unanimously accepted. Letter of protest to be written to President Taft against insinuations regarding Secretary Wilson's acceptance of honorary presidency at the American Brewers' Convention, by Women's Temperance Association—accepted.

Financial Committee of five members appointed for the purpose of putting the finances of the Alliance upon a stable and perpetual basis. State Presidents to meet in off-years between biennial conventions. Names of official delegates to be communicated by the State Branches one month before the Convention meets. Resolutions, etc., must in future be presented to Convention in advance in print by the officially

# DIE MUTTERSPROCH

“O, Muttersproch, du bist uns lieb.”—A. S.



A Public Sale. Photo by Prof. W. A. Dietrich.

## En Berks County Vendu

DANIEL MILLER, READING, PA.

Des is die Zeit for die jährliche Berks County Bauere Vendue. Die mehrste kumme in de Monate Februar un März. Es is erstaunlich wie viel so Vendue es in ehm County gebt. Die Zahl in Berks is des Jahr schier 300. Viel alte Bauere hen Geld genug gemacht un welle stoppe; Annere fange erst ah, un wieder Annere sin g'storwe un ihre Sache müsse uf-g'settelt werre.

Warst due schun an so ere Bauere Vendu gewesst? Wann net, dann will ich dir sage wie es dort hergeht. Es is schaad, dass die Vendue in der kälteste un schlappigste Zeit im Jahr vorkumme, awer mer kann's net annerster mache. Die Zeit for zu wechsele uf der Bauerei is am erste April.

Es kumme gewöhnlich von 300 bis 800 Mensche oder noch mehner an so en Vendue. Früher sin die Leut am Mittag kumme, awer nau kumme sie schun um neun Uhr. For was?

For zu esse. Früher hen die Hucksters en gute Bisness an de Vendue geduh. Sie hen Oysters, Lebkuche un so Sach verkahft; alsemol ah en wenig Schnapps hinnerum. Awer ihr Handwerk is schier ganz verdorwe worre, weil die mehnte Bauere, wu Vendu mache, freie Diners gewe. Des zieht die Leut wunnerbar ah. Es is en rechter Schoh die Sach zu selne. Die Weibsleut müsse Dagelang vor der Vendu koche un backe, un es müsse en Lot Leut gedingt werre for de Disch abzuwarte.

Es kumme hunderte vun Leut bei just for's Esse. Oftmols fange die Leut schun um neun Uhr Vormittags ah Mittag zu esse. Do sin en paar lange Disch un jeder Disch is im Gang bis lang noch Mittag. Manchmol hört's esse eher uf—wann Alles ufgesse is. Es esse oft drei bis fünf hundert Mensche an so ere Vendu. Hen die Leut nix daheem zu esse? Ofkohrs, die mehnte lewe forstreht, awer es is nau so Fäschon, un die Fäschon muss ufgehalte werre. Un wie die Mensche esse! Mer muss schier mehne sie wäre halwer verlungert undähte nix weiter zu esse exspekte for en

Woch. Jeder Sitz an de Disch is besetzt un hinner jedem Stuhl steht en Mann, der hot Halt am Stuhl for ihm die nächst Chäns schuhr zu mache. An so ere Vendu geht's beim Esse grad her wie bei ere Leicht, just viel schlimmer.

Was geht's do zu esse? Plenty vun Allem—Rindsfleisch (alsemol ah Hinkel), Grumbiere, Krautsalad, Prunes, Pickels, Brod, Butter un Latwerg; paar Sorte Küche un drei oder vier Sorte Peis—Käspei, Schnitzpei, Roseinepei, Papplepie, un so weiter. Dann kummt noch plenty Kaffee dazu. Es is erstaunlich wie schnell Alles verschwindt. Die Köch könne die Sache schier net g'schwind genug uftrage.

Um 12 oder 1 Uhr geht die Vendu ah. Der Croyer greischt laut: "Oh Yes, Oh Yes." Er sagt nie: "Oh Nee, Oh Nee." Die Leut wu nau gesse hen oder Eppes kahfe welle kumme nau zamme for die Condischens zu höre. Die sin korz un deutlich. Der höchst Bieter is der Käfer. Wer Geld hot, kann grad bezahle. Wer ken Geld hot, geht en Note mit gutem Behl. Nau geht's an's Verkahfe. Der Croyer is en Mann mit starker Stimm. Es is wunnerbar, dass die Vendu Croyer net all die Auszehring kriege. Sie müsse vier oder fünf Stund die ganz Zeit laut greische in der kalte Luft, un des chn Dag um der anner. Sie prowiere witzig zu sei. Es werd geglaubt, en guter Witz dann un wann daht die Leut willig mache mehner for die Sache zu gewe. Die Croyer kriege ah oft gute Witze ab, awer oft is es aß just gewöhnlicher Schmutz. Awer es macht nix aus, die Leut lache ehmol so gut wie's annermol.

An so ere Bauere Vendu is viel zu verkahfe—vume Viergäulswage bis zume Gänsoch; vun ere Kuh bis zume doerre Hinkel. Gewoöhnlich werd zuh erst des kleh G'fräss verkahft—allerhand Gawle, zahlhuckige Reche. Schauflle Schubkärch un so weiter. Wart mer mit dem Stoff bis zum Letzte, so holt es nix.

Wann's an die Gäul un des Vieh geht, do werd en Ring gemacht un die Thiere werre ehzeitig nei gebrocht un verkauft. Ueberkaapt hen die Berks Bauere vortreffliche Gäul un Vieh. Alsemol geht's Biete schnell un alsemol muss der Croyer die Leut arg kokse. Er prowirt die ganz Zeit die Leut glaawe zu mache, die Sache dächte just Halbprijs hole. So geht es fort bis Oweds, un dann is Alles verkahft un die Leut gehne hehm. Der nächst Dag gehne viel an en annere Vendu.

Dieweil die Vendu im Gang is spiele en Lot Buwe Balle ut'm Mithaufe. Sie sin kumme for zu esse un zu spiele. Es sin ah oft viel junge Mäd an der Vendu. Wunner wie sell kummt? Es is jo natürlich, dass die Mäd sei wolle wu die Buwe sin.

Wie ich en Buh war, hab ich emol en schlimme Erfahrung katt an so ere Bauere Vendu. Ich hab do vor eme Huckster Ständ gestanne un die Lebküche ahgeguckt. Sell war en grosse Versuchung. Mei Maul hot gewässert for die Küche, un endlich hab ich mer zwee Küche gekaft un sie ware ah glei gesse. Nau war's Elend gross. Ich hab zwee Cents g'spend katt

un sell war grad eh Drittel vun meim ganze Vermöge. Ich hab die Sach bitter bereut un gewünscht, ich hätt mei Geld wieder zannück, awer es war zu spot. Dehl Mistäks kann mer wieder korrekte, awer in dem Fall war nix zu mache. Mei Geld war im Huckster seim Sack un die Küche ware in meim Mage. Noch sellem hab ich mei Geld daheim gelosst wann ich an en Vendu gange bin.

### En Bower's Boo

Ich hob der onner dawg en shtick ga-laesa fun ma mon os ga-winched hut are ware widder en boo un ware dahame uff der boweri. Now ich doubts eb seller mon uff der boweri garaised is wara. Won are wore don hut are grosse advantages g'hot iver de boova wos uff der boweri uff ga-brucht sin warra in minera tzeit. Ich winch mich ken boo mae uff der boweri un ansich ebber os doot dare muss in fardulta schlechtra circumstances si now.

En bowers boo. Wos wore are? Ga-bora inera hamet woo blendy arawet worc—won are sich met dote gabrilled hut dis de mommy era nine kee olla morga un owet gamulka shtiffel mit rhode ledder uvva ga-arebed, un is in de school g'shicked warra. Are is gonga mit sime karrively foll kolde lever-warsht, hardt-gakutchte oyer un lodwarriek brote far si a b c's larna. Si bae wora tsu kartz far uff der budda longa, un dart hut are g'hucked der leeb long dawg, un si wammis-armel ga-gless-oored mit sinera naws. So g'schwint os are grose ga-nunk wore far shoffa don sin si shooldawga ols kartzter warra. Es arst wor's summer huls hocka, un generally about "frellings awfong" hut sell ni g'shart. Derno wore shtae laesa, fense maucha, welschkarn lond in odder greega, un usht about de tzeit is ols anes fun da grosse dawg uff der boweri aw-cooma. Es wore der shofe-shaar dawg. Der g-schposs fum dawg hut ga-consist fun helfa de shofe fonga, un derno uff'ra huvel bonk hucka un da shofe de kep drunna haeva, wile de shofe-lice ane in der hols ongle room ga-groddled sin. Es naixt wore welschkarn blonsa. Fier karna tzum stuck. Aney far der fuggel, aney far de warrem, un tzwaec far woxa." Der dawdly is hinna noach cooma mit der hock, un won mers net recht g'mauched hut don is are fore cooma em shteel. Hust du in dime laeva en gowl garidda far welschkarn blooga? Waischt nuch we schlaeferich or mer ols worra is un we wocker os mer worra is won en grund-shulla em ins hols-g'nick ga-druffa hut? Gli wore de hovet doh. Finf, sex mon sin dorrich der dick glae un hen g'mauida uff ga rulled os we wolla seck, un der bower's boo is en holb feld braiding hinna noach cooma fars graws farsh-prapa. Wos mer ols g'horriched hut far hara fun wos os de ma yer schwetza won se era sensa ga-wetzed hen. Es wore generally waega de maid. De arn is doh. En dutzent reffer un binner im feld. Der boo is widder ous-gabissa im g'shposs. Are is

en holb feld braiding hinna draw mit sime tzonmma drawga. Es tzae uhr shtick is doh. Der boo greeked es glensht shtick karsha-boy un ken drem. Mid-dawgs lia de mon uff em graws im hofe fer en rook shtooned un der boo muss de gile drenka, der worreff haeva far de Deitsha sensa dengla, odder der shlife-shtae draya far de Reff-sesa shliifa, bis es widder tzeit is far ins feldt. Gli coomed de hover arn, un en tzae ocker feld is usht shae garaetzed Somshdawg nummy-dawgs won de Soondawg shooh sallabrasion is, mer gait ins hover feld base ganunk for fechta—awver mer gait. Es is aw sella mohls net feltzurick gamowled warra won ich mich recht arrinera con. Endlich is es shpote-yohr doh. Es welshkarn muss gabosht si, un der boo wardt ous sime warma nesht ga-yawked on fier uhr, shtriggled nine gile un hucked en shtooned hin-nich em uffa un wardt far de dawg's helling. Won se doh wore don is mer ins feld. Ich het ols usht so leeb mit em divel garasseled os so en rificher welshkarn shock aw-pocha. Won de dresher tzeit doh wore don hut mer dawgs gadrusla un nochta uff-ga-butzed. Husht du in dime laeva in ma waetza howfa g'hucked hinna onera oldta rhoda windmeel tzae uhr der nocht un der kold waetza in di hussa lotz ga-kitched? Ich denk so. So naixt on da fire-dawg is mer ols widder in de shooh cooma. Es arshnt uff em program wore en fecht. Won mer net ga-garreded is warra don hut der teacher ame ga-gorreded, un derno is mer nuch amohl dhame ga-garreded warra wile mer in der shooh ga-garreded is warra.

Un so is es yohr room gonga uff der boweri. Ich bin shtorrick drivver gonga. Es wore gawiss net feel blesser drin, un ich winch mich nimmy tzurick owner duch bin ich fro os ich amohl en bower's boo wore, far ich hob dart galarnt wos shoffa is, un aw nemond tsu farochta os shoffa doct

GOTTLIEB BOONASTIEL.

### Nursery Rhymes

By-o, Bubbeli, shlofe,  
Der dawdy heet de shofe,  
Der mommy heet de roda kee  
Und coomt net hame bis morya free.

By-o, Bubbeli,  
Wos robbelt if shtroh?

Es ketzel is gastarva  
Un's miceli is froh.

Redia, reida geile,  
Olle shtund en meile,  
Olle mile en wart's-haus,  
Bring en glessel wei rous.

Tross, tross, trill,  
Der bower hut en fill,  
Der fill will net lawfa,  
Der bower will's farkawfa.

Shlofe Bubbeli shlofe,  
Der dawdy heet de shofe,  
Der mommy heet de lemmer  
Now Bubbeli shlofe so feel lenger.

### Patty-Cake.

Patty, patty kucha.  
Vole si mouf fersuche,  
Und wun se recht gude shmocka,  
Mus de mommy nuch mae bocka.

### Mock Sermon.

Doh shtane Ich uf der Konzel  
Und breddich we en umshel,  
Mi huhn mj huhn,  
Mi breddich iss aun,  
Mi ku mi kalb,  
Mi breddich iss holb,  
Mi kotz mi mouse,  
Mi breddich iss ous.

### Counting-out Rhyme.

Ains, tsuae, drei,  
Hicky, hocky, hei,  
Mawd hole wei,  
Gnecht shenk ei,  
Hehr sowf aus,  
Ware mus nos,  
Ich, udder du  
Udder's Berke olde kee-kaw-ku,  
Und seel bisht du.

N. B.—These nursery rhymes appeared several years ago in the *Centre Democrat* of Bellefonte, Pa. Who can send us variations of these?

The Pennsylvania Dutch have the reputation of being very economical and very careful 'n watching the details of domestic affairs, no matter how small.

"Heiny?" called the father.

"Vat?" answered the son.

"Run an' count dem geeses again, Heiny."  
Heiny went; Heiny returned.

"Heiny!" said the father.

"Vat?" said the son.

"Did you count dem geeses again, Heiny?"

"Chess."

"How many was dey, Heiny?"

"Vun."

"Dat's right, Heiny."

—January Everybody's.

## Our Book Table

By Prof. E. S. Gerhard, Trenton, N. J.

**THE WAY OF PEACE.** By Reginald Wright Kauffman, author of "What is Socialism?", "The House of Bondage;" etc. With Frontispiece; 70 pp. Price 50 cents. Moffat, Yard and Company, New York, 1911.

This is a volume of short, terse and vigorous talks that lead to the way of peace. The thought is as uplifting as the style is trenchant and penetrating. The little volume is written in the straightforward manner that characterizes the author's other writings. In its curt and compressed philosophizing on the experiences of human life it calls to mind the author's former volume entitled "The Bachelor's Guide to Matrimony." The treatment of the different themes is concise, forceful, sincere and original. It is a sane little book well worth reading and pondering over by right-minded men and women.

**BRIDLE PATHS.** By Isaac Rusling Penny-packer. Cloth; 94 pp. Christopher Sower Company, Philadelphia. 1911.

This is a narrative poem based on a horseback journey undertaken by several Pennsylvanians who started from the vicinity of Philadelphia on a trip through the Shenandoah Valley. At night time they stop at the various hostleries by the way. Scenes of life along the road are mingled with historical allusions and reminiscences, and with a good deal of philosophizing on the origin and tendencies of American life.

This little volume of poems is constructed after the plan of Longfellow's "Tales of a Wayside Inn." It is, however, only the plan that calls those "Tales" to mind, the treatment is otherwise quite different. For poetry, one is still inclined to prefer Longfellow's "Tales."

When Tennyson wrote "Locksley Hall Sixty Years Later" he used words like "revolver" and "dynamite" that are even today yet the cause of a jar in an otherwise noble poem. A poetic idea must first of all be couched in poetical language, in diction that is mellow and ripe; but words like those from Tennyson's poem have not yet come to that stage of poetical ripeness, nor have the present writer's "Socialistic teachings," "motor car," "telephone," and "trolley" as yet acquired any mellowness.

This is not meant to indicate that the little volume is devoid of poetry, far from it. A fine poetical "conceit" is the following:

"The rock-bound coast is definite. The tides, Returning, find it ever as before.

The forest by its old law still abides;

In orderly procession do the stars

Hold to their ancient course, and nightly keep  
Their separate state....."

Some of the lyrical interludes are fine; they have, as the term demands, a lyrical swing. Probably one of the best is "The Dutch on the Delaware," with its lilting refrain.

There is poetry to this little volume; it also has an individuality of manner that makes it distinguishable; but to say that the writer with this volume of poems makes one reminiscence "probably of all that lies behind Tennyson" and that he "proves himself a not unworthy successor of Bayard Taylor and Lanier" may be rather extravagant praise.

**THE BREAKING POINT.** By Fred Lewis Pattee, author of "The House with the Black Ring," etc. 392 pp. Price \$1.25. Small, Maynard & Company, Boston. 1912.

Here is a novel with a stupendous theme and serious importance. It affords a graphic and tragic account and a powerful picture of the strength and weakness of a great city church that is lost in the numerous organizations and "activities" that burden it. Its pastor is John Galt, who may in the first place not have known any too much about city life, and who innocently and with simplicity and single-hearted enthusiasm tries to save, and finally does save, Isobel Carniston, a fallen woman, much to the displeasure and protest of the church.

This woman supplies the second plot or element in the story. She is all flesh, she is of the earth, earthy; while Galt is all soul. With Galt dominated over by this woman, infatuated with Helda Thost, a theosophist, and in a clash with his church, the plot becomes complicated enough but not the least confusing.

The book is extremely interesting, it keeps one guessing and on the alert. The death of Galt comes almost like a shock, and with regret. One wonders whether the author can really be pardoned for this tragic event. The manner of his death is not at all usual, such things happen only too often; but the reader hardly prefers to have his hero to die in just that way.

It is a powerful novel, and a vigorous portrayal of American life and more so of the

American church—its societies, clubs, circles, aids, organizations without number, and—fallen woman. Read Kauffman's "The Girl that Goes Wrong," and then read this book, and you will have a wonderful picture of "sassiety" the animal, or rather, the beast and unfortunate womankind. No two books supplement each other more admirably.

**NARRATIVES OF EARLY PENNSYLVANIA, WEST NEW JERSEY AND DELAWARE 1630-1707.** Edited by Albert Cook Myers. In the Series of Original Narratives of Early American History. Reproduced under the auspices of the American Historical Association. General Editor, J. Franklin Jamison, Ph. D., LL. D. Director of the Department of Historical Research in the Carnegie Institution of Washington. Cloth; with Maps and Facsimile. Price \$3.00 net. Charles Scribner's Sons, New York, 1912.

The purpose of this series is to provide readers of history, and school and college libraries with a comprehensive collection of such historical narratives as form the basis of the early history of the United States.

This series is not made up of extracts but of whole works, of distinct parts of works; the texts are complete. Excellent judgment was exercised in selecting them. Many of the volumes are made up of reprints from exceedingly rare and valuable narratives. Some of the original documents are rare and expensive and cannot be possessed by everybody; nor would it always be desirable or advisable to put such valuable originals in the hands of students. But publications like these make these old sources equally accessible to all. In fact, such a change

has taken place regarding the fundamental facts of history that such sources have become well nigh indispensable.

The editorial work of the series is well done; it is commendable for its carefulness and brevity; it is scholarly without the investigator's collection of seemingly useless facts. Each document has a concise introduction of its own by the editor of the particular volume, and each volume has one by the general editor.

This particular volume has twenty documents. It is edited by Dr. Albert Cook Myers, the young Pennsylvania author who spent considerable time abroad while working upon a complete collection of the works of William Penn.

The interesting narratives contained in this book throw a great deal of light upon the early conditions of the colonies of Pennsylvania, West Jersey, and Delaware. It might be a little difficult to tell which are the most important and interesting; accounts like Pastorius's "Positive Information" from Pennsylvania, and "Some Account of Pennsylvania" by William Penn, are almost in line with the classics. The wealth of detail crowded into the several documents is remarkable. They are intimate records of the observations made by men who saw and knew much of the primitiveness of the New World. It is history in the making. In these pages the reader can live over again the life of his country as it was; this is probably after all the best and noblest that history can do for mankind.

One must not forget the make-up of the volumes in this series; they are issued in an attractive, durable and serviceable manner; and at a price reasonable enough to put them within reach of any library.

## Historical Notes and News

Reports of Society Meetings are Solicited

### Bucks County Historical Society

The annual meeting of the Bucks County Historical Society was held January 16. There were two sessions, the morning being given over to the transaction of business and the election of officers. At the afternoon session several papers were presented, "Navigation on the Upper Delaware," by J. A. Anderson, of Lambertville, N. J.; "The Seckel Pear Tree," by A. M. Hance, of Philadelphia, and "The Last of the Lenni Lenape Indians on the Delaware and Their Subsequent Migration," by William J. Heller, of Easton.

Harman Yerkes, president of the citizens' organization having in charge the arrange-

ments for the observance of the county seat centennial and old home week of Doylestown, to be celebrated during the week of June 9 to 15, has made public the outline of the celebration and the personnel of the several committees to have charge of the week's festivities.

The events of the week will be as follows:  
Sunday, June 9—Religious day.

Monday—Educational children's day.

Tuesday—Society day.

Wednesday—Historical and home-coming day.

Thursday—Women's organizations and social day.

Friday—Industrial day.

Saturday—Firemen's and military day.

### Lehigh County Historical Society

At the annual meeting of the Lehigh County Historical Society, January 16 the officers were re-elected as follows: President, Dr. G. T. Ettinger; Vice President, D. A. Miller; Secretary, Charles R. Roberts; Treasurer, Edwin G. Trexler; Executive Committee, two years, Wm. L. Hartman and O. P. Knauss.

The society now receives an appropriation of \$200 a year from the county as allowed by law. This sum has already been received and the treasurer reported a balance of \$269.99.

The society now has 160 members.

Various gifts were acknowledged.

Morton L. Montgomery, the well-known historian, of Reading, was present and made a brief address. He urged that local history be studied in the schools. He complimented the Lehigh County Commissioners for granting \$200 a year for historical purposes. He urged the collecting and preserving of all old records.

William J. Heller, of Easton, the newly elected President of the Northampton County Historical Society, was present and made some interesting remarks.

Papers were read on "The Fetherolf Family," by Wm. J. Dietrich; "Allentown in the Revolution," by Chas. R. Roberts.

The society now has 263 bound volumes and 257 manuscripts.

The meeting was very well attended and full of interest.

### Lancaster County Historical Society

The following is a list of the papers read before this society during the year 1911. The list reflects great credit on the society and the individual members who prepared the papers.

Lancaster County's Relation to Slavery; The Early Abolitionists of Lancaster County; The Underground Railroad; A Reminiscence of Langdon Cheves; An Anti-Slavery Reminiscence; Sidelights on Slavery; The Attitude of James Buchanan Towards the Institution of Slavery in the United States; Thaddeus Stevens and Slavery; The Christiana Riot; Its Causes and Effects; The Position of Lancaster County on the Missouri Compromise; Who was Jacob Hibsman, the Congressman from Lancaster County; The Christiana Riot and Treason Trials of 1851 (an historical sketch); Slavery Situation During Terms of Office of John Whitehill and Robert Jenkins, Lancaster County Congressmen; The Whitehills and Robert Jenkins, in Congress; Thaddeus Stevens' Attitude Towards the Omnibus Bill; Newspaper Reports of the Christiana Riot.

### History of the Lutheran Church of the Somerset Conference

Announcement is made in the *Lutheran World* of the proposed issue of a history of this conference—to contain 400 pages, 275 of solid reading and about 150 pictures. About

100 pages will be devoted to an abridged history of the church in general.

The "Glades" were settled about 150 years ago. Pastors followed the people. The earliest Lutheran pastor, so far as known, was LizeL, who was at Berlin in 1777. Several churches, Sanners, Samuels, Pine Hill, New Centerville, Friedens, Somerset, are almost as old. The stories of these old congregations is interesting reading indeed.

The history will contain all that has been learned of interest concerning the pioneer pastors, LizeL, Steck, Lange, Tiedman, Muckenhaupt, Rebenack, Kriegler, Heyer, etc.

Part III, will contain the following:

Chapter XI. West Pennsylvania Synod. Organization, Second Meeting (Berlin), First Delegates from Somerset County, Earliest Benevolence Reported.

Chapter XII. Allegany Synod. Organization, Early Delegates, Views on Slavery, Revivals, Liquor Traffic, etc.

Chapter XIII. The Pioneer Pastors of Somerset County. 1777-1834.

Chapter XIV. Somerset County Conference. Sunday School Convention, Reunion, Young Lutheran, etc. Preachers from Somerset County.

Chapter XV. Histories of Congregations, of Pastorates. Addison Pastorate, Berlin, Confluence, Cumberland (St. Stephen's); Pastorates of Davidsville, Friedens, Garrett, Glade, Hooversville, Jennerstown, Johnstown, First Trinity, Moxham; Lavansville, Meyersdale, Rockwood, Salisbury, Scalp Level, Shanksville, Somerset, Stoyestown, Wellersburg.

### Penn'a Federation of Historical Societies

Standing Committees for the Year 1912.

A. On Bibliography. Object: "The collection of material for a complete bibliography of the Commonwealth." John W. Jordan, LL. D., Philadelphia, Pa.; Rev. Hugh T. Henry, Ph. D., Philadelphia, Pa.; Gilbert Cope, West Chester, Pa.; Julius F. Sachse, Litt. D., Pa.; Hon. Thomas L. Montgomery, Harrisburg, Pa.; George R. Prowell, York, Pa.; Benjamin F. Owen, Reading, Pa.

B. On Historical Activity. Object: "The encouragement of historical activity in each County of the Commonwealth, and the formation of local historical societies." Miss Eleanor E. Wright, Philadelphia, Pa.; George Steinman, Lancaster, Pa.; M. R. Allen, Washington, Pa.

C. On Exchanging Duplicates. Object: "The establishment of a central agency for the exchange of duplicate historical material." Charles R. Roberts, Esq., Allentown, Pa.; J. Andrew Wilt, Esq., Towanda, Pa.; Prof. L. S. Shimmel, Ph. D., Harrisburg, Pa.

D. On Publication of Lists. Object: "The annual publication of a list of historical papers relating to the Commonwealth, and a list of the historical productions of Pennsylvanians." Capt. H. M. M. Richards, Litt. D., Lebanon,

Pa.; Boyd Crumrine, Esq., Washington, Pa.; Hon. Charles Tubbs, Osceola, Pa.

E. On Preserving Manuscript Records. Object: "The encouragement of the preservation of the manuscript records of the Commonwealth, and each sub-division thereof, and the publication of such records, when possible." Prof. Herman V. Ames, Ph. D., Philadelphia, Pa.; Prof. Albert E. McKinley, Ph. D., Philadelphia, Pa.; H. Frank Eshleman, Esq., Lancaster, Pa.

F. On State Legislation. Object: "Securing State legislation for the promotion of the object of the Federation," which is, "The advancement of historical research relating to the Commonwealth of Pennsylvania, local and general." Benjamin M. Nead, Esq., Harrisburg, Pa.; Col. James R. Gilmore, Chambersburg, Pa.; Hon. W. U. Hensel, Lancaster, Pa.

Attest: S. P. Heilman, (M. D.), Secretary, Heilman Dale, Lebanon County, Pa.

By the President, (Prof.) Herman V. Ames, (Ph. D.), Philadelphia, Pa.

## Genealogical Notes and Queries

Requests for Genealogical Information by Subscribers  
Inserted Free. Particulars for Registering as In-  
vestigators Furnished on Application.

### Nicholas Paul Data Wanted

I desire to know if the death and burial places are known of one Nicholas Paul, who was a Revolutionary soldier—a private in Capt. George Wolf's Company, Second Battalion, Northampton County Militia, 1781, and who was also on the class roll for Captain Geo. Wolf's Company, Middle Bethlehem township, June 5, 1780. Is it possible that the above Nicholas Paul could have been the same who enlisted at age of 21 for three years in the company under command of Capt. John Nicholas Weatherholt, stationed in Heidleburg township, Northampton County, Pa. April 1758—he having enlisted therein, September 1, 1757—and again "Nicholas Paul was 2nd lieutenant, 3rd company, by John Wetzel lieutenant, May 21, 1777, Fifth battalion, Northampton County Militia." —Subscriber.

### Virginia Records

Dear Sir: At the Land Office at Richmond, Virginia, are kept very complete records of the "Patents" that were issued to the early settlers by the Commonwealth. I have found the officials in charge most polite and willing to assist whether there were any fees in prospect or not. It seems to me that this place would prove to be of much assistance to those looking for clues as to the German Settlements in Virginia. The indices are very good and the records in fine shape.

When the State of West Virginia was formed, it developed that considerable annoyance and trouble was caused by the lack of these records at the capital of the new state. About twenty years ago, a commission was created by the legislature of West Virginia to secure copies of all the grants which lay in its boundaries. This was done and with a few excep-

tions—inadvertance of copying clerks—they are in bound volumes in the Auditor's office in this city.

Mr. E. B. Dyer, an attorney, was connected with this commission, and in 1895 published "Dyer's Index to Land Grants in West Virginia." This is alphabetical, arranged by counties, and a search is quickly made, even though the particular county is not known.

I have noticed lots of German—or what I take to be modified German names—in it. I understand the book is out of print, but almost every attorney who has anything to do with land titles in West Virginia has a copy.

I am calling attention to this book, for it seemed to me that it's existence might not be well known. I have gotten so many favors from searchers after genealogy myself, and I will be glad to reciprocate in general, and run through my copy for any names that may be inquired about—gratis—of course.

Very truly yours,

William D. Sell, Civil Engineer, Box 222, Charleston, Kanawha County, West Virginia.

### Moser-Klein Data Wanted

I am interested in genealogy and have traced my wife's family to Louisa Moser the daughter of John Moser, and have obtained a translation from the old German script Baptismal Certificate, a copy of which translation is as follows: "Magugunshi, Magunshi—Manunka Chunk—Mauch Chunk?"

"Louisa Moser was born of Christian and Lutheran Parents in Magugunshi Township, Northampton County in Pennsylvania, the 18th of September in the year 1779, and was baptised by the Reverend Pastor Jacob Postking in the Christian Church in Magunshi Township the 18th of October in the year 1779 and her sponsors are Frederick Miller and Ger-



trude Wagner. The child's father is John Moser, a son of old Christian Moser. The mother is Mary Catharine Klein, a daughter of John Klein."

I would like to verify the above certificate with the original record. Then to find the name of the wife of Christian Moser and also of John Klein. And whether there are any further records of any of these people. If they were emigrants, when they arrived, and where they came from. Also whether Louisa Moser had any brothers or sisters, and their names, and the dates of birth, also marriages, etc.

Information or suggestions will be appreciated by Herbert Morris, 6400 Overbrook Avenue, Philadelphia, Pa.

**Cured of Ancestors**

W. Bleeker Forbes, one of Pensacola's foremost merchants, bears also the distinction of being Florida's best wing-shot. Quail are Mr. Forbes' specialty, and to indulge himself in the sport he maintains a kennel of high-class pointers, a pack of such size as to require the services of a special attendant. A recent incumbent of the place was an Old Dominion darky, whom for the purposes of this narrative we will call Piney.

Hailing from V'ginny, Piney naturally lord-

ed it over the resident colored population, the members of which he addressed usually as "Yon trash there," or "You lowdown," and so on. Should the remark be resented, Piney's retort was invariably Homeric. "G'wan! who is you, pussen? Why, you ain't even know who owned your grandpa!" In other words, Piney boasted a lineage that he could trace back through three generations of slave-owners.

Eventually Mr. Forbes heard of Piney's claim, and meeting him at the kennel, remarked casually: "What's this I hear, that you can trace back through three generations, Piney? They say you have ancestors."

For a long moment Piney stared at him in bewilderment. "Ancestors? Ancestors?" he repeated, when suddenly a look of comprehension sprang into his face. "No, sah! No, sah! Dat ain't me had ancestors, Marse Bleek; dat my brother. Only he worked in a drug store and he done got rid of 'em!"

—Saturday Evening Post.

**Wise Family of Virginia**

S. H. W. Byrd of Bridgewater, Virginia, writes: "We are trying to work up the genealogy of the Wise family of this section and would like to correspond with persons able to give us information."

**The Forum**

The Penn Germania Open Parliament, Question-Box and Clipping Bureau—Communications Invited

This is a subscribers' exchange for comparing views, a what-not for preserving bits of historic information, an after dinner lounging place for swapping jokes, a general question box—free and open to every subscriber.

**Meaning of Names**

By Leonhard Felix Fuld, LL. M., Ph. D.

Editorial Note.—Dr. Fuld has kindly consented to give a brief account of the derivation and meaning of the surname of any reader who will send twenty-five cents to the Editor for that purpose.

**INSLEY.**

The surname INSLEY is an English corruption of the surname Hingeley. The dropping of the initial H is a characteristic English corruption, which in the history of the language was caused by the Norman influence. Hingeley is the diminutive of endearment from Hine which is the English equivalent of the Dutch Hinsse and the German Heins, Hein which is one of the component elements of the German name Heinrich means Lord and Hingeley or

Insley accordingly means the dear little son of the lord of the manor

**A Correction**

I have been greatly interested in the very able and instructive article on Pastorius by Mr. Ratterman in the January number. If allowable I would suggest several corrections.

Note 3. The elder Conrad Weiser came to Tulpehocken, 1723 and the junior Conrad Weiser came here in 1729. The article intimates that both came here in 1729.

Note 4. It is stated that a Michael Schlatter came in the first third of the 18th century, hence long before Muhlenberg." The fact is that Muhlenberg came in 1742 and Schlatter in 1746, four years after Muhlenberg.

The first Lutheran Synod was held in 1748,

not 1749, and Muhlenberg organized it—George Michael Weiss was not the first Reformed minister in America. There were three before him: Samuel Guldin, 1710; John Philip Boehm, 1720; Conrad Tempelman, 1721.

—Daniel Miller.

### A Penna. German Program

The "German Vercin" at Temple University, Philadelphia, Pa., will have a Pennsylvania-German Program, March 16. Different speakers of the "Vercin" will sketch briefly the early settlements, characteristics of the dialect and give specimens of the literature. A report of the meeting by one of our subscribers would be appreciated.

### A Dissinger Story

I remember attending one of Dissinger's famous revival meetings in the late seventies or early eighties (I was very young at that time—in fact so young that I was—or am now—surprised they let me out at nights). He was a great old exhorter and would get fearfully and frightfully warmed up. Often in his excitement he would jump three feet in the air and bring his fist down with such tremendous force on the pulpit that the congregation (particularly the backsliding portion) would tremble as with an ague. At the invitation (or rather demand) to "come forward" to the mourner's bench he would say—"Which will you do—come forward and find the way to Heaven or walk out of that door and go straight to . . . ?" In spite of the glowing description that followed of . . . that place, I noticed that quite a few of us walked straight out of the door. I am sure it must have been a terrible disappointment to him for we walked out before the collection was taken up and in those days the collection went to the "Parror" as part salary.

—A Subscriber.

### Gov. Johnson on Penna. Germans

On one occasion when the late Governor Johnson of Minnesota, shook hands with a Penn'a German he said: "Do you know that I have the greatest admiration for the people who speak your dialect. I have come in contact with many Penn'a Germans and I find that a very large percentage of your men and women possess the qualities that go to make the world better. Comparatively few of them fail in the undertakings. In many early struggles the stories of industry and frugality that I read and heard in connection with the lives of eminent Penn'a Germans were a sustaining influence to me."

### Passing of German

Commenting on the Brodheadsville church dedication in Monroe County, Pa., a correspondent observes:

The dedicatory exercises were all in English; the only German heard was the recital of a little lullaby by Dr. Kemp to the Sunday school in the afternoon. At the first dedication 50 years ago the exercises were mostly in German, and the people spoke only German. This change in 50 years tells a story—the more significant because the change was hardly noted, so accustomed have the people become to English.

For the first 25 years of the church's history there was preaching in German and English on alternate Sundays; then German preaching grew less frequent, and some years ago was done away with entirely, save now and then at a funeral. German singing began to weaken still earlier. The young folks could understand German but they could not read it; so the German hymn books were taken out of the seats, the old German "foresinger" or leader was bereft of his dignity, and for years there was the incongruity of German preaching and English singing at the same service. Finally the end came to German preaching also, funerals or otherwise; the schools had done their work, perhaps 'tis well. New times must have a correlative tongue; new forces need reciprocal conditions—manners, customs, social ethics. But in this accommodation to newer things the young and those who follow them will lose some of the richest treasures of service and song.

There is still some German spoken among the elders, and in some families little but German; still old and young know their English, and 50 years hence, when the centennial of the church shall be celebrated, German will have passed into mere memory or an ancestral dream. What is true of Brodheadsville is true in the rest of Western Monroe; the schools are still at work.

Thirty years ago there was a debating society in Quakertown which discussed the weighty questions of the day. Among those debated was one bearing on the teaching of German in the public schools, the outcome of the argumentation being a decision in the negative. Already at that time a sentiment against German instruction was in process of formation, and now it is pronounced, even though as a classic language there is none equal to the German for beauty and facility of expression. There is no serious objection to include German in the same category as Latin, because both are necessary to the student of literature, but when it comes to universal usage that is quite a different matter. Once upon a time in the country districts a man or a woman who spoke fluent English was looked upon with contempt and with somewhat of awe. Now it is vastly different. English is displacing German, and its relative, the Pennsylvania-German dialect, with a rapidity that means a great deal for the purity of our native language.

—Quakertown (Pa.) Free Press.

### Study of Local History

In a few weeks the graduating pupils of high and public schools, Seminaries and colleges in this and other neighborhoods will be called on again to choose subjects for graduating speeches, essays and orations, as they follow the custom of ages, they will put their hearers to sleep with productions on such thrilling subjects as "Why Caesar Crossed the Rubicon," or "The Era of Epictetus," or "Why Did Byzantium Fail Before Rome," or "Is Double Entendre Allowable with the Split Infinitive." The audiences will clap hands, say "How lovely" and then go home wondering why somebody does not call on the Society for the Prevention of Cruelty to a Long Suffering Public to prevent this yearly slaughter of the innocent admirers of our educational system.

The Perkiomen Valley and the districts bordering on it have been settled for practically three hundred years and nowhere in the United States is there a more fertile field for historical writing than here. Since long before the days of William and John Penn this whole eastern part of the State has been the scene of innumerable events, each one of which is of enough importance and interest to test the descriptive powers of the greatest writers of our time. The events of the Revolutionary War in the Perkiomen region in themselves are of sufficient variety to furnish the subjects of a thousand of the finest orations that can be written. George Washington's journeys, his trials, his campaigns, his camps and his work in the Perkiomen Valley were so important that dozens of the youthful descendants of those who aided him in the great war ought to be delighted to write about them instead of those ancient topics which have been written about for a thousand years.

The Indians of the Perkiomen region ought to inspire the pen of some Goshenhoppen Fenimore Cooper, for the history of the white men's intercourse with the red men here is written in dozens of books, pamphlets and histories that ought to be within the reach of any school. The Perkiomen creek itself furnishes a subject for a magnificent composition; for who can deny that it is one of the most picturesque as well as the most historical and romantic waterways in America? Then there are the old turnpikes, the old taverns, the old grist, linseed, powder and flour mills, the old churches and burying grounds, the old residences and the thousand and one other old things in the Perkiomen Valley—each has its history that is well worth the preserving. Quite as important and interesting as any subject is the history of the old families, some of whom have lived on the same lands for more than two hundred years.

At first sight it may seem difficult to write on a subject that is one hundred years old but investigation will show that it is much easier to find facts concerning the days when Washington camped at Schwenksville and when al-

most every church in the valley was filled with soldiers wounded in the battle of Brandywine than it is to learn all about the days of Julius Caesar and the Byzantine regime. There are hundreds of books from which can be gathered all the facts concerning events in this vicinity a hundred years ago. There are dozens of aged men and women living in the Perkiomen Valley who can give facts about events that happened during their life-time. From their parents and grand-parents the pupils of our schools ought to be able to obtain enough facts about certain events to write a better and certainly a more interesting oration than any of the old dry-as-timber kind.

—1-15-1910.

The foregoing is an extract from an editorial which appeared two years ago in *Town and Country* of Pennsburg, Pa., is worth pondering and ought to cause the writing of many articles on local history by our public and private school pupils, both of the Perkiomen Valley and of the many historic spots where this item will be read.—EDITOR.

### A Conscientious Official Honored

The board of trustees of the Rittersville Hospital for the Insane paid a splendid tribute to the worth of Colonel Harry C. Trexler of this city on Monday when they unanimously elected him president of the body. This is an honor that is richly deserved, for it is due to Colonel Trexler more than to any other man that the hospital buildings were completed in record-breaking time and without a breath of scandal after hundreds of thousands of dollars had been spent by the old commission without a single ward being completed and with some of the work already going into decay. Only a courageous man would have undertaken the work under the conditions that prevailed when the commission was reorganized and Colonel Trexler put in charge of matters. With characteristic energy and enthusiasm, Colonel Trexler started out in the work and from the time he was in charge there was no time lost and no laggards were tolerated on the job. The state owes a debt of gratitude to Colonel Trexler and his worth as a citizen has been given partial recognition by his election to the presidency of the board of trustees. A better choice could not have been made.

—Allentown Democrat.

### Kutztown Sleighers

Judged by the Kutztown *Patriot*, Kutztowners are not untrue to the well-known trait of "Dutchmen" to get enjoyment out of life. The paper said editorially in February:

"Among the other good things of life, which Kutztown offers to her people, she has been enjoying an unusual amount of sleighing this winter. We Kutztowners are a cheerful people, and instead of grumbling at what some people call the hardships of winter, we grasp the good that it brings and proceed to make merry.

"Neither the cold nor the awful state of the country, as set forth by the politicians can chill the capacity of our people for innocent enjoyment. We will go sleighing, when the snow and smooth roads invite us, in spite of the tariff, the money trust, the referendum and recall and Col. Harvey and Henry Watterson, the battleship program and other isms and endums, and similar troubles. Not even the menace of socialism can repress our delight in sociability.

"Our young people find the same exhilaration in gliding along on runners, to "the tinnabulation of the bells," as was the case in our fathers' and grandfathers' days; and even the older boys and girls experience a revival of youthful feeling when the air is "eager and nipping" and there's snow on the road.

"Our people have been and are going sleighing and are enjoying it to the limit. They go in every direction, where the roads invite, and their merry laughter is heard ringing through the frosty air all up and down the county; while, with appetites sharpened by fun and frolic, they descend upon many a country hostelry and make fearful inroads upon its good cheer."

### German English

While visiting a small manufacturing town in Germany last summer a New York woman bought a tortoise shell hair ornament which was badly injured through a servant's carelessness. The saleswoman to whom it was returned with a request to have it repaired, wishing probably to air her English, sent it back to the hotel with this note: "The hair comb sending to me is heavy to repair whilst the pieces only through wire fastening can be. I would the destroy of the hair comb resolve—then could the lovely ornamental for other one hair comb be accomplish."

—New York Tribune.

### Long Words

Mark Twain is not the only person to find amusement in the German language. A writer in the *Paris Siecle* thus accounts for the deliberation with which the negotiations over the Moroccan difficulty were carried on.

"Our interlocutors cannot end their explanations," he says. "With the best will in the world they cannot pronounce rapidly such words as this: 'Artialkoholcongressmitgliederverzeichnissesdruckkostenvoranschlagprüfungscommissionsversammlungeinladungskarten.' This little word means 'Invitation cards for the meeting of the commission for verifying the accounts of the expenses of printing the list of members of the Anti-Alcoholic Congress.'"

The effect of the German tongue is thus seen to be the exact opposite of what it might be supposed to be; it is a deterrent to war instead of a provocation.

—Youth's Companion.

### In Lighter Vein

About the year 1850 the more advanced citizens of Frederick township, desiring better educational facilities for their boys, had erected a building for a higher school, and graced it with a cupola in which was hung a bell. Many of the narrow-minded people vigorously opposed the school, and before it was completed duped it "Kuttelfleck Hall", and later some wag composed a verse which could be heard sung in the store and bar room. Following were the lines:

"O Friedrich Stadt, du Arme Stadt.  
An Glock im Turm, die gar nix bat,  
An Knibbel 'drin von Holz gedreht;  
O, Friedrich Leut, es dud mir leed,  
Ihr het schon lang so grosz geact.  
Un arck mit eurem Turn gebrackt,  
Now het ihr ah en Glock da drin;  
Wan diese geht, dan dabber Spring."

### Overheard in Lebanon County

"Ich wohn drei Mile von Jammerdal,  
Elend hest es wegele,  
Es House steht uf drei sitze,  
Wan drei kumma kenne just zwe sitze  
Wan dir kumme wot, dann kumm Morgets  
bei zeit,  
So das dir bis Mittag widder dehem seid."

A smart young chap came up the pike, and as he stopped to pay toll, began to twit the old gate keeper about his poverty and the turnpike company. The gate keeper replied, "Du denksht ferleicht ich het ken geld, aber du biskt g'fooled. Kum mol rei wan du nota sehna wid." The young fellow jumped off his buggy and went inside. Then the old gate keeper, with a twinkle in his eye, pointed to the seams in his trousers and said, "Gelda des sin over aw nota." The young fellow left without saying a word.

From the Dutch section of Pennsylvania comes this little story which is faithful as an example of the fashion of speech obtaining in that interesting land:

John Annawalt entered a restaurant in Allentown, took a seat at a table and gave his order to the waiter. Then he remembered he was to telephone a friend and he left his place. When he returned he found the chair occupied by another, and to the squatter sovereign he exclaimed:

"Sa-ay, when a ma-an goes out yet, und comes back still, he ain't gone alretty."

"Vell," replied the other, "he ain't yet, is he?"—*N. Y. Morning Telegraph.*

# The Penn Germania

Vol. I

APRIL, 1912

No. 4

OLD SERIES

Continuing THE PENNSYLVANIA-GERMAN

VOL. XIII, No. 4

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## Office Chat

### PENN GERMANIA "Wants"

**10,000 new subscribers** Will you get one a month until 10,000 are secured? **Contributions;** our "Bill of Fare" provides variety. What can you add to the "table"?

**Members** for the P. G. Genealogical Club. Read what the editor, Miss Curry, says.

**Answers to the following questions:**—1. Which article in this issue do you like best? 2. Which, least? 3. Which feature of the magazine should be emphasized most? 4. What feature, if any, should be added? Frank, brief, spicy replies are invited.

**THE PROHIBITION QUESTION:**—Vigorous protest has been made against the National German American Alliance assuming to speak for all citizens of German ancestry in throwing its influence against prohibitory legislation. The temperance question is undoubtedly one of the most momentous questions of the day and is well worth our most serious consideration. We invite for publication communications on the question:—"What in view of German history and ideals and the best interests of the country should be the attitude of citizens of German descent on the 'Prohibition' question?"

**MR. WARRINGTON'S ARTICLES** will be continued the next five or six months. Instead of giving us a dry skeleton of technical bibliography, he puts before us a most interesting picture of the times and illustrates, as no one else has, the endeavor of the colonists toward something better than they had, and he gives one a different view of them. The idea has prevailed that Beissel was simply an ignorant mystic and that he and the Ephraim community were without any knowledge of music; and now we are shown that those people actually possessed and used the best choral books Germany had produced.

**Faust's "GERMAN ELEMENT" is not for sale,** nor will it be given in connection with renewals of subscriptions. THE PENN GERMANIA is well worth its subscription price; we can not afford to give a four dollar book as a premium on a four dollar subscription. It is cheap enough as a premium for securing two new subscribers. If you do not have the book, get it; you will not be sorry. The author spent ten years in preparing the book; he earned \$3750.00 in prize money and national fame as an author by it. Now you can get it as a gift by inviting two friends to become subscribers to a magazine that you like and want to thrive. Go out today and get the two subscriptions.

**RECEPTION OF "THE PENN GERMANIA."** We have been very much encouraged by many cheering letters from subscribers approving the step taken in enlarging the scope of the magazine. With but very few exceptions there has been unequivocal endorsement. In rare cases—mainly on account of mistakes that crept into the magazine or misapprehension of plans and consequent hasty and unwarranted conclusions—expressions of disapproval have been made. To some the new name has been a stumblingblock. "What made you choose such a name? It has no meaning." That is the reason we chose the name; we want to give it a meaning. Men buy the "Black Cat," the "Redbook," "Munsey," the "Cynosure," "She," "Helen's Babies"—in fact nearly all publications—not on account of the meaning of the words of the title themselves but on account of what the title has been made to stand for. Our experience convinced us that the name "THE PENN-SYLVANIA GERMAN" had too much meaning to make it a suitable name and that the former aim and scope of the magazine was too limited to form the basis of a widely-read, remunerative publication. We looked before we leaped. We are thankful to know that in our leaping we did not leave the subscribers; they are with us. Forward now to give THE PENN GERMANIA a National scope, dissemination and influence!



## CURRENT LIFE AND THOUGHT

Illustrative of German-American Activities

Contributions by Readers Cordially Invited

These notes, as indicated by the name, reflect what the Nation's citizens of German ancestry are thinking and doing. The items must of necessity be brief, representative and selective. Subscribers who can serve as regular or occasional contributors to the department are invited to write us, stating what special field they are willing to cover. Different sections of our country, different aspects of human endeavor, must be represented and narrow, sectional, clannish viewpoints avoided.

**A Poor Apologist** Prof. Hugo Munsterberg is a learned and versatile man. His cultural interests and assets embrace much more than his fertile studio in psychology. For instance, during the past year while he lectured in Germany as an "exchange" professor, he succeeded in establishing the new Amerika-Institute, designed to expand the scholarly relations between the United States and Germany. The purpose of the institute is altogether admirable.

But the professor returns to his adopted country with some of the democratic views he acquired here erased or distorted by the renewal of his acquaintance with the Fatherland. In view of the gratifying fact that the "great nations" of Europe now welcome this country "as an equal," the professor laments "the American ignorance as to Europe which prevails today." He finds it to be "a poor habit, like bad spelling or shiftless arithmetic"; Americans "do not take any trouble to inform themselves"; and "the whole misery of the situation discloses itself in the kind of news which the American papers print about the European continent."

We submit that this arraignment is groundless. Is not the shoe on the other foot? Passing by the professor's air of lofty condescension, and his curt evasion of the treatment of vital American news by the European press, we note the result of a detailed analysis he made, "comparing so far as possible the so-called facts, which the American correspondents in Europe confided to the wires, with the actual events as they were known on those same dates to the careful peruser of European journals." Result: the professor was shocked by "the looseness and carelessness with which European news is gathered for the customers on Broadway."—*Philadelphia Press*.

**Germans and M. E. Church** The Methodist Episcopal Church discipline (1904) names among its conferences:

1. The California German which includes the German work in that state.

2. The Central German, which comprises the German work within Ohio, Michigan, West Virginia and Indiana,

except those appointments belonging to the Chicago German Conference, also the German work in Western Pennsylvania and in the Southern States not included in the East German, St. Louis German and Southern German Conference exclusive of Emmanuel Church Williams County, Ohio.

3. Chicago German Conference includes Wisconsin except along the Mississippi river, also upper Michigan, northeast Illinois and northwest Indiana.

4. East German Conference all east of the Allegheny mountains and all of New York.

5. North Germany Conference includes nearly all of Germany north of Bavaria.

6. Northern German Conference includes all German work of Minnesota and North Dakota and western Wisconsin north of La Crosse.

7. Northwest German Conference includes all of South Dakota, all of Iowa north of Clinton and western Wisconsin south of La Crosse.

8. St. Louis German Conference includes the German work of Missouri not in the West German Conference, also Illinois south of Chicago, also Iowa south of the Northwest German.

9. South Germany Conference includes the empire of Germany not in the North Germany.

10. Southern German conference includes the German work of Texas and Louisiana.

11. West German Conference includes Kansas, Colorado, Nebraska, Oklahoma and part of Missouri.

The discipline (1910) of the Methodist Episcopal Church, South, says: "German mission conference shall include all the German churches in the state of Texas." This seems to be the only distinct recognition of Germans by this church.

The Methodist Episcopal discipline (1904) names one (the North Pacific) German mission conference, which includes the German work for Oregon,

Washington, Idaho and Montana. Authority was also then given to organize this as the Pacific German Conference.

Bishop J. N. Nuelsen is a son of German parents. German publications are issued at Cincinnati, being *Der Christliche Apologete* and *Haus und Herd*. Sunday school papers are also printed in German.



### Retain Old German Names

Reading is opening new suburbs every year, and the promoters probably are kept busy at times thinking of appropriate names for them. As a rule they have been given high-sounding titles, but these are empty and without significance. The only way to name a suburb which will confer a lasting benefit on the community is to give it a historic or local appellation.

Out of the many that have been "christened" two have names which are appropriate and have a real value. One is an old and honored name continued, Muhlenberg; the other is a new name, Flusheim.

As this section was so largely settled by Germans, it is only just that the old German names should be given to the newer settlements. To give them fancy sentimental names shows a direct forgetfulness of the obligation we owe to the ancestors who tamed the rugged wilderness and endured hardships that we might thrive and prosper.

History has been very sparing in preserving the deeds of the German pioneers, but we can create a new chronicle by naming our new homes after our indomitable forefathers. We are principally what the past made us and we can not escape the obligation we owe. With such a condition we should take pride in keeping alive the visible records of the generations back of us.

Suburbs and streets named for the great men of long ago arouse us to higher aims of citizenship, cleaner ideals, stronger hopes for the future. A



city with a glorious past has a greater claim on a resplendent future. Preserve the old German names, they mean more than all the smooth-sounding titles that modern taste has invented. We want to show the world that Reading has a history, and is proud of it.—*Reading Times*

✶

**Nachrichten** The Verband Deutscher Schriftsteller in Amerika in January of this year issued the first number of a *Nachrichten des V. D. S. A.*, a copy of which was handed us by the secretary of the association, Mr. Otto Spengler, of New York. The aim of the publication is indicated in these words: "Wir hoffen unser Organ mit der Zeit zu einem deutschamerikanischen 'Literarischen Echo' gestalten zu können." The Verband is composed of about 70 German-American authors who have issued a "Jahrbuch des Verbandes deutscher Schriftsteller in Amerika," containing selections from the pens of over 60 authors. The book is a great honor to the authors who contributed to it. Concerning German-American literature the Springfield Republican has this to say: "Die deutschamerikanische Literatur mag gering an Umfang sein, auch nicht von besonderer Bedeutung, aber sie besitzt Eigenschaften, welche unsere eigene Literatur sehr bedarf. Sie besitzt zum wenigsten ehrlichen Eifer und ist noch nicht durchseucht von der Jagd nach dem Mamman. Sie hat keine Literatur von 'best sellers,' noch unterliegt sie der jeweiligen Mode." Success to the Verband and its new venture the "Nachrichten."

✶

**Kercheval Reprinted** One of the most notable books ever published in this country on state and local history is Samuel Kercheval's History of the Valley of Virginia. This has come to be almost a classic on colonial

times, dealing as it does with the intimate particulars of the everyday life of the people, and being written by one who participated in the things and doings described. Historians of the present day, all over the United States, find this old book of great interest and value. It was first published in 1833. The second edition came out in 1850. The printing was done at the old German town of Woodstock, in the old German county of Shenandoah, and the binding was done at the printing and binding establishment of the Funks, Pennsylvania-Germans, at Singer's Glen, then Mountain Valley, in Rockingham County. Now it will be a matter of interest to many scholars and antiquarians to learn that recently Capt. J. H. Grabill, another man of Pennsylvania-German stock, has made a reprint of the second edition of Kercheval's history, at Woodstock, Virginia, and has had it bound in convenient and tasteful form. This reprint of a famous book, at a famous old town, by a gentleman of famous stock, should be a matter of interest to all persons of the same stock, as well as to many others.—*J. W. Wayland.*

✶

**The Great Game** "The Great Game" back of the war between Italy and Turkey, is the subject of an article contributed by William T. Ellis to the March Lippincott's. "There is no other frontier on the face of the globe over which there has been so much fighting as over the strip of water which divides Europe from Asia." Here "the East menacingly confronts the West." Turkey "is rent by this struggle of the East with the West, Asia with Europe in its own body." In the "Great Game" the nations are taking part. This "is more than a contending of the nations for the control of the Bosphorus; it is a titanic struggle of the two most vital religious creeds of earth for the possession of the city that was once ancient Byzantium; and subsequently for the dominion of the

world." Referring to Germany, "the Marooned Nation" the author says: "Restless William shrewdly saw that Turkey offered him the likeliest open door for German expansion and for territorial emancipation. So he played courtier to his 'friend, Abdul Hamid,' and to the Prophet Mohammed (they still preserve at Damascus the faded remains of the wreath he laid upon Saladin's tomb, the day he made the speech which betrayed Europe and Christendom), and in return had his vanity enormously ministered to. His visit to Jerusalem is probably the most notable incident in the history of the Holy City since the Crusades."



**A Muhlenberg Woodstock** (originally **Painting** Muellerstadt) in Shenandoah County, Virginia,

was in early days the heart or center of the German settlements in Northern Virginia, though in later times the center of the Teutonic population has shifted farther southwest toward Harrisonburg, in Rockingham County. The most dramatic incident in the history of Woodstock and the surrounding country, was the marshaling of the patriot forces there by Pastor Muhlenberg, at the opening of the Revolution. This incident, as portrayed by Thomas Buchanan Read in his stirring poem "The Rising," has become famous all over the nation. Fresh notice is being drawn to this incident at the present time by the fact that Mr. Stanley M. Arthurs, of Wilmington, Del., is making a fine historical painting of the scene. He is making careful investigations of the size, shape and furnishings of the old colonial churches in the valley, in order that he may depict faithfully the material features, as well as the spirit, of the place and time. Muhlenberg's regiment was the 8th Virginia, or "German Regiment," and won distinction in many of the hard struggles of that trying period.—*J. W. Wayland.*

**German Literature In America** In the "Oesterreiche Rundschau," of Vienna appears an article by O. E. Lessing on "Deutsche Literatur in Amerik," which should be of interest to all readers of German literature as showing the opinion which is held the other side of the ocean as regards the taste for German literature in this country. Lessing says:

"Millionen Deutschen und keine deutsche Literatur? . . . Hebbel, Ludwig, Keller, Storm, Raabe, K. F. Meyer, Fontane: die Dichter, die in Deutschland heute allgemein als die stärksten Künstler der nachgoetheschen Zeit gelten—sie alle sind in Amerika absolut unbekannt. Denn was will es besagen, wenn etwa der Anfang des 'Grünen Heinrich' oder 'Immensee' oder 'Die Hochzeit des Möncher' übersetzt wird. Keiner von den Genannten kam zu seinem Recht neben den grassen Klassikern und neben den Modeschriftstellern die in der zweiten Hälfte des Jahrhunderts das amerikanische Publikum bezauberten; Mühlbach, Marlitt, Polko, Ebers, Dahn, Eckstein, usw. Noch kürzlich hat eine der grössten Verlagsanstalten von Luise Mühlbachs geschwätzigten Produkten eine neue Gesamtausgabe auf den Markt geworfen. Das Freytags 'Soll und Haben,' und 'Verlorene Handschrift,' Spielbagens 'Hammer und Amboss' und 'Problematische Naturen,' Heyses 'Im Paradies' und 'Kinder der Welt,' Scheffels 'Eckhardt,' Auerbach's 'Auf der Höhe,' Reuters 'Ut meine Strontid' und 'Ut de Franzosentid'—dass diese tüchtigen Werke auch gelesen werden, ist ein geringer Trost für das Fehlen der Grösseren.—Von den guten, 'Modernen' hat sich bisher nur Hauptmann durchgesetzt. 'Einsame Menschen,' 'Die Weber,' 'Die Versunkene Glocke,' 'Der arme Heinrich,' 'Elga,' 'Und Pipa tanzt' sind in Englischem Uebersetzungen verbreitet. Alle anderen werden von Sudermann verdunkelt, der mit seiner 'Heimat (Magda) Amerika erobert hat und heute dieselbe Rolle spielt wie Kotzebue vor hundert Jahren. Als Dramatiker wie als Erzähler gilt er als

Deutschlands repräsentativer Dichter. So stark ist das Vorurteil für ihn, das selbst das 'Hohe Lied' trotz der traditionellen Prüderie, als Meisterwerk gepriesen wird. Sudermann zunächst kommt in der Wertschätzung seitens der Amerikanischen Kritik Gustav Freytag. . . . Der Naturalismus ist ein Schreckgespenst. . . . Ueber das Prinzip der Bewegung ist man sich ebensowenig klar, wie über die einflussreichste kritische Organ, 'The Nation,' steht politisch auf chauvinistischangel-sächsischem, literarisch auf klassizistischem Boden. Allem, was vom jetzigen Deutschland kommt, tritt die Schriftstellung mit der frostigen Unvernunft entgegen, die sich das Eindringen in das Wesen der Sache erspart. Der bittere Humor dabei ist, dass die Zeitschrift einem Deutschen gehört.

He then compares the taste of the American people at the beginning of the nineteenth century with that of the present generation, and decides that our ancestors were far in advance of us, as most of the great German writers of that time were read and appreciated in America.—*R. R. Drummond.*



**What  
Is  
Moravianism?**

On the first of March our Church will observe the four hundred and fifty-fifth anniversary of its founding. Surely God must have had a purpose for our Church which He has guided and allowed to serve Him during so long a period of time. The Church has experienced many vicissitudes and undergone many changes in the course of the centuries. Hence we are not at all surprised when occasionally we hear of disputes as to what may really be the essential characteristics of our denomination. We are not ready just now to give a definition of Moravianism, but wish to quote the following definition, the author of which is unknown to us. We found it some months ago in *The Moravian Messenger*.

"To define Moravianism is, indeed, a difficult task, because it is so vastly comprehensive that most definitions are too narrow for it. It is the living expression of the conviction that it is our privilege to be free from the bondage of sin, and to live and work together as Brethren in Christ. This is the secret of its life and power. This alone explains its manifold development. It disdains the shackles of the State Church. It repudiates the anarchy of separation. It recognizes the order of bishops, but it favors the government by Synods. It asserts the right of the individual to have a voice in Church matters; but it commits the execution of important measures to a responsible Board. Almost any form of service, any religious usage that is consistent with the spirit of our origin, we may claim for Moravianism. Almost any relic of antiquity, which at the present time is an obstacle to our living out this principle, may be cast off without destroying the identity of our church. It is this universality which adapts our Church for spreading throughout the earth. It can flourish in every climate and under every political combination. It can exist in a republic, and under a despot. It lives in the New as well as in the Old World. It affords a home to men of every race and color—from the purest white to the darkest hue. It can shelter and pasture with spiritual food every variety of intellect, and every grade of education. It can produce men of genius, who would have gained a name in the world had they not dedicated their gifts to the Brethren's Church. It can show on the roll of its members the names of poets and philosophers, of men of science and learning, which under other circumstances might have graced the ampler pages of the world's history. It can point to a constitution of which a statesman might envy the authorship, and to a system of finance worthy of an empire. It can look back on a history surpassing in interest the most thrilling stories of fiction. It can gather its children even now from the

ends of the earth, and find them still United Brethren. It can look forward to a time when the principles it advocates shall surely be received and acknowledged by the whole church of Christ. All this it can do; but one thing is impossible for it. It cannot prolong its existence without the Spirit; it cannot long retain the substance of life without the reality; it cannot hide its dead bones in a whited sepulchre."—*The Moravian*.



### Gigantic Coke Plant

Fully 800 men, 300 of whom are bricklayers, are busily engaged in the erection of the byproduct coke oven plant that the Didier-March Company is building at Didier, near South Bethlehem, Pa. Work was begun in May, 1910. When completed the plant will be the greatest coke-producing industry in the world.

Between eight and ten million red brick and 50,000 net tons of fire brick will be used in the erection of the batteries of the ovens, building and stacks. Of the latter, there are four which surmount the batteries and extend 225 feet in the air. Another is 220 feet high, and all can be seen for miles around. All the stacks are completed.

The ammonia sulphate and coal-tar storage house, boiler and power plant buildings are completed, and men are now engaged in installing machinery of the most improved type to be used in the separation of the byproducts from the coke. The coal dumper has a capacity of 500 tons per hour. A belt-conveyor nearby will transport the coal from a crusher to the ovens for coking. A car dumper for the dumping of coal and a condensing plant are nearing completion.

There will be 300 ovens in the first battery, with a daily capacity of 4,000 net tons, or 120 or 130 cars of coke. In addition there will be extracted from the coke 130 tons of tar and 40 tons of sulphate of ammonia. While these are the principal byproducts, by the company's process valuable fertilizing compounds will be extracted, and with the aid of

a few chemicals from the coal tar many substances used in the medical and commercial world, like anilines, used for dyeing and coloring; saccharine, quinine, antipyrin and phenacetine, will be extracted.

In addition to this the ovens will generate enough surplus gas during the conversion of coke to run a considerable portion of the Bethlehem Steel Company power plant.

It was February 4, 1910, that the Didier-March Company entered into a twenty-year contract with the Bethlehem Steel Company to furnish 2,000 tons of coke daily. The contract provides for an increase to 3,000 tons daily, or a reduction in the amount, at any time. The steel company about a year ago awarded the largest single coking contract ever let in the east to the Davis Coal Company, of Baltimore, to deliver a minimum of 730,000 tons of coal or a maximum tonnage of 2,000,000 a year for twenty years. This contract value exceeds \$60,000,000. By agreement the Bethlehem Steel Company has to furnish the coal for the manufacture of coke, most of which it will purchase, while the rest will be sold in open market by the Lehigh Coke Company. The steel company has an option to purchase the property at the end of twenty years or to continue the contract for a further period of ten years.

It is C. M. Schwab's idea to utilize the surplus gas, and also that from the blast furnaces, for the company's gas engines, thus to operate the mammoth steel plant without the consumption of any coal whatever for direct heating or for power.

The contract is guaranteed as to its performance on the part of the Didier-March Company by the Berlin Anhol-tische Maschinenbau Actien Gesellschaft and the Stettiner Charlotte Fabrik Actien Gesellschaft and its performance by the Bethlehem Steel Company by the Bethlehem Steel Corporation. A railroad is being built to connect the coke plant with the Philadelphia and Reading Railway.

The first battery of 300 ovens, it is expected, will be making coke by the latter part of the year.

The new town of Didier is growing rapidly and reminds one of a prosperous western mining town.—*North American*.



**Penn'a County Superintendents** Since the adoption of the county superintendency the persons who have filled that office have been upon the whole our greatest educational leaders in their various localities, and the commonwealth owes more to them than to all other school officers combined. They have rendered a valuable service and in many instances have been called to other responsible positions.

Samuel A. Baer of Berks, S. B. Shearer of Cumberland, James M. Coughlin of Luzerne, J. M. Berkeley of Somerset, Thomas M. Balliet of Carbon, M. G. Brumbaugh of Huntingdon, Charles R. Lose of Lycoming, have each rendered distinguished service as city superintendents.

The following county superintendents have served as normal school principals: J. P. Wickersham of Lancaster, at Millersville; John S. Ermentrout, at Kutztown; F. A. Allen of Tioga, at Mansfield; S. B. Heiges of York, at Shippensburg; A. J. Davis of Clarion, at Clarion; J. F. Bigler of Venango, at Edinboro; J. George Becht of Lycoming, at Clarion; and B. F. Shaub of Lancaster, at Millersville.

From the ranks of county superintendents the following persons have been elected as Deputy State Superintendents: Henry Houck of Lebanon; William Lindsay of Cumberland; Charles R. Coburn of Bradford; A. D. Glenn of Armstrong, and R. B. Teitrick of Jefferson.

J. P. Wickersham of Lancaster and Charles R. Coburn of Bradford each proved their worth as county superintendents and were afterwards elevated to the position of State Superintendent.

Among the county superintendents who have attained distinction in civil

life are the following: J. P. Wickersham who served as Minister to Denmark; C. W. Stone of Warren, who served as Lieutenant Governor; D. B. Brunner of Berks, who served two terms in Congress; M. J. Brecht of Lancaster, who is at present a member of the Railroad Commission; and Henry Houck of Lebanon, who now fills so acceptably the office of Secretary of Internal Affairs.

Time would fail me to name the county superintendents who have been authors of text-books and professional books, who have served with distinction in the General Assembly of the State, and as lawyers, doctors, ministers and in other important positions throughout the commonwealth.—Supt. Hamilton in *Penna. School Journal*.



**Germans and Music** Edna Fern, St. Louis, contributes an article to the *March Rundschau zweier Welten*, on "Die Künste im Neuland," which she opens with the words: "Heinlich sind sie über das grosse Wasser gezogen, die Künste, mit jenen Heimatmüden die in einem fremden Lande ihr Heil suchten. Die Auswanderer wussten es selber nicht dass sie mit ihren kümmerlichen Habseligkeiten, und mit ihren Sehnsuchten und Hoffnungen, auch die Künste mit sich führten, ohne sie nun doch der Mensch nicht leben kann. Daran dachten sie zwar nicht, denn sie hatten jetzt wahrlich keine Zeit für solche Allotria.

After discussing art in general the writer continues:

Die Musik war die erste, die erwachte, und es war Deutschland, das an seiner Wiege stand, ihr seine lieben Lieder sang, sie gehen lehrte. Und Deutschland hat die amerikanische Musik behütet, bis auf den heutigen Tag. Der erste Organist in der Vereinigten Staaten hiess Hans Gram und war ein Deutscher. Der Hoboist eines hannoverischen Regiments, Gottlieb Graupner mit Namen, gründete in Boston das erste Orchestra.

Es waren deutsche Musiker, die als Leiter des Germania Orchesters Amerika mit der "Grossen Musik" bekannt machten. "Giving Americans the first true model of orchestral work in the classical form," wie Ellson, der Musikhistoriker, sagt. Es gibt auch fernerhin in den Vereinigten Staaten kein Symphonie-Orchester von Bedeutung, an dessen Spitze nicht ein Deutscher gestanden hat. Der Vater des Männergesangs war natürlich ein Deutscher. Philip Mathias Wolf-sieffer, gründete in Philadelphia den ersten Gesangsverein. Und so könnte man die Reihe bis auf unsere Tage fortführen. Alle unsere Musiker, einerlei welcher Abkunft, schöpfen aus dem nie versiegenden Born der deutschen Tonkunst.

Wir spüren den deutschen Einfluss in der amerikanischen Kirchenmusik. Es ist bekannt, das die deutschen Volkslieder in reichem Masse die Melodien zu den frömmsten Kirchenliedern geliefert haben. Es war wohl eine Ironie des Schicksals, dass in einer Methodistenkirche, deren Gläubige fanatische Prohibitionisten waren, die kräftigen Klänge des "Gaudeamus" an einem Sonntage gen Himmel drangen, und dass am nächsten sogar das alte Landknechtlied, "So leben wir, so leben wir alle Tage in der schönsten Saufkumpanei" zu einem feierlichem Präludium verwendet wurde. War am Ende auch dieser Herr Organist ein Deutscher und sass ihm der Schalk im Nacken?

than it does here. Traveling is very cheap. There are four classes of cars and three kinds of speed on the German state railroads. The average charge for an ordinary train is about one cent a mile. The Germans certainly do travel, for nine hundred million passengers were carried last year, against seven hundred and fifty million in the United States.

Hotels and meals I found good and cheap, fifty cents gives you an excellent bed in a moderate hotel. Talk about German cooking, go over and try for yourself. I always have taken the Germans for a stingy people, too close to spend a penny for amusement, but it is just the other way. Nowhere in this world is life enjoyed so much as in the fatherland. Everything is for pleasure and comfort. The military service is an excellent training for a young man and this is what brought up Germany. They have the best schooling system of modern times. I have talked with a good many socialists in Germany. They are not a menace to the country, as some American editors make us believe. They are a blessing to their fatherland and a fine, intelligent class of men. When it comes to social improvement reforms, Germany leads. In manufacturing, the improvements of the condition of the people, particularly in the way of insurance, is striking.—H. Ballhorn, *Philadelphia Press*.

**Germany** Germany is one of the most  
**Not** up-to-date countries in the  
**Slow** world today. This the students and investigators will tell you. I am of German descent. Both my father and mother were born in the fatherland and I pitied them for this. But now after I have seen the old country I am mighty proud of it to be a German-American.

I admit there is more money in the United States, but on the other hand money goes much further in Germany

**Historic** In the little town of Trappe,  
**Trappe** on the trolley line from Pottstown to Norristown, Penna., and not remote from Valley Forge, is one of the oldest, most antique looking buildings in Pennsylvania. It may be no exaggeration to say that this specimen of rough-cast stone masonry has a singularity of appearance surpassed by that of no other building in America. As one approaches it from the street across the broad, shady, green lawn, he is impressed, not by the building's size, but by the indefinable air of

mystery, which is due to its antique aspect and peculiar form. Viewed from the northern end it appears octagonal. The southern end of the curb roof, sloping at various angles in order to fit the octagonal wall, is sure to attract the attention of the most unobservant person. The windows, however, various in size, are irregularly arranged; the lower ones are covered by crude board shutters, while those above, fitted with small, square panes, have been penetrated by the sunlight of many summers. The building has two entrances, one in front and one at the northern end. Each entrance is through a stone vestibule whose outer doorway has the form of a Roman arch. Set in the dull gray wall directly over the front arch is a dark stone bearing the inscription "Augustus Lutheran Church. Built by Muhlenburg, 1743."

The aged sexton, with a huge iron key, unlocks the door and the visitor passes the sacred portals. Entering one finds himself in a typical colonial church, surrounded on all sides by antique arrangements. In one quarter of the room the pews of rough, unpainted boards, extend at right angles to those opposite. Huge, hewn beams and pillars support galleries at one side and both ends of the room. A winding stairway of eight steps leads up to the small semi-circular pulpit, which, being barely large enough to afford standing room for one person, is accordingly provided with a single wooden seat adjusted to be raised or lowered on wooden hinges. The bare floor, worn by the tread of the pioneer, the crude doors of the pews, the rough gallery seats rising tier above tier, the huge organ case with its faded blue curtains, the leathern collection pouches on the ends of long poles, the numbers marked in black paint on the pews—all these, with other details, present a rare scene to the observer, and can but cause him to marvel at the quaint, simple ways of our forefathers.

Before leaving, however, the visitor pauses before one of the pews. Why do so many who make pilgrimages to this old church pause before that particular pew? It is not different from the others. Why do so many Americans, both young and old, raise the rusty latch and open the door of this pew and walk into it, and seat themselves reverently, as it were, upon the bare wooden bench? To answer these questions properly it is necessary to go back to the days of 1778. It is a Sunday in winter; great blasts of wind sift heavy snowdrifts through the bare boughs of these Pennsylvania forests. The pioneer sets close to his fire-side, on which blazes a huge log. But a few miles away, on the bleak hillsides of Valley Forge, is a half-starved, half-frozen remnant of an army. Philadelphia, the capital of the new-born nation, is occupied by well cared for British veterans. The Continental Congress, the only central power of the new nation, is either inert or powerless to provide food, clothing or shelter for the famishing troops at Valley Forge. Most bitter of all, a few scheming American officers in the so-called "Conway Cabal," are endeavoring to overthrow the reputation and power of the leader of the ragged band at Valley Forge. Seemingly, American independence hangs in the balance between life and death. There seems to be but one who may be able to save, and toward him all eyes are turned. He it is whom we see this Sunday, as on many a Sunday of that dark winter, come riding on his white charger to this humble little church. He it is, "The Father of His Country," whom we see take his place in this same pew, and there, on bended knee, from out his great heart, lay before his God the destiny of this, our nation. And it is in reverential memory of him that we come to this old church and linger in its quaint colonial atmosphere, for here it was that he made those fervent appeals to the God whose help was so necessary in those dark hours.—*The Dickinsonian*.

# OUR HISTORIC HERITAGE

Articles giving information about the history of the Germans in the United States from the arrival of the first immigrant to the present, of whatever section of our country, of whatever vocation of life, of whatever class or association, of whatever period in a man's life, as well as discussions of questions of the day so far as German ideals have bearing on these, are to appear under this general head.

## The Forest Preacher on the Schoharie

### A Historical Tale of the Life and Customs of the German Americans of the Eighteenth Century

By Frederick Meyer.

Translated from the German by Professor E. A. Jacoby, Philadelphia, Pa.

(Continued from March Issue)

#### CHAPTER VI.

In the German settlement the harvest furnished an inexhaustible topic of conversation.

"I wonder whether the wheat isn't sweating under its thick cover of snow," was the beginning of the conversation in winter.

"The severe frosts ruin the seeding," the farmer complains in spring.

"The rust has started," and the people shake their heads thoughtfully.

At last one hears the happy saying, "A good year's growth, a good wheat harvest." The young men glance significantly into the distance, but the maidens embarrassed turn their glances toward the ground, and maidenly blushes covered their fresh young cheeks.

"A good wheat harvest" when uttered by a young man in this section, means, "I have saved enough for two. When shall the wedding be?"

The happy bride from that time on is missed in the field. Quickly the needle flies. There is tailoring and fitting. There is reckoning and the linen chest has no rest for an hour. The preparation for a rural wedding is hard work, still the labor is a great pleasure for the women, each week working day seems a Sunday to them.

The wedding day is fixed. Can anything possibly intervene? If only the corn could first be cut, an early frost may ruin everything. As soon as the September morning dawns, the window shutters open and a pretty girlish face peers out. "It is only dew, I was frightened, it looked as white as the hoary frost," she murmured, glancing again toward the roofs. It is surely only dew, which will not damage the corn. There was a full moon, and until this is past, no frost is likely to occur.

In autumn the life of the backwoods farmers is a pleasant one. When the



foliage changes color, and the red checked apples peep through the leaves, when the heavily loaded wagons come from the fields, when the sun shines so mildly on field and forest, and in the evening the young men press the sweet cider from the apples, then it is a pleasure to live.

But winter is severe. A cold, cutting wind blows around the log huts, snow drifts, deep as houses obstruct road and path and prevent intercourse with neighbors. On this account the young farmer takes to himself a young wife in autumn. Without the storm may rage, the sun may hide behind the clouds, in the little room a cheerful fire blazes, and the beautiful laughing eyes of his young wife seem to the farmer more beautiful than the sunlight. For this reason there is no wedding in spring. Then man must work strenuously all summer from early morn till eve out in the fields. No, autumn is the time for weddings. Then through the severe winter he enjoys the sweet honeymoon, and builds air castles. While he feeds his cattle and sheep in the morning, his heart shouts in unaffected happiness, "My wife, my home, O, how beautiful is the world!"

It is the first wedding ceremony that I am to perform. The young couple are well known to me: Christian Schell is the name of the bridegroom, and his bride is Gretchen Merkel.

The person employed to invite the guests traveled through the entire German settlement and repeated his invitation: "You are kindly invited to the wedding at the home of the bride's parents on Thursday after St. Martin's day." If, perchance, he came to a place where no one was at home, he took a piece of chalk from his pocket and drew the wedding wreath upon the door. He performed his duty conscientiously, therefore on the wedding morning the guests come from all directions. The men wear the wedding bouquet on their coats, the women have adorned themselves with gaily colored ribbons. There is found not only a German population living here in the forest, but also German manners and customs.

At 12 o'clock the wedding is to take place. This was the wish of the bride. If the clock strikes twelve while the pastor performs the ceremony, it is a sign of luck, for during that time Christ with his twelve holy apostles is present. With prudent foresight a reliable man takes his place at the clock in case the pastor should preach too long, he takes care that the clock strikes at the right moment.

The bridal couple comes forward. Neat Christian wears a wedding flower in his lapel, the bride wears a white veil and on her brown hair is a green wreath of the delicate myrtle beneath which her face beams charmingly. On one side stands father and mother, on the other a crowd of youths and maidens as witnesses of the ceremony.

Now they stand before me. It was the wish that I should select as a wedding text the one hundred and twenty-seventh psalm, the most beautiful wedding hymn of God's people. I have already opened the Bible, and am about to begin when the music starts up. Nearly all the Palatines play the violin and fife. They had waited, concealed by the crowd before them until I had announced the wedding hymn. As I, strange and ignorant of the custom, omitted this they start in with great power and play the anthem, "In all my doings may the Lord be my guide," etc. Men and women sing the hymn from memory. Beneath the rough exterior of the farmers and forest dwellers exists a living faith in an omnipotent God. Only devout Christians can sing like this. It roars and echoes as if they wished to scare away the evil spirits of the air, and shout their welcome into the face of the coming Christ. This singing, this expression of their devout faith quite disconcerted me.

Then I read the psalm. All that I wish to say about an abiding, living faith, and the tender marriage tie was no longer needed after this singing. I speak as the occasion suggested. I speak of home-building, of man's work, and the burdens of life. The discourse of the aged Weiser occurred to me, and I talk-

ed myself into a passion concerning God's help and compassion. As soon as I noticed that the old weaver opened the door of the clock, I included everything I still wished to mention in the verse:

By us alone naught can be done  
Well nigh lost we mortals are,  
There strives for us a Holy One  
Whom God Himself has chosen,  
It is our Saviour, Jesus Christ,  
The Lord of Sabaoth,  
There is no other God,  
He alone must own us.

After the bridegroom and bride have answered all the questions put to them, I say, "Join your right hands." Quickly mother Merkel pushes her Gretchen as close as possible to Christian so that one can not see between the bridal couple at this solemn moment; otherwise it would be a marriage of discord and dissension.

I ask a blessing upon them. At the right moment the clock begins to strike twelve. Therewith the foundation is laid for a new house at the Schoharie.

We partook of the wedding feast. After the guests had finished their meal, the old schoolmaster Heim arose and, according to his long established custom, extended his congratulations in verse:

Since our Lord to Cana came,  
And there turned water into wine,  
On each occasion he is present,  
Where there's a home to be established  
Of sighs here in this vale of tears  
To the great King it has been given  
That no wedde dpair should lack,  
For sorrow will in your home abide  
But look ye heavenward to your Lord,  
Then whereso'er the Cross is raised  
There will be your loving Christ,  
Then raise ye all aloft your glasses,  
For this young and vallaut couple  
May God bless their home and land  
And safely guard their flocks and herds,  
Around this hearth may there grow and  
bloom,

A crowd of boys both strong and ruddy  
And maidens good and true and pretty  
Of angel purity like our lovely bride,  
That henceforth may shine clear and well  
The fame of the house of Christian Schell.

The schoolmaster spoke this with mixed earnestness and humor. The women listened to him in an excited manner, the men clapped their hands. Then

the congratulations and presentation of gifts followed in quick order. Conrad Weiser surprised them all. He gave them a thick book with the words: "A valuable book I present to you, not because it cost a large sum, but because I walked all the way to New York to buy it (a distance of two hundred miles). Therefore use the book industriously and a blessing will not fail you." Thereupon he gave them "Arndt's True Christianity." He had indeed walked to New York to provide the book, and was reported to have been attacked on the way by wolves. He certainly is a clever fellow, this young Weiser.

After this speech there was silence for a moment. Then of a sudden the violinists, flute players and drummers started a rude, jolly tune and a young woman dressed as a gypsy with a string of pearls around her neck and rings and ribbons on her arms came dancing into the room.

"The fortune-teller," resounded on every side. She had already grasped the hand of the shrinking bride, quickly sputtering the following words: "Wheat and corn shall not fail you, nor brave men to capture bears and slay wolves. Soldiers shall not be absent when perfidious savages shall attack the home. Ho, ho!" she cried, and held the bride's hand before her eyes, "Ho, white dots on the fingers; that signifies children, boys and girls, one, two, three, four, five, then twins and triplets." However, Gretchen released her hand. She would end the talk of the soothsayer but strong hands grasped her foot. Her Christian had forgotten in the excitement that, simultaneously with the entrance of the gypsy, young men crept under the table, and whoever would first remove the shoe from the bride's foot could claim her for the first dance. The bridegroom must also buy back the shoe at the auction which is to be held. Did the young men succeed? Not with Gretchen, generally not with the German maidens at the Schoharie, who know how to resist.

The excitement had now reached its height. Only after several loud hand

clappings could such a distinguished man as the aged Herkimer obtain an audience. "An old friend of my family wishes to speak a few words." Beside him appeared a man somewhat bent, in a worn out coat, with a bristly beard, who was in that period of life in which it is hard to fix the exact age.

"I too am German," he began, "but I am not a Christian, only an honest German Jew who has traveled much between the Hudson and the Susquehanna. From New York to Germantown and Philadelphia each German knows me. I am to bring greetings from Katharine Weisenberg, of Albany, whose deceased mother was a sister to Mrs. Merkel. I am to extend greetings in their name and best wishes and blessings to Christian Schell, and to his newly wedded wife Gretchen Schell; and if no one will ridicule a man who is a Jew, but an honest man and to whom Mr. Charles Herkimer has paid the great honor to call him an old acquaintance of the family, then might I wish the bridal couple happiness and blessings."

He held his hands as if asking a blessing and said in a solemn, earnest manner, "May the God of Abraham and Isaac and Jacob bless you as he blessed the patriarchs of old who also were wanderers like me. May He protect you as He protected father David when he fled from king Saul, and may He grant you wisdom, riches and long life like unto Solomon. May He bless you with sons, God fearing ones like Joseph, faithful like Jonathan, and daughters beautiful like Rachel, and wise as Ruth—this is the heartfelt wish of Jonathan Schmul."

Thus he spoke, and they listened to him attentively. I afterwards shook his hand and wanted to praise his speech, but he always replied, "It is well, it is well." In the meantime evening had come and I started for home. Out in the open air the young for whom there was no room in the house, celebrated the wedding in their own fashion. They had bought beer by the keg. Each one who wished to drink had to lift the keg clear off the ground, and then he drank and

drank and drank. So they tried successively to determine who was the strongest. Here the fortune-teller had an easy time of it. At last after several hours one more lifted up a cask, firewater is also the most powerful here.

On this wedding night I could not sleep, the greeting from Catharine Weisenberg would not allow me to rest. I descend the hill behind my house and gaze into the water. The water chatters and whispers as if the spirits had their rendezvous here. Immediately I heard close by the call:

"Listen, people, and let me tell you,  
The clock has just struck two,  
Before each one two ways do open,  
O Lord, lead me in the narrow one."

What, watchmen in the primeval forest of America? Still, I recollect. Usually in each house one watches to guard against Indian attacks. But on account of the wedding there is a strange man appointed, for this night. He must not meet me here at this hour. I ascend the hill to my log-cabin.

## CHAPTER VII.

As I paid a visit the following day to Mr. Gerlach, Jonathan Schmul came to the house, placed his boxes and bundles on the floor and drew a deep breath.

"What will you buy today, Madam, what do you need?" he began, "and how is your husband and the children, all ruddy with cheeks like—"

"Call father, Fritz," interrupted Mrs. Gerlach, and the boy stormed out of the house and called as loud as he could, "The peddler, father, come home, the peddler." Meanwhile, Jonathan Schmul opened his boxes and packs. The children looked on with great curiosity and with exclamations of wonder at the splendor which unfolded before their eyes they continually pressed closer.

"Buy me the knife, mother, I need a knife. The weaver's Fritz has one too," said Fritz.

"The earrings for me, mother," cried little Lizzie.

"I must have a woolen undergarment for the winter," said Andreas positively. He is fifteen and may make requests. "Go away at once! Peddler, slap their hands," ordered the mother. The peddler did not do it. He knew well enough that children were his best customers. Meanwhile Mr. Gerlach came in, washed his hands and began to parley with the peddler about the weather and the wheat. Then the Jew proceeded to business.

"Anything agreeable to you today? Here is a medicine for a fever, only root extract, have the secret from an old Indian."

"Or these pills, the best remedy for a cough for children when they can not sleep at night, have you any left?"

"Not very much," said Mr. Gerlach curtly.

"Didn't I tell you the truth? It is good medicine for colic in calves and sucking pigs. Man, you have tried it; testify whether I am telling the truth."

"It is not bad," was the answer. Mr. Gerlach feared if he should praise his goods too much, that Schmul might raise the price.

Then they began to haggle about the price and to make purchases. Fritz runs out of the house with a harmonica, and little Lizzie screams aloud when they fasten the silver earrings too roughly. The big boys examined the wares. They buy with the glances of a connoisseur, whetstones and knives. They also buy a new stock of gunpowder, and Christian examines with satisfaction a tobacco pipe.

"Now, that is too bad, you should speak to me," the mother said and shook her fist angrily toward Christian. While the mother examines the spreads and linens, the chintzes and threads and could not match the men, Christian secretly brought out of his best suit silver and copper coins and obtained the pipe from the peddler with the assurance, "It is the most beautiful one at the Schoharie."

Thus the purchases are made. "Winter is at hand, wollen underwear; this smockfrock (bed gown) costs only \$3.99. I sell cheaper than the stores in Albany and have brought the goods to you. I am satisfied with a small profit. Live and let live is my motto."

Mr. Gerlach became serious. The whole table was loaded with articles of clothing, toys and medicines. He began to scratch his head. He bargained and dickered but to no purpose.

"Jonathan Schmul wishes to earn an honest living."

Then the farmer played his trump card. "Schmul, really I need nothing, I do not want to send you away, but you are too dear. I buy nothing; next time I may; no offense is meant!"

All the same he purchased, brought his leather purse from the chest and paid him.

"What I wish to say," Schmul continued, "see this shawl, it is the last one." Thereupon he unfolded a beautiful shawl with fine heavy fringes. The farmer shook his head in a forbidding manner, but the garment caught the eye of Mrs. Gerlach, who examined it.

"Wool, pure Portuguese wool, spun and woven in Paris, which is the capital of France, where the latest styles are found. I just sold one to Mrs. Herkimer. It was a nice one but not as pretty as this one. It was made in Lyons which is also situated in France. This one comes from Paris which is the center for fashions."

He put the shawl about Mrs. Gerlach's shoulders while the children looked at it longingly.

"Why do you gape, such a thing at the present time, I have worked more than you will your lifetime. I have become old working and no one bought me such a shawl," and she cleared her throat and gulped and busied herself about the room. Mr. Gerlach is a sensible man. He knows his better half. He goes again to the chest, and this time brings bank notes.

(TO BE CONTINUED)

# A German Refugee of the Revolution of 1848

By J. A. H. Lacher, Waukesha, Wis.



ALTHOUGH long neglected, the part taken by the German element in the making of our country during the colonial period is being rescued from oblivion by diligent research and able pens; hence we may hope that due credit will in time be accorded this important factor in American development. While the charm of age and quaintness is now attracting many students to this fertile field of our history, the activities of a later addition to the German stock in America should receive consideration, else many sources of information for the future historian may be lost.

Authorities have declared that no contingent of immigrants has ranked higher in intelligence, enthusiasm and ideals, that none has served our country more loyally, than the hundreds of thousands of Germans who flocked to our shores after the failure of the Revolution of 1848. An accession which wielded an immediate, powerful influence upon our social life, notably in education, music and gymnastics; which gave us an army of skilled workers, as well as many musicians, artists, journalists, pharmacists, physicians, engineers, scientists and professors; which soon became a political factor and in 1861 saved several border states to the Union; which furnished thousands of soldiers, including officers of every rank, and supplied legislators, judges, officials, foreign ministers, a U. S. senator and a member of the President's cabinet—such a remarkable contribution to our population, together with the causes which precipitated it, is surely deserving of a competent historian.

While much has been written about the leaders of the "Forty-eighters," the readers of *THE PENN GERMANIA* will

doubtless be interested in a fragmentary sketch of that struggle for liberty and representative government in Germany by a minor participant, Mr. Karl Krumrey, one of the pioneer settlers of Sheboygan County, Wis.

The account is brief, yet it gives us a glimpse of the stirring events which precipitated that great influx of German immigrants during the middle of the nineteenth century.

*From the Journal of Karl Krumrey, born 1816, died 1870.*

"After our marriage we lived with my mother-in-law, the widow Dorlan, in Tuhren street at Neustadt. In September, 1843, we bought from Frederiek Karl Exter a dwelling in Landschreiberei Street for the sum of 3000 florins, which contained five commodious rooms, together with a yard, cellar and barn, and yielded an annual revenue of 150 florins. In 1844 there was organized a vintner's benevolent society to aid its members in case of sickness or death. Joining the new society, I was elected on January 4, 1844, to the office of secretary and member of a standing committee. In 1845 I was also treasurer of the society. Owing to the fact that the society held several public meetings a year, I availed myself of the opportunity to improve myself in public speaking by reading papers and delivering addresses before the members on these occasions. In February, 1848, the revolution in France began, and the modern ideas, proclaiming Liberty, Equality and Fraternity, swept over Europe like a storm. Especially did the German people arise in every district, demanding from the princes and their abettors a restoration of their violated rights. Rhenish Bavaria (die Pfalz), and notably Neustadt, did not lag in this progressive movement. In a number of mass-meetings the rights of the people were explained by many former liberals of 1832, who admonished them to appeal to their rulers by both petitions and addresses to grant them a constitution patterned after that of England, to establish a 'money republic.' Thereupon there appeared in various parts of Germany men who, inspired and enlightened by the pub-

lications of Hecker and Struve, now strove for real liberty, for emancipation not only from the oppression of princes and officials, but also from the subjection by the money power and privileged classes. In Neustadt the middle class especially suffered restrictions regarding the use of the communal city forest, and as they were absolutely tyrannized by the ruler's foresters and the aristocratic city counsellors, I, with several other citizens, took the initiative and called a mass-meeting, which demanded our old rights and privileges in the public forest. I had prepared an address which presented the arguments for our rights and demands, and this I read to the meeting. The city council yielded under stress and appointed twelve citizens, including myself, to maintain and safeguard these rights. After our first efforts had proved so successful, I deemed it my duty, in this period of demands in behalf of the suppressed rights of the people, to express my views freely and openly. Furthermore, instructed by Hecker's and Struve's publications, I boldly met in public debate the representatives of the money aristocrats and demanded in the name of real liberty a graduated income tax, a free-school system, equality of labor and capital, etc. The people received my addresses with joy. An address prepared by me with these ends in view received 600 signatures. Shortly afterward I was elected a member of the city council, receiving 600 out of 700 votes. Along with me were elected a number of other members of like opinion. Many improvements for the benefit of the working people were accomplished, but the hatred of the money bags also showed itself more and more. Somewhat earlier, in April, 1848, I was elected by a large majority delegate to the parliament at Frankfurt. All of this occasioned the loss of much valuable time and large expenses; but with pleasure I brought this sacrifice for my awakened fatherland. Many political clubs were now formed. I became a member of the People's Society and the Democratic Club. In December, 1848, I was again elected representative to parliament for its session at Munich. There was now organized at Neustadt a large workingmen's society, composed of 800 members, and I was elected its treasurer. Every week this society held three public meetings, which proved very instructive and enlightening to the working classes. On several occasions I was a delegate of this society at the workingmen's congress at Neustadt. When, finally, in May, 1849, the revolution began in Rhenish Bavaria, I was elected by this society as a delegate to the great convention at Kaiserslautern. A provisional government was established there, from which I received various re-

sponsible appointments in the city of Neustadt."

He speaks briefly of his various duties and then the narrative concludes abruptly thus:

"When the revolution had failed and the Prussians entered"—

Further details of Karl Krumrey's experiences during the revolution and his subsequent flight to France and America have been supplied by his daughters, Elizabeth, and John Zinkgraf, a companion, both still living at Plymouth, Wis. The daughter relates that her father's political activity occupied so much of his time and energy to the detriment of his business, that it did not meet with her mother's approval, who tearfully pleaded with him to abandon it, but that he always insisted that duty to his fatherland demanded these services. He had, however, taken the precaution to transfer his property to a trusted friend, and, when finally his capture became imminent, he escaped at night by coach across the French frontier to Weissenburg, thirty miles distant. There he was joined two weeks later by his family and friend, the latter loyally turning over to him the proceeds of his property.

A refugee on foreign soil, without home or country, defeated but not despondent, Karl Krumrey resolutely turned his face to that land of liberty, America, whither so many Palatines had preceded him since the first exodus of 1709. Stopping briefly en route at Paris with a relative, they sailed from Havre in July, 1849, reaching New York four weeks later after a pleasant passage. Thence they journeyed via Buffalo and the lakes to Milwaukee, arriving there on the 9th of October after a stormy voyage. The family tarried in Milwaukee for four weeks while the father traveled about looking for a location. This he found in a heavily timbered country, a mile northeast of the present site of Plymouth, Wis., where he purchased 220 acres of land, 200 of

which have to this day remained uninterruptedly in the family. Returning Jacob Mantz, a neighbor, moved the family and their effects by ox team to their new home in the wilderness, 55 miles north of Milwaukee. This journey over primitive roads, or through the woods where the men were often obliged to hew their way, lasting five days and was the culmination of hardships to the poor wife, who had been seasick all the way from Havre to Milwaukee. There were no bridges and, coming to a stream she would not cross until Mr. Mantz had driven across and back and thus assured her that the ford was perfectly safe.

The sudden change from the avocation, customs, comforts and environments of their former home to the privations of pioneer life in a strange land was indeed pronounced, and though the sturdy father was not a handy man and had never felled a tree, or performed any other heavy labor, his iron will overcame these obstacles; yet it was easier for him to adapt himself to the new conditions than the timid mother. Although their few neighbors were neighborly, nearly all spoke a tongue which she could not understand; while sometimes, when her husband and the hired man were at work on the farm, Indians prowled about the house, peering through the windows at her and the frightened children. This was the price they both paid, because the father had championed the cause of the oppressed.

A pronounced advocate of democratic ideas in Germany, Karl Krumrey, like so many of his compatriots, affiliated with the Democratic party upon his establishing himself in Wisconsin; but being intensely opposed to human slavery, he naturally espoused the principles of the Republicans when these appeared in the field in 1854. Although he acquired a fair command of English and was a diligent reader of the tri-weekly Milwaukee Sentinel, as well as a number of German papers, he never became a fluent speaker of the vernacular; hence he was

not so active in politics as he had been in his native country. Among the German settlers, who soon became numerous, he wielded considerable influence. He was one of the founders of the German Ethical Society at Plymouth, which, with an occasional funeral address, offered him some opportunity for giving expression to his talent for public speaking. He was also a member of the German singing society, which was organized at Plymouth as elsewhere in the North.

Like thousands of his companions of 1848, Karl Krumrey was not a dreamer, but an earnest, practical believer in popular rights and equality of opportunity, and in becoming a citizen of his adopted country, he did so with a deep sense of his new duties and responsibilities. Of sterling integrity, commanding the respect of his community, he was also a fine type of German thrift and thoroughness, for, despite his lack of previous training, he became a successful farmer. He kept a systematic record of his business transactions, including the yield and returns of his various annual crops, as shown by his Journal, now in the possession of his son, Henry. He early planted fruit trees on his farm and introduced grape culture in his neighborhood.

Several entries in this book seem to indicate one of the causes of the German revolution—excessive taxes. He purchased at various times several pieces of vineyard upon which the cost for making out and recording the papers aggregated five per cent. For example, on July 26, 1845, he bought from Peter Christian Bökler and wife 130 square rods of vineyard and 68 square rods of woodland on the mountain for 625 florins, with the following accompanying fees:

“To Bonus on Sale (Trinkgeld an den Verkaufer) 11 florins.

“To Commission Maklergeld, 3 florins, 30 kreutzer.

“To making out deed and recording same, 31 florins, 53 kreutzer.”

Some of the entries made in Wiscon-

sin are also of interest. Thus, under date of 1850, are found these items:

"Paid for a yoke of oxen.....	\$55.00
Paid for a wagon (possibly not new) .....	20.00
Paid for a plow .....	10.50
Paid for two cows.....	42.00
Paid for one yoke of oxen.....	50.00
Paid for two heifers.....	9.00
Paid for two kegs nails.....	10.00"

He sold his spring wheat of the crop of 1854 in the spring of 1855 at \$1.50 per bushel, the high price being due, no doubt, to the Crimean War. In September, 1860, he sold his winter wheat at \$1.00 per bushel, and in July, 1861, at 76 cents. July, 1861, he bought a reaper for \$125, the first introduced into that neighborhood. A large concourse of farmers was in attendance when this new implement was placed in operation. It was drawn by oxen, because the horses were afraid of the strange apparatus. In May, 1859, he paid \$2.75 for a pair of shoes for his hired man. November, 1860, he hired Philip Schönsiegel for one year at \$108. The entries

are complete and detailed from 1843 to 1870, the year of his death.

The story of Karl Krumrey was that of thousands of the German refugees of the Revolution of 1848. Intelligent, well-read, earnest, enthusiastic, and with high ideals, they became devoted citizens of their adopted country; yet, owing to their foreign ways and speech, with their inability to acquire a fluent command of the English language, their good qualities were neither generally understood nor appreciated. It is true, that in the communities where they lived their neighbors may have recognized their worth, as in the case of Krumrey; but the beneficial influence of their presence here upon the life and welfare of the country was not noted by the nation at large. Nevertheless, while they may not have played such important roles as their more brilliant and versatile associates, who deservedly caught the eye of popular approval, their contribution to the moral, material and intellectual development of our country was important.



# The Ordination: a Story of the Mennonites

By Cyrus H. Eshelman, Grand Haven, Mich.



It had been well understood by the congregation at the Oak Run Mennonite Church ever since the death of the late Preacher Brenneman, that steps must be taken before many months to install a successor. It is true there still remained Preacher Shenk, who had led most of the recent services, and who even while Preacher Brenneman lived had nearly always been present and very frequently led; but he, strictly considered, belonged to the Ensminger church some 5 or 6 miles across the country.

These two congregations held their services on alternate Sundays and it was customary for their ministers to assist each other in the work; each minister frequently led the services at both churches, and each was frequently present although taking only a subordinate part. This practice of having several ministers at their services, is a very prevalent one among the Mennonites, especially where they have their main strongholds in southern Pennsylvania. Indeed it is doubtful if the average attendant in this region, would think himself fully repaid for his Sunday morning drive if he heard only one minister; often there are three or four, and it is by no means extraordinary to see as many as half a dozen come solemnly in file from the counsel room while the audience is singing one of the opening hymns, and seat themselves on the bench behind their plain, unraised table, each ready if need be to take an active part.

There are several very good reasons for this. One is, it is advisable to have an extra minister at hand to continue the devotions in case the other one breaks down, or runs out of material. This happens occasionally, especially among the

newer men, as might be expected from the fact that they are selected by lot from the members, and must begin the work in many instances without the least previous training or experience. Another reason is, the services are quite lengthy, beginning soon after nine o'clock and continuing till nearly noon. Most of this time is taken up by the minister that handles the text: after he has finished, the other ministers and the deacons are each expected to add a few words of testimony, or to bring out any ideas the speaker appears to have overlooked. At the best, then, it almost requires the combined efforts of several men to render a program that is entirely satisfactory.

In view of all these things, it was imperative for the interests of the Oak Run and the Ensminger congregations, especially the former, that no long delay occur in filling the vacancy; and so it was no surprise to any one when the announcement was made at the Oak Run Church one Sunday morning, that at the next regular meeting two weeks from that day, "the Lord willing," votes would be cast for candidates.

The unusual character of the next meeting drew out a large attendance. It was not to be the big event, for only the candidates were to be chosen—a task comparatively mundane and human—but the whole set of observances furnished a period of considerable excitement among the Mennonites—that is if the quiet lives of these people ever can be said to rise to this height.

In view of the special importance of the occasion, Bishop Abraham Groff, who had charge of all the congregations in the county was present to lead. Bishop Groff stood before his people in every detail an uncompromising champion of their formalities and their ideals.

In person he was of about medium height, and, although not corpulent, was powerfully built. His age was about 65, and may possibly have been 70. He was cleanly shaven, as was customary with the sect. His hair was thin on top and was nearly gray; it was parted in the middle and combed back, hanging down in waves several inches on his neck behind, where it was cut off abruptly across. His features were strong but not coarse; they were deeply furrowed but not gloomy. He wore a soft colorless shirt and collar, and a black bow tie. His suit was a dark brown. The coat, as the regulations require, was without collar or lapel and had the front corners cut out below. There were absolutely no ornaments; there was no gown, no emblems. On the whole, however, his appearance was very impressive; there was dignity and determination in his manner, and his words were accepted by his hearers as the highest human authority.

The subject of his sermon was the institution of the ministry as practiced in the Mennonite church; or rather the sermon was an attack on the professional and mercenary spirit among the clergy of other denominations. The burden of his remarks was that it is highly irreverent for any one to enter the ministry without divine summons and authority, and that it is selfish and sordid for ministers to receive compensation.

He did not think a higher education and a special training were at all necessary. They might give "excellency of speech," said he, freely paraphrasing some scriptural passages, but this was not desirable—was in fact rather reprehensible. High-sounding phrases, he contended, usually mean nothing; they are offered to conceal rather than express the truth. The gospel, he maintained, is simple, and can be understood by any one who so desires.

He was severest toward the practice of receiving compensation. This, it seemed to him, was shockingly sordid. He related instances that had reached his ears, of ministers who refused to

preach unless their salaries were paid, or resigned their places when offered more money elsewhere; of ministers who received pay for weddings, for funerals, even for prayers for the dead; as if religion were a commodity for barter and sale. But the truth is, he maintained with great emphasis, salvation is free for all, "without money and without price."

The sermon was delivered in a homely, blunt manner, and according to the way of the world no doubt there was much to criticise. There were serious errors of syntax, there were misconceptions of current events, there were accents and gestures which many a polite congregation would have ridiculed. To many minds these things not only are important; they are of supreme importance. But had it been possible to overlook his shortcomings of this kind, and consider rather the spirit of his efforts and the inner nature of his message, there might have been much to say in his favor. For one thing there was no doubt of his intense sincerity; back of his remarks were his whole-souled convictions, the very significance of his own life and work. For another thing, there was no doubt of the purity and loftiness of his principles. They may well have been extreme and impracticable; but they were decidedly not sordid. On the contrary, he sought to disentangle the affairs of religion from all the other interests of life, and to keep his calling an unselfish work, obedient to the Divine will and inspired by the infinite wisdom.

As he concluded his sermon, Bishop Groff requested the members to keep their seats. After he had dismissed the audience he proceeded to explain, although the trouble was hardly necessary, that every member, woman as well as man, was entitled to a vote, which must be cast for a male member, preferably a married one. He duly admonished them regarding the seriousness and importance of the task, and then at his command all knelt in prayer to ask for guidance in the choice.

The bishop, the ministers, and the

deacons then went into the counsel room and a few minutes later one of them announced from the door that they were ready to begin. There were a few minutes of hesitation, after which, one at a time and very deliberately, the voters went in and recorded their choice and returned to their seats. In general the older members went first. Finally there was a long silence, showing that no more desired to vote. Probably not more than half had voted, and only a few women; some were deterred perhaps by bashfulness, some by a desire to leave the responsibility to the older members. On the whole, however, the vote was regarded as an entirely satisfactory one. When the clergymen returned, Bishop Groff read the names of six men of the congregation, all of whom were present, as having received votes and being regularly nominated. The casting of the lot, it was announced, would take place at 2 o'clock on the following Thursday afternoon, and the candidates were directed to appear.

Thursday proved to be a veritable red-letter day among the Mennonites; farm and household labors were put aside, and young and old, from far and near, as many as could crowd into the vehicles, came to witness the event. Not only Mennonites came,—there were men and women of every denomination, and of no denomination whatever. From any possible viewpoint the occasion was unusual and momentous.

The file that came from the counsel room at the opening of the service that afternoon, was a long and remarkable one. First came Preacher Shenk, then Bishop Groff, followed by the no less dignified and venerable Bishop Hostetter, who had been invited over from Lancaster County; then came several visiting ministers, then several deacons, and last the six candidates, humble and apprehensive, showing every evidence of terrible suffering, for it is doubtful if there was more than one or two who really desired the place. The clergymen took the usual bench and the candidates were seated on a bench that

stretched at right angles out along the table.

Bishop Groff, who again led, based his sermon on the text, "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the twelve apostles." The sermon was intended to still further impress every one with the seriousness of the occasion.

"The office of the ministry, which we are about to fill," said he very impressively, "is more important than the offices of the government; it is more important than that of the President of the United States. The President is concerned only with the things of this world; but the minister is concerned with the welfare of immortal souls."

He warned the candidates of the awful penalty to be incurred by any one who might attempt to disobey the summons. He related the story of Jonah and his attempt to escape a similar call. He told of the sad fate of many others, who in various ways had opposed the Divine will. He closed with a glowing picture of the blessedness in this world and in that to come, of all who remained steadfast in the faith.

When he had finished his sermon he selected six books exactly alike from the table, and he and Bishop Hostetter went into the counsel room. In one of the books they placed a paper with the words "ordained to the ministry." The books were then rearranged by each Bishop so that neither knew which book held the paper. This having been done, the books were brought out and set in a row on the table in front of the candidates.

And now once more Bishop Groff led his people in prayer, "Thou, Lord, who knowest the hearts of all men," he implored again and again, "show us which of these Thou hast chosen." With each utterance the Bishop's voice grew more and more intense and impassioned, and his words were re-echoed again and again in the hearts of his thousand hearers.

The prayer was ended; the congregation rose to their seats; and Bishop Groff again stood at his place at the

table. At last the preparation was complete; the spiritual hour had struck; the men were commanded to select their books and hold them without opening them.

The selecting began at one end of the line, the first man taking the first book. It proceeded along the line, each man with one or two exceptions taking the book in front of him. The hands of several of the men shook so violently it seemed their books would fall to the floor. Over the audience was a spell of awe and suspense; women were sobbing, and on the faces of many of the men were expressions of intense strain and feeling.

When Bishop Groff stepped forward to open the books there was perfect stillness throughout the room, and every one was leaning breathlessly forward. The result was known in a few moments, and was revealed by a most heart-rending cry from the fourth man, David Wenger, who saw the paper in his book. Leaning forward on his knees, he wept convulsively aloud as one overwhelmed by a blast of fate. It was a scene which none of those present would ever afterward forget. There may have been those who revolted from it all, whose hearts closed against the church forever, but there could have been none who were not deeply affected. Women wept unrestrainedly and scarcely less violently than Wenger; stern old warriors of the faith gave way for once to tenderness and sympathy. The very ship of the church seemed to rock in a gale of contending emotions.

Bishop Groff was still standing and had not moved from his position. His hand was on Wenger's shoulder. He was calm and resolute, although his eyes were moist and his features were sad. He may have reverted in those few moments to a similar event in his own life, and have realized again the severity of the blow, but he was undaunted, for he knew the scene was by no means inauspicious, and that men thus affected often became the best ministers.

When quiet was restored, and Wen-

ger, comforted by those about him, had had become calm, Bishop Groff grasped Wenger's hand, lifted him to his feet, gave him the kiss of fellowship, and warmly embraced him. It was a strange, unearthly passion he bestowed on Wenger; a frivolous world would hardly accept its sincerity. None the less it was in fact, the welcome of a strong leader to a new champion in a beloved cause.

Bishop Groff then returning to his place, announced the result of the lot of the congregation and briefly admonished Wenger regarding the duties of his calling. He then in conclusion pronounced him a regularly ordained minister of the Mennonite Church.

A few minutes later the meeting was over. The vast crowd had poured out of the church and was dispersing, and soon long lines of teams were going homeward over the country hills. In one of these was Wenger, returning alone as he had come.

Mrs. Wenger had remained at home with the children on the farm several miles away. "I don't want to see it," she had said all along, and said for the last time as he drove away that afternoon. "No you better stay here," he replied as he had replied invariably before, for if the worst came he would bear the first and greatest shock alone.

The home of the Wengers was one of those wonderful farms to be seen all through the German counties of Southern Pennsylvania. It had large buildings and orchards; on every side were fertile, well-fenced fields of corn and wheat stubble, and pasture. It was now late in August; some of the crops had been harvested, others were maturing or still growing. Every scene bespoke the peace and plenty of this heaven-favored region, where, though blight, or drought or frost may injure this crop, or that, there always remain so many others.

The Wengers had purchased the farm and were slowly cancelling a heavy indebtedness. Being thorough Pennsylvania-Germans, in this direction in so far as worldly matters went, lay the re-

alization of their aims. To live peaceable, respectable lives, answerable to no one but their maker; to rear their children and assist them toward the same advantages; to lie down at last in the undecked graveyards with their ancestors—it perhaps never occurred to them that these ideals were narrow or sordid.

Now this cloud was hanging over their future. The life of the average Mennonite is by no means a pleasure-going one, but it is a far cry from even this life to that of the ministers. The Wengers might still pay for their farm, but it would be far more difficult, and they would find it necessary to deny themselves of many pleasures formerly considered unobjectionable. They knew that henceforth if the call came to him, there must be in their lives never any exhibition of gaiety or finery. From a plane where these things, though rare, are still occasionally permitted or winked at, they must rise to a plane where they are entirely forbidden. The Mennonites teach that worldly pleasure is evil, and whenever a thing, however insignificant, is found to be sought for this purpose only, it becomes a duty to reject it.

In the management of the farm on the other hand, Wenger would often be compelled to neglect the work to read and study in the preparation of his sermons. He would be called away at critical times to conduct various kinds of special services. More and more as the years went on, the work of the ministry would take his time and energy away from the farm.

Usually on such afternoons a traveler on the road nearby might have heard the voice of a woman singing, for Mrs. Wenger often sang, as do nearly all these Mennonite women. But today she did not sing. That the hours would pass less slowly, she had kept busy during the afternoon, but as the time for her husband's return approached, she put her work away, and began to walk out every few minutes to a knoll that commanded a mile or two of the road. She saw him coming at last, but could judge nothing

of the result from the speed. It was not until he drove through the gate at the barn, where she met him, that she saw by his face he had been chosen. "You?" she asked, still hoping against fate—and receiving in reply an affirmative nod, and a look of unutterable anguish.

At this point and under these circumstances, according to the way of the world, one would expect to witness a very affectionate scene. The man was in great distress; what more fitting for her than to have clasped him in her arms, assuring him of her love and sympathy? But the fact is that did not occur. There were no demonstrations whatever, at least not of the usual kind; and any one familiar with these people would have known he did not expect any. The Mennonite husbands and wives take their love for granted; to demonstrate it is a question of it. It is only the fickle and insincere, as they view matters, that need continually to demonstrate their love by special acts. Then, too, theirs is a different kind of love, based on the moral rather than the esthetic sentiments. It is therefore less ardent—less tender perhaps, but wondrously faithful and enduring.

David and Anna Wenger were about 35 and 30 years of age, and there was little that was attractive about them. They were not originally ill-favored; they had merely neglected these matters. She was blonde, with a demure, sweet face, but had become stout, unshapely, round shouldered and ungraceful—the result of years of house work and childrearing. As if to hide any remaining charms, were the dark, nun-like dress and thin hood-shaped white cap. He was tall and rank; his shoulders were stooped, and his walk cramped from the effect of hard labor on the farm. His dress too was very plain. So that, however hard their lot, there was no suggestion of an unequal yoke; they were true partners in their struggles.

Without hesitation and by mere force of habit, they unhitched and stabled the horse, and then silently side by side walked across the lot to the house. They

went into the sitting room, there to begin the struggle with the changed situation that confronted them. The sun was still several hours high but the shades of the windows were down, and they did not open them, so that the room as seemed fitting was in gloom. Seated there, Wenger again wept bitterly. Mrs. Wenger wept with him, although more from sympathy than sorrow. She had been apprehensive from the first; had felt that he was "the one the Almighty wanted," and so had partly discounted the blow. And yet both of them recoiled from the situation; they had never desired it, and Wenger had never felt himself qualified.

It is true, as a member of the church he had always realized he was subject to the call, but like most of the other members, hoped he would never be chosen. Even after he was nominated, coupled with the fear that he would be chosen, was the passionate hope that he would escape. Now that the blow had fallen, he was as if felled by a terrible wound, and in the hours that followed his struggle was to accept a life which he could never hope to escape, and which could only slowly grow endurable.

To careless and unfriendly observers the Mennonites appear to be a stolid and an unambitious people; to those who know their inner experiences, their lives appear rather as a long succession of spiritual struggles. On the one hand a difficult climbing up the cold heights of their ascetic ideals; on the other hand a ceaseless conflict with the insistent passions of the flesh and the senses. Such is almost their normal experience, but the Wengers were now passing through the severest trial of their lives.

And yet as the hours passed they spoke very little, and what they said seemed intended to interrupt their thoughts rather than express them. The words were begun nearly always by Mrs. Wenger who seemed to fear for the effects of the strain on her husband's mind. Did he feel tired? Could he eat something? Did his head ache?

Once Mrs. Wenger went out. The sun had set; the hired man had come in

from the fields. She told the hired girl, a relative of the family, that they would not be out to assist with the evening chores.

After a while Mrs. Wenger became insistent about the importance of eating supper. "This won't do; you must try to eat something; you can't go without your supper!"

"Very well," he at last assented, "but don't get much." He decided to make the attempt, even if only to observe the formality. To the Mennonites the missing of a meal is a phenomenon; with all their austerity there is no fasting. This may be because of sensuality, but let us not judge hastily; in their stern, bleak lives, it may be their safeguard against insanity.

The Wengers went back to the sitting room and a little later two small children were called in and put to bed in an adjoining room, where an infant was already asleep. With far more than wonted tenderness the parents laid them down, lingering with them and weeping over them after they were asleep. They, too, would feel the rigor of the coming years; would suffer the loss of many childish pleasures which the parents must forbid and withhold.

After all the rest of the household had gone to bed, the Wengers went out of the house and sat down on a bench in the yard. It had grown dark and still; the night was unusually gloomy and intense. The stars were shining but sparsely and dimly overhead, and there was no moon. Beyond the barn only vague outlines were visible, and a sense of weirdness and mystery hung over the silent hills, and enveloped the house and the trees.

It was a scene favorable for their difficulties; as they sat there through the hours, the deepening of the gloom, and the cooling and chilling of the hours of the night helped them to renounce the freer and easier life of the past.

"I guess it was to be so," Mrs. Wenger began after a long silence, venturing for the first time to discuss the changed situation itself.

There was no reply.

A few minutes later she ventured further, "If you'd a taken another book it would have been in there."

"I don't see how I can ever preach," Wenger at last began of his own initiative. "I never was good at talking scripture."

"You can, I know you can," she replied bravely; "Goodness knows I'll help you all I can."

"Yes, I know, I wish though the first time was over. That'll be the hardest of all."

"There'll be other things just as hard," Mrs. Wenger suggested sadly, "I'm afraid we ain't strict enough for a preacher's family."

After this they again lapsed into silence, again resuming their meditations and their efforts to accept the burden of the future—the burden now so distasteful and forbidding, yet which they must take upon themselves and somehow learn to endure.

But there was never any doubt of the outcome. They were descended from many generations of unwavering Mennonites, and in the present crisis it was as if a vest assemblage of these souls from the past had gathered in the darkness about them, imploring their loyalty to the faith. The Wengers now felt the responsibility, not only for their own souls, but for the souls of others, and for the Church. Realizing the significance of their calling, there was no thought of evading it, however much their inclinations might rebel.

They were aroused from their mood by the clock in the house, sternly and solemnly striking twelve. To stay up longer seemed now irrational and inexcusable; but being deeply conscious, as the Mennonites always are, of the brevity and uncertainty of life, they dared not go to bed without resigning themselves fully to the will of the higher power. So hesitating no longer they went to their room, and kneeling there, responded submissively to the beckoning of the spirit; and they were soon asleep, for the peace of conscience which is more

to these people than everything in the world, was in their souls.

After that night there were no further serious inner conflicts. There came times no doubt when they shrank from the hardships of their lot, but their struggles were with actual difficulties. The burden of course fell mainly upon him, but she felt bound to assist and accompany him whenever possible—to be a faithful helpmate in his work. His first step, however, would be, not to acquire further knowledge of the Scriptures, although his fund was meagre indeed; he would not be called upon for some time to preach a sermon. It was necessary first to summon courage to stand before the congregation and deliver a few remarks. This was a critical undertaking; he had never in his life spoken in public, not even in a debating society.

As is customary, it was expected of him to make his first attempt at the next regular service, on the following Sunday a week. So he set to repeating a few remarks, such as he had heard the other ministers use, and to overcome the feeling of fear. During this interval he seldom discussed the matter with his wife, nor read his Bible much, except to verify a few passages. He went about his farm work much as before, and being a silent man, spoke little nor complained to those about him. None therefore could know, and only by his troubled countenance could any one guess how much dread and pain he inwardly suffered.

When the hour of his ordeal arrived, the church was again crowded. The whole audience came early, and every one was inside before the opening of the meeting. Preacher Sherk as usual led the file from the counsel room; Bishop Groff was second; there may have been six or seven in all.

Wenger's face was sallow and thin; there was an added stoop in his figure; his whole aspect was pathetic in its marks of the suffering he had endured. Still there was a grim determination in his manner; though bowed down by care, it now seemed he would sink no

further. It was reassuring also as he sat for the first time with the clergymen, to see his head bowed, and his hands over his eyes; the audience knew he was appealing to a higher power.

Conspicuous on the front bench on the women's side, sat Mrs. Wenger with her three children; she would always be there in the future. It must have been an inspiration to see her pure, sympathetic face, now gazing at him and anon bowed in prayer. But she was little more sympathetic than were many of the others present; it seemed there was hardly an unfriendly person in the church.

When after a few appropriate words by Bishop Groff and Preacher Shenk, regarding their new coworker, the audience was asked to kneel and pray that the Lord give Wenger strength to stand before them, and words for utterance, there was not an unresponsive tongue in the assemblage. Men were there who did not believe in prayer; but they would place no possible stone in Wenger's path. Some no doubt thought the whole proceeding fanatical and cruel, but they could not blame Wenger. Those of the household of faith, however, prayed long and fervently, with an intensity they rarely on other occasions equaled.

Wenger's hand shook visibly as he rose to speak; there were traces of anguish on his face which his attitude of resignation could not conceal; his voice trembled with the first few words. But his will triumphed in a few moments and he was self-possessed.

"Brethren and sisters," he began, "and fellow travelers with me through this world towards a long eternity. Let us be thankful that we have the privilege this beautiful Sabbath morning to assemble ourselves together and worship God as we see fit, unmolested and undisturbed, and not persecuted as our forefathers were. We ought to be thankful that we have been spared another week on this side of the grave, and can come to the house of God. Let us examine ourselves this morning and search our hearts, and see if we are ready to meet

our God, for we know not what a day or an hour may bring forth. We read that 'the day of the Lord will come as a thief in the night'; and as the Apostle says, let us not weary in well-doing, but press onward toward 'the prize of the high calling of God in Christ Jesus.'" He hesitated a few moments. "And I will not further add nor multiply words. Pray for me that I may not grow faint or discouraged, for of myself, I can do nothing, but only by the help of the Almighty."

This was all, but as he sat down he felt freed of a great burden, and a sigh of relief went up from the audience. He had met his ordeal, and had satisfied the hopes of the most sanguine of his hearers.

This was at the beginning of the service. The regular sermon was delivered by Preacher Shenk. Bishop Groff, now that the crisis was over, kept himself in the background, merely adding a few incidental remarks at the close of the sermon. All the while, however, his face was eloquent, radiating a look of peace and satisfaction that was joyous to behold. Such was the beginning of the ministry of David Wenger, and there seemed little uncertainty about the future. He might never become a powerful speaker, but he would not fail utterly. Some of the other candidates may have been more capable but unless chosen in the proper way they would have had no assurance of Divine assistance, and would have received less sympathy and respect from the hearers. As it was, every idea he uttered would be accepted as a message from on high. He might repeat the same stock phrases ever so often; they would always be accepted as much-needed reminders of important truths.

But in time he would add other phrases. Still later he would begin to astonish his hearers by quoting passages of Scripture, giving the reference from memory. He would attain to complete usefulness when he could denounce the worldliness of other denominations; or better still deplore the tendency



among "certain of the brethren and sisters to break away from the ways of the forefathers, and follow after the lust of the eyes and the pride of life."

The field of his labors was far removed from the great centers of turmoil and traffic, where the fierce modern conflicts of public opinion and social interests are but vaguely felt and but faintly heard; among "a peculiar people" as they are fond of characterizing themselves, "separate from the world." During all his ministry, his face and his sermons would never appear in the newspapers; he would never be asked to solemnize occasions of State or society; the great world would move on, caring little for his teachings, hardly mindful of his existence.

But he would not be discouraged; he would not desire these things, viewing them rather as vain and worldly. Through all his years, and with never a thought of worldly compensation, he would faithfully serve his people, upholding their sturdy doctrines, ministering to their simple needs.

His part in life was hard no doubt, and yet he too in time would find joys commensurate with his trials. As he pressed onward year after year, the weakness of the days of his ordination would give place to strength and courage to meet his duties willingly and cheerfully; and the gloom of his troubled countenance, would change to a look of peace, that would grow only more serene toward the close of life.

# Alexander Mack

An Address Delivered by M. G. Brumbaugh at the Unveiling of the Alexander Mack Memorial Tablet, Germantown Church, Pa., Sunday, 2 P. M., April 9, 1911.

**M**Y Christian friends, we gather in this historical church to pay a tardy tribute to a remarkable man. It is rare that one lives in the memory of his kind for a hundred years. It is even rarer that he should be remembered for centuries and with increasing reverence and respect; but when one has so lived that he is not only remembered for a century, but remembered with increasing regard during the centuries and has actually taken a place among the few leaders in the religious freedom of the race, such a man's record is not only remarkable, it is really unique; and such are the facts concerning Alexander Mack, in whose memory we honor ourselves by gathering here this afternoon, to dedicate this tablet to the cause for which he lived and to the faith in which he died.

What are the facts in the life of this man—the things which stood prominently in his life's faith and the influence which he exerted in the history of the religion that makes it worth our while to commemorate him in this fashion? The story of his life is an interesting one. He was born of pious and well-to-do parents at the little village of Schriesheim, not far from Frankfort on the Main, in the upper Palatinate of Germany, in the year 1679. When he was quite a young man, the death of his parents placed upon him, by inheritance, the control and ownership of a large estate. He owned vineyards that were both large in area and remunerative in their products. He was also the owner of a large mill which he operated with increasing profit.

In other words, at an early age this young man stood out in his community as a leader, as a man of affairs, as one

whom his neighbors consulted and respected and one who had every reason to look forward to a life of comfort and perhaps of wealth, in his own community; but unfortunately for that interesting outline of a possible career, this man was born in an age of religious unrest. He was the inheritor of a condition of affairs that sprang up in Germany at the close of the Seventy Years' War and which terminated in the treaty of Westphalia in 1648. In that treaty three prominent religious factions mutually pledged themselves not to persecute each other but to join in the persecution and the absolute obliteration of every other form of religion that might arise anywhere in Germany. The result of that combination of religious intolerance caused many men to protest, and the Valley of the Rhine was a theatre of bloody carnage for over one hundred and fifty years.

It was in the thick of this struggle between the oppressing power of State-recognized religions and the religious societies of a few people, that this remarkable man was born. He looked out over the valley of his nativity, looked out over his own community, his country at large, and he was filled with great unrest. He could not believe that those who had bound themselves by a solemn treaty to persecute others were fittingly representing the quiet, the peace-loving, the tolerant Jesus of Nazareth; and so, without any ado, without any advertisement of his purpose, he quietly disposed of all of his assets and retired with his wife, whom he had married in the year 1700, to the little village of Schwarzenau, where, under the friendly protection of Count Henry, who was a tolerant Prince, he was permitted to live in peace.

Just when he retired to Schwarzenau, nobody seems to know. All that we know is that it occurred some time before 1708. Here he found gathered men and women who, like himself, were anxious to know something more than the things that then prevailed in the religious thought of his age and so they mutually agreed that they would cast aside all the creeds of the time, and all the practices of the age, and, with the open Bible before them as their guide, they asked God to lead them into the light. Thus they continued in the study of the Book of God, in prayer, in fasting, and in conference day after day, and perhaps for years, visiting betimes others who, like themselves, had been driven from their homes, and communicating with them and discussing with them the best step to take under the circumstances.

It was in this period of inquiry that Alexander Mack first came in contact with some of the noblest and broadest-minded men of his generation. It was in this period, also, that, by reason of his own training and of his own piety, he early became a leader of those who were seeking the light. He was acknowledged everywhere as one of the few fitted to speak, and so even before the church was organized he was a recognized leader and speaker. Just what subjects were discussed by these men it is not necessary for me, this afternoon, to recite. The story is a long one, but ultimately it resulted in Mack and a few of those who held with him that the proper course of procedure was to follow implicitly, regardless of consequences, the plain teachings of the New Testament Scriptures.

When they had reached that conclusion again, they found a question facing them, because,—although they all agreed that, as the initial step in the organization of the church, it would be necessary to receive the rite of holy baptism,—they differed among themselves as to how that rite should be administered. It was finally settled by Alexander Mack of-fering this declaration that baptism into

the church of God should be by trine immersion and, as he put it, "in running water and with complete submersion."

And so, in his way, the church was organized and sometime in the year 1708, in the early autumn, a little group of eight of them, after fasting and prayer, went down to the little river in the valley and were baptized in the manner indicated. Mack was not the first of that little group of eight, to be baptized. The others had asked him to administer the rite to them. He protested, saying, that as yet, he had not received the rite himself and he did not wish to administer it to others. In that dilemma they again resorted to prayer and they were comforted in their prayer with the thought that "where two or three are gathered together in my name, there am I in the midst of them." The question then arose as to who should baptize first. After fasting and prayer the four men cast lots, pledging themselves never to divulge who had baptized first. One of them then baptized Alexander Mack, and Alexander Mack baptized the remaining seven, and so these eight members established the doctrine of the Brethren in Schwarzenau, in 1708. There was not a man in that entire group that wanted his name to be used in connection with the church. It was to be the Church of the Brethren of Jesus Christ, and not the church of Alexander Mack, or the church of any other of the group there organized.

The church of Schwarzenau grew and developed. There was also a branch of great influence at the town of Marienborn, and from that there sprang up another congregation at Creyfelt. And when, in 1719, Count Henry died, and persecution was resumed throughout the lower Palatinate region and the entire district round about, the church was sore oppressed to know what to do. It was finally agreed that those at Creyfelt should emigrate to America—that they should come over here, to this land of freedom and religious toleration, of which William Penn\* had told them when in 1672, and again in 1678, he had

been up the Valley of the Rhine, and pointed out to these people that he was to open, in America, a refuge for all those who wished to worship according to the dictates of their own conscience. And so it came to pass that a large group of the Brethren came from Creyfelt, Germany, here to America. They came in the autumn of 1719, and came out here to this little German colony, which was then known as Germanopolis, where Pastorius and his followers had settled more than a generation before. Here, then, this little group found a welcome and began to build again a church of God and a place to worship.

The church, here in Germantown, was not formally organized for some time. The reasons were two. In the first place, when this body of people came they were scattered throughout the Valley, as far up as Falckner's Swamp, Oley, and other outposts of the German colony, and they being in a new country, with very poor roads and the means of travel very meager, it was almost impossible for these immigrants to meet together in anything like a form of worship in one place. There was still another reason why it was difficult for the church to organize, here in Colonial America. There was no ordained minister. The church at Creyfelt had not all come to America and retained there, as its leader, that splendid and eloquent preacher of God, Christian Libe. Among those who came to America was a man who had never been ordained to the ministry, but who had led the singing and was a great leader. That leader was Peter Becker, and, because of his piety and sincerity, it was necessary for him to take hold of the leadership in the matters of the church, and by reason of his extreme good sense and piety, the church was not formally organized here until Christmas Day, 1723. On that memorable day there were six members baptized in the little stream to the west of us here—the Wissahickon Creek,—in the late afternoon, and immediately following that, in the house of John Gomorry, the twenty-three members, then constituting

the membership in this vicinity, sat down to the first communion and love feast in America. Here the men who had fled from Germany, some of whom had been in prisons and in dire distress, were permitted to sit down in this little village of Germantown, after all those years of unrest, and partake of the communion and worship God in their own way.

While this was developing here, in this branch that came from Creyfelt under Peter Becker, the splendid old pioneer of the church, its founder and its first bishop, Alexander Mack, being forced from Schwarzenau, determined to take temporary refuge in that land which has been, throughout the centuries, memorable for its open-hearted hospitality to all those who have been persecuted elsewhere and, just as the Puritans of England fled to Holland, they came in their time of stress and fled down into the heart of Holland, and at West Friesland they continued their work,—the worship of God and the teaching of the faith that was in their lives.

One of the most interesting and yet one of the most difficult chapters in the entire history of the church and in the life of Alexander Mack is the story of his efforts in Holland from 1719 to 1729. We know that he lived there; we know that he spoke German and wrote German; we do not know that he had any knowledge of Holland Dutch, that he could even speak to them in their language. We do not know that he had any means of communicating with them, save by signs and things of that sort until, gradually, he acquired the language of that people, and yet, the remarkable truth remains that in the place book of his son, Alexander Mack, the second, long the bishop of this church in Germantown, there is recorded a list of over three hundred friends whom the young Mack knew during the years of his stay in Holland, showing that, while Alexander Mack was there, an exile in a country and among a people with whom he could not easily communicate, under God's blessing and his own example of

Christian piety he gathered together a large number of people who believed with him and worshiped with him.

In the meantime the church here in America was rapidly developing,—first the organization of the church here in Germantown and later on, in the autumn of the next year, the organization of the church at Coventry and then of the church in the Conestoga Valley, and one after the other the remaining churches here. All this time Alexander Mack had remained in that strange land of Holland, and there came into his soul a desire, somehow or other, to get with those of like precious faith, and so he decided, with thirty other families of the Church of the Brethren, to come to America. They sailed from Rotterdam in the spring of 1729. They were sixty-nine days on the Atlantic Ocean—almost the entire summer—and late in the month of September, the 29th, the ship "Allen," after that long, stormy passage, came up the Delaware and landed at Race Street wharf in Philadelphia. That is the date of Alexander Mack's coming to America.

When he reached here, what situation confronted him? He had already fled, first from his home country into Schwarzenau, again he had fled to Holland, and again he had fled to America. Three times an exile for his religion. It takes a sturdy soul to endure all that and never murmur.

When Mack came to Germantown he was rejoiced at the development of the church here and at the work of the church at Oley, at Falekner's Swamp, at Coventry, and elsewhere, but he was greatly disturbed at the situation in the Conestoga Valley. There, in the church that was third in order of organization, the leader, Conrad Beissel, had become impressed with certain doctrines which Mack had never taught and which he could never believe, such as keeping the seventh day for the Sabbath and the doctrine of celibacy. So that, before Mack had come into the Delaware Valley, the congregation at Conestoga had divided, and Beissel, with his Seventh

Day followers, had gone off to Ephrata to a separate organization. That marks the beginning of the Ephrata Society of the Seventh Day Baptists. It marks also the end of their official relation to the Church of the Brethren. When Mack came, therefore, his first impulse was to win back, if possible, these men and women to the faith which he had taught and which he had lived. He heard that at the Falekner church Beissel was to speak. He went up there and went into the services, and after they were over he waited for Beissel and then undertook in his Christian piety, to bring about a reconciliation. Beissel told him he had no business to come to that meeting. Of course that made reconciliation impossible. Again, not long after that Alexander Mack journeyed all the way from here to Ephrata to call upon Beissel, to try to bring back harmony and restore them to the faith. Beissel hid himself and would not meet Alexander Mack. The result, as you know, was that there never was a reconciliation, although several years afterwards Beissel wrote a letter, which I happen to have in my possession, pleading with Alexander Mack, and with the Brethren here at Germantown, to be reconciled with them. This was not possible because it contained no expression of repentance. That almost broke the old pioneer's heart. He was much comforted, however, by the return from Lancaster County, of one of his friends in the Fatherland who had gone to the Millbach and had commenced to farm. In 1731 this friend of his, from the Fatherland, Christopher Sower, the first, whose tablet adorns the wall of this church, came back from Lancaster County, and settled here as a neighbor to Alexander Mack in Germantown, and who, under the blessing of God and under the encouragement and counsel of Alexander Mack, established here the largest and most important of all the German-American printing presses in Colonial America.

Alexander Mack did not live long after this trying experience of crossing

the sea and of meeting with this unfortunate disturbance at Ephrata. He died on the nineteenth day of February, in the year 1735, and was buried in the old upper burying ground, known as Axe's burying ground, on the Avenue here. I think it was in 1894 that some pious followers of his—members of this and of the congregation in the city—gathered his scattered ashes from that ground and reverently placed them here, in the cemetery of this church, where they fittingly and properly repose. He was not buried here at the time of his death for the very sufficient reason that there was no church house here at that time, and no burying ground. This cemetery was opened when the yellow fever struck the City of Philadelphia and carried off thousands of its people, and the people opened this ground to accommodate the yellow fever victims in the year 1793, long after Alexander Mack had gone to his rest.

Such, in brief, is the life of this remarkable man. The key-note of his doctrine was this,—There must be in all religious matters no coercion whatever; no man must be compelled, either by law or by church organization, to do that which, in his own conscience and with his own open Bible before him, he feels that he ought not to do. It was a distinct protest against the formalism and the persecution of his time. It was distinctly an effort to establish religious freedom on the basis of individual conscience and absolute devotion to Almighty God, and in that respect this man was unique in his day. He believed it was God's will that people should form a communion of visible people in this world, and so he organized the church, trusting to God to take care of it and to protect it from the mistakes which had been made in the past.

There is another thing for which he stood. I pointed out, a moment ago, that at the treaty of Westphalia the bloody wars were presumably ended. But this treaty, resulting in a branch of ecclesiastics banding together to persecute the others, brought about a new

period of carnage in Germany, so that the people of the Rhine Valley had to live under the immediate presence of the horrors of war for more than two hundred years, and Mack, along with other pious men, could not understand how any follower of Jesus Christ could himself be the instrument of persecution. Mack lived the doctrine of nonswearing, the doctrine of peace, the doctrine of good-will to all men, and as he had read these things in the life of the Nazarene, he inaugurated them into the doctrine of the church, so that all the things which the Church of the Brethren hold most dear, came out of the heart of Mack and have been observed through more than two hundred years as he himself formulated them.

Further than that, it is to be remembered that it was not given to many men to establish a form of religion as late in the centuries as Mack established his, which has grown and continues to grow, and which, here in America during the last ten years, has had a more substantial percentage of increase in membership than any other denomination save one. I do not say that we have had more members to join the Church of the Brethren, but that the percentage of increase has been larger than that of any other save one, showing the vitality and the potency of these fundamental doctrines of the Christian Church of the Brethren, as they came from God through Alexander Mack.

It ought to be a cause of gratitude to us, this afternoon, that his teachings have had in them so much of the power of God that they have been a power increasingly to all people. More than that, as you all know, the things that he lived for, the things that brought him to America, the things that he died for, are taught not only here and in the immediate environment of his life, but they are taught today practically around the world; and in the history of the religions of the race no omission of Mack and of his work hereafter can ever be made by any fair and reasonable summary of the work of the Christian church.

In conclusion I want to say, he lived so close to his Master that his whole life was suffused with the spirit of pure Christianity. It is our sacred heritage to follow Jesus Christ, and as sacredly as he it should be our abiding purpose. Let us, in recounting our blessings of today, feel it to be a matter of profound thankfulness that the leader, in the

founding of this church,—the church we love,—was a man so sweet and so gentle in spirit, so noble and pious in character that we may, with deep gratitude, consecrate anew our lives to the religion which he taught, and hold, with sacred reverence, the memory of this man of God,—Alexander Mack.—*The Gospel Messenger*.

**Mennonite  
Missions in  
Virginia**

Last November we had the privilege of holding a series of meetings for two weeks at the Gospel Hill Church, at the head of a small valley in the Allegheny range of mountains.

Although these people were entire strangers to me, yet I found them to be kind, sociable and hospitable. They are generally poor, living in very humble homes, not the modern comforts which many of us enjoy, nor convenient vehicles to go to church. Most of them, men, women and children would walk, some of them as far as three or four miles.

They also seemed to enjoy having us come to visit them in their homes, one or more of the men finding time to go with me across the mountains and ridges and valleys into the homes of these people, where we always found the latch strings of their doors hanging outside, and where they seemingly enjoyed to have us take the liberty to sing a song, read a scripture lesson and have prayer with them.

I have never seen in our larger congregations where there is much wealth and where they enjoy all the modern con-

veniences and comforts of home life, with luxuries and amusements added, such a spirit of contentment manifested as among these people. Also their children and young people seemed happy and contented in their homes along the mountain sides, or as they walked to and from the meetings, over the rocky road and crossing the running stream of water, frequently singing the simple Gospel songs they had learned.

I was made to realize that the brethren of Shenandoah valley have been doing a noble work among these people. More than 30 and 40 years ago the older ministers of whom some have gone to their final reward, have been carrying the Gospel to these mountaineers, traveling mostly on horseback across the mountains and valleys, spending days, weeks and months preaching the Gospel at various places along these mountains. However, they did not have many visible results, until five or six years ago when they organized Sunday schools among them, younger brethren accompanying the minister to assist in the work and having regular appointments for worship. Since then churches have been organized and houses of worship erected.—C. Z. Y. in *Gospel Herald*.

# Shall We Have Weekday Bible Instruction ?

By Rev. Charles L. Fry, D. D., Catasauqua, Pa.



IF the much-needed experiment of supplementing our American public school curriculum by systematic weekday Bible instruction, under the auspices of the various churches to which the children belong, is to be made at all, where can it be done more advantageously than in those Pennsylvania-German communities which are profoundly impressed with the vital necessity of such a forward movement, and which have no Roman Catholic or Jewish elements sufficiently strong to interpose serious objections?

Different men have different solutions of the vexed problem, but I have yet to meet the first thoughtful American who will admit for a moment that things can go on indefinitely as they are. This is utterly out of the question. Conditions have come to be so radically altered in our day, especially in the dying out of the family altar, and of religious instruction in the home, compared with a generation ago, that something must be done, and quickly too, if our growing boys and girls who will soon constitute our educated classes, are to be saved from the deadly spiritual blight of Bible ignorance, and its consequent religious indifference.

We can not ask the State, and we would not if we could, to ignore the boundary line of its distinctive province, and undertake to do the specific work of the church. The doctrine of the everlasting separation of the spheres of Church and State is too deep-rooted, thank God, in the thinking of Protestant America, to tolerate any such dangerous heresy.

Neither can we load so tremendous a weight of responsibility on the already overburdened shoulders of the Sunday school. There is too vastly much at stake, both for the Nation and for the

church. That poor little lone solitary hour a week is altogether too short a time, in proportion to what we devote to other subjects far less important for character development (which is the chief end of education, after all, and therefore is the real measure of the success or failure of any "system") and the teaching is in many cases too slipshod and inadequate, to meet the crying need.

The editor of this journal has asked me to state a motion which I felt constrained to make at a recent convention where this question was discussed, viz., that a committee be appointed to inquire into the feasibility of the church's supplementing the State's curriculum, with the willing approval of the public school authorities, and free of all cost to the pupils, in such communities where the general sentiment of the people is in favor of it.

The reason why these would likely be Pennsylvania-German communities is because their conception of God's inspired Book involves far more than a mere volume of sacred history or geography, to be put on a level with other literature, and studied simply for the technical information to be derived therefrom. That which is unique about the Bible, in our estimate of its foremost place among the factors of Christian education, is its being the Divinely-appointed source of soul-energy, which in turn is the one thing needful for every American boy or girl in fulfilling the noblest and most efficient life.

Here is the chosen instrument for conveying power, uplift, vitality, hope, joy, comfort, peace—all the fruits of the Spirit. Nobody receives spiritual vigor, apart from the living Word, which is quickening and powerful. Whatever inner strength and endurance any man has, he got by means of that Book of Life which itself claims to convey the power



of God. No other book on earth ever made such a claim, or ever will. A dictionary is not a book of life. A science treatise is not. There is only one Book in all the wide world which generates that mysterious force in the human breast which is the animating soul of true religion, and this is the one Book we exclude from our educational institutions. How do we expect to create another Abraham Lincoln, for whatever crisis may be coming, but by the same means which made the first Lincoln all he was, as attested by his every public utterance? How is our average American citizenship of the future to be imbued with the fear and love of God, with the spirit of righteousness and of brotherhood, which alone can preserve our nation from perishing, except by the

implanting and the constant nurture of the saving Gospel?

Do we as a Republic have enough at stake, to make the proposed experiment of the churches worth while? If the effort is to be attempted, to supplement our present public school system by a regular mid-week half-day of Bible training, for all pupils whose parents so desire, ought the Pennsylvania-German communities stand timorously in the background, and wait for others to take the lead? The first question, in closing, is: Do we believe in the plan, or in the instant need of some plan like it? And the second question, quite as important, is this: Do we have the moral courage to carry it out, and give it a fair trial, in the face of whatever obstacles stand in the way?

**The Christian College** In an article on "Lutheran Colleges for Lutheran Young People" which appeared in the Lutheran Observer, President Granville, of Pennsylvania College, Gettysburg, presented the following facts concerning the Christian College:

It set the standard of American education and has maintained it.

It is the mother of college presidents and America's most prominent educators.

It is the college which has furnished the Church with its ministry.

Its form of government is truly American, and free from politics.

It is thoroughly Christian, yet free from bigotry.

Its scientific departments are manned by strictly scholarly Christian men.

It is free from that irreligious sectarianism which denies a place to the Bible in the curriculum.

It believes in a philosophy which holds to a personal God, a divine Christ, an immortal soul, an imperative duty.

It is free from agnosticism and pantheism, the greatest foes of Christian truth.

Fundamental in its curriculum is love of all truth. It does not prejudice the student against the truth of revelation by refusing it a place in the curriculum.

It believes that the words of Jesus and Paul should be studied, as well as those of Socrates and Plato.

It believes that the formative element in history is Christianity, and that any curriculum is defective which fails to teach it.

Its educational work has been done for less money than that of any other agency. It is the greatest tax-saving institution in the state.

It gives the greatest return to the country of any philanthropic investment known to Christian men and women.

It is the safest investment of Christian money known to the Church.

Its students, coming from the best Christian homes, help to create a clean, strong collegiate life.

Its students are taught to live economically, to think rightly, and to act nobly.

Its product is the well-trained, accomplished Christian citizen.

# A Bibliography of Church Music Books Issued in Pennsylvania, with Annotations

By James Warrington, Philadelphia, Pa.

NOTE—In my first article the usual perversity of types is manifest. The short title of "Goettliche Liebes" is on p. 171, recorded as "Gottliche Lieder." The edition of the Bay Psalm Book, with music, is dated 1640 instead of 1698 (p. 172). The Dutchman's remark regarding Newcastle is dated 1769 instead of 1679 (p. 173); and on the same page "Small's psalm books" should be "small psalm books."



S the present article will deal chiefly with the books of the Ephrata community it will be well to clear that subject of the misapprehensions so prevalent concerning it. Beissel is spoken of as a man entirely ignorant of the rules of music, who evolved a peculiar and new system of harmony which bears no relation to the usual rules. Such statements as these and others regarding Beissel show ignorance not only of the history of music, but also of the period in which Beissel lived, and is the result of writing on subjects without due preparation. It seems strange that, outside of the work of Mr. Sonneck, there is not one solitary book which relates with any degree of truth the history of music in the Colonies. The immigrants have been treated most unjustly and untruthfully as entirely lacking in this respect. This statement applies just as forcibly to New England as to Pennsylvania, and while, as I said before, I cannot now go into the New England question, it is well that my readers should understand that Mr. Sachse is not alone in writing upon a subject he has not studied.

As nearly all the early immigrants were religiously disposed, it is natural to suppose that they brought with them the singing books to which they had been accustomed in the fatherland, and that they did so is a fact easily established. One would think writers on the subject would first of all make enquiries in that direction; but this has not been

done. Ritter, in speaking of the Puritans, says they had not sufficient knowledge of music to use Ravenscroft's psalter, yet there is positive evidence they had and used it. Sachse says of Beissel, that his practical knowledge of music was limited to a few scrapings of dance music; yet there lay before Sachse (if he cared about seeing it) positive evidence that the Ephrata community, even in the earliest stages, possessed copies of the most important chorale books. I have already shown that Kelpius knew and used the "Neuer Helicon" of Knorr von Rosenroth. Some of these Ephrata books, while not actually containing music, name the melodies to be used to the tunes, and those melodies are to be found in well known German books which the immigrants brought with them. It is certain that Beissel and his confreres had and used such important choral books as the Darmstadt Gesang Buch of 1698; the works of Störl, Frevlinghuysen and other well known books of German chorals.

It is true that Beissel's method of Harmony is crude, but it is not any cruder than many systems of that period, and even some music of the present day shows harmony as crude. It is a question to me whether Beissel did not purposely use that crude method, owing to the fact that more elaborate methods would have been incomprehensible to those he desired to teach.

It must be remembered that to a great extent a musician is *born*, not made; and

Beissel is no exception to this rule. Such of his hymns as I have had time to examine critically show a knowledge and command of rhythm far beyond what one would suppose, who is guided by Mr. Sachse. As to his tunes they are evidently based upon the German chorals of the best writers. Take that hymn "Gott ein Herrscher" which Sachse gives. There are phrases which remind one of some of the best chorals then in existence. In fact the opening phrase is identical with several of the most popular German and English chorals.

It would have been interesting to a musical student to hear the "artistic" rendering of "Gott ein Herrscher" of which Mr. Sachse speaks. If a lady rendered that choral properly, she must have had a phenomenal voice. Snowberger says that the second staff from the top contains the melody, and that it was written an octave higher than sung. In other words it is a melody for the tenor: and a woman's voice which could sound D in the bass staff is certainly unusual.

The activity of the Pennsylvania press really began about 1730, and a comparison of this date with that of the New England press will not put Pennsylvania to the blush. In 1730 Benjamin Franklin published

Göttliche Liebes und Lobes gethöne,  
Welche in den hertzen der kinder  
der weiszheit zusammen ein. Und  
von da wieder ausgeflossen zum lob  
Gottes, und nun denen schülern der  
himlischen weiszheit zur erweckung  
und aufmunterung in ihrem  
Creutz und leiden aus hertzlicher  
liebe mitgetheilet.

This appears to be the earliest printed book of the Ephrata community. It contains 62 hymns by Beissel and his confreres, but no music. A copy is owned by the Historical Society of Pennsylvania.

This was followed in 1732 by another from the Franklin press.

Vorspiel der Neuen Welt, Welches sich in der letzten Abendroethe als ein paradisischer Lichtes-glantz unter den Kindern Gottes hervor gethan. In Liebes, Lobes, Leiden, Krafft und Erfahrungs liedern abgebildet die gedruckte gebuckte und Creutz-tragende Kirche auf Erden. Und wie inzwischen sich die obere und Triumphierende Kirche als eine paradisesische vorkost hervor thut und offenbahret. Und daneben als Ernstliche und zureffende wächterstimmen an alle annoch zerstreute Kinder Gottes das sie sich sammeln und bereit machen auf den baldigen Ja bald herein brechenden Hochzeit-Tag der braut des Lamms.

This contains only hymns. Copies are owned by the Historical Society of Pennsylvania and the State Library at Harrisburg.

In 1733 Brady and Tate's "New version of the psalms," originally published in London in 1696, was reprinted in Philadelphia.

The Historical Society of Pennsylvania possesses a manuscript hymn book of the Ephrata community, beautifully written with the following title:

Paradiesische nachts tropffen die sich in der stille zu Zion als ein lieblicher morgen tau über die kinder Gottes aus gebreitet und in sonderheit denen zu den füßen Jesu sitzenden kindern ihrer inwendigen erweckung und wahren hertzens andacht als eine rechte und göttliche schulübung um die wahre und geheime ja im Geist hier verborgen liegende sing-kunst zu lernen mitgeteilet und ans licht gegeben. Im jahr 1734.

This book confirms my opinion that Beissel knew the German chorals, as although it contains no music, in many cases the melody is named in accordance with the German custom and they can easily be traced to well known choral books.

The Historical Society of Pennsylvania also possesses a Broadside which although not dated may be noted here. A MS. note states it to be an Ephrata production and probably it was issued about this date:

Der frühling ist herbey gekomme,  
which is directed to be sung to the melody

“Entfernet euch ihr matten Kräfte.”

This melody appeared in the Darmstadt Gesangbuch of 1698, and was also used by Störl, Freylinghuysen and others.

Although not directly connected with music it will not be amiss to note some controversial items: sidelights always having a value. The Rev. Jonathan Dickinson, upholding the dissenting views of worship, issued

The vanity of human institutions in the worship of God. A sermon preached at Newark, June 2, 1736.

This was published by Zenger, of New York, and in the same year Bradford, also of New York, issued an answer.

A vindication of the worship of God according to the church of England. By John Beach.

In the same year Benjamin Franklin issued in Philadelphia another Ephrata book:

Jacobs Kampff und Ritter platz.  
Allwo der nach seinem ursprung  
sich sehnde geist der in Sophiam  
verliebten seele mit Gott um den  
neuen namen gerungen, und den  
Sieg davon getragen. Entworfen  
in Unterschiedlichen Glaubens- und  
leidens-liedern, und erfahrungsvollen  
austruckungen des gemuths.  
darinnen sich dar stellet so wol auff  
seiten Gottes seine unermuedete arbeit  
zur reinigung solcher seelen,  
die sich seiner fuerung anvertraut.  
Als auch auff seiten des Menschen  
der ernst des geistes im aus halten  
unter dem process der läuterung und

abschmeltzung der Menschen der  
Sünden samt dem daraus entspringenden  
lobesgethön. Zur gemüthlichen  
erweckung derer die das heil  
Jeruselems lieb haben.

It contains hymns by Beissel and others but no music. A copy is owned by the Historical Society of Pennsylvania.

In 1737, Lewis Timothy, of Charlestown (South Carolina), issued a small book containing eighty psalms and hymns, entitled

Collection of psalms and hymns.

Although no name is given on the title page, this is the earliest of John Wesley's hymn books. It appears, a copy of it is in the Lenox Library, New York. It was reprinted in facsimile in 1882, and a copy of that is in my library.

In the same year Benjamin Franklin reprinted the eighth edition of Watts' Divine and moral songs for children. This was originally published in 1715.

In the same year (1737) there was issued from the press of Zenger in New York,

A defense of a sermon preached at Newark in 1736, by Jonathan Dickinson,

and in 1738, there was issued in Boston

The reasonableness of nonconformity to the church of England in point of worship. A second defense of a sermon preached at Newark. By Jonathan Dickinson.

The Historical Society of Pennsylvania possesses a Broadside without date, but probably issued in 1738, by Christopher Sauer,

Mein Heyland der bist mir,  
which is directed to be sung to the melody "O Herr der herlichkeit," which is in the Darmstadt Gesangbuch of 1698.

In 1739, Andrew Bradford, of Phila-

delphia, advertised in the American weekly Mercury as shortly to be published

A choice collection out of the psalms of David, the book of Job, Hall's Contemplations, etc. By Magnus Falconar.

And later in the same year there appeared in the same paper another advertisement:

Proposals for printing by subscription a collection of Divinity from several famous authors. By Magnus Falconar.

I have not been able to trace either of these books (if indeed there were two) and I cannot be certain that they contained hymns, but I give the benefit of the doubt. Probably they consisted of prose selections for devotional purposes. Falconar describes himself as of Scotland, Mariner; but the name sounds Scandinavian. In the same year (1739) Christopher Sauer printed at Germantown another Ephrata book,

Zionitischer Weyrauchs Hügel oder; Myrrhen Berg, Worinnen allerley liebliches und wohl riechendes nach Apotheker-Kunst zubereitetes Rauch-Werck zu finden. Bestehend in allerley Liebes-Würckungen der in Gott geheiligten Seelen welche sich in vieler und mancherley geistlichen und lieblichen Liedern aus gebildet. Als darinnen Der letzte Ruff zu dem abendmahl des grossen Gottes auf unterschiedliche Weise trefflich aus gedrucket ist. Zum dienst der in dem abend-Landischen Welt-theil als bey dem untergang der sonnen erweckten Kirche Gottes und zu ihrer Ermunterung auf die Mitternächttige zukunfft des Bräutigams ans Licht gegeben.

This book contains a larger number of hymns than the previous one; but still no music. Copies are owned by the

Historical Society of Pennsylvania, and the State Library of Harrisburg. When seeing this book through the press Sauer took offence at some of the extraordinary expressions in the hymns, and he attacked Beissel sharply in

Ein abgenöthigter bericht. oder zum offtern begelirte Antwort denen darnach fragenden dargelegt: In sich haltende: zwey Brieffe und deren Ursach. Den noch angehänget worden eine historie von Doctor Schotte und einige Brieffe von demselben zu unseren zeiten nothig zu erwegen.

The only known copy of this book is in the possession of Hon. S. W. Pennypacker, who, in the Pennsylvania Magazine (XII, 76), wrote a most interesting account of this quarrel between Beissel and Sauer, and in his usual felicitous manner, translated one of the hymns to which Sauer objected.

In the same year (1739) there appeared in the American Weekly Mercury, the following advertisement:

To be printed by subscription for the benefit of the poor in Georgia. A hundred and fifty odd hymns composed by John and Charles Westly, which are to be delivered to the subscribers at 3s the book.

The advertisement was repeated in July, 1740. Although advertised, as related, the book appears to have been a reprint entitled,

Hymns and Sacred poems by J. & C. Wesley,

which was printed by Bradford in Philadelphia—a copy of which is owned by the Historical Society of Pennsylvania.

In 1740 Benjamin Franklin reprinted the fifth edition of Erskine's "Gospel Sonnets," a work which originally appeared in 1726. Also another edition of Watts' "Psalms of David." Neither of these books contained music.

In the same year Acrelius notes that a small new and fine organ was put up in the church at Wicaco.

In 1741 there appear to have been issued in Philadelphia reprints of Watts' "Psalms of David," Watts' "Hymns and Spiritual Songs," and Watts' "Horae Lyriac," all without music.

Clay in his annals notes that in the year 1741 the Rev. John Dylander died. He was a well known Swedish pastor and much beloved. He appears to have possessed great vocal powers and to have delighted his hearers with the sweetness of his music. On his monument there is inscribed:

While here he sang his Maker's praise,  
The listening angels heard his song  
And called their consort soul away,  
Pleased with a strain so like their own.

In 1742 Watts' Hymns and Spiritual Songs was again reprinted, and also the fourteenth edition of Mason's Spiritual Songs, the original edition of which was published in 1683.

In the same year Christopher Sauer issued the first Mennonite hymn book printed in the colonies—

Ausbund, das ist: Etliche schoene Christliche Lieder, wie sie in dem Gefangnis zu Bassau in dem Schlosz von den Schweitzer-Bruedern, und von anderen rechtglaubigen Christen hin und her gedichtet worden. Allen und jeden Christen, welcher religion sie seyen unpartheyisch fast nützlich.

There is no music but the melodies are indicated, as usual in German hymn books which do not give the music. The melodies indicated form a curious medley of German religious chorals and German songs far from religious. I have not had time to examine it critically but it appears to be a reprint of a work which Wackernagel cites under the year 1583.

Sauer also printed in the same year for Count Zinzendorf the following book

a copy of which is owned by the Historical Society of Pennsylvania:

Hirten-Lieder von Bethlehem, enthaltend eine kleine Sammlung evangelischer Lieder zum Gebrauch vor alles was arm ist, was klein und gering ist.

There is no music, but there is a register of melodies; and it is probable that the melodies will be found in the MS. tune book which was kept at Herrnhut. Of this book no writer on hymnology appears to have been aware although the Moravians used it from 1738 until the publication of Gregor's book in 1784, and that book consisted of a selection from those tunes.

In 1743 there was advertised in the American Weekly Mercury as just published

A choice collection of hymns with several new translations from the Hymn book of the Moravian Brethren.

This was probably a reprint of the English Moravian Hymn book then lately published in London; and it is interesting to notice that the Moravian church at Race and Broad streets, Philadelphia, even then possessed two organs.

In the same year Franklin issued a most important pamphlet regarding the attitude of the Baptists towards singing:

A Confession of Faith, Put forth by the Elders and Brethren of Many Congregations of Christians . . . In London and the Country. Adopted by the Baptist Association met at Philadelphia, Sept. 25, 1742. The Sixth Edition. To which are added Two Articles, viz., Of Imposition of Hands, and Singing of Psalms in Publick Worship. Also A Short Treatise of Church Discipline.

Copies of this are in the Congressional Library at Washington and also in the Library of the Historical Society of Pennsylvania.

In 1744 Franklin printed the following in Philadelphia. The title would lead one to suppose it to be a reprint of the Bay Psalm Book, but it is not. It is in prose and I put it here simply to show that the mere title of a book is not always a true index of its character.

The New England psalter or psalms of David with the Proverbs of Solomon and Christ's sermon on the mount. Being a proper introduction for the training up of children in the reading of the Holy Scriptures.

In the same year Christopher Sauer published at Germantown a reprint of a popular German work:

Das kleine Davidische Psalterspiel der kinder Zions. Von alten und neuen auserlesenen geistes-gesungen: allen wahren heyls-begierigen lingen der weisheit, in sonderheit aber denen gemeinden des Herrn zum dienst und gebrauch mit fleisz zusammen getragen, und in gegenwartig-beliebiger form und ordnung nebst einem doppelten darzu nützlichen und der Materien halben nöthigen register ans licht gegeben.

This is not as might be supposed merely the psalms of David but is a collection of both psalms and hymns. There is no music but the names of the melodies to be used are given in the usual German fashion.

The records of Bruton parish church, Williamsburgh, Va., contain an interesting note this year:

1744, Aug. 22. Resolved that a petition be drawn and preferred to the next General Assembly . . . whether an organ be bought by the public, and appropriated for the use of the church of the parish, where the Governor resides.

And another indirect evidence of activity in church music is contained in the following which was published in Philadelphia in the same year:

A short and faithful narrative of the late remarkable revival of religion in the congregation of New Londonderry and other parts of Pennsylvania as the same was sent in a letter to the Rev. Mr. Prince of Boston. By Samuel Blair.

In 1745 we find another reference to the bells at Christ Church, Philadelphia, which shows the matter was not lost sight of.

Bishop Levering, in his history of Bethlehem, gives a most interesting account of some singing there in 1745 which is well worth copying:

This (cosmopolitan) character of the place was set forth in a novel way, in a fanciful diversion that came into vogue and was customary for a few years at Bethlehem, as well as at centers of the church in Europe, particularly on special missionary occasions. This was polyglot singing, when companies were gathered in which persons of various nationalities and languages or at least persons acquainted with such languages were present. One such occasion was on August 21, 1745. . . . the same verses as rendered in English, German, Swedish, Danish and Jewish-German were sung simultaneously to the same tune . . . on that occasion eighteen languages were spoken. Another such object lesson in song was given on September 4, following. . . . Pyrlaeus, master of the school of Indian languages at Bethlehem . . . had rendered the first verses from the German hymnal into the Mohican language, to the tune *In dulce júbilo*. At that lovefeast thirteen languages figured in the polyglot harmony.—Levering, *History of Bethlehem, Pennsylvania*, 1903.

I find in the Library of the Historical Society of Pennsylvania a book which although not actually a hymn book does contain some hymns:

Die Ernsthaftte Christen Pflicht darinnen schoene geistreiche gebetter . . . Ephrata, 1745.

and a manuscript choral book without

title also dated 1745 where the chorals are in four parts. It is impossible for me in the limits of these articles to deal in as full a manner as might be desired with the Ephrata books which are in manuscript. Sufficient now to say even as far as I have examined them ample material lies before me to show that the estimate of Beissel and the Ephrata community formed and promulgated by Sachse and others is entirely erroneous. They were mystical but they were not ignoramuses.

In these two articles very few books which really contained music have been noted, but I felt a much better idea of the subject would be gained if I showed how the lack of home-made books (if I may use the term) was supplied in the early times when such were an impossibility. In the next article the beginning of music printing will be shown, and it will be seen that from that time onward Pennsylvania was not behind the other colonies.

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**“Das Deutsche Haus”** The University of Pennsylvania, nearly seventy years ago, was the first of American universities to begin the study of German. In this city was printed the first book in German type ever printed on the continent. To this State the first great immigration of Germans came and in this State this immigration has retained its language, its traditions, its type of thought and its devotion to the principles of German life, as German migration has nowhere else the world around.

A Deutsches Haus on the University grounds, which should hold the classes in German, be the home of a German library and furnish a place where all interests and societies relating both to Germans in Pennsylvania for two centuries and the Fatherland should be shrined, is not only wise, but necessary.

German immigration has given to this State much of its industry, much of its literature, a large share of its eminent men and more than all else the turn and type of men, mystic, penetrating, devoted and loyal, such as have been invaluable in the history and development of the State. Traditions like these should be cherished and every possible precaution should be taken to retain the many links which unite the culture of Pennsylvania with the civilization of Germany.

The attempt to raise the money to build and endow for the University and German culture such a house and to place before the eyes of men an example of the architecture of which Nuremberg, for instance, furnishes such artistic and beautiful examples deserves support, not only from those most interested, but from a wider public.—*Philadelphia Press.*



(Continued from page 213)

Financial Committee of five members appointed for the purpose of putting the finances of the Alliance upon a stable and perpetual basis. State Presidents to meet in off-years between biennial conventions. Names of official delegates to be communicated by the State Branches one month before the Convention meets. Resolutions, etc., must in future be presented to Convention in advance in print by the officially appointed delegates of the State Branches. New England State Branch recommendations are accepted. Invitations of California State Branch to hold National Convention in 1915 at San Francisco, (Panama Canal World's Fair at San Francisco)—accepted on condition. For details of reports placed before the Sixth Convention see the printed report of standing committees, etc. Committees on: German-American History and Historical Research, Women of the National German-American Alliance, German Language in Schools, Cordial relations and in the National Peace Movement, Finance (and treasurers report), Legislation, Conservation of Forests, Personal Liberty, Immigration, Letter of Pastor Grisebach (Societies for care and benefit of immigrants.)

Further reports, papers, etc., will all be contained in the printed minutes now being prepared and will be issued shortly; also the work of the following committees on: Revisions, Resolutions, Affairs of National Alliance, Teachers' Seminary, German Press, German Theatre, Propaganda, Education (Normal, Manual, etc.), Germanic Museum, Ways and Means, Uniform writing, Cordial relations with other National organizations, Co-operation with the church element, The Introduction of German culture in American Universities.

Officers elected: President, Dr. C. J. Hexamer, 419 Walnut street, Philadelphia, Pa.; First Vice-President, Joseph Keller, 403 East Morris street, Indianapolis, Ind.; Second Vice-President, John Tjarks, Holiday and Fayette streets, Baltimore, Md.; Third Vice-President, Col. E. C. Stahl, Trenton, N. J.; Fourth Vice-President, John D. Cappelman, Charleston, S. C.; Fifth Vice-President, John Schwaab, Room 10, Temple Bar Building, Cincinnati, O.; Sixth Vice-President, Theodore Sutro, 51 Chambers street, New York City; Seventh Vice-President, Leo Stern, 996 Second St., Milwaukee, Wis.; Eighth Vice-President, John Hermann, 652 Second avenue, San Francisco, Cal.; Treasurer, H. Weniger, 437 Arch street, Philadelphia, Pa.; Financial Secretary, Hermann Weder, 3061 North 9th street, Philadelphia, Pa.; Secretary, Adolph Timm, 522 West Lehigh avenue, Philadelphia, Pa. Next Convention to be held at St. Louis, Mo., in October, 1913.

As the scope of the work of the Sixth National Convention has thus been briefly chronicled, there remains only to complete the general survey to report the real live and conspicuous interest as they impressed unbiased visitors, as reflected in the reports of the newspapers of Washington and in the utterances of the speakers on the occasion of the Celebration of German Day on October 6th, the placing of a wreath on the tomb of Washington and a wreath on the grave of Admiral Schlev, of the Banquet on the evening of the 8th, and the final reception and Kommers on the 10th of October, 1911.

More than three hundred of the most prominent German-American citizens of this country, delegates and visitors to the sixth biennial

convention of the National German-American Alliance, were in attendance at the various meetings of the convention which held its opening session at 9 o'clock, October 6th, at the New Willard, to last until the evening of the 10th when the convention came to a close with a reception and a kommers.

The purpose of the convention, at which over 2,000,000 German citizens of this country were represented by delegates from every State in the Union and the Territories, is "the conservation of the principles of representative government and the protection and maintenance of all civil and political rights; the protection of German immigrants against imposition and deception and to assist in their naturalization; the study of American institutions and the publication of American history; the cultivation of the German language, literature and drama, and the perpetuation of the memory and deeds of those early German pioneers whose influence has been of incalculable benefit to the intellectual and economic development of this country and whose loyalty in times of stress and strife is a matter of history."

#### *German Day.*

German thoroughness, German thrift and love of independence, as well as other characteristics of that people, were cited as being well worthy of emulation by the American people, those virtues having placed the German nation at the head of all civilized nations in the world.

This was the keynote of an address by Prof. Marion D. Learned, of the University of Pennsylvania, delivered at the German Day celebration held at the National Rifles Armory. Prof. Learned's remarks were received with enthusiasm.

"If German farmers, mechanics, artisans, musicians, scholars, scientists, and others are the best that ever came to this country, which is an established fact brooking no dispute," said Prof. Learned, "why don't we study the history of those people, send our children to that land to learn all those worthy qualities; why don't we adopt their principles of life which make for success, integrity, thoroughness, and honesty and apply them here in our own country and benefit thereby.

"It is upon the Germans and their children and children's children that the future of this country depends to a degree heretofore hardly realized."

Prof. Learned, although an American of ancient lineage, severely scored the habits of the American people. He said:

"We Americans can learn from the Germans how to get something out of life without getting drunk. The abomination of this country is its restaurants and cheap hotels. If you want to get anything worth eating and drinking you are obliged to go to a \$5 or \$10 hotel. In Germany it is altogether different. There one can get well-cooked and delicious meals at restaurants at very moderate rates. This means much for the health of a nation, which, after all, is the foundation of either its advance or decline."

The speaker also found fault with the American mechanic and artisan, who, he said, was not thorough and a master in his work. Prof. Learned paid high tribute to Goethe, the German poet, whose classical art he placed at the head of all European poets.

*Irish-German Alliance.*

"Let no politician in the future come between the Irish and Germans of this country as they have in the past," said P. T. Moran, a national director of the Ancient Order of Hibernians, who extended in behalf of his organization, a hearty welcome to the delegates. Mr. Moran said the alliance between the German and Irish societies had borne splendid fruit; that the lawmakers and legislatures of the land are paying heed now to the wishes and opinions of those two races, while not so very long ago they were almost entirely ignored.

"The alliance," said Mr. Moran, "is popular in all circles of the Irish people of this country, and we are enthusiastic in marching side by side with our German brothers to achieve results which will redound to the benefit and glory of our adopted fatherland, the United States, the greatest republic the world has ever known."

Mr. Moran's address was received with great enthusiasm.

*Influence of Germans.*

Rev. Dr. Julius Hofmann, of Baltimore, in his address, spoke of the growing influence of the German element in this country, and requested that they be proud of the land of their birth; that they cultivate its language, songs, and customs, and thereby contribute to the advancement and progress of this country.

Others who spoke were Miss Anita Schade, Mrs. E. J. Dornhoefer, president of the Ladies' Society of the Alliance; Kurt Voelckner, president of the United German Societies, who welcomed the delegates and members, and Miss Charlotte Voelckner.

One of the most attractive features of the evening was the chorus-singing by the Saengerbund and Arion, under the direction of Prof. Heinrich Hammer.

Scharbau's orchestra played throughout the evening, and after the program of speechmaking was ended the delegates repaired to the lower hall, where refreshments were served under the direction of F. W. Bagelmann.

The hall was decorated with American and German flags, the banners of the twenty-four German societies of Washington occupying spaces between the Stars and Stripes and the black, white and red of Germany. Dr. Christian Strack was the chairman of the committee in charge.

*Visit Mount Vernon.*

Ideal weather conditions attracted most of the delegates, visitors, members, and friends of the organization to Mount Vernon, where they paid tribute to the Father of His Country in song and speech. The trip down the historic Potomac on the steamer Macalester, with Capt. Turner at the wheel, proved a most pleasant surprise to the visitors, most of whom had never seen Mount Vernon. On the way down the Statue of Frederick the Great in the grounds of the War College was pointed out, and again were heard praises of the deeds of that great monarch, who proved himself a friend of this republic when fighting for independence.

At the tomb of Washington the singers of the Arion, Saengerbund,

and Germania again were heard in appropriate numbers, Prof Karl Holer, of the Arion directing. John Wischhusen, of the Arion, and chairman of the Mount Vernon committee, introduced the speakers, and also deposited a wreath at the tomb in behalf of the Arion.

Simon Wolf was the first speaker, and in his beautiful peroration he said:

"What Mecca is to the faithful Moslem, Mount Vernon should be to every patriotic American, and, indeed, to all lovers of human freedom. Let this moment be the occasion for the slogan to go forth that no one can be a true American unless he makes a pilgrimage to the tomb of George Washington."

Mr. Wolf eulogized those Germans who helped Washington to build up the republic and those who helped Lincoln to save the Union.

#### *Washington Extolled.*

Col. Ernest C. Stahl, of Trenton, N. J., made an address in German, in which he extolled the high character of Washington and referred to those German patriots, who fought with and under him in order to establish and maintain this republic. Col. Stahl said that a celebrated English historian of the nineteenth century said of Washington that his place in the history of the world is without a parallel.

The speaker said that when Frederick the Great offered to Washington a sword of honor, the soldier-monarch accompanied the high distinction with the message:

"The oldest general of Europe to the greatest general of the world."

Col. Stahl said that Germans had a profound claim on this country; that their forefathers had sacrificed their lives for it, and that such names as Steuben, De Kalb, Muhlenberg, Herkimer, Hiester and thousands of German soldiers, who fought by the side of Washington should inspire all German-Americans with pride.

#### *Wreath for Schley.*

The first official act performed by the convention at the first morning's session was the adoption of a resolution to place a wreath on the grave of Admiral Schley. The resolution was adopted in silence, with bowed head and standing.

Commissioner Cuno Rudolph welcomed the delegates at the opening meeting at the New Willard and extended to them the freedom of the city. His address was in German, and he said the Germans of America are united by ties stronger than politics or commerce. He said in part:

"Wir sind durch starke Bande verbunden, Bande die uns fester zusammen halten als alle politischen und commerciellen Verbindungen. Maenner einer Sprache und eines Geistes, aufgewachsen in derselben Erziehung und Bildung sind nicht getrennt durch Grenzen der Staaten sondern eng verbunden durch das Streben nach demselben Ziele, durch die Liebe fuer religioese und buergerliche Freiheit, Vaterlands-Liebe, Freundschaft und Treue. Der Deutsch Amerikanische National Bund erstrebt dieses Einheitsgefuehl in unserer Bevoelkerung deutschen Ursprungs in Amerika zu wecken und zu foerdern und wenn Sie Ihr gesetztes Ziel die Zentralisirung der Deutsch-Amerikaner, eine Riesen-Augabe in sich selbst, auch nur annaehrend erreichen, so haben Sie ein ebensso grosses Werk vollbracht, wie anno 71 der eiserne Kanzler Bismarck."

*Other Speakers.*

Commissioner Rudolph was introduced by Curt Voelckner, president of the local German organization, who delivered an address of welcome. Col. Martin Wiegand, the chairman of the arrangements committee, to whose energy and perseverance was due the success of the convention, spoke for the committee.

*The Banquet.*

The usual description of a banquet is as stereotyped as once upon a time in a Fairy Tale, and to the outsider they all seem alike. I, therefore, forego the details of the Banquet given by the Washington Local Branch to the delegates and guests, only mentioning that it was held under the most happy auspices, and was a huge success in every detail of arrangements, fare, and service. But there was one thing of note not to be forgotten by anyone attending the Banquet. A clarion call felt and heard by even those who did not understand German. Even the reporter of a Local paper almost caught it, although he did not completely understand it. I quote the headings of his article and a short extract of the latter: "Peace to all" Keynote wins German Diners. Banqueting throng echoes Dr. Hexamer's sentiment. Hoch Purity Wiley. Pure Food Expert extols Puritan and Teuton Blend. Delegates to Convention of the German-American Alliance hear the fatherland and the land of their adoption praised. Commissioner Rudolph, Hon. Simon Wolf and others speak." "Dr. Hexamer received an ovation lasting fully five minutes. Everybody rose to their feet, shouting approval, waving handkerchiefs, napkins, or whatever was handy."

"...continuing the orator, said:— "We must believe in ourselves in order to succeed, and it is because the 22 men who organized the Alliance 10 years ago believed in themselves that this organization today numbers more than 2,000,000 members, all of them good Germans and loyal American Citizens...."

But the real message which the eloquent and inspired oration of Dr. Hexamer gave to his adherents from every part of the United States whose esteem and love he possesses to a degree as no one before him ever has, lay in the baring of his heart and his motives in the telling of his trials and temptations. It went all the deeper into the hearts of his listeners as many had met with like experiences, and as the materialistic trend of American affairs makes it harder than ever for German-Americans to withstand them. He stood before them an unassuming leader, the exponent of an ideal, himself a true personification of it, and when he called upon them to stand for the maxim "Be true to thyself," these were not hollow words, but a message like the one of 2000 years ago "Peace to all." And like that idea which wrought so much for humanity, his message to the German-American "Be true to yourselves" will live and be supplemented by the practical American maxim "Be sure you're right, then go ahead."

Dr. Hexamer's words carried conviction, made a profound impression; they will resound all over the United States as the Delegates will bring home this message to their associations and their work, to their friends, their families and their fellow citizens. The German-American idea will grow and blossom into one of the tenets of the American

Nation enhancing its ideals and culture for the good of America and for the good of humanity throughout the whole world.

The walls of the banquet hall were festooned with the American flag, surrounded with ferns, evergreens, flowers and palms. Prof. Naecker's orchestra discoursed patriotic American airs and "Lieder" of the German fatherland. Intense patriotism prevailed and high praise was bestowed on Col. Martin Wiegand, the chairman of the local arrangements committee, for the successful manner in which he and his fellow-workers had carried out their duties. Col. Wiegand made an appropriate response.

### *The Kommerz.*

Geo. W. Spier, the well-known "Kommerzleiter," who presided, made the address of welcome and impressed on the minds of the guests that it is the duty of the German people of this country to teach those German ideals which make for happiness.

Dr. C. J. Hexamer, the National President, impressed upon his hearers how much the world owes the German in philosophy, pedagogy, literature, art, music and song, in science, physical culture and last but not least in bodily, mental and moral discipline. There were numerous other speakers and the United Singers of Washington entertained with "Lieder." Throughout the evening the German "joy of life," as they so well understand to demonstrate and advocate held all in happy enthrallment and when the hour came old friends and newly made friends alike were loath to part from each other. The many heartfelt wishes "Auf Wiedersehen" on many lips and in many hearts will surely be kept.

The scope and activity of the National German-American Alliance is described in the following resumé.

"The National German-American Alliance is a thoroughly American institution, being composed as it is, of citizens of the United States of America, natives of German extraction and of Germans who have acquired the right of citizenship, as soon as they are legally entitled to it, to take an active part in public life, and to exercise their right at the polls fearlessly and according to their own judgment. In looking over the principles of the alliance, we cannot help quoting another passage, which reads: 'Always true to the adopted country, ever ready to risk all for its welfare, sincere and unselfish in the exercise of the duties of citizenship, respecting the law, still remains the watchword.'

"And now let us proceed, having satisfied ourselves that the alliance 'has no exclusive interests in view, nor the founding of a state within a state,' to investigate briefly its scope and activity. Again, we can do no better than to quote from its principles the following initial passage: The National German-American Alliance aims to awaken and strengthen the sense (consciousness) of unity among the people of German origin in America with a view to promote the useful and healthy development of the power inherent in them as a united body for the mutual energetic protection of such legitimate desires and interests not inconsistent with the common good of the country and the right and duties of good citizens."

In short, Dr. A. B. Faust in his excellent book "The German Element in the United States," plainly states the purposes of the organization as follows:

To increase the feeling of unity in the German Element of the U. S. ;  
 To pursue worthy aims which do not run counter to good citizenship ;  
 To oppose nativistic influences ;  
 To cultivate a spirit of cordiality between America and Germany ;  
 To investigate the history of the German immigrations and their influence in America ;

The purpose is not to found a German State within the United States, or to meddle with party politics, yet to defend principles, even if they be in the political field.

Questions of religion are excluded.

The German language is recommended for introduction into the Public Schools ;

For the cultivation of the body (a sound mind must dwell in a sound body) gymnastic work ;

Public schools are to be divorced from politics ;

Naturalization as soon as possible, and never to fail in or neglect their duties as voters ;

Opposition to laws putting needless difficulties on acquisition of citizenship ; character and reputation to stand above test questions, etc. ;

Opposition against needless restriction of immigration, etc. ;

Repeals of restrictions or laws against modern spirit of communication (Sunday laws) or personal liberty of citizens (prohibitory legislation) ;

Further aims : The cultivation of German influence and literature ; investigation of the Germans' share in war and peace history of the U. S. and all phases of German-American worth.

Object of the whole or the main features of the German-American Alliance : Patriotic and progressive.

To preserve and unite what is best in German culture and character, and devote it to the best interests of the U. S."

The writer of this chronological report of the aims and achievements of the National German American Alliance believes that the time has undoubtedly now come to lay emphasis on one aim, and that is that which has been stated in the introduction ; the best and highest ideals of culture and education, purely for the sake of culture and knowledge in the sense in which Dr. C. J. Hexamer in his report to the National Convention at Washington cites Oliver Wendell Holmes, "I find that the great thing in the world is not so much what we stand for, as in what direction we are moving," and Dr. Hexamer well expressed the aims of the Alliance in the following words :

"We stand and strive for the maintenance and assimilation of the best German ideals and culture with our American ideals ; because it is German culture which has advanced more than any other, and which being of a broad and liberal nature has assimilated more easily all that is best of the cultural development of other nations. German culture has always recognized the achievements of other peoples and has willingly added what is best in their cultural treasures in the interest of pure knowledge."

"Wir streben nach, und verfechten die Erhaltung und stete Berührung bester deutscher Kultur mit der unsrigen, weil es gerade deutsche Kultur ist, die mehr wie jede andere fortgeschritten, mehr als alle andern gross genug angelegt ist, anderer Nationen und Voelker Kulturerrungenschaften zu verstehen, deren bestes davon anzuerkennen und diese in sich aufnehmend, sich zu eigen zu machen."

# The Penn Germania Genealogical Club



THE PENN GERMANIA takes pleasure in announcing that plans are being perfected for effecting in connection with the magazine an organization of persons interested or engaged in the study of history of families of German ancestry to be known as "The Penn Germania Genealogical Club."

THE OBJECT will be to encourage and facilitate genealogical research by affording a convenient medium for the exchange of notes and views, and for the publication of such data as will be of interest and value to the members of the club.

Details of the organization of the club will be taken up as occasion arises and as far as possible will be left to the members of the club.

MEMBERSHIP—Subscribers of the magazine are eligible, upon payment of twenty-five cents for the calendar year. This will entitle each member to the insertion *gratis* in the magazine of genealogical questions during the year.

MAGAZINE SPACE—Four pages of the magazine will be devoted exclusively to the Club for the publication of such data as the properly authorized representative of the Club may approve and submit.

MISS CORA C. CURRY, of Washington, D. C., has been selected for the work and has kindly consented to assume for a time the direction of the Club and to edit the data to be published.

Our reasons for selecting Miss Curry are her qualifications for such position, her keen interest in the project and her place of residence.

Miss Curry is an enthusiastic student of genealogy and deeply interested in Pennsylvania lineage, all of her own ancestors having been among the early settlers of this State. It may be inferred, therefore, that she will serve the Club well.

The AIM will be by earnest and persistent effort to obtain the facts desired, to supplement and aid not only our own work but that of all who are engaged in research work along German lines, especially among the descendants of those who settled in Pennsylvania prior to the Revolutionary War and aided so greatly in the preservation of the cause of the Patriots of '75.

All who favor and are willing to encourage the organization of such a club are invited to write either to Miss Curry or to the main editorial office at Lititz enclosing 25 cents for this year's dues.

With these introductory words the department is placed in charge of Miss Curry, who submits the following opening statement.

H. W. KRIEBEL, Editor and Publisher.



## Foreword.

### To the Readers of THE PENN GERMANIA

With a high appreciation of the value of family records, I ask your kind aid and sympathy.

The value of the family records is not only to those who follow but also to those who follow. It is no longer questioned by any one. Even more of their ancestry and parents are inherent right to ancestral facts and traditions.

The Genealogical Department of this Club is for the preservation of our traditions and history. It is building along solid old German lines" of our fathers and the mothers—back to the genealogy especially those who settled in Pennsylvania.

What measure of success is achieved by this Club in the last analysis depends upon you.

Will you send such items of news or information to your researches? Will you ask questions and aid you? Will you assist your club-fellows when you can do so, by information or suggestions?

Among you are many to whom I am indebted for aid to friends-in-need that they have given to me so freely in the past.

In short, to each and all to whom this message comes we most respectfully invite you to come in as charter members of this Club and help us to organize on a sound business basis what we hope to make one of the strongest genealogical societies in America.

Editors may come and editors may go, but this work should increase year by year in usefulness. Let us use our best endeavors to make these columns of vital interest, and enter into this work with zeal and patience, for can it be more truly said of anything than of genealogical research "We mount the ladder by which we rise, round by round."

1020 Monroe St., N. W.,

CORA C. CURRY,  
Washington, D. C.

### Brief Mention

The following genealogies just issued, have been received and will prove of deep interest to the large families descended from these emigrants.

Hochstetter, Jacob, emigrant to Pennsylvania in 1736. Compiled by Rev. Dr. Harvey Hostetter, Council Bluffs, Iowa; issued by the Brethren Publishing Co.,

Elgin, Ill. By mail, \$2.50, \$3.00 and \$3.50 and transportation, according to binding.

This book of some 1200 pages records 9189 families, an unusually large number of persons being named therein with data, together with an appendix of families closely connected by marriage or of similar names.

Each name being carefully indexed

and nearly all German, this index is in itself valuable as a commentary and directory including representatives of most of the early German settlers of the state, and the various spellings of the many names.

(1) Bishop. Bischoff, Bischofsburger. What is the earliest date when the name Bischoff became anglicised to Bishop? and in what other forms are these names now found?

(2) Sauerbier, a family name in Lancaster Co., Pa., what was its origin?

G. A. R.

4. Hawes-Burtner Family. Wanted, the ancestors of Isaac Haws (or Hawes) who was born about 1782, supposedly in Lancaster Co., Pa. He moved when a young man (about 16 to 20) to the western part of Pennsylvania, where he died in 1850, and is buried at Freeport. Who were his parents, brothers and sisters? He married (date wanted) Barbara Burtner, a daughter of John Burtner, of Butler Co., Pa., whose parents came from Berks Co. and were of German origin. Wanted, the name of the wife of John Burtner (the mother of Barbara). Also the names of the parents of both John Burtner and also of his wife.

H. M.

5. Hinkle, George, settled on Cherokee Creek, Tein., prior to 1820.

(1) Where was Cherokee Creek?

(2) Wanted, parents and children of George Hinkle or Henkle.

A. S.

6. Singer, Michael, emigrant, took oath in Philadelphia, Aug. 15, 1750. Settled in Lebanon township (now Lebanon County) Lancaster, 100 acres patented Nov. 28, 1754. Wanted, names of wife and children.

L. C.

7. Schaeffer, Johanna (Hannah) wife of John Michael Singer (b. 1756, Lebanon Twp., Lancaster Co., Pa.) dau. of Francis and Elizabeth Schaeffer. Wanted, ancestry of Francis and of Elizabeth Schaeffer and names of their children.

M. W.

8. Cook, Lydia, wife of Joseph Hinkle, who was killed by Indians March 17, 1793, at Covalts Station, Ohio, near Cincinnati. Near the mouth of the Little Miami River. Was a near relative of Abel Cook, soldier of the Revolution from New Jersey, who sojourned for a time in Pennsylvania and in North Car-

### Question Box

1. Sauer. — My great-grandfather: Adoni Sauer, was b. 1722. I would like to find out whether he was related to Christopher Sauer, the printer. D. R. F.

2. Stutzman—Johann Jacob, emigrant, took oath at Philadelphia Oct. 2, 1727; settled near Reading, Berks Co., Pa.

(1) Wanted, the names of his children and whom they married.

(2) Was Christian Stutzman who died between Sept. 5 and Nov. 17, 1770, Reading, Pa., husband of Barbara Hochstetler a son or grandson of the emigrant?

(3) Was Jacob Stutzman who settled in Somerset County, Pa., 1779-1783, a son of Christian and Barbara (Hochstetler) Stutzman?

J. S. L.

3. Wanted, the title of a volume giving the origin of German surnames, especially:

olina before settling in Ohio, 1792-3, and was killed by the Indians at or about the same time as was Joseph Hinkle. She was a niece of Robert Fulton, and probably was close kin to Ziby Cook (of Washington Co., Pa., in 1790).

(1) Wanted, ancestry and brothers and sisters of Lydia Cook.

(2) Names of Children of Joseph and Lydia (Cook) Hinkle.

(3) Ancestry of Robert Fulton.

G. W. B.

9. Haigler, Higler, Henry, of Lower Mt. Bethel Tp., Northampton Co., Pa., prior to 1790. Wanted, ancestry especially emigrant ancestor to America, from whence and where settled. C. M. H.

10. Kountz, Mary, believed to have married Nicholas Stutzman (b. about 1770) at Beaver, Pa. Wanted, her ancestry and brothers and sisters. C. L. T.

11. Gretsinger, Gretzinger, Great-singer, Guthinger. Capt. John Gretsinger, of Louisville, Ky., well known

steamboatman on the Ohio and Mississippi rivers prior to 1859. Wanted, his ancestry and children. A. D. G.

### Acknowledged with Thanks

February 29, 1912.

Mr. H. W. Kriebel,

Editor and Publisher of

The Penn Germania, Lititz, Penna.

Dear Sir: I have the honor to inform you that at the January meeting of the National Genealogical Society your name as an Honorary Member of the Society was proposed by Judge Josiah Quincy Kern of this society, and at the February meeting you were elected.

Very truly yours,

ROBERT ATWATER SMITH,

Cor. Sec'y.

The foregoing letter may interest some of our readers and for that reason has been inserted. The address of the corresponding secretary is 45 Rhode Island Ave., N. W., Washington, D. C.

**Fake Fortunes** The Patriot notices that there is another big fortune coming to this country from Germany. We think it is called the Wertz fortune, and it is announced that it amounts to the modest sum of \$185,000,000. Like many fortunes of its kind, it had a romantic origin in the services of a great general, whose just dues were withheld by the ingratitude of royalty; and like all of them, it has been growing for a century or more, through the accumulation of interest. It is now proposed, according to the newspaper announcement, to bring suit against the German government and compel it to "fork over" the money to the heirs, who, of course, live in the United States.

The meaning of this is, that somebody is preparing a scheme to skin a large number of people by means of a time-worn but still successful game.

Nothing could be more absurd than the scheme, of which this is an example. They are flimsy and unbeliev-

able and impossible as the wildest fairy tales; yet so many people can be made to credit them that a large number of rogues on both sides of the ocean, are enabled to live in luxury by exploiting them and collecting contributions, from those who are led to believe that they are heirs to these fabulous accumulations of wealth, and these astonishing claims, which if they could be established and collected would absorb more than the entire wealth of Europe.

Persons of middle age can recollect dozens of these fake fortunes which were announced as being due to heirs in Berks. Most of these amounted to more than the entire wealth of the county, and all of them were used to exact contributions from credulous people: but none of them ever returned so much as a single penny to the expectant inheritors, and none of them ever will. Avoid them. A single dollar in your pocket is worth more than the imaginary billions that the fakirs and swindlers dangle before you.—*Kutztown Patriot*.



# DIE MUTTERSPROCH

“O, Muttersproch, du bist uns lieb.”—A. S.

## Der Bauer

By Rev. Adam Stump, D. D.

Des Frueyohr bringt e' neia Welt,  
En warma Luft im Sonnaschei';  
Der Bauer dann verlosst sei Zelt,  
Un drinkt die frische G'sundheit ei.

“Wie diefer im Grund, wie naecher bei  
Gott!”

So is sei Glaube, fescht un Gut;  
Von ihm ward's Guta net verschpottt;  
Die Achtung fliesst in seinem Blut.

Der Sommer bringt die Hitz un Schwitz,  
Un a' das reicha Obst, un Ern;  
Des Neinuhr-schtick, die Wasser-stitz,  
Un Ruha-schtund—die hut mer gern!

Der Herbst bringt den Frucht-gesang,  
Er farbt die gruena Blaetter roth;  
Der Dag ward kertz, die Nacht ward lang,  
Un Alles schickt sich nogh dem Dodt!

Der Winter g'frirht noh Alles ei;  
Der Bauer ruht an seinem Herdt;  
Dann kommt der Noghbar manchmol nei,  
Noh schwetza sie wie's Menscha g'hehrt.

Der Bauer is en freier Mann,  
Er lebt in Gottes Element;  
Niemand sein Schtand verbessra kann,  
Sein Heim is ihm die ganza Welt!

Die Frau un Kinner sin um ihn,  
Wie Schterna um die warma Sonn,  
Denn oft sagt er, “Ich dien, Ich dien,  
Un die Plasier komnt dann un wann!”

Er sieht den Morga frueh un frisch,  
Der freia Himmel is sei Dach;  
Das Bestia leid uf seinem Disch,  
Un des is a' en guta Sach!

Sei Nacht is schtill, sei Schlof is Ruh,  
Die Voegel rufe ihn vom Schlof;  
Es blarrt fer ihn des Rind, die Kuh,  
Es gukt ihm nogh der Gaul, des Schof.

Fer Wasser un fer Luft ke Tax,  
Ke Schtoub, Geklepper, Jacht dabei—  
Des Bluga, Saeha, Vieh, Gewachs—  
Wer wet' a nea en Bauer sei!

## POST SCRIPTUM.

An End, Im Gottes-aker doh,  
Schloft jetz mei Bauer in der Ruh!  
Sie Haus war alt, sie Kopp war groh,  
Er war a' mued, wie ich un du!

## Die Drei Klucke

Ich hab mohl Hinkel sehne hucke  
Uf'm sehme Mischthoff Riegel;  
Bal ware drei vun ehne Klucke,  
Mit Junge unich ihr Fliegel.

De Alte, luschtig un so froh,  
Hen mehner g'lacht wie g'heilt;  
Ihr flinke Junge hen, im Schtroh,  
Un Sant, sich shee verweilt.

'Swar nix als Lieb; sie ware ehlich,  
Un All ah gutes Moot;  
Beinander g'sommelt, oder lehnich,  
'Scheint immer recht un gut.

Dann kommt der Deiwel mohl eh Dag  
Un macht sie Liege weiss;  
Grad war'n gemummel un geglag,  
In ihrem Paeredeis.

Die Klucke hen sich ufg'schtraubt noh,  
For'n ferichterlicher Schlacht,  
Un bletz'ich sin sie druf un droh  
Mit Deiwelish Hass, un Moch.

Es hot gedonnert un geblitzt,  
Es hot der Welt erstaunt;  
Die Fechter ware Blut verschpritzt,  
Ihr Auge blind mit Sand.

Sie hen ahg'halte nanner lett're,  
Mit Fliegel un mit Schpohre,  
Bis Aerd' un Luft dick war mit Fett're,  
De Junge all verlohre.

Un fremme Klucke ware haus—  
Umhaer des Narre G'schpiel;  
Sie hen's gegliche eweraus—  
'Swar “Wasser uf ihr Miehl.”

Sie hen's uf g'hetzt, de Fechterrei,  
Un hen gewischt, wie'n Dieb,  
Schnell unich ihre Fliegel nei,  
En monichs, klehnes Beeb.

En alter Buzzart uf me Scharre,  
 Hot g'wart getrei for's End.  
 Ihr Leit, ich will eich net vornarre,—  
 Der Buzzart war der Feind.

Nau was des mehnt, oder bedeit,  
 Kann Ehnlichebber denke;  
 'Sis juscht en Bild vun Keriche Schtreit,  
 For'n "Moral" droh zuhenke.

H. Meyer, Rebersburg, Pa.

### "Kettenschmied"

By Ernst Lausch.

Mama, ein kleiner Schmied bin ich,  
 Komm, in den Garten fuehr ich dich  
 Dort, wo die schoenen Bluemlein stehn,  
 Da sollst du meine Werkstaett sehn.

Ich brauche Stahl und Eisen nicht,  
 Auch keinen Hammer von Gewicht;  
 Mein Feuer brennt von ganz allein,  
 Es ist der liebe Sonnenschein.

Mein Zang und Hammer ist die Hand,  
 Damit schmied ich gar Kunstgewandt  
 Viel Ketten schoen und Ketten lang,  
 Die sind wie lauter Gold so blank!

Und sitz dabei im weichen Moos  
 Und hab' die Bluemlein in dem Schosz;  
 Denn aus dem Blumenstengelein  
 Mach' ich die langen Ketten fein

Und mein Geselle—ja Mama,  
 Auch ein Geselle ist mit da—  
 Der pflueckt die gelben Bluemelein  
 Zu meinen gueld'nen Kettlein fein.

Der pflueckt die gelben Koepfchen ab,  
 Dasz immer ich zu schmieden hab',  
 Kennst du wohl den Gesellen klein?  
 Es ist mein liebes Schwesterlein.

Ich und mein liebes Schwesterlein,  
 Wir schmieden manches Kettchen fein;  
 Das schoenste ist fuer dich, Mama!  
 Bekommen wir ein Kueszchen, ja?

### Nursey Rhymes (Variations)

Shlofn, Bubuli, Shlofn;  
 Der Dawdy heed de Shofn.  
 De Mommy is uff der blowder Yocht  
 Un coomed net hame bis morja nocht.  
 (Center County).

Tross, Tross, Trill  
 Der Bower hut en Fill.  
 Es Fill shpringt aweck—  
 Der Bower leid in dreck.  
 (Center County).

Tross Tross trill,  
 Der Bauer hut en Fill,  
 Es Fill will net laafe,  
 Der Bauer wills ferkaafe;  
 Es Fill springt aweck,  
 Der Bauer leid im Dreck  
 (Montgomery County)

### Sehnsucht

Abendaemmerung legt sich  
 Ueber Feld und Flur  
 Und in mir bewegt sich  
 Leis die Sehnsucht nur.  
 Eilt in weite Fernen  
 Hin zum goldenen Mond  
 Wo auf goldenen Thronen  
 Gott der Vater thront.  
 Deinen Frieden senke  
 In mein muedes Herz  
 All mein sinnen lenke  
 Vater, sternenwaerts.  
 Kriebel, Klumsee, Germany.

### Vaterlandsiebe

Dich will ich loben, will ich preisen  
 Mein Vaterland in deiner Pracht.  
 Ein heilig Feuer hat im Herzen  
 Die Liebe zu dir angefacht.  
 Ich will sie hegen, will sie pflegen  
 Die Leibe zu dem Vaterland!  
 Dir will ich dienen treu und redlich  
 Bis an das stillen Grabes Rand.  
 Kriebel, Kulmsee, Germany.

### Dialect Articles in Newspapers

Although the Penna-German dialect has been dying ever since the Germans came to Pennsylvania and is destined to ultimate extinction, there are many evidences that interest in it has not died out among the present generation. It would be interesting to know how many papers are at present printing dialect contributions either as a regular or occasional feature. Will readers kindly send us names and addresses of newspapers that use such articles? The names will be published in "The Penn Germania" for the benefit of all our readers.—Editor.

### Took Himself to Jail

Harry Schall, of Nazareth, appeared at the county jail, Easton, Pa., and asked to be locked up. He showed a commitment, issued by Squire Howard P. Koch, of Moore township. The justice, not having a constable to take Schall to jail, took the man at his word when he promised he would present himself at the jail without being accompanied by an officer.

## Our Book Table

By Prof. E. S. Gerhard, Trenton, N. J.

GERMAN EPICS RETOLD. By M. Bine Holly, University of Wooster, Wooster, Ohio. Edited with Notes, German Questions and Vocabulary. Cloth, 336 pp. Price 65c. American Book Company, New York, 1911.

This volume contains in very brief form the subject matter of ten of the most important and most popular epics of Old and Middle High German: Das Hildebrandlied, Der Heliand, Das Waltharilied, Das Rolandslied, Der Arme Heinrich, Parzifal, Lohengrin, Tristan und Isolde, Das Nibelungenlied, Das Gudrunlied.

They are told in simple modern German; their original spirit has been admirably preserved wherever possible by numerous quotations and adaptations from Modern High German translations. The historical introductions, likewise in German, are brief and may be put to several uses. The vocabulary is complete and resourceful. The book is adapted to the use of first and second year pupils who have mastered the principles of German and who are prepared to read short stories of literary and historical value. It seems to be a commendable way to introduce pupils to the rich treasures of early Germanic literature; the spirit of this literature can thus be much more easily retained than in any English translation.

THE TRUE DANIEL WEBSTER. By Sydney George Fisher, Litt.D., LL.D., Author of "The True Benjamin Franklin," "The Struggle for American Independence," "Men, Women, and Manners in Colonial Times," "The Making of Pennsylvania," etc. With twenty-five full-page illustrations. Crown 8vo; cloth, 517 pp. Price \$2.00 net. J. B. Lippincott Company, Philadelphia, 1911.

This new biography of one of America's immortals forms a valuable addition to the "True Biography Series," which includes some very interesting and readable books, not the least of which are those written by Mr. Fisher himself. The title of the series may be slightly misleading and absurd. To set forth the final, absolute truth is not unlikely beyond the power of words and of color, beyond the reach of both writer and painter, and made still more complex and difficult by the eternal personal equation.

"What is truth?" said Pilate, and did not stay for an answer.

One might wonder why the Webster of history is not the true Webster. This record shows, however, that some conceptions held heretofore are erroneous. The writer has striven earnestly and sympathetically, it would seem, to come as closely to the truth as it can be gathered from the numerous conflicting and confusing records, and to present that truth as he sees it. The book is written in Mr. Fisher's usual graphic and original style, fearless and bold, without fear or favor; probably he sometimes attacks cherished beliefs with the hand of an iconoclast.

Whatever the "true" Daniel Webster may or may not have been, according to the opinion of the author, the reader finds here a valuable and painstaking picture of the political and social conditions in the midst of which Webster's lot was cast. It was the great formative period of the Union. It is a rare portrait of the times in which he lived. In this manner only can some of the numerous pages of expositions on various topics be justified. Numerous portraits and scenes of Webster's life are found here that have never been published and which are virtually inaccessible elsewhere.

The analysis of Webster's eloquence and its comparison with that of other orators of the world is admirable and entirely to Webster's credit. Some of the disparaging views concerning his private life have been cleared up. The author shows that in many ways it was winsome and that his character was above all honorable.

It is an interesting book, and one that presents the great statesman in a way that he has not appeared to the public for over fifty years.

THE FIGHTING DOCTOR. By Helen R. Martin, Author of "Tillie, the Mennonite Maid," "The Crossways," etc. Cloth, 242 pp. Price \$1.00 net. The Century Company, New York, 1912.

Mrs. Martin has come out with a new book, the contents of which were first published as a serial in Smith's magazine. There is, however, hardly anything new about it. It is not different from her other stories that pretend to be "a study of life

among the Pennsylvania Dutch." There is really no actual difference, only a degree of difference, if there is any difference at all. It is probably more intense in its slurring and more massive in its opprobrious terms. One is, however, almost afraid to pass judgment on a work like this for fear of expressing uncritical opinions. It is hardly worth while, either, to analyze and to expose the book the way it ought to be analyzed and exposed.

Her treatment of the dialect is ridiculous and absurd; it is neither an imitation nor a translation. Of its quaint humor she seems to know virtually nothing; she does not even seem to know that a jargon and jumble of words, bad grammar and morbid English can never pass for the Pennsylvania-German dialect.

What she says about these people can be said of unnumbered communities, rural and otherwise. The meanness and unfairness which she employs, lie in the fact that she pictures only one side of the life of these people—the disagreeable side, which they have in common with all mankind. A fair-minded writer would obviate such a performance. Probably Mrs. Martin's work, too, like that of her newspaper reporter in this particular book, "serves no use except to feed a vulgar public curiosity."

The things she says are absolutely false in reference to what is left unsaid. She does not credit these people with a single commendable virtue, or trait, without trailing it in the mud. She has evidently no sense of honor and of appreciation for the quiet and beauty of Pennsylvania-German life; nor for its old customs and traditions, and for the poetry that yet lingers in many of its communities. If they did walk on all fours one might be inclined to think she would wish to class

these "bucolic 'Dutch' farmers of the soil" with their "cow-like gaze" with the brute creation and not with the intellectuals. Mrs. Martin must have little respect for her forefathers the way she shames them!

From a technical point of view the plot of the book is not so bad. It is fairly complicated but it is not confusing. The conclusion, however, is decidedly weak—it is child's play. The ancient Greeks and Romans had a "deus ex machina" (a god from the machine) to help them to solve an otherwise inextricable situation in their theatrical performances. But in this case there is a veritable tin god at hand in an automobile to relieve an embarrassing situation.

It is a pity that it is such a distortion; there is a snap to the book; it is interesting, as all of her books are, and like most of them it is devoid of ennobling and uplifting ideas. To say, as some reviewers do, that Mrs. Martin has done for these people what Bayard Taylor did for the Friends and Irving for the Dutch sounds like nonsense; such opinions are not supported for one moment by those who know anything of the writings of Taylor and of Irving and who know the Pennsylvania-Germans and the way Mrs. Martin has written them down."

Ubiquitous Elsie Singmaster has a short story in the April LIPPINCOTT'S and receives in the same issue the following introductory note: "The May Lippincott's A Great Complete Novelette of Pennsylvania-German people 'Their Great Inheritance,' by Elsie Singmaster." It is gratifying to see Miss Singmaster being so well received, and to hear nothing derogatory of her writing. There are bees and wasps in the literary field.

## Historical Notes and News

Reports of Society Meetings are Solicited

### The Pennsylvania-German Society.

The Pennsylvania-German Society has issued Volume XX of its valuable series of publications, containing:

Officers of the Society.

Minutes of the meeting at Bethlehem (October 29, 1909).

Response to address of Welcome, by Col. Thomas C. Zimmerman.

President's Address.

Report of Secretary, H. M. M. Richards.

Report of Treasurer, Julius F. Sachse.  
Biographical Sketches of Deceased Members.

Pennsylvania—The German Influence in its Settlement and Development.

Part XXII. The Lutheran Church in New Hanover, Montgomery County, by Rev. J. J. Kline.

Part XXII is an abridgment of Reverend Kline's history "published by the congregation, New Hanover, Penna., 1910," the 710 pages of the latter being cut down to

444. A number of valuable illustrations have been inserted. It is to be regretted that the indexes were omitted.

It may not be out of place to record here the various parts of the series of monographs that have been issued on "Pennsylvania—The German Influence on its Settlement and Development." They are:

- I. The Fatherland, 1450-1700, 223 pages.
- II. The German Exodus, 1709, 158 pages.
- III. The German Emigration to America, 1709-1740, 120 pages.
- IV. The Settlement of Germantown, 300 pages.
- V. The German Emigration from New York Province to Pennsylvania, 100 pages.
- VI. Domestic Life and Characteristics, 97 pages.
- VII. German Immigration and the Redemptioners, 315 pages.
- VIII. The Dunkers, 148 pages.
- IX. The Lutheran Church, in two volumes, 1638-1800, 588 pages.
- X. The Reformed Church, 357 pages.
- XI. Music of the Ephrata Cloister, 108 pages.
- XII. The Schwenkfelders, 232 pages.
- XIII. American History from German Archives, 93 pages.
- XIV. Falckner's Curieuse Nachricht, 256 pages.
- XV. The Penna. German in the French and Indian War, 559 pages.
- XVI. The Wreck of the Ship New Era, 55 pages.
- XVII. Governor Joseph Hiester, 42 pages.
- XVIII. The Penna.-German in the Revolutionary War, 542 pages.
- XIX. Diary of Voyage, 1728, 25 pages.
- XX. History of New Sweden, 44 pages.
- XXI. Rush's Account of the Manners of the German Inhabitants of Penna., 128 pages.
- XXII. The Lutheran Church in New Hanover, 444 pages.

The society is thus gradually fulfilling its avowed mission: "To discover, collect and preserve all still existing documents, monuments, etc., relating to the genealogy and history of the Pennsylvania-Germans, and from time to time publish them, particularly such as shall set forth the part belonging to this people in the growth and development of American character, institutions and progress." We hope friends and means may be forthcoming to insure the accomplishment of such purpose in its fullest sense.

#### Lancaster County Historical Society.

A paper on "The Elser Homestead and Family History" was read by Frank E. Schnerer before the February meeting of the society.

#### The Lebanon County Historical Society.

This society has issued Volume V, No. 3, of its publications, containing a paper read by Captain H. M. M. Richards before the society on "Lebanon County in the Foreign Wars of the United States, 1898-1902. The paper names "those residing in Lebanon County who participated in the Spanish-American War of 1898, and the Philippine insurrection, which followed as a sequence, together with the China War." The writer also gives an account of his personal experience in the United States service at this period.

#### Creating Interest in History

H. W. Kriebel,  
Lititz, Pa.

My dear Kriebel:—I have your letter of the 4th inst., in which I note what you say, as to the comment in the North American, in relation to the debate which was held by the Historical Society of Bradford county, on the following: "Resolved, That in establishing the settlement of Bradford county, the New England settlers performed a more important part than the German and Dutch."

At the January meeting this question was submitted for debate at the February meeting, and the president appointed as chief disputants, A. H. Kingsbury for the affirmative, and C. F. Heverly, for the negative, they to select their assistants, not to exceed four in number.

The debate came off at the monthly meeting on February 24, 1912. A. H. Kingsbury, the chief debater for the affirmative, was the only one, who had most of his remarks, in writing, and all the others making oral arguments, except as to names and dates from memoranda. Thus you will see that it will be impossible to record the facts and arguments used by the speakers, only from memory. The purpose and object of the debate was to bring out the facts that the Germans and the Dutch, were the first permanent settlers in Bradford county and prior to the Revolution, were in the majority as to permanent settlers, and that these Germans and Dutch, performed their parts as patriots and suffered heroically, during that struggle. Many of them returned after the Revolution, when the struggles with the Indian were over, and the great question then was of land and titles there-to as between the Pennsylvania and the Connecticut titles; this struggle between the Pennsylvania and Connecticut claimants was the chief question and overshadowed all others for many years until



finally settled; the Germans and Dutch were not so much involved in this question as the Yankees from New England, and therefore not so much in the "lime-light" as the Yankee, and his early struggles were almost forgotten.

The first permanent settlers within the present limits of Bradford county were Rudolph Fox (Fuchs) and Peter Scheufelt, who came from the Schoharie Valley, N. Y., in 1770 and shortly afterwards followed by Van Valkenberg and Stropes.

All the settlers were riven out and captured by the British and Indians in 1778 on their way to, or from Wyoming.

Later in the history of the county, the Germans became numerous in the southern townships—Overton and Wilmot—among whom were the Heverlys, Streevys, Hottensteins, Shermans, Dieffenbachs, Wilts, Bleiler, Ruths, Rinebolds, Musselmans, Earles, Saxers, Hunsingers, etc.

The debate created much interest, and at the close an expression was allowed, and of those present, each apparently voted as he felt, whether of "Yankee" or of German or Dutch descent, without reference as to the historical facts or arguments presented.

I regret that I am unable to send you the facts as presented.

I am very respectfully,

J. ANDREW WILT, Secretary.

### Moravian Historical Society

The Sixty-fourth Annual Meeting of this society was held September 28 in the historic Moravian town, Nazareth, Pa.

Routine business including reports of committees was transacted.

The Society had, at the time, 347 members—111 life, 236 active and associate. This speaks well for such a comparatively small religious body. Can the large historic Churches make an equally good showing?

The total receipts of the year were \$1,532.96, the total expenditures \$1,299.25. The total Trust Funds amount to \$5,517.64.

The "Vespers" was held at 2 p. m., after which various papers were read.

The election of officers resulted as follows:

President, Rev. H. A. Jacobson; Vice-President, Rev. E. T. Kluge, Rt., Rev. M. W. Leibert, Rev. A. D. Thaeler, Rt. Rev. C. L. Moesch, Abraham S. Schropp, Abraham R. Beck, Rev. W. N. Schwarze, G. A. Schneebeli, Albert G. Rau, John W. Jordan; the last three taking the places of the three Vice-Presidents who died during the past year, namely: Rev. Wm. Henry Rice, Wm. H. Jordan, C. Otto Brunner; Secretary and Treasurer: Frask Kunkel; Librarian:

S. R. Odenwelder, in place of Rev. E. T. Kluge, who desired to be relieved of the duties of this office by reason of increasing infirmities; Board of Managers: Grantville Henry, Wm. V. Knauss, Aug. H. Leibert, Frank C. Stout, R. O. Beitel; Library Committee: Rev. Paul de Schweisitz, Rev. John Greenfield, John W. Jordan, Abraham S. Schropp, John F. Bardill, Theo. Kampmann; Publication Committee: Rev. W. N. Schwarze, Albert G. Rau, H. J. Meyers.

### Reformed Church in Lebanon, Pa.

The founder of the Reformed Church in Lebanon was John Conrad Templeman, the pious tailor and lay preacher who lived near Rexmont. He founded the Gruben Church two miles southeast of Lebanon, probably in 1747. This Church was absorbed and perpetuated by The Tabor or First Reformed Church of Lebanon to which George Steitz, Founder of Lebanon, added a lot in 1760. The first church building was dedicated in 1762. The corner-stone of the present building was laid in 1792. We may regard the Gruben Church as the root, the First Church as the trunk, and the other six Reformed Congregations in and about Lebanon as the branches.

The following have been the pastors:

Rev. John Conrad Templeman—1747-1759.  
 Rev. John Waldschmidt—1759.  
 Rev. Frederick Casimir Mueller—1762-1766.  
 Rev. John Conrad Bucher—1768-1780.  
 Rev. John Wm. Runekel—1780-1784.  
 Rev. Andrew Lorentz—1785-1786.  
 Rev. Ludwig Lupp—1786-1798.  
 Rev. Wm. Heister—1800-1828.  
 Rev. Henry Kroh—1828-1835.  
 Rev. Henry Wagner—1835-1851.  
 Rev. F. W. Kremer, D. D.—1851-1899.  
 Rev. D. E. Klopp, D. D.—1889-1898.  
 Rev. Edwin S. Bromer, D. D.—1898-1905.  
 Rev. H. E. Bodder—1906-1909.  
 Rev. W. D. Happel, Ph. D.—1910.  
 Rev. J. Rauch Stein and Rev. Frank S. Bromer were for a time assistants during the pastorates of Rev. Dr. Klopp and Rev. Dr. Bromer, respectively.

### Vandalism

In his book on the "Desecration and Defamation of the Pennsylvania Capitol" ex-Governor Pennypacker says: "For over half a century the records of the government at Harrisburg had been gradually stolen by literary thieves. Today not an autograph sale occurs in New York which does not contain more or less of original papers which were once a part of the archives of Pennsylvania. Every collector of experience is familiar with the fact."

## The Forum

The Penn Germania Open Parliament, Question-Box and  
Clipping Bureau—Communications Invited

This is a subscribers' exchange for comparing views, a what-not for preserving bits of historic information, an after dinner lounging place for swapping jokes, a general question box—free and open to every subscriber.

### Dissinger Anecdotes.

The Penn Germania,  
Lititz, Pa.

DeDar Sirs: With reference to your article in the March Magazine on Rev. Moses Dissinger, I recollect when I was a boy at home, my father, who knew Mr. Dissinger personally, on more than one occasion related that Mrs. Dissinger determined to dispose of a corner-cupboard which they possessed, and, having done so, purchased a new bonnet with the proceeds. The following Sunday she was quite late in going to services conducted by her husband; so late in fact that the sermon had already begun. As she walked down the aisle Mr. Dissinger stopped short and remarked to the congregation: "Dort kommt meine frau mit dem eck schank auf ihrem Kopf." (There comes my wife with the corner-cupboard on her head.)

Very truly yours,  
Osman F. Reinhard.

In connection with the Moses Dissinger Reminiscences, I recall having heard him preach, when I was but a mere youth, and the impression made on me was that he had a voice like thunder and could stir up an audience. With the exception that Dissinger used fierce and more uncouth words at times than Jacob Gruber is reported to have used, there is a similarity in the two men, even to the extent that in the preface to the Life of Jacob Gruber, by W. P. Strickland, 1860, there is found "He was himself always and everywhere, and he never lost his individuality as one of the most humorous, witty and yet withal grave and earnest preachers of his day"; and in the Moses Dissinger Reminiscences, page 183 of the March, 1912, No. of The P. G., the following is given:

"He was himself always and everywhere, and he never lost his individuality—as one of the most humorous, witty, earnest and successful preachers of his day."

Wonderful similarity of statement in the two cases, is it not so? Ich wunner ep der Parra Yost 'm Parra Gruber sei Lebenslauf sei Lewa gelesa hot!

M. A. Gruber.

Dissinger was stationed as preacher; the people a church services were in the habit of turning around in their seats when persons entered the building to see who was coming. To break up the habit he sai one day before beginning the sermon, "Nau guckt net rum wann epper rei kummt. Wann en Elefont rei kummt sag ich's euch." (Do not look around if anybody enters. If an elephant comes I will tell you.) A dog once entered when he said, "Dort is en Hund; thut en naus." (There is a dog; put him out.)

A Reader.

### The Frenchman and the Sauerkraut.

The Penn Germania

In looking over your delightful journal I came across Bill's "Sauerkraut Knock-out," and was forcibly reminded of a little coincidence of ten or twelve years ago. My next door neighbor was a French minister. One day on my going home to dinner I met him at my door, having ust rung the bell. "Oh! monsieur, what can I do for you?" "Ah, Monsieur B——, ize de drain stopped up in your house?" "No, why?" "Oh, my, becauzee der ize re most un-delicious smell percolating in our de house vat any pareson could for one moment endure. It ize so bad my muzzer she almoste faint down on ze floor." Just then I opened the door and got a delightful puff of the delicious sauerkraut my good wife was coking, and remarked: "There, parson, that is what you think comes from a blocked drain. We are cooking sauerkraut for dinner. Come in and enjoy it with us." "No, no, I sankee you; I could not-a eat zat stinkin' stuff; an do you eat zat?" and went into his own house.

When we went to dinner I related the good joke to my wife. She enjoyed it immensely. "Now, mother, fix me up a nice mess and I will take it over to them and probably the madame may enjoy some of it." I took the dish nicely covered with a napkin and presented it with our compliments. In about five minutes his "reverence" returned with the rish. "Ah, monseieur B—, villee you please givve us a leetle more of ze saurkraut? My mozzer she like it so much and it do not-a smele so bad now." I replenished the bowl and again he returned for just a "leetle more." "It-e iz so delightful for me and muzzer." We had sauerkraut about once a week and invariably sent them a mess. They never could thank us enough. They left and the drain continues to be broken.

F. B. Bannan

### Hans's Vicarious Suffering.

The following story comes from Pennsylvania:

A German schoolmaster had some boys in school who were inclined to be mischievous. Not desiring to punish them he thought to scare them into good behavior.

There was a big good-natured German pupil named Hans, whom the teacher took into his confidence. The plan was that this boy should do some little act, whereupon the teacher would rail out at him, order him to remain in school, after hours, to be punished. The punishment would be some loud whacks on his boot-tops.

Everything worked well as arranged. The boys, like Mary's lamb, waited on the outside while Hans was getting his punishment (?).

The next day the father of Hans met the teacher.

"I hears dat you licked my boy, Hans. Dat vas right. Ven my schildrens gits a lickin' at school, day gits anodder von ven dey gits home. Ven the odders told me dat you licked him, I give him von odder devil of a vollipin'."

C. L. Martzoff

### Value of Adversity.

"Ich wuerde viel rascher innerlich vorwaerts kommen," sagte ein Mensch, "wenn ich nicht so viel schweres zu tragen haette, wenn nicht Kummer und Not meine Kraefte so sehr verzehrten."

"Ja, dir geht es wie mir," antwortete die Uhr an der Wand. "Ich habe mir auch schon oft ausgedacht wie leicht und flick ich gehen koennte, haette ich nocht die beiden schweren Gewichte an mir haengen."—Selected from "Der Tuermer" by E. S. G.

### Praise for Provost Smith.

The Pittsburg "Post" used the following complimentary words recently respecting Provost Edgar F. Smith, of the University of Pennsylvania:

In the field of chemical research, Dr. Smith is best known as a scientist, especially in the department of electro-chemistry. His book, "Electro-Chemical analysis," which has been translated into German, French and Chinese, is accepted the world over as an authoritative work on that subject. Not only in this branch of chemistry has he been active, but other fields of the science have been enriched by his investigations. His researches upon molybdenum and tungsten alone would have won him fame as one of the foremost chemists of the world. Altogether, over 200 papers have been published by him, dealing with electro, inorganic, organic and analytical chemistry and the composition of minerals.

### Sport and the Game.

An Englishman or an American finds it hard to conceive of "sport" except as embodied in some "game." But the Germans, says Ida A. R. Wylie in her book on Germany, gets his sport without finding it necessary to play any game at all. Exercise nat brings him into close relation with nature is more to his taste. The man that sees no pleasure in tiring himself out on a tennis court or a foot ball field travels miles on skees through the forests, skates every free minute of his day, and in the heat of the summer goes on long tours among the mountains.

At his own particular sports the German is a first-class man, and even the German woman reveals an energy that is simply astonishing. All German girls can skate well, most of them are good swimmers and walkers, and proficent in winter sports. It is only when you ask them to play games that they fail.

This dislike of games reveals an interesting trait in the German character, namely, indifference to a success the only value of which lies in the defeat of some one else. In school a German boy works hard, not for a prize, not because he wants to do better than a comrade, but because he sees a distinct personal value in knowledge. His attitude in sport is quite in keeping.

"And suppose I do run myself hot and tired over a ridiculous patch of ground after a ridiculous ball, and suppose I do win a game. what good will it do me?"

"You will have had splendid exercise," says the Englishman.

"Yes; but if I wanted exercise I would rather go for a walk through the forest or make a bicycling tour. Then I should perhaps learn something at the same time. At any rate, I should be enjoying nature."

"But then there would be no game!" retorts the Englishman.

"No game? What is the good of a game? Am I wiser or better if I beat you at tennis?"

"No, but the fun of it—"

"I don't see any fun in beating somebody at something which has no value. That is childish, and a waste of time."—Youth's Companion.

### Philadelphia's English.

In Germantown they may say weal,  
And vine and winegar,  
When what they mean we know is veal,  
And wine and vinegar.  
Twunty for twenty, skunned for swinned,  
And also me for my;  
Give me me hat, you hear is said,  
This is the truth, no lie.  
And doune for down, toune for town,  
In Philadelphia's heard.  
And trolley cars for trolley cars,  
Unpleasant, every word.  
In Allentown, both old and young,  
Speak English, clear and pure,  
Accent the best, words without twang,  
Of this we are quite sure;  
For we have mingled with the crowd  
On Allentown's main street,  
And heard the perfect English used,  
As friends each other greet.  
—Mark Henry, a Philadelphian.  
(Suggested by article in Feb. issue,  
page 144.)

### The Penn Germania.

The number three of volume one,  
The Penn Ger-ma-ni-a,  
Shows great improvement since the first:  
We know it's come to stay.  
Table of contents, itemized,  
Are Current Life and Thought,  
In it we find the latest facts—  
Much wisdom there is taught.  
Next, Our Historic Heritage,  
And what is found therein  
Intensely interesting is,  
It treats of Kith and Kin.  
The Mutersproch amusing is,  
And entertaining too,  
Reminding us of language heard  
Or used by me and you.  
Our Book Table much news imparts,  
Historical Notes and News,  
Genealogical Notes and Queries too,  
With The Forum bids adieus.  
—Mark Henry, the Rice Man.

### Who Can Answer?

There are two Pennsylvania German characters concerning whom I would like to see something published in your magazine. Both were well known throughout the Pennsylvania German rural districts 50 years ago. I refer to the old showmen—Hugh Lindsey and Dan Minnich, and I have also been told that the great circus man Dan Rice was from Lehigh County. There are doubtless people living today who could write something concerning these old-time favorites.

A SUBSCRIBER.

### "Giants in Those Days."

My great-grandfather was married to one Dreibelbis. He owned a grist mill, and it is said she would run the mill when the miller was not about, and she was able to shoulder a three-bushel bag of wheat.  
Jacob A. Haak,  
Portland, Oregon.

### A Vinton, Iowa, Pioneer.

One of our subscribers, Joseph S. Brubaker, was born in Lancaster County, Pa., in 1830. In 1848 he went to Freeport, Illinois, where he studied pharmacy. In 1856 he opened a drug store in Cedar Rapids, Iowa. In 1863 he began business in Vinton, Iowa, where he may be found today in his place of business, looking after his work without assistance. Our readers would be delighted to read a good long letter of "Reminiscences" by Mr. Brubaker. Will you give us and our readers this pleasure?

### A Misunderstanding

Years ago I practiced medicine in Pennsylvania. One day I was called over among the hills of Snyder County to see a young lady who was sick, whose father and mother were both partly deaf. On examining the daughter I noticed a slight enlargement of the liver. I casually remarked in Penn-German that "ihr lever is en bissel tsu grose." The father, on hearing this, started for the kitchen to report to the mother. When he came to her she asked in a loud voice, "Well, was sagt der doctor." He answered as he had understood, "Er sagt ihr lever is fergrodst." (moldy). "Wass," she asked. "I er sagt ihr lever is a bissel fergrodst."

J. C. SHUMAN.

258 Wooster Ave., Akron, O.

# The German and Swiss Settlements of Colonial Pennsylvania: A Study of the So-Called Pennsylvania Dutch

BY  
OSCAR KUHNS

Member of the Pennsylvania Society of the Sons of the Revolution, of the Pennsylvania-German Society, and of the Lancaster County Historical Society

## CHAPTER I.

### THE HISTORIC BACKGROUND.

Of all the great nations of Western Europe during the centuries immediately following the discovery of America, Germany alone took no official part in the colonization of the New World. Spain in Florida and South America, France in Canada and Louisiana, Holland in New York, England in Massachusetts and Rhode Island, and even Sweden in New Jersey, took formal possession of the territory settled by their subjects. Previous to the American Revolution it is estimated that over 100,000 Germans and Swiss settled in Pennsylvania alone, to say nothing of New York, Maryland, Virginia, Georgia, and the Carolinas. And yet this, for the times, extremely large immigration was not officially recognized by the home country, and the settlers (2) themselves, instead of founding a German empire in the West, became at once the subjects of a foreign power.

Nor does it follow necessarily that the German character is not adapted to the work of colonization; at the present time Germany is at least trying to take her place in this kind of expansion, and the not-distant future may show her to be, in this as in other respects, no inconsiderable rival of England.<sup>1</sup>

One highly important cause of this emigration "without a head," as it has been called, was undoubtedly the demoralized condition of Germany in consequence of the terrible civil and religious wars that again and again swept over that country. As a final result of these wars the Holy Roman Empire was broken into fragments: one-half of the German-speaking people were separated from their fellows and merged with Hungary and Bohemia to form Austria; while the

<sup>1</sup> Riehl, the great German ethnologist, is convinced of the colonizing power of his fellow countrymen,—the peasant classes at least: "Seine Ausdauer und Zaehigkeit macht den deutschen Bauer zum geborenen Kolonisten, sie hat ihn zu dem grossartigen weltgeschichtlichen Beruf geweiht, der Bannertraeger deutschen Geistes, deutscher Gesittung an allen Weltenden zu werden." (Die Buergerliche Gesellschaft, p. 63.) John Fiske, however, gives as the only cause of England's supremacy in colonization the principle of self-government. (Dutch and Quaker Colonies, vol. I. p. 131.)

(3) other half was split up into little kingdoms and principalities, whose chief efforts for nearly two hundred years were directed to recovering from the blighting effects of the Thirty Years' War.

But while the above-mentioned facts explain the lack of official German colonization, they also account for the enormous and almost spontaneous movement of emigration to America, and especially to Pennsylvania, at the beginning of the last century. The Pennsylvania German of today, who seeks to know why his ancestors came to this country some two centuries ago, must cast his eyes backward to the Reformation and the century and a half following thereupon.

The Thirty Years' War was one of the most destructive wars in history.<sup>2</sup> Not only were city, town and village devastated in turn by the armies of friends as well as of foes; not only did poverty, hardship, murder and rapine follow in the wake of these strange armies, with their multitudes of camp-followers; but the whole intellectual, moral, and religious character of the German people received a shock that almost threatened it with annihilation.<sup>3</sup>

(4) Of all the classes which suffered the dire consequences of the Thirty Years' War, none suffered more completely than the peasants, or farmers. Before that event the yeomanry of Germany were in a state of great prosperity. Their houses were comfortable, their barns capacious, their stables well stocked with horses and cattle, their crops were plenteous, and many had considerable sums of money safely stored away against a rainy day!<sup>4</sup> some even boasted of silver plate.<sup>5</sup>

The outbreak of the religious wars in Bohemia was like the first faint rumble of the coming tempest, and before long the full fury of the storm of war broke over Germany itself. The suffering of the country folk during the thirty years that followed are almost incredible. Freytag has furnished many details which are drawn from documentary sources, and yet which seem too heart-rending to be true. Not only were horses and cattle carried away by the various armies which shifted back and forth over the length and (5) breadth of the land; not only were houses, barns, and even crops burned; but the master of the house was frequently subjected to fiendish tortures in order that he might thus be forced to discover the hiding-place of his gold; or, as often happened, as a punishment for having nothing to give. At the approach of a hostile army the whole village would take to flight, and would live for weeks in the midst of forests and marshes, or in caves.<sup>6</sup> The enemy having departed, the wretched sur-

<sup>2</sup>Cf. Freytag: "Dieser dreissigjaehrige Krieg, seit der Voelkerwanderung die aergste Verwuestung eines menschenreichen Volkes." (Bilder aus der deutschen Vergangenheit, vol. iv. p. 5.)

<sup>3</sup>"Man mag fragen, wie bei solchen Verlusten und so gruendlichem Verderb der Ueberlebenden ueberhaupt noch ein deutsches Volk geblieben ist." (Freytag, vol. III. p. 115.) Freytag says that three things, only, kept alive the German nationality: the love of the people for their own homes, the efforts of the magistrates, and especially the zeal of the clergy. (p. 116.)

<sup>4</sup>See Freytag, III. pp. 103 ff.

<sup>5</sup>Illustrierte Geschichte von Wuerttemberg, p. 473.

<sup>6</sup>For a vivid account of this life see W. O. von Horn, "Johannes Scherer, der Wanderpfarrer in der Unterpfalz." Of especial interest are the references to the sufferings of the times made by Yillis Cassel, who

vivors would return to their ruined homes, and carry on a painful existence with the few remains of their former property, until they were forced to fly again by new invasions.<sup>7</sup> Many were slain, many of the young were lured away to swell the ranks of the armies, many fled to the cities for safety and never returned to their native villages. The country which had shortly before been so prosperous was now a wilderness (6) of uncultivated land, marked here and there by the blackened ruins which designated the site of former farms and villages.

Freitag gives some most astonishing figures of the losses incurred. Taking as a sample the county of Henneberg (which he says was more fortunate than the other parts of Germany), he states that in the course of the war over 75 per cent. of the inhabitants were destroyed; 66 per cent. of the houses, 85 per cent. of the horses, over 83 per cent. of the goats, and over 82 per cent. of the cattle. It is a bloody story, says Freitag, which these figures tell. More than three-quarters of the inhabitants, more than four-fifths of their worldly goods destroyed. So complete was the desolation that it took two hundred years to restore the same state of agricultural prosperity.<sup>8</sup>

These facts are true to a still greater extent of other parts of Germany, and more especially of the Palatinate, which from its position was most exposed to the ravages of the contending armies.

(7) The Palatinate has a history at once interesting and important. Its inhabitants are the descendants of the group of German tribes called the Rheinfranken, with an admixture of the Alemanni, the latter of whom had occupied the land until 496 A. D., when Chlodwig, king of the Franks, defeated them in a battle fought somewhere on the Upper Rhine.<sup>9</sup> They were and are still among the best farmers in the world, in many districts having cultivated the soil for thirty generations.<sup>10</sup> Situated as they are along the great water highway of Europe, they are said, by those who know, to combine the best qualities of North and South, being distinguished for indomitable industry, keen wit, independence, and a high degree of intelligence.<sup>11</sup>

was the ancestor of the well-known Pennsylvania family of that name. Extracts are given in Cassel's *Geschichte der Mennoniten*, p. 431 ff.

<sup>7</sup> Johannes Heberle, a Swabian peasant, tells us in his diary that he was forced to fly thirty times: "Gott Lob und Dank wir sind diesmal noch gern geflohen, weil es die letzte Flucht war, die 29. oder ungefahr 30." "Wuerttembergische Neujahrsblaetter, sechstes Blatt, 1889.)

<sup>8</sup> Following are some official statistics given by Freitag: In nineteen villages of Henneberg there were in the years

	1634	1649	1849
Families . . . . .	1773	316	1916
Houses . . . . .	1717	627	1558

Similar statistics are given in regard to horses, cattle, etc. (Vol. III, p. 234.)

<sup>9</sup> The Alemanni afterwards settled in Swabia (Wuerttemberg) and Switzerland.

<sup>10</sup> "Kraft dieser angestammten Lebensklugheit hat sich der Franke in der Pfalz, am Mittelrhein und Untermain den Boden dienstbar gemacht wie kein anderer deutscher Stamm." (Riehl, *Die Pfaelzer*, p. 111.)

<sup>11</sup> Cf. Riehl, *Die Pfaelzer*, and Haeusser, *Geschichte der Rheinischen Pfalz*. Fiske says: "In journeying through it [what he calls the Middle Kingdom] all the way from Strasburg to Rotterdam, one is perpetually

During the Middle (8) Ages the Palatinate had been among the most powerful and influential of the German states; it had rejoiced in great and enlightened rulers like Conrad von Hohenstauffen, Frederick the Wise (who organized the Reformation), and the tolerant and broad-minded Karl Ludwig, the protector of the Swiss Mennonites. The country along the Rhine and the Neckar was known as the garden of Germany; the University of Heidelberg was one of the oldest and most influential seats of learning in Europe.

The terrible disorders of the religious wars dealt a deadly blow at this prosperity and glory. It was the Elector Palatine Frederick V. himself who, by accepting the crown of Bohemia, precipitated the Thirty Years' War, and thus attracted to his own country the full fury of that war. The horrors related above were repeated here on a still larger scale. Häusser tells how, at the capture of Heidelberg by Tilly in 1622, the soldiers, not content with fire, plunder and rapine, pierced the feet of the wretched citizens with nails, burned them with hot irons, and committed other similar barbarities.<sup>12</sup>

(9) So again in 1634, after the defeat of the Swedes at Nördlingen, different bands of soldiers swept in their retreat over the Palatinate, utterly disregarding all law, mishandling persons and destroying property. Häusser says that the devastation of the land, just recovering from its former destruction, was beyond imagination. The cavalry of Horn and Bernard of Weimar left behind them terrible traces of plunder, destruction and death; hunger, violence and suffering were on all sides. The years 1635 and 1636 mark the period of the most terrible misery. In the years 1636-38 famine and pestilence came to add to the suffering. The people tried to satisfy hunger with roots, grass and leaves; even cannibalism became more or less frequent. The gallows and the graveyards had to be guarded; the bodies of children were not safe from their mothers. So great was the desolation that where once were flourishing farms and vineyards, now whole bands of wolves roamed unmolested.

It might seem as if the above statements were extravagant or were mere rhetorical exaggerations. Yet these facts are given almost in the very words of a staid and judicious German historian.<sup>13</sup> For the North of Germany this state of affairs came practically to an end with the Peace of Westphalia (10) in 1649, by which the political map of Europe was finally settled and a condition of toleration, at least, was agreed upon between the three confessions—Catholics, Lutherans and Reformed. For the Palatinate, however, the respite was of short duration. By the terms of the peace the Upper Palatinate was taken away and given to the Duke of Bavaria, who also

struck with the general diffusion of intelligence and refinement, strength of character and personal dignity; and there is reason for believing that at any time within the past four or five centuries our impression would have been relatively very much the same." (Dutch and Quaker Colonies, I. p. 10.)

<sup>12</sup> At this time occurred the plunder of the celebrated library of Heidelberg when the priceless manuscripts and books were carried off to enrich the treasures of the Vatican. Napoleon in his turn robbed the Vatican library, and in 1815 part of the books and manuscripts stolen were returned to Heidelberg.

<sup>13</sup> Ludwlg Häusser, *Geschichte der rheinischen Pfalz*.



received the title of Elector, while a new electoral title was created for Karl Ludwig.

Under the wise administration of the latter prince the land began slowly to recover from its desolate condition; the banks of the Neckar and the Rhine had become a desert; the vineyards were gone, the fields covered with thorns; instead of the former flourishing villages a few wretched huts were found here and there. Yet so favored by Heaven is this fertile land that the improvement was rapid. Many who had fled returned; lands were plenty, taxes were light. Other colonists came from Switzerland, Holland, France,<sup>14</sup> and even England. The town of (11) Frankenthal was almost entirely inhabited by these foreigners. Religion was free; Karl Ludwig was much more liberal than his predecessors had been. He was one of the first of German princes to discard the idea that in order to govern his subjects well they must all be of the same confession as himself. The Anabaptists, or Mennonites, who had lived for a number of years in the Palatinate, and had often been oppressed, now received from Karl Ludwig freedom of worship. Thus the country in a short time began to prosper anew. So great was the change that the French Field-marshal de Grammont, who in 1646 had passed through the devastated land, twelve years later was filled with amazement at the change, "as if no war had ever been there."

In the years 1674-75 the war between France and Holland, into which the Elector of Brandenburg and the Emperor Leopold had been drawn, brought destruction once more to the Palatinate—lying as it did between the two contending countries—and the painful efforts of twenty years remained fruitless. It was the purpose of Louis XIV. to render the Palatinate useless to his enemies. Turenne, who had received definite orders from Versailles to devastate the Palatinate, did his work thoroughly. Once more the (12) monotonous tale of misery must be told; nobleman, citizen, peasant plundered; fields laid waste; cattle carried off; even the clothing torn from the backs of the wretched victims. What could not be carried away was destroyed; even the bells and organs were taken from the churches. At one time seven cities and nineteen villages were burning; starvation once more threatened the homeless peasant. This, however, was only the prelude to the famous, or rather infamous, destruction of 1689.

In 1685 the Simmern-Zweibrücken dynasty died out, and the Neuburg line, represented by Philip William, inherited the electoral title of the Palatinate. It was at this juncture that Louis XIV. made his utterly unjust and unrighteous claim to a large portion of the Palatinate in the name of the daughter of the late Elector, Elizabeth, who had married the Duke of Orleans, the dissolute brother of the French king. All this in spite of the fact that Elizabeth had no legal right to the land, and did not herself claim it. At this effrontery on the part of Louis, all the princes of Northern Europe leagued themselves

<sup>14</sup> Among the founders of Germantown were certain Dutch families from Kriegsheim, near Worms. (See Pennypacker.) So also a number of the Huguenot settlers of both Pennsylvania and New York were from the Palatinate. The settlement of New Paltz in the latter State was so called by the French in memory of the land which had been their home for many years. (See Baird, *The Huguenot Emigration to America.*)

against him; England, Holland and Germany stood as a solid mass against the intrigues of France. Louis—feeling his inability to cope single-handed (13) with this mighty coalition, and determined that “if the soil of the Palatinate was not to furnish supplies to the French it should be so wasted that it would at least furnish no supplies to the Germans”—approved the famous order of his war-minister, Louvois, to “bruler le Palatinat.” The scene that followed surpassed even the horrors of the Thirty Years’ War. The recapitulation of such scenes only becomes monotonous and finally loses its effect on the imagination. Macaulay’s description, however, is so vivid that we give a few extracts from it in this place. “The commander announced to near half a million human beings that he granted them three days of grace, and that within that time they must shift for themselves. Soon the roads and fields, which then lay deep in snow, were blackened by innumerable multitudes of men, women and children flying from their homes. . . . Meanwhile the work of destruction went on. The flames went up from every market-place, every parish-church, every country-seat, within the devoted province. The fields where the corn had been sowed were plowed up. The orchards were hewn down. No promise of a harvest was left on the fertile plains near what had been Frankenthal. Not a vine, not an almond-tree was to (14) be seen on the slopes of the sunny hills round what had once been Heidelberg.”<sup>15</sup>

During this trying period, the Reformed especially suffered; their churches were burned, or turned over to the Catholics; on both sides of the Rhine Protestantism received a deadly blow. It was the desire of Louis not only to seize the country, but to crush out heresy there. The Elector Philip William, Catholic though he was, promised to help his oppressed people, but died before he could accomplish anything. He was even forced by the poverty of the land to dismiss many Protestant pastors, teachers and officials, and to combine or to dissolve a number of churches and schools.

And here for the first time the religious condition of the Palatinate enters as an important factor in preparing the way for the movement of German emigration to Pennsylvania. Hitherto the province had enjoyed religious freedom. After the Lutheran Elector Otto Heinrich the land had a succession of Calvinist rulers, until the accession of the Neuburg line in the person of Philip William in 1685. It is true that Lutherans and Reformed had had many a bitter discussion and the former had often suffered injustice at the hands of their by far more numerous rivals. (15) But all this was trifling compared with the systematic oppression begun by John William<sup>16</sup> and continued by his successors for nearly a century.

Philip William, the first of the Catholic rulers of the Palatinate, was a kind-hearted, well-meaning man, by no means intolerant in matters of religion. His son and successor, however, was weak in character, and easily led by others. He had been educated by the Jesuits, and after becoming the ruler of an almost completely Protestant land he still retained the Jesuits as his political counselors.

At the conclusion of hostilities between France and Germany, the

<sup>15</sup> History of England, vol. III. p. 112.

<sup>16</sup> Son of Philip William, who died in 1690.

Protestant church in the Palatinate was practically crushed. The French had everywhere supported the Catholics in their usurpations; the Reformed church-council was reduced to two men, and the Jesuits held full sway. In one place the Protestant inhabitants were compelled to share their church property with the Catholics; in another they were deprived of everything; before the end of 1693 hundreds of Reformed and a number of Lutheran churches were in the hands of the Catholic orders, to say nothing of the parsonages and school-houses.<sup>17</sup>

(16) The Treaty of Ryswick in 1697, by which was ended the war between France and Germany, was of little benefit to the Protestants of the Palatinate. They were compelled to accept the *status quo* of the Catholic usurpations. On the basis of the clause to this effect in the treaty, colossal claims were made by the Catholics. In 1699 the French diplomatist brought a list of 1022 places, mostly in the Palatinate, which he claimed for the Catholics; if he had succeeded in carrying through his demands, Protestantism in the Palatinate would have received its death-blow.

It is very probable that John William had conspired with France, Rome, and the Jesuits against his Protestant subjects, in introducing into the Treaty of Ryswick the clause concerning the condition of the Protestants in his dominions, and thus became, as Häusser puts it, "Landesverräter" instead of "Landesvater." Henceforth in all that pertained to the Reformed church he followed the tactics of his Jesuit counsellors. He seemed to care more to restore Catholicism than to restore the prosperity of the land. In 1697 he declared it as "an inconceivable mark of divine favor, which they must ever keep sacred, that the electorates of the Palatinate and of Saxony had again fallen into Catholic hands."

When John William in 1698 came back to his (17) dominion, the first time since its destruction, it was not to heal wounds, but to add new ones to the Reformed Church. The large majority of the inhabitants of the land were Reformed or Lutherans;<sup>18</sup> there were but few Catholics. Yet the Elector, with a show of tolerance, issued a decree to the effect that all churches should be open to the three confessions. This tolerance, however, was only apparent, inasmuch as, while the Protestants were obliged to give up part of their churches, the Catholics remained in undisturbed possession of their own. In this way alone two hundred and forty churches were opened to the Catholics. Other oppressive measures were enforced. The Protestants were required to bend the knee at the passing of the Host, and to furnish flowers for the church festivals of their rivals; while the work of proselyting was carried on publicly by the Jesuits, who had been called in for that purpose. The Swiss Mennonites, the Walloons and the Huguenots, who for many years had found a refuge in the Palatinate, were now driven from the land; many went to Prussia, Holland and America.

<sup>17</sup> To add to their trouble a contest broke out at this time between the Reformed and the Lutherans, much to the satisfaction of the Catholics. (See Häusser.)

<sup>18</sup> The Lutherans were not nearly so numerous, however; hitherto they had about forty churches under the supervision of the Reformed Church.

While no great oppression was publicly made, (18) yet there was a constant system of nagging,—what would now be called a pin-pricking policy. Often they would be beaten for refusing to bend the knee in the presence of the Host, and for refusing to share in Catholic ceremonies. Their pastors were driven away or thrown into prison. By one single decree seventy-five schoolmasters were rendered penniless. Hundreds of petty persecutions on person and property were made.

It is a subject of legitimate pride on the part of the descendants of these people to know that they could not be crushed. The Reformed Church of the Palatinate showed itself to be bold and self-sacrificing; the various congregations held firm and would not change in spite of violence; the pastors were unyielding—there is not an example of one who was a coward or proved untrue to his office. Häusser pays the following tribute to the steadfastness of the Church in those days of trial: "Earnestness and moderation prevailed among the persecuted congregations; the terrible sufferings of war, and the petty persecutions that followed the peace, were excellent means for purifying the morals, and since the days of Frederick IV., the Protestants of the Palatinate had not maintained so good a moral conduct as in the 'Leidenjahren' of the Jesuit reaction." One effect of all this, however, was (19) the spread of pietism and mysticism, which manifested themselves in religious emotion. A pastor of Heidelberg, Henry Horch, founded a sect which looked for the end of the world as a release out of all their sorrows.<sup>19</sup> The great body of the people, however, although undoubtedly deeply affected by pietism, remained true to sound religion. These conditions prevailed throughout the whole of the eighteenth century. From time to time the Protestant rulers of Europe interfered, and promises would be made, only to be broken. It would be a tedious repetition to give further instances of this persecution; what has already been given may stand for what went on for nearly one hundred years.

To the above historical and religious conditions which prepared the way for emigration to America we must add the corruption, the tyranny, the extravagance and heartlessness of the rulers of the Palatinate; all through the eighteenth century their chief efforts seemed to be directed to a base and slavish imitation of the life of the French court. While the country was (20) exhausted and on the verge of ruin, costly palaces were built, rivaling and even surpassing in luxury those of France; enormous retinues were maintained; while pastors and teachers were starving, hundreds of court officers lived in luxury and idleness. The burden of feudalism still lay heavy upon the peasants; the chasm between them and the upper classes became more and more widened. Down to the French Revolution the peasant and his children were forced to render body-service, to pay taxes in case of sale or heritage, to suffer the inconveniences of hunting, and, above all, to see themselves deprived of all justice.<sup>20</sup>

<sup>19</sup> It was about this time that Kelpius came to Pennsylvania, there to await the coming of Christ. It was also only a short time later that Alexander Mack founded the sect of the Dunkards. For other examples of the pietistic spirit see Chapter VI.

<sup>20</sup> Cf. Freytag, vol. III. pp. 427 ff.

Such a state of things became intolerable. As Häusser says, "In this way a part of the riddle is explained which seemed so mysterious to the statisticians of that time, i. e., why precisely in these years of peace the population of the Palatinate diminished so surprisingly. Schlözer was astonished at the fact that from no land in the world relatively so many people emigrated as from this paradise of Germany, the Palatinate. A glance at the fatherly government of this paradise will give us the key to the riddle. Many hundreds allowed themselves to be lured to Spain (in 1768), where they were promised tolerance. (21) By way of England so many were shipped to America that for a long time the name of Palatinate was used as a general term for all German emigrants."

In the above pages we have gone somewhat into detail in regard to the condition of affairs in the Palatinate, inasmuch as that province furnished the largest contingent of the German emigration to Pennsylvania. Many of the statements made, however, apply equally to Württemberg, Zweibrücken, and other of the petty principalities in the neighborhood of the Palatinate.<sup>21</sup> The whole of South Germany had suffered from the Thirty Years' War, hence the same conditions which led to emigration—poverty, tyranny, and religious intolerance—existed everywhere, each province having in addition its local causes.

There is one country, however, which furnished a very large contingent to the emigration to Pennsylvania, and which was free from the (22) horrors of the Thirty Years' War. That is Switzerland. To a certain degree this war was for that country a blessing. Untouched themselves, the Swiss received thousands of fugitives from the neighboring lands. This influx of people raised the price of land and brought about a veritable "boom." The contrast between unhappy Germany and peaceful Switzerland is thus graphically portrayed by a German traveler: "I then came to a land where there was no fear of enemies or of being plundered, no thought of losing life and property; where every one lived in peace and joy under his own vine and fig-tree; so that I looked upon this land, rough as it seemed, as an earthly paradise."<sup>22</sup> The devastation of war, then, did not prepare the way for later emigration in Switzerland as it had done in South Germany; and yet real and sufficient causes for this emigration existed. While Switzerland has every been regarded as the ideal land of freedom, it was, after all, up to the present century, but little more than an aristocracy. The emoluments of office in such cities as Berne and Zürich were in the hands of a few patrician families, which, generation after generation, held all offices.<sup>23</sup> The lower classes, those who tilled (23) the soil and who labored with their hands, had

<sup>21</sup> One or two facts will illustrate the condition of Württemberg after the Thirty Years' War. Before that event Stuttgart had 8200 inhabitants; in less than two years 5370 had died; the total population of the land in 1634 was 414,536; in 1639 there were not 100,000. (Illust. Geschichte von Württemberg, p. 512.) For a graphic description of the destruction of Zweibrücken see Heintz, *Pfalz-Zweibrücken während des dreissigjährigen Krieges*.

<sup>22</sup> Daendliker, *Geschichte der Schweiz*, II. p. 694.

<sup>23</sup> This was especially true of the eighteenth century; cf. Daendliker, II. pp. 632 and 710; II. p. 30; "Von freiem Verfüngsrecht der

no share in the government and but little real freedom. The feudal system, which had existed for a thousand years in Switzerland, was not abolished till the French Revolution swept it away with many other relics of the past. During the period which we are studying, tithes, land-tax, body-service, and all the other accomplishments of the feudal relations between peasant and lord flourished apparently as vigorously as ever.<sup>24</sup> Add to this the traffic in soldiers which forms so deep a blot on the fair name of Switzerland, and which was a constant source of discontent among the people,<sup>25</sup> and we may have some idea of the secular causes of Swiss emigration during the last century.

(24) The chief cause, however, of the earliest Swiss emigration to Pennsylvania was of a religious nature. We shall have occasion later to speak of the origin of the Mennonites, who form so striking a feature of the religious life of the Pennsylvania of today. During the fifteenth and sixteenth centuries the annals of Berne and Zürich contain frequent references to the measures taken to root out this sect, many of whose doctrines were distasteful to the state churches founded by Zwingli, especially their refusal to bear arms.<sup>26</sup> From their first appearance in Switzerland in the early decades of the sixteenth century, the Mennonites were the victims of systematic persecution on the part of their Reformed brethren: even the death-penalty being inflicted on a number, while others were thrown into prison, exiled, or—in the case of a few—sold to the Turks as galley-slaves.

From time to time single families and individuals had fled across the frontier and sought (25) refuge in the Palatinate, where Mennonite communities had existed since 1527. In 1671 the first considerable emigration took place, when a party of seven hundred persons left their native land and settled on the banks of the Rhine. These were afterwards the supporters of their compatriots, who willingly or unwillingly left Switzerland in the following years. These Palatinate Swiss had to suffer the same trials as their neighbors, but were treated with even more intolerance. Poverty, floods, failure of crops, the billeting of foreign soldiers, all contributed to make their lot intolerable, and finally induced large numbers of them to join their

‘Gemeinden, von freier Wahl der Gemeindebehoerden war noch keine Rede’; and again: ‘Allgemein war ferner jener Zeit eigen: der Zug zur Aristokratie. Allerorten haeufte sich die Gewalt, tatsaechlich oder Verfassungsgemaess, in den Haenden Weniger.’

<sup>24</sup> Daendliker, III. p. 33: ‘Das Feudal- oder Lehenswesen, . . . volle tausend Jahre lang hatte es sich als Grundlage der Staats- und Gesellschaftsordnung erhalten koennen. . . . Es behauptete noch immer seine volle Herrschaft in wirthschaftlichen und socialen Verhaeltnissen, zum Teil auch in der Staatsorganisation.’

<sup>25</sup> At the end of the War of the Austrian Succession (1740) no fewer than seventy to eighty thousand Swiss soldiers were in foreign service; and the same number took part in the Seven Years’ War (1756-63). (Daendliker, III. p. 19.)

<sup>26</sup> This is frequently given as the reason for Berne’s severity against the Mennonites. Thus the Bernese ambassador or agent in Holland excused the persecution of the Mennonites on the ground that the only possibility of defending a state depended on the power of the sovereign to call the subjects to arms in case of need, etc. (Mueller, Geschichte der Bernischen Taafer, p. 260.)

brethren in Switzerland in the movement which resulted in the settlement on the Pequea in Lancaster County.

The above-mentioned causes, both secular and religious, produced a widespread discontent and fostered the prevalent desire for emigration in Switzerland.<sup>27</sup> That it reached important dimensions may be inferred from the fact that Zürich passed decrees against it almost annually (26) from 1734 to 1744; even Berne, which had previously sent Michel and Graffenried to prepare the way for a Swiss colony in Georgia, changed its policy, and in 1736 and 1742 published decrees forbidding emigration.<sup>28</sup>

In the preceding pages we have endeavored to give the historical events and social conditions which form the background to German emigration to Pennsylvania, and without which that emigration would never have taken place. Of course in addition to these there were many other direct and indirect causes, such as Penn's travels to Germany,<sup>29</sup> and the pamphlets descriptive of his "Holy Experiment," which he afterwards caused to be published in English, Dutch and German, and which were scattered broadcast over South Germany. So, too, the efforts of Queen Anne and her Golden Book, which brought that flood of Palatines to London, in 1709, out of which were to come the settlements on the Schoharie and the Mohawk, and later those on the Tulpehocken, in Berks County, (27) Pa. George II. also published proposals aimed directly at the Mennonites in the Palatinate.

As in all other affairs of life, so in this matter of emigration, personal work undoubtedly did much. We know that when the Mennonites settled in Lancaster County, their first care was to send one of their number back to the Old World, in order to bring over their friends and brethren. We read in Christopher Sauer's letter to Governor Denny in 1755: "And when I came to this province, and found everything to the contrary from where I came from. I wrote largely to all my friends and acquaintances of the civil and religious liberty, privileges, etc., and of goodness I have heard and seen, and my letters were printed and reprinted, and provoked many thousand people to come to this province, and many thanked the Lord for it and desired their friends also to come here."<sup>30</sup>

Speculation, too, entered as a powerful stimulant to emigration. As soon as the ship-owners saw the large sources of profit in thus transporting emigrants, they employed every means of attracting them. Thence arose the vicious class of "Newlanders" described in Chapter III.

Such are some of the leading causes of pre-Revolutionary (28) German emigration to Pennsylvania, general and particular, direct and in-

<sup>27</sup> "Die Armut in manchen Gegenden und dazu die ploetzlich eintretenden Notzeiten zwangen jetzt im achtzehnten Jahrhundert zuerst die Schweizer zur Auswanderung. Vereinzelt war diese zwar schon in siebzehnten Jahrhundert verkommen, wurde aber erst jetzt haeufiger and allgemeiner." (Daendliker, vol. III. p. 186.)

<sup>28</sup> See Good, *The German Reformed Church in the United States*, p. 172. Speaking of the party which left Zurich in 1732, Salomon Hess, one of the pastors of that city says: "There was no good reason at that time for them to leave their fatherland, but they were seized by an insane desire to go to America." (Dubbs, *Ger. Ref. Ch.* p. 253.)

<sup>29</sup> See Chapter II.

<sup>30</sup> Brumbaugh, *A History of the Brethren*, p. 377.

rect. But even all these causes might not have been effective were it not for the innate propensity to emigration of the German character, that "Wanderlust" (so strangely combined with love for home and country) that has been the distinguishing trait of German character from the dawn of their history down to the present.<sup>31</sup> It was this trait which has ever led them to leave their native country when scarcity of land, social and religious conditions, famine and war have furnished the immediate occasions. It was this which led to the vast movement of the "Völkerwanderung" in the fourth and fifth centuries, and to the colonization of Prussia and Silesia in the thirteenth and fourteenth centuries;<sup>32</sup> it was this that in our own century has sent successive waves of German immigrants to populate the Western States; it was this that in the eighteenth century sent the Palatines and Swiss to Pennsylvania, there to take root, and to build new homes for themselves and their (29) children and their children's children. How well they succeeded in this we shall try to show in the following chapters.

## (30) CHAPTER II.

### THE SETTLING OF THE GERMAN COUNTIES OF PENNSYLVANIA.

It would be interesting and certainly a valuable thing to study in detail all the facts concerning the whole subject of German immigration to America, or even such immigration in the eighteenth century. There were colonies in New York, New Jersey, Maryland, Virginia, Georgia, Louisiana, North and South Carolina, and even so far north as Maine and Nova Scotia.<sup>1</sup> The German settlements in Pennsylvania, however, were more numerous and more important than those of all the other States combined. In the other States the Germans formed but a small percentage of the population, and have influenced but little the character of the State development; while those in Pennsylvania have from the beginning down to the present day formed at least one-third of the population, and have undoubtedly exercised a profound influence (31) on the development of the Quaker Commonwealth and of the neighboring States, especially those to the south and west. Many of the facts cited in this book apply equally well, however, to the Germans of New York, Maryland, Virginia, etc.<sup>2</sup>

In the present chapter an effort is made to give a general view of the streams of immigration which flowed into Pennsylvania between the years 1683 and 1775. We may divide this period into three parts: first, from 1683 to 1710, or from the founding of Germantown to the

<sup>31</sup> "Die Liebe zur Heimath und daneben der unerhoerte Wandertrieb." (Freitag, vol. I. p. 60.)

<sup>32</sup> "Seit in den Kreuzzuegen der alte Wandertrieb der Deutschen wieder erwacht war, und Hunderttausende von Landleuten mit Weib und Kind, mit Karren und Hunden nach dem goldenen Osten zogen." (Ibid., vol. II. p. 157.)

<sup>1</sup> For books on this subject see Bibliography.

<sup>2</sup> Indeed in common parlance the expression "Pennsylvania Dutch" includes the Germans of Maryland and Virginia. Those in New York are often confused with their Holland neighbors, both by themselves and others.



coming of the Swiss Mennonites; second, from 1710 to 1727, the year when the immigration assumed large proportions and when official statistics began to be published; the third period extends to the outbreak of the Revolution, which put an end to all immigration for a number of years.<sup>3</sup> During the first of the above periods the numbers were very small; the second period marks a considerable increase in (32) numbers, which during the third period swelled to enormous size.

The Pennsylvania Germans may be said to have a Mayflower, as well as the Puritans. In the year 1683 the good ship *Concord* (surely an appropriate name when we consider the principles of peace and harmony which marked Penn's "Holy Experiment"!) landed at Philadelphia,—then a straggling village of some four-score houses and cottages,<sup>4</sup>—having on board a small number of German and Dutch Mennonites from Crefeld and Kriegsheim. With this little group the story of the Pennsylvania Germans begins. In order to understand why they thus came to the New World, we shall have to note some important religious movements which characterized the seventeenth century.

The Reformation in England gave rise to as many sects and parties as it did on the Continent. We may find an analogy between the Lutheran Church and the Church of England; between the Reformed (or Calvinists) and the Puritans (or Presbyterians); and between the Anabaptists or Mennonites and the Quakers and Baptists. This analogy is no mere fancy; we (33) know the influence of Calvin on Puritanism; the Hanoverian kings of England were both Lutherans and Churchmen (the former in their private, the latter in their official capacity); and modern church historians have declared that it was from the Mennonites that the General Baptist Church in England sprang; while Barclay says of George Fox, the founder of the Quakers, "We are compelled to view him as the unconscious exponent of the doctrines, practice and discipline of the ancient and stricter party of the Dutch Mennonites."<sup>5</sup> Thus, in the words of Judge Pennypacker, "to the spread of Mennonite teachings in England we therefore owe the origin of the Quakers and the settlement of Pennsylvania."<sup>6</sup>

When William Penn became a Quaker he was filled with missionary fervor; among his other labors in the field of missions he made two journeys to Holland and Germany. The second journey was made in 1677 and was fraught with momentous consequences for the subject which we are discussing. On July 26th of the above year, Penn with several friends—among whom were the well-known George Fox, Robert Barclay, and George Keith—landed at Briel in Holland, having (34) as their object "to extend the principles and organization of the Quakers in Holland and Germany." It was not the first time that

<sup>3</sup> This book does not contemplate the discussion of German immigration after the Revolution; for this phase of the subject see Loehner, *Geschichte und Zustände der Deutschen in Amerika*, and Eckhoff, *In der neuen Heimath*.

<sup>4</sup> Proud, I. 263. "Such as they are," adds Penn, who gives these figures in a letter to the Free Society of Traders in London.

<sup>5</sup> *Religious Societies of the Commonwealth*, p. 77.

<sup>6</sup> *The Settlement of Germantown*, p. 66.

such efforts had been made; as far back as 1655 William Ames had established a small Quaker community at Kriegsheim, near Worms, in the Palatinate; and later William Caton, George Rolf, Benjamin Furley,<sup>7</sup> and others had visited the Palatinate.

Penn's visit to Germany coincided with the great pietistic movement in that country.<sup>8</sup> The causes of this movement are partly to be sought in the wretchedness and sufferings of the times, and partly in the stiff formalism into which the Church had fallen. The comfort and satisfaction that could not be found in Church and State were sought for in personal communion with the Holy Spirit. Men turned from the coldness of dogmatic theology to the ecstasies of religious emotion. In the words of Spener, the great apostle of pietism, religion was brought "from the head to the heart." This movement spread in a great tidal wave of excitement over (35) Germany, Switzerland, Denmark, Sweden, and even England. The "collegia pietatis," or the meetings for the study of the Bible,—one might call them adult Bible-classes,—were held everywhere.<sup>9</sup> It was to friends in the spirit, then, that Penn came. He was everywhere welcomed by kindred souls, and their meetings were deeply marked by the outpouring of the Holy Spirit.<sup>10</sup>

The places visited by Penn which are of interest to us in our present discussion are Frankfort-on-the-Main, Kriegsheim, near Worms, on the Upper Rhine, and Mülheim-on-the-Ruhr; I have not been able to find any evidence that he visited Crefeld,—a city not far from the frontiers of Holland,—from which, as well as from Mülheim, the earliest settlers of Germantown came.

Penn reached Frankfort on August 20th, and there met a number of pietists, among whom were Dr. Wilhelm Petersen, his wife Johanna (36) Eleonora von Merlau,<sup>11</sup> Daniel Behagel, Caspar Merian, Johann Lorentz, Jacob van de Wall, and others, who afterwards became the founders of the Frankfort Company, and thus the fautors of German emigration to Pennsylvania. Their names certainly deserve to be remembered.

After leaving Frankfort, Penn went to Kriegsheim, where, as before stated, a little company of German Quakers had held together since the visit of Ames and Rolf, some twenty years before. Here,

<sup>7</sup> Furley afterwards became Penn's agent and played an important part in inducing German emigration to Pennsylvania.

<sup>8</sup> Penn himself says: "And I must tell you that there is a breathing, hungering, seeking people, solitarily scattered up and down the great land of Germany, where the Lord hath sent me." (Works, London, 1726, vol. I. p. 69.)

<sup>9</sup> This was not a movement of secession from the established churches; among the pietists were Lutherans, Reformed, and even Catholics. Spener was a Lutheran and opposed to sectarianism. For an interesting summary of pietism see Freytag. One of the well-known literary results of it is Jung-Stilling's *Lebensgeschichte*.

<sup>10</sup> He tells how at Frankfort "people of considerable note, both of Calvinists and Lutherans," received them "with gladness of heart and embraced our testimony with a broken and reverent spirit." (Works, vol. I. p. 64.)

<sup>11</sup> For interesting autobiographical extracts from the Lives of both Petersen and his wife see Freytag, *Bilder aus der deutschen Vergangenheit*, vol. IV. pp. 29 ff.

as he tells us in his *Journal*,<sup>12</sup> he found, to his great joy, a "meeting of tender and faithful people," and, after writing a letter to Karl Ludwig on the danger of religious intolerance, he returned to Holland and England.

In 1681 Penn received from Charles II., in payment of a debt of £16,000 sterling which the government owed his father, Admiral Penn, the grant of an immense tract of territory, situated between New Jersey and Maryland,<sup>13</sup> to which the king—against Penn's own wishes, however (37)—gave the name of Pennsylvania. Penn immediately planned what he called a "Holy Experiment" in government, a State in which religious as well as political freedom should be granted to all. He went about at once to attract colonists to his new colony, and soon after the formal confirmation of the king's grant there appeared in London a slender pamphlet entitled "Some Account of the Province of Pennsylvania in America," in which the advantages of the new State were set forth in a favorable light. Almost at the same time a German translation was published in Amsterdam, entitled "Eine Nachricht wegen der Landschaft Pennsylvania in America."<sup>14</sup>

Francis Daniel Pastorius, who may be called the Bradford of the Germantown settlement, writes in an autobiographical memoir as follows: "Upon my return to Frankfort in 1682" (he had been traveling extensively through Europe, chiefly for pleasure), "I was glad to enjoy the company of my former acquaintances and Christian friends Dr. Schütz, Eleonora von Merlau, and others, who sometimes made mention of William Penn of Pennsylvania, and showed me letters from Benjamin Furley, also a printed relation (38) concerning said province; finally the whole secret could not be withholden from me that they had purchased twenty-five thousand acres of land in this remote part of the world. Some of them entirely resolved to transport themselves, families and all.<sup>15</sup> This begat such a desire in my soul to continue in the society, and with them to lead a quiet, godly, and honest life in a howling wilderness, that by several letters I requested of my father his consent."

In the meantime the Quakers and Mennonites of Kriegsheim had heard of the wonderful possessions of the quiet and gentle Englishman who had visited them a few years before, and had read how under his laws liberty of conscience was promised to all who should settle in the new colony. Comparing this prospect with their own unhappy condition, they immediately resolved to seek relief in Penn's land.<sup>16</sup> By this time Pastorius had received the consent of his father

<sup>12</sup> Works, vol. I. p. 72.

<sup>13</sup> The indefinite language in which this grant was couched led afterwards to long disputes between Pennsylvania and Maryland, and was the occasion of the contest known as Cresap's War, in which the Germans of the present county of York took a prominent part.

<sup>14</sup> The same translation was published in Frankfort in 1683, as part of a larger work, "Diarium Europaeum."

<sup>15</sup> None of them, however, did this.

<sup>16</sup> Their motives were undoubtedly identical with those thus expressed by Pastorius: "After I had sufficiently seen the European provinces and countries and the threatening movements of war, and had taken to heart the dire changes and disturbances of the Fatherland, I was impelled, through a special guidance from the Almighty, to go to Pennsylvania," etc. (Pennypacker, *Settlement of Germantown*, p. 75.)

(together with a sum of money), and thereupon went to (39) Kriesheim, where he saw the leaders of the intending settlers, Peter Schumacher, Gerhard Hendricks, and others, and with them discussed the preparations necessary for the long journey. He then descended the Rhine to Crefeld, where he conferred with Thones Kunders, Dirck Herman, the Op den Graeff brothers, and others, who followed him across the ocean six weeks later.

Pastorius thus became the agent of the Frankfort Company, of the Kriesheimers and of the Crefelders. He sailed ahead of the others, June 6, 1683, and arrived in Philadelphia August 16, where he was heartily welcomed by Penn.<sup>17</sup>

(40) Pastorius was the advance courier of the prospective settlers of Germantown. July 24th thirteen men together with their families sailed for the New World on board the Concord, reaching Philadelphia October 6, 1683, some two months after Pastorius himself.<sup>18</sup> A short time thereafter all hands were busy getting settled for the winter in the new colony, then separated from Philadelphia by a stretch of primeval forest broken only by a narrow bridle-path.

(41) Pastorius was no mere dreamer, but an active and able man. Under his supervision the land was soon cleared, houses built, and a prosperous community founded. That they had many hardships to

<sup>17</sup> Francis Daniel Pastorius was no ordinary man; indeed it is probable that there were few men in America at that time equal to him in learning. He was born in Sommerhausen, Germany, Sept. 26, 1651, studied at the Universities of Strasburg, Basel, Erfurt, Jena, and Altdorf, taking a degree in law at the latter place in 1675. Soon after he travelled in Holland, England, France and Switzerland, bringing up at Frankfort in 1682, as noted above. He was well acquainted with Greek, Latin, French, Dutch, English, Italian, and Spanish, as may be seen from his commonplace-book written macaronically in these various languages and entitled the "Beehive." Extracts from this book have been published in the American Germanica. See also Pennypacker, pp. 109-114. Pastorius built for himself a small house, over the door of which he wrote: "Parva domus sed amica bonis: procul este profani." Whereat, he says, "Unser Gouverneur, als er mich besuchte, einen Lachen aufschlug und mich ferner fortzubauen anfrischete." (Beschreibung von Pennsylvania, ed. by Kapp, p. 23.) Whittier wrote what he considered his best poem, "The Pennsylvania Pilgrim," on Pastorius:

"Simply, as fits my theme, in homely rhyme  
I sing the blue-eyed German Spener taught," etc.

(Works, vol. I. pp. 322 ff.)

<sup>18</sup> One single American poet has devoted a few lines to the arrival of his band of German pilgrims. In Whittier's "Pennsylvania Hall" the following lines are found:

"Meek-hearted Woolman and that brother-band,  
The sorrowing exiles from their "Fatherland,"  
Leaving their home in Kriesheim's bowers of vine,  
And the blue beauty of their glorious Rhine,  
To seek amidst our solemn depths of wood  
Freedom from man and holy peace with God;  
Who first of all their testimonial gave  
Against the oppressor, for the outcast slave.  
Is it a dream that such as these look down  
And with their blessings our rejoicings crown?"

(Works, vol. III. p. 53.)

The reference of the eighth and ninth lines is to the protest against slavery made to the monthly meeting of the Quakers, April 18, 1688, by Pastorius, Gerhard Hendricks, and the two Op den Graeff brothers. Pennypacker (p. 197) has reprinted this most interesting document.

suffer at first goes without saying. Arriving so late in the year, they had only time to build cellars and huts in which "they passed the year with much hardship." Pastorius says people made a pun on the name of the settlement calling it "Armentown," because of the lack of supplies. "It could not be described," he continues, "nor will it be believed by coming generations, in what want and need and with what Christian contentment and persistent industry the German township started."

Yet this state of want soon gave way to one of comparative comfort. On October 22, 1684, William Streypers (who had written to his brother the year before for provisions), writes: "I have been busy and made a brave dwelling house, and under it a cellar fit to live in; and I have so much grain, such as Indian corn and buckwheat, that this winter I shall be better off than I was last year." October 12th of the same year Cornelius Bom wrote to Rotterdam: "I have here a shop of many kinds of goods and edibles. Sometimes I ride out with merchandise, and sometimes bring some back, mostly (12) from the Indians, and deal with them in many ways. . . . I have no rent or excise to pay. I have a cow which gives plenty of milk, a horse to ride around; my pigs increase rapidly, so that in the summer I had seventeen, where at first I had only two. I have many chickens and geese, and a garden, and shall next year have an orchard, if I remain well, so that my wife and I are in good spirits."

We have dwelt thus in detail on the settlement of Germantown, on account of its importance as the pioneer of all German settlements in America. Moreover, we are fortunately in condition, owing to the labors of Seidensticker and Pennypacker, to follow the movement, step by step, from its first inception in the old Kaiserstadt on the banks of the Main to the infant city of Brotherly Love in the New World. The rest of this chapter must be given more briefly.

Letters like the above undoubtedly influenced others to emigrate, for we read in the annals of the settlement of new arrivals every year. The only considerable addition, however, which we find in the last years of the century was in 1694, when an interesting band of mystics, forty in number, settled on the banks of the Wissahickon, under the superintendence of Johann Kelpius, a (43) man of great learning, though full of vagaries.<sup>19</sup> Their object in coming to the

<sup>19</sup> Arnold (Kirchen- und Ketzer-Historie, vol. II, p. 1104), under the heading "Mehrere Zeugen der Wahrheit," speaks as follows: "Heinrich Bernard Coester, Daniel Falckner, Joh. Kelpius and M. Peter Schaeffer samt andern die nach Pensylvanien gezogen, Briefe und Schrifften aus America zu uns uebergesandt samt ihrem tapffern Glaubens-Kampf, and wie sie sich durch alle Secten herdurch geschlagen um die Freyheit in Christo zu erhalten."

The real leader of this colony, however, was Joh. Jacob Zimmerman,— "ein grundgelehrter Astrologus, Magus, Cabalista und Prediger aus dem Wuertembergerlande," who had resolved to forsake "das undankbare Europeam" and with wife and family and forty companions to go to America, but who died at Rotterdam on the eve of his departure. (Arnold, vol. II, p. 1105.)

Whittier (in his "Pennsylvania Pilgrim") speaks of

"Painful Kelpius from his hermit den  
By Wissahickon, maddest of good men,  
Dreamed o'er the chiliast dreams of Petersen."

New World was to await the coming of the Lord, which they firmly believed would occur at the turn of the century. In their hermitage on the banks of the Wissahickon they cultivated physical and spiritual perfection, studied and taught;<sup>20</sup> among other (44) things they built an astronomical tower, from which they kept constant watch for the signs of the coming of Christ.<sup>21</sup> This community lasted only a few years, its logical successor being the Ephrata community.<sup>22</sup>

The second period begins with the advent of the Swiss Mennonites in 1710. This movement without doubt is closely connected with the settlement of Germantown. The relations between the Mennonites of Holland and Switzerland had always been very close. Twice had the former made formal protest to Berne and Zürich in regard to the persecution of their brethren; they (45) had subscribed large sums of money to alleviate the sufferings of the exiled Swiss in the Palatinate, and a society had been formed for the purpose of systematic assistance to all their suffering fellow believers. It was through them, undoubtedly, that the stream of Swiss emigration was first turned to Pennsylvania, where the success of Germantown seemed to assure a similar prosperity to all.<sup>23</sup>

We have seen above how widespread the Anabaptist movement had been in Switzerland, especially in the cantons of Zürich and Berne. Of all their doctrines, that of refusing to bear arms was the most obnoxious to the state, which depended on its citizens for defence in time of aggression. It must be confessed that the Swiss Mennonites were the most intractable of people. Exiled again and again, they persisted every time in returning to their native land.<sup>24</sup> In 1710

<sup>20</sup> We get a glimpse of the character and the ideals of these men in the following words written by one of them: "What pleases me here [Pennsylvania] is that one can be peasant, scholar, priest, and nobleman at the same time." "To be a peasant and nothing else is a sort of cattle-life; to be a scholar and nothing else, such as in Europe, is a morbid and self-indulgent existence." (Penn. Mag., vol XI.) There is a singular resemblance between this community of scholars and the Pantisocracy dreamed of by Coleridge and Southey one hundred years later, according to which "on the banks of the Susquehanna was to be founded a brotherly community, where selfishness was to be extinguished and the virtues were to reign supreme."

<sup>21</sup> Kelpius died before 1709. He believed that he was to be taken up into heaven alive like Elijah, and was bitterly disappointed when he felt the approach of death, and the chariot of fire did not appear. At his funeral, the body was buried as the sun was setting, and a snow-white dove was released heavenward, while the Brethren, looking upward with uplifted hands, repeated thrice, "Gott gebe ihm eine selige Auferstehung." (See Sachse, German Pietists, p. 248.)

<sup>22</sup> It was Conrad Matthai, one of the last survivors of the Hermitage on the Ridge, who advised Conrad Beissel to go to the Conestoga, there to live a life of contemplation and solitude.

<sup>23</sup> As early as 1684 at least one of the inhabitants of Germantown was a Swiss, Joris Wertmuller from Berne; see letter from him to his brother-in-law Benedict Kuntz in Pennypacker, p. 152. In 1694 George Gottschalk came from Lindau on Lake Constance.

<sup>24</sup> The condition and treatment of the Mennonites in Switzerland were very much like that of the Quakers in New England. The doctrines of the two sects were the same, while the Calvinistic theocracy of Massachusetts, in its union of Church and State, closely resembled the government of Berne and Zuerich. The Quakers, like the Mennonites, were fond of public discussion, and could not be out-argued. Both were at first

(46) the Canton of Berne itself made an effort to get rid of its troublesome sectaries by sending under escort a large number of them to Holland, hoping thence to deport them to America. This effort failed through the refusal of Holland and England to be a party to such enforced emigration.

In 1711, however, the Mennonites of Berne were offered free transportation down the Rhine, permission to sell their property, and to take their families with them—on condition, however, that they pledge themselves never to return to Switzerland. Their friends in Holland urged them to do this, and especially through the untiring efforts of the Dutch ambassador in Switzerland, Johann Ludwig Runckel, the exportation finally occurred.<sup>25</sup> About this time began the settlement of Lancaster County by Swiss Mennonites, and undoubtedly many of the above were among them.<sup>26</sup> In the archives of Amsterdam (47) we find a letter of thanks to Holland written by Martin Kündig, Hans Herr, Christian Herr, Martin Oberholtzer, Martin Meili and Jacob Müller. This letter was dated June 27, 1710, and states that they were about to start for the New World. October 23d of the same year we find a patent for ten thousand acres of land on Pequea Creek, Conestogoe (later a part of Lancaster County, which was not organized till 1729), made out in the names of Hans Herr and Martin Kündig, who acted as agents of their countrymen, some of whom had already arrived, and others of whom were to come. No sooner had these first settlers become established than Martin Kündig was sent back to Germany and Switzerland to bring over those who wished to share their fortune in what was then an impenetrable forest, but is now known as the garden-spot of the United States, Lancaster County. Kündig and Herr<sup>27</sup> seem to have been the leaders of this (48) emigration. From 1710 on, their names frequently occur in the public land records of Pennsylvania as taking up choice bits of farming land and having them turned over to their countrymen, whose interests they represented.<sup>28</sup> We have such records as late as 1730,

treated mildly; both were exiled and insisted on returning; both were flogged, imprisoned, and finally killed. (See Fiske, *Beginnings of New England*, p. 187.)

<sup>25</sup> Cf. p. 24.

<sup>26</sup>The names given by Mueller (pp. 307 ff.) are identical with those of the Lancaster County Swiss, among them being Gerber, Gaeumann, Schuerch, Galli, Haldiman, Buerki, Rohrer, Schallenberger, Oberli, Jeggli, Wisler, Hauri, Graf, Wenger, Neukomm, Flueckiger, Rubeli, Ruegsegger, Kraehnuehl, Huber, Buehler, Kuenzi, Staehli, Rubi, Zuercher, Bucher, Strahm. Among those exiled in 1710 were the names of Brechuehl, Baumgartner, Rupp, Fahrni, Aeschlimann, Maurer, Ebersold, and others. All these names—which, more or less changed, are common throughout the State and country today—are of Bernese origin. The Landis, Brubacher, Meili, Egli, Ringer, Gut, Gochnauer, and Frick families came from Zuerich.

<sup>27</sup>Hans Herr, born in 1660, was the minister and pastor of the early Swiss settlers in Lancaster County; he had five sons, all of whom came over with him, and from whom is descended a large posterity.

<sup>28</sup>"Agreed with Martin Kundigg and Hans Herr of 5000 acres of land, to be taken up in severall parcels about Conestogo and Pequea Creeks at £10 p. Ct', to be paid at the Returns of the Surveys and usual quitrents, it being for settlements for severall of their Countrymen that are lately arrived here. The Warr't signed, dat. 22d 9ber. 1717." (Minute Book "H" of the Board of Property. Penn. Arch., 2d Ser., vol. XIX. p. 622.)

when they took up 124 acres of land for Jacob Brubaker in the present township of East Hempfield.<sup>29</sup>

In the next important colony of this second period the scene shifts from Lancaster to what is now Berks County. In order to understand the causes leading up to this settlement we must turn our attention for a moment to the exceedingly interesting facts connected with the early German immigration to New York. In the year 1700 a very large influx of Palatines came to England with the expectation of being aided there to cross the Atlantic. The general causes (49) of this emigration are those discussed in Chapter I; the immediate occasion seems to have been the special efforts made by certain agents of Queen Anne to induce emigration to her Majesty's colonies in America. The presence of so large a number of foreigners was an embarrassing problem for the government, and various plans were proposed for their distribution; three thousand eight hundred were sent to Ireland, where many of their descendants still live;<sup>30</sup> others were sent to the Carolinas; and in 1709, at the suggestion of Governor Robert Hunter, about three thousand were shipped to New York, for the purpose of manufacturing ships' stores for the English Government. These settled at first on both banks of the Hudson not far from the present town of Saugerties, where they remained in a state of constant discontent until the winter of 1712-1713, when, Hunter's scheme having proved itself to be visionary, they set out for the valleys of the Schoharie and the Mohawk, which had all along been the goal of their desires, and which they reached after a two weeks' journey through the trackless wilderness, after having (50) suffered greatly from hunger and cold. The descendants of these people now form a large proportion of the inhabitants of that district.<sup>31</sup>

We have to do here, however, only with the small number who, in consequence of difficulties in regard to the titles of their land, were forced to leave their homes which they had built with the labor of many years, and who in 1723 painfully made their way through the wilderness of northern New York to the head-waters of the Susquehanna and thence floated down that river, passing the sites of the present cities of Binghamton, Pittston, and Wilkes-Barre till they arrived at the mouth of the Swatara Creek, up which they made their way to the district now known as Tulpehocken.<sup>32</sup> In the Colonial Records of Pennsylvania we find a petition of these settlers, thirty-

<sup>29</sup> Ellis and Evans, Hist. Lane. Co., p. 868.

<sup>30</sup> To this stock belonged Philip Embury and Barbara Heck, the founders of Methodism in America. For details concerning the Irish Palatines see Crook, "Ireland and the Centenary of American Methodism."

<sup>31</sup> For further details of this exceedingly interesting story see Kapp, O'Callaghan, and Cobb. Among the well-known men of this stock may be mentioned Edwin F. Uhl, Ex-Ambassador to Germany; W. C. Bouck, governor of New York from 1843-45; and Surgeon-General Sternberg.

<sup>32</sup> "And that bold-hearted yeomanry, honest and true,  
Who, haters of fraud, give to labor its due,  
Whose fathers of old sang in concert with thine,  
On the banks of Swetara, the songs of the Rhine,—  
The German-born pilgrims who first dared to brave  
The scorn of the proud in the cause of the slave."

(Whittier, vol. III. p. 47.)



three families in all, in which we (51) have, in their own words, a brief sketch of the vicissitudes through which they were forced to pass in seeking a home in the New World:

"This Petition Humbly Sheweth

"That your petitioners being natives of Germany, about fifteen years agoe were by the great goodness and royal bounty of her late Majesty Queen Anne, relieved from the hardships which they then suffered in Europe and were transported into the colony of New York, where they settled. But their families increasing, and being in that Government confined to the scant allowance of ten acres of land to each family, whereon they could not well subsist. Your petitioners being informed of the kind reception which their countrymen usually met with in the Province of Pennsylvania, and hoping that they might with what substance they had acquire larger settlements in that Province, did last year leave their settlements in New York Government and came with their families into this Province." etc.<sup>33</sup>

The petition adds that fifty more families desired to come, if they received favorable conditions.<sup>34</sup>

During the whole of this second period immigration (52) into Pennsylvania went on; the numbers, however, although far in excess of the first period, have been largely exaggerated. Reliable documents are wanting, and the statements made are usually guesswork. It has been recklessly estimated that as many as fifty thousand came before 1730. On March 16, 1731, the minutes of the Synodical Deputies of Holland state that the total baptized membership of the Reformed in Pennsylvania was thirty thousand.<sup>35</sup> That this could not be true we need only to refer to the figures concerning the whole population given by Proud.<sup>36</sup> As there was no census at that time,

<sup>33</sup> Colonial Records, vol. III. p. 341.

<sup>34</sup> Many of these came in 1728 and 1729; among those who came in the latter year was the well-known Conrad Weiser.

<sup>35</sup> Rev. John B. Rieger, however, in a letter dated November 22, 1731, estimates the number at less than three thousand, which is nearer the truth, as Boehm in his report of 1734 gives the actual number of communicants as 386. (See Dotterer, Hist. Notes, p. 133.)

<sup>36</sup> In 1731 he gives the number of taxables at 9,000 or 10,000, "at most," which, according to his method of multiplying by seven, would give not more than 70,000 at the highest computation. (Vol. II. p. 275.) It is clear that nearly one-half of the total population could not have been German Reformed, and yet there are the documents! This only shows that the historian must use contemporary documents with as much caution as any other documents. As further examples of these reckless statements we may take the following: Mittelberger declares that, in 1754, 22,000 Germans and Swiss arrived in Philadelphia alone; yet a few pages later he says that there were in Pennsylvania some 100,000 Europeans in all. Again, Kalm says that, in 1749, 12,000 came, and this statement, reproduced by Proud, has been repeated by all writers since. A reference to the tables will show the number in 1749 and 1754 to have been respectively 7020 and 5141. Still another example of how such statements come to be made is seen in Gordon. On p. 187 he says that in one year from December, 1728, there were 6200 Germans and others imported; the natural inference being that the Germans formed a large majority; on p. 208, however, he gives the statistics of this very year, and out of the 6200 only 243 are Palatine passengers, the rest being chiefly Irish; by referring to the tables which I have drawn up it will be seen that the number of Germans who came in 1729 is 304.

(53) we can accept none of these statements as authoritative, and are reduced to making our own conclusions from the data at hand. We know that the increase up to 1710 was small, a few scores at the most for every year. In 1708 Germantown was still a weak and struggling community. In 1710 came the Swiss of Lancaster County, some hundreds, possibly thousands, in number. Between that date and 1717 there seem to have been no large arrivals of Germans at Philadelphia. In this latter year a considerable number of Palatines and Swiss arrived. It was of these that John Dickenson spoke when he said: "We are daily expecting ships from London, which bring over Palatines in numbers about six or seven thousand. We had a parcel who came five years ago who purchased land about sixty miles west of Philadelphia, and proved quiet and industrious." These numbers were so great as (54) to excite some alarm. In 1717 Governor Keith expressed the opinion that this immigration might prove dangerous, and thought that the experience of England in the time of the Anglo-Saxon invaders might be repeated. If these large numbers had been repeated every year, the sum total in 1727 would have been considerable; but I have been unable to find evidence to this effect.<sup>37</sup> The fears of Dickenson and Keith seem to find no repetition till 1727, when the long-continued stream of immigration began which makes up our third division. Furthermore, we are distinctly told by De Hoop Scheffer that the desire for emigration seemed to have lain dormant in Germany till 1726.<sup>38</sup> This authority based on documents in Holland, a country through which all German and Swiss emigrants had to pass on their way to America, would seem to be conclusive. My own opinion is that before 1727 the whole number of (55) German and Swiss colonists in Pennsylvania amounted to not more than fifteen thousand, including the natural increase of the first comers.

The third period, which we shall now discuss, is marked by the fact that we have an official record of all those who entered at the port of Philadelphia. We have seen that in 1717 the large influx of foreigners excited serious alarm. This alarm was excited anew with the renewal of large arrivals, and on October 14, 1727, the Provincial Council adopted a resolution to the effect that all masters of vessels importing Germans and other foreigners should prepare a list of such persons, their occupations, and place whence they came, and further that the said foreigners should sign a declaration of allegiance and subjection to the king of Great Britain, and of fidelity to the Proprietary of Pennsylvania. The first oath was taken in the court-house at Philadelphia, September 21, 1727, by 109 Palatines.

The above-mentioned lists<sup>39</sup> contain the names of the vessels and

<sup>37</sup> Indeed there is evidence to show that German emigration was actually hindered at this time. In 1722 the Pensionary of Holland informed the Assembly that again a great number of families from Germany had arrived in vessels for the purpose of being transported via England to the colonies of that kingdom, but that no preparation had been made for them, and the king had advised his ambassador to Holland that an order had been issued to forbid their entrance to his colonies. (Dotterer, *Hist. Notes*, p. 67.)

<sup>38</sup> See *Penn. Mag.*, vol. II. pp. 117 ff.

<sup>39</sup> These lists are given by Rupp in his "Thirty Thousand Names," and may also be found in *Penn. Archives*, Second Series, vol. XVII.

their captains, the port from which they last sailed, and the date of arrival in (56) Philadelphia. They also give in many cases the native country of the voyagers, not, however, with much detail, or so constantly as we could wish. From 1727 to 1734 they are all classed as Palatines; on September 12, 1734, one ship's company of 263 is composed of Schwenkfelders. In 1735 we find Palatines and Switzers, and on August 26, Switzers from Berne. After 1742 they are grouped together as foreigners simply, until 1749 (with two exceptions only). The lists for 1749 and 1754 are especially full in this respect, and under date of the arrival of each ship the fatherland of the new arrivals is given variously as Württemberg, Erbach, Alsace, Zweibrücken, the Palatinate, Nassau, Hanau, Darmstadt, Basel, Mannheim, Mentz, Westphalia, Hesse, Switzerland, and, once only, Hamburg, Hannover, and Saxony. About this time we find the number of Catholics and Protestants given, owing undoubtedly to the fears excited by the French and Indian War. After 1754 practically no information of the above sort is given.

I have thought it of some interest and value to prepare a tabulated view of the annual immigration to Pennsylvania on the basis of these lists.<sup>40</sup>

<sup>40</sup> Sometimes the total number of passengers is given in the lists, sometimes only the males above the age of sixteen years. In the latter case in order to obtain the total number of men, women, and children I have multiplied by three. By making careful computation of those cases where both data are given (amounting to over thirty thousand persons), I have found that the actual proportion of males above sixteen is somewhat more than one-third. Hence the figures given above are if anything slightly too large. This excess, however, may be allowed to stand as counterbalancing whatever immigration came into Pennsylvania by way of New York, Maryland, or elsewhere.

(57)

Date.	Number.	Date.	Number.
1727.....	1240	1752.....	6189
1728.....	390	1753.....	5262
1729.....	304	1754.....	5141
1730.....	448	1755.....	226
1731.....	634	1756.....	157
1732.....	2168	1757.....	0
1733.....	1287	1758.....	0
1734.....	433	1759.....	0
1735.....	267	1760.....	0
1736.....	828	1761.....	90
1737.....	1736	1762.....	0
1738.....	3115	1763.....	589
1739.....	1663	1764.....	2329
1740.....	1131	1765.....	786
1741.....	1946	1766.....	589
1742.....	1092	1767.....	1077
1743.....	1794	1768.....	854
1744.....	1080	1769.....	408
1745.....	No lists	1770.....	554
1746.....	444	1771.....	951
1747.....	960	1772.....	903
1748.....	1944	1773.....	1659
1749.....	7020	1774.....	675
1750.....	4333	1775.....	225
1751.....	3951		

68,872<sup>41</sup>

<sup>41</sup> These figures were at first computed from the data given by Rupp,

(58) We see from the above figures that there were periods of ebb and flood in the tide of immigration. The most important years are from 1749 to 1754, when the numbers became enormous, amounting for these six years to 31,896, nearly one-half of the total figures. As to the whole number of Germans in Pennsylvania in 1775, many and divergent estimates have been given; nearly all agree, however, in reckoning the proportion as about one-third of the total population, a proportion which seems to have kept itself unchanged down to the present day. If I were asked to give my estimate in regard to a matter concerning which authoritative data are wanting, I should reply, somewhat hesitatingly, as follows: Before 1727 let us assume the numbers to be 20,000, a liberal estimate; add to this the figures (59) above, 68,872, making a total of 88,872; this added to the score or so of thousands due to the natural increase of the two generations since the earliest settlements would bring up the grand total to about 110,000.<sup>42</sup>

One of the most interesting points of view from which to regard Pennsylvania in colonial days, says Mr. Fiske, is as the center of distribution of foreign immigration, which from here as a starting-point spread out to all points South and West. The earliest arrivals of the people with whom we have to do in this book remained in Germantown, Philadelphia, or the immediate vicinity. Shortly after the beginning of the new century they began to penetrate the dense forests which then covered the present counties of Montgomery, Lancaster and Berks. As the lands nearest to Philadelphia became gradually taken up, the settlers were forced to make their way further and further to the West. When no more lands remained on this side of the Susquehanna, the Germans crossed the river and founded the counties of York and Cumberland. Still later they (60) spread over Northampton, Dauphin, Lehigh, Lebanon, and the other counties, while toward the end of the century the tide of colonization swept to the South and the newly opened West. One by one Monroe, Center, Adams, and Cumberland counties were taken up. As early as 1732 a number of Pennsylvania-Germans under Jost Hite made their way along the Shenandoah valley and settled Frederick, Rockingham, Shenandoah, and other counties of Virginia. In the central and western parts of North Carolina there were many communities formed by settlers

but discovering later that he was not in all cases reliable, I have carefully revised them from the lists given in the Pennsylvania Archives. Proud (vol. II. p. 273) says that by an "exact account" of ships and passengers arriving at Philadelphia from nearly the first settlement of the province till about 1776, the number of Germans appear to be 39,000, and their natural increase great. His "account," however, cannot have been very exact, for two pages previously he declares that, during the summer of 1749, 12,000 Germans came to Philadelphia, "and in several other years near the same number of these people arrived annually." The two statements do not harmonize and tend to destroy our belief in Proud's accuracy. He may, however, in speaking of the 39,000, have in mind only the males over sixteen years.

<sup>42</sup> These figures, which have been computed independently, agree substantially with those given by Proud, who gives the number of taxables in 1771 at between 39,000 and 40,000, which being multiplied by seven gives nearly 300,000, "one-third at least" being composed of Germans.. (Vol. II. p. 275.)

from Berks and other counties in Pennsylvania. After the successful outcome of the French and Indian wars, when Ohio was thrown open to enterprising settlers, Pennsylvania-Germans were among the pioneers of that region, many parts of which are still distinctively marked by the peculiarities of the parent colony. Still later they were in the van of the movement which little by little conquered the vast territory of the West, and subdued it to the purposes of civilization; such distinctively Pennsylvania-German names as Hoover, Garver, Landis, Brubaker, Stauffer, Bowman, Funk, Lick, and Yerkes, scattered all over the West, tell the story of the part played by their bearers in the early part of the century in the conquest of the West.

(61) Looking out upon this moving picture of the German pioneers as they spread gradually over the vast territory of the New World, we are irresistibly reminded of our Alemannic ancestors in the far-off days of the *Völkerwanderung*.<sup>42</sup> In the eighteenth as in the fourth century, the German colonist entered the unbroken wilderness, clearing first the lands in the valleys and along the river-courses, then, as the population increased and land became scarcer, advancing further and further, climbing the sides of the mountains, and everywhere changing the primeval forest into fields covered with grain and dotted here and there with the rude buildings of the farmers.

### (62) CHAPTER III.

#### OVER LAND AND SEA.

There is no more attractive line of study than that which aims at revealing the daily struggles and trials, the manners and customs, the thoughts and feelings of our forefathers.<sup>1</sup> Where facts are wanting, the imagination of the poet, the dramatist, and the novelist is called in to round out the picture. It is this desire on the part of mankind to penetrate the veil of the past which makes the wonderful success of the historical novel possible.

Of course in a book like the present, the purpose of which is to give nothing but simple facts, all mere surmise and fancy must be rigorously excluded. And yet it ought certainly to be of interest to the descendants of the early Pennsylvania-Germans to obtain some glimpse, however brief, of the daily life, the vicissitudes, the (63) sufferings, the hopes and joys of their ancestors. Fortunately we have more or less material still preserved in the shape of letters, diaries, narratives, etc., in which many valuable details are given of the journey from the Old to the New World. Two hundred years ago traveling, whether on land or sea, was no easy matter, nor one

<sup>42</sup> "Gleich dem Hinterwaelder in Amerikas Wildnissen musste der Alemanne vor tausend Jahren im Schweisse seines Angesichtes Arbeiten wie ein Lasttier, bis die Gegend wohnlich aussah." (Daendliker, vol. I. p. 92.)

Cf. also Boos: "Es war ein harter Kampf mit der Natur. Um der wachsenden Bevoelkerung Nahrung zu schaffen, musste der Wald gerodet werden, und es entstand zahlreiche neue Doerfer," etc. (Geschichte der Rheinischen Staedtekultur, vol. I. p. 162.)

<sup>1</sup> "In der Erinnerung an die alte Zeit und die grossen Beispiele der Vorfahren liegt eine unwiderstehliche Gewalt." (Ranke, quoted by Daendliker, II. 690.)

to be lightly undertaken. The prospective emigrant must first transport himself, his family, and his goods by wagon to the nearest river.<sup>2</sup> This, of course, in the vast majority of cases was the Rhine, which was even more important as a great water-highway then than now.

We have a number of contemporary descriptions of such a journey down the Rhine. That of the Bernese Mennonites who were exiled in 1711 is given in detail and with great vividness by Müller in his "Bernische Täufer." They were shipped on boats at Berne and at Neuchâtel July 13th; meeting at Wangen, they descended the Aar to Lauffenburg on the Rhine, and thence floated down-stream to Basel, which they reached on the 16th. Here the exiles were rearranged on (64) three ships, in which they made the rest of the journey to Holland, when many afterward came to Pennsylvania. The flotilla was under the command of George Ritter and his two subordinates, Gruner and Haller. In addition each boat had a skilled helmsman, the necessary crew being formed from among the Brethren—of whom twenty declared themselves capable of steering—and two general overseers.<sup>3</sup>

Another interesting picture of the Rhine journey is given in the description of the party of (65) four hundred Swiss Reformed led by Goetschi to Pennsylvania. They left Zürich October 4, 1734. At Basel they had to wait a week to get passes through to Rotterdam. At that time France was at war with Austria, and the armies of both countries were on either side of the river. This, of course, was

<sup>2</sup> It is said of the Stauffer family that the sons dragged their mother in a wagon to the river and later from Philadelphia to their new home in Lancaster (see Brubacher Genealogy, p. 157). This story or legend seems like a far-off echo of that told by Herodotus of Cleobis and Biton.

<sup>3</sup> I cannot forbear quoting here the graphic description given by Mueller (p. 304) of the departure of this fleet, inasmuch as among the passengers were the ancestors of many prominent Pennsylvania families. "It has been frequently described," says Mueller, "how the exiled Salzburger Protestants, laden with their scanty possessions, crossed the mountains of their native land, and, with tears in their eyes, looked back to the valleys of their home; it has been described how the bands of French emigrants wandered over the frontiers of their native land singing psalms. Our friends from the Emmenthal and the Oberland found no sympathy among their fellow Swiss, as the towers of the Cathedral of Basel and the wooded heights of the Jura faded in the distance. Sitting on boxes and bundles, which were piled high in the middle of the boat, could be seen gray-haired men and women, old and feeble; yonder stood the young gazing in wonder at the shores as they slipped by. At times they were hopeful, at others sad, and their glances would alternate, now to the north, now to the south toward their abandoned home, which had driven them out so unfeelingly, and yet whose green hills and snow-capped mountains they cannot forget. Despite the comforts of religion, their sadness could not be overcome, and from time to time some one would begin to sing:

" 'Ein Herzens Weh mir uberkam  
 Im Scheiden ueber d' Massen  
 Als ich von euch mein Abschied nam  
 Und dessmals muest verlassen.  
 Mein Herz war bang  
 Beharrlich lang:  
 Es bleibt noch unvergessen  
 Ob scheid ich gleich,  
 Bleibt's Herz bei euch,  
 Wie solt ich euch vergessen? "

fraught with more or less danger to the travelers, who literally had to sail between two fires. They were constantly hailed and ordered to stop, were boarded, searched, forced to open their chests, and were allowed to proceed only after being fined, or rather robbed. All this in addition to the numerous stoppages caused by the various tariff-stations along the Rhine, of which Mittelberger counts thirty-six from Heilbronn to Holland.<sup>4</sup>

As may be seen from the above, such travel was extremely slow. The expedition from Berne, (66) described above, left that city July 13th and reached Utrecht August 2d. A similar expedition the year previous left Berne March 18th, and reached Nimwegen April 9th, while the Goetschi party spent a number of weeks in reaching Holland.

Another interesting account of such river-journeys is that of the Schwenkfelders in 1733 from Herrnhut, Saxony, down the Elbe to Hamburg. From Berthelsdorf to Pirna, six German miles, it took them two days by wagon. Here they embarked on two boats and began the descent of the Elbe, making very slow progress: the first day, from Pirna to Dresden, two miles;<sup>5</sup> the next four, the next five, then three, and so on, never making more than six or seven miles a day. Leaving Pirna April 22d, they reached Hamburg May 8th. Here they took passage for Amsterdam, thence to Rotterdam, where they finally embarked for the New World, making, of course, the usual stop at England to take on new provisions.

An ocean journey in the eighteenth century meant far more than it does now. If many people today look on the trip with repugnance, in spite of all the conveniences of modern steamers, (67) what must have been the feelings of our forefathers? The whole journey was one continual series of discomforts, suffering, disease, and death. It is no wonder that many in despair cursed their folly in undertaking such a journey.<sup>6</sup>

Most of the vessels that came to Pennsylvania started from Rotterdam, where the emigrants were embarked together with their goods and provisions. What these latter were we get a glimpse of in the various publications made at that time for the information of intending passengers. Thus in the document published by George I., the emigrant is told to present himself to one or more of the well-known merchants of Frankfort, and to pay £3 each (children under ten, half rates); i. e., £2 for transportation,<sup>7</sup> and £1 for 70 pounds of peas, a measure of oatmeal, (68) and the necessary beer; they would then

<sup>4</sup> Journey to Pennsylvania, p. 18.

<sup>5</sup> Of course these are German miles; the distance from Pirna to Dresden by railroad is 10½ English miles.

<sup>6</sup> "For I can say with full truth that on six or seven ocean vessels I have heard of few people who did not repent their journey." (Letter of John Naas, Oct. 17, 1733, in Brumbaugh's History of the Brethren, p. 120.) Mittelberger paints the picture in still darker colors, but he is always inclined to exaggeration. See p. 21.

<sup>7</sup> The fare over changed naturally from time to time; we may take as the two extremes the price given in the "Recueil de Diverses pieces," that is, £5 per head for man and wife with provisions; for a child under ten the fare was 50 shillings; in 1773 it was £8 8s. per head. (See the agreement made with Captain Osborne, of the Pennsylvania Packet, given in Penn. Mag., vol. XIII. p. 485.)

be sent in ships to Rotterdam, and thence carried to Virginia. First, however, in Holland one-half of the fare must be paid, and additional provisions secured: 24 pounds of dried beef, 15 pounds of cheese,  $8\frac{1}{4}$  pounds of butter. They were advised to provide themselves still more liberally with edibles, with garden-seeds, agricultural implements, linen, bedding, table-goods, powder and lead, furniture, earthenware, stoves, and especially money to buy "seeds, salt, horses, swine, and fowls."

We may take this as a type of what was a full outfit for the intending settler at that time. In actual fact, however, the majority were far from being so well provided; often they had to depend on the charity of others.<sup>8</sup> Indeed, so great was the destitution of those who passed through Holland that the Mennonites of that country (69) formed a committee on "Foreign Needs," the purpose of which was to collect money for the assistance of their destitute brethren and others who were constantly arriving in Holland on their way to America.

Even in the best of cases, however, the food was likely to give out or spoil,<sup>9</sup> especially if the journey was unusually long. This in the days of sailing frequently happened. Sometimes the trip was made in a few weeks, while at other times as many months would pass. Thus when Muhlenberg came over they were 102 days on board. In a letter written by Caspar Wistar December 4, 1732, he says: "In the past year one ship among the others sailed about the sea 24 weeks, and of the 150 persons who were thereon, more than 100 miserably languished and died of hunger; on account of lack of food they caught rats and mice on the ship, and a mouse was sold for 30 kreuzer."<sup>10</sup> He mentions another ship which was 17 weeks on the voyage, during which about 60 (70) persons died. Many more similar details might be given. The discomforts of the journey were many; the boats were almost always over-crowded. The Schwenckfelders relate that their ship of only 150 tons burden had over 300 persons on board. Later, in the days of speculation, overcrowding was the rule.

Often the ship had to wait days or even weeks for favorable winds or the necessary escort. Pastor Kunze, in his "Reise von England nach Amerika," tells how he came on board his vessel July 20, 1770, but it was the 6th of August before they passed Land's End; and we learn from Pastor Handschuh that, although he embarked on his ship

<sup>8</sup> Thus the Schwenckfelders tell us how a wealthy Dutch family generously gave them for ships' stores 16 loaves, 2 casks of Hollands, 2 pots of butter, 4 casks of beer, 2 roasts, a quantity of wheaten bread and biscuit, 2 cases French brandy. It is pleasing to add that the Schwenckfelders were not ungrateful, and that this "bread cast upon the water" returned after many days; for in 1790, hearing that business reverses had come upon the descendants of those who had helped their fathers, they sent over a large sum of money. (See Heebner, Geneal. Rec. of Schwenckfelders.)

<sup>9</sup> "Unser Tractament an Speis und Tranck war fast schlecht, denn 10 Personen bekamen wochentlich 3 pfund Butter, teglich 4 Kannen Biers and 1 Kanten Wassers. Alle Mittage 2 Schuesseln voll Erbsen und in der Wochen 4 Mittage Fleisch, und 3 Mittage gesalzene Fische . . . und jedesmal von dem Mittagessen so viel aufsparen muss dass man zu Nacht zu essen habe." (Pastorius, Beschreibung, p. 36.)

<sup>10</sup> Dotterer, Perkiomen Region, vol. II. p. 120.



September 25, 1747, they did not finally sail till January 14, 1748; he arrived in Philadelphia April 5.<sup>11</sup> Surely under such circumstances it was necessary to possess their souls in patience.

The actual sea voyage was invariably fraught with fear if not with danger, although the latter was by no means seldom. Sickness did not fail to declare itself; the mortality was often excessively high. On the vessel in which Penn came over thirty-six people died of the small-pox; this was only an earnest of the terrible harvest of death in the following years. Of the three (71) thousand who came to New York in 1709 nearly one-sixth had died on the voyage, and Sauer says that in one year more than two thousand had succumbed to hardship and disease. Indeed, later in the century when speculation had taken possession of ocean transportation, sickness was so unfailing a concomitant of the journey that ship-fever was generally known in Philadelphia as "Palatine fever." Children especially suffered, those from one to seven years rarely surviving the voyage.<sup>12</sup> There is a world of pathos in such simple statements as those which we find in the diary of Naas: "July 25th a little child died; the next day, about 8 o'clock, it was buried in the sea; August 7th a little child died, and in the same hour a little boy was born; August 23d again a child died, and was buried at sea that evening; on the 11th again a little child died, *without anybody having noticed it until it was nearly stiff*; the 13th a young woman died in childbirth, and was buried at sea, with three children, two of them before and now the third, the one just born, so that the husband has no one left now."<sup>13</sup>

The danger of shipwreck was always at hand, (72) and the legend of Palatine Light still preserves the memory of a vessel of German immigrants wrecked off Block Island, with the loss of almost every one on board.<sup>14</sup> During nearly the whole of the eighteenth century England was at war with some one or other of her neighbors; this added, of course, to the dangers as well as the vexations of "them that went down to the sea in ships." In 1702 she joined the Grand Alliance against France; in 1740 she was at war with Spain; from 1743-1748 and from 1756-1763 with France again; while ever in the political horizon hovered the fear of the Turk.<sup>15</sup> During the early part of the century the American coast swarmed with pirates and added a new terror to ocean travel.<sup>16</sup> As soon as a strange vessel was discov-

<sup>11</sup>Hall. Nachrichten, I. p. 155.

<sup>12</sup>Mittelberger, p. 23. He says he himself saw no less than thirty-two children thus die and thrown into the sea.

<sup>13</sup>Brumbaugh, pp. 112 ff.

<sup>14</sup>See, for other examples of shipwreck, Mittelberger, pp. 34-36. Whit-  
tier has a poem on the Palatine Light.

<sup>15</sup>It was not mere rhetoric when the Mennonites of Germantown, in their protest to the Quakers against slavery, wrote: "How fearfull and fainthearted are many on sea when they see a strange vessel, being afraid it should be a Turek, and they should be tacken and sold for slaves in Turekey." Watson says that Pastorius was chased by Turks in 1683. (Annals, p. 61.)

<sup>16</sup>Fiske says that never in the world's history was piracy so thriving as in the seventeenth and the first part of the eighteenth century; he places its golden age from 1650-1720. (Old Virginia and her Neighbors, vol. II. p. 338.)

ered, all was excitement and (73) fear on board, until it could be ascertained whether it was friend or foe. We have a vivid glimpse of this excitement at such a moment in Muhlenberg's Journal: Shortly after leaving Dover, "a two-masted vessel sailed directly toward them. The captain, stating that occasionally Spanish privateers had taken ships by pretending to be French fishing-vessels, made a display of both courage and strength, by commanding the drummer to belabor his drum, the guns to be loaded, and everything to be made ready for defensive action; then asked the foe, through the speaking-trumpet, what they wanted, and received the comforting answer that they were Frenchmen engaged in fishing." In the account given by a member of Kelpius's party in 1694, shots were actually fired by the enemy, one of which broke a bottle which the ship's boy was carrying in his hand; fortunately, however, no further damage was done. Similar scenes are frequently related in contemporary documents.<sup>17</sup>

In general, however, the days passed much as they do now, in alternation of storm and calm, sunshine and rain. The ordinary events of human (74) life went on in this little floating world, tossed about by the waves of the sea; the two poles of human existence, birth and death, were in close proximity;<sup>18</sup> and even amid the hardships and sadness there was still room for courtship and marriage.<sup>19</sup> Various means were employed to pass away the time, among those mentioned by Muhlenberg and others being boxing (by the sailors), singing worldly songs, disputations, mock-trials, etc. These were, however, the amusements chiefly of the English. In general the Germans had other means of passing the time. In practically every account we have they are shown to be deeply religious, holding divine service daily, and particularly fond of singing the grand old hymns of the Church.<sup>20</sup> This piety did not desert them in times of danger, as many incidents which might be quoted show. Muhlenberg (75) tells us that during the above-described excitement at the sight of what was feared might prove to be a Spanish war-vessel, he made inquiry after a certain Salzburger family on board, and was pleased to find the mother with her children engaged in singing Luther's battle-hymn, "Ein feste Burg ist unser Gott."<sup>21</sup> Wesley describes a similar incident which occurred during his voyage to Georgia in 1736. A terrible storm had arisen: "In the midst of the psalm wherewith their service began, the sea broke over, split the mainsail in pieces, covered the ship, and poured in between the decks, as if the great deep had already swallowed us up. A terrible screaming began among the Eng-

<sup>17</sup> Cf. Handschuh's Diarium, in Hall. Nach., I p. 163; also Narrative of Journey of Schwenckfelders, in Penn. Mag., vol. X. pp. 167 ff.

<sup>18</sup> On almost every voyage children were born at sea.

<sup>19</sup> In the journey of Goetschi's party down the Rhine, he had appointed four marriage officials for his party. At Neuwied four couples went ashore to be married, among them Wirtz, who married Goetschi's daughter Anna. (Good, p. 176.)

<sup>20</sup> "These poor people often long for consolation, and I often entertained and comforted them with singing, praying, and exhorting; and whenever it was possible, and the winds and waves permitted it, I kept daily prayer-meetings with them on deck." (Mittelberger, p. 21. Cf. also Handschuh, in Hallesche Nachrichten, vol. I. pp. 156 ff.)

<sup>21</sup> Mann, Life and Times of H. M. Muhlenberg, p. 45.

lish. The Germans calmly sang on. I asked one of them afterward, 'Was [*sic*] you not afraid?' He answered, 'I thank God, no.' I asked, 'But were not your women and children afraid?' He replied mildly, 'No; our women and children are not afraid to die.'"<sup>22</sup>

The earliest groups of Germans came over under the auspices of special companies or organizations, mostly religious, such as the Frankfort Company, the party of mystics under Kelpius, (76) the Schwenkfelders in 1733, and the Moravians in 1742; often a clergyman would personally conduct his flock across the ocean, as in the case of Goetschi. The Mennonites who came to Lancaster County in 1710 and the following years were helped by their brethren in Holland, where the Mennonites were not only tolerated, but had become wealthy and prominent. Not forgetful in their prosperity of the trials of their less fortunate brothers, they had formed a society for the aid of the Palatines and Swiss who were forced to leave their native lands; with the money thus collected they furnished the emigrants not only with passage-money to America, but with provisions, tools, seeds, etc.<sup>23</sup>

During the greater part of the eighteenth century, however, especially the latter half, the German and Swiss emigrants were the victims of fraud and oppression. The English ship-owners, seeing the profit of transporting the emigrants to be greater than carrying freight, employed every means to induce emigration, chief among these means being German adventurers who had themselves lived in Pennsylvania. They would (77) travel luxuriously throughout Germany, inducing their countrymen, by the most exaggerated statements concerning the riches to be found in the New World, to try their fortunes beyond the sea. These agents, known as "Newlanders," were generally men of the most unscrupulous character.

The best contemporaneous accounts of these abuses are given by Muhlenberg, Sauer, and Mittelberger.<sup>24</sup> According to the former the Newlanders received free passage and a certain fee for every family or single person whom they could persuade to go to Holland, there to make arrangements with the ship-owners for their transportation. Muhlenberg tells how they paraded in fine clothing, pulling out ostentatiously their watches, and in general acting as rich people do. They spoke of America as if it were the Elysian Fields, in which the crops grew without labor, as if the mountains were of gold and silver, and as if the rivers ran with milk and honey. The victims of these blandishments, (78) on arriving in Holland, having often to wait a long time before leaving, were frequently obliged to borrow money from the contractors themselves, in order to buy provisions and pay their passage. Before leaving they had to sign an agreement in

<sup>22</sup> John Wesley, *Journal*, vol. I. .p 17.

<sup>23</sup> See the interesting account of their services by De Hoop Scheffer, translated by Judge Pennypacker in *Penn. Mag.*, vol. II, pp. 117 ff.

<sup>24</sup> Muhlenberg is the most temperate, Sauer the most indignant, and Mittelberger the most lurid. The book of the latter must be read with a great deal of allowance. He was evidently a disappointed man, and being forced to leave Pennsylvania and return home, he gives a picture of the sufferings and disillusionings of his countrymen in that province which does not accord with what we learn from other sources.

English, which they did not understand.<sup>25</sup> "If the parents died during the passage, the captain and the Newlanders would act as guardians of the children, take possession of their property, and, on arrival in port, sell the children for their own and their dead parents' freight. On arriving at Philadelphia, the agreement signed by the emigrant in Holland, together with the total amount of money loaned, passage and freight, is produced: those who have money enough to pay the exorbitant demands are set free, after being examined by the doctor, and taking the usual oath of allegiance at the court-house. All others are sold to pay the transportation charges."<sup>26</sup> So far Muhlenberg, who gives an exceedingly clear and interesting account of this nefarious system. Christopher Sauer, at that time, through his newspaper and almanac, perhaps the most influential German in Pennsylvania, is moved to indignation (79) at the state of affairs. On March 15 and again May 12, 1755, he writes two letters to Governor Denny, remonstrating at the abuses. He tells how the emigrants are packed like herrings, how in consequence of improper care two thousand died in one year. This murdering trade made my heart ache, especially when I heard that there was more profit by their death than by carrying them alive." "They filled the vessels with passengers and as much of the merchants' goods as they thought fit, and left the passengers' chests, etc., behind; and sometimes they loaded vessels with Palatines' chests. But the poor people depended upon their chests, wherein was some provision such as they were used to, as dried apples, pears, plums, mustard, medicines, vinegar, brandy, butter, clothing, shirts and other necessary linens, money, and whatever they brought with them; and when their chests were left behind, or shipped in some other vessel, they had lack of nourishment."

Not all the victims of these unscrupulous shippers were poor and of humble rank. Sauer expressly says that many had been wealthy people in Germany, and had lost hundreds and even thousands of pounds' worth by leaving their chests behind, or by being robbed, "and are obliged to live poor with grief." These statements (80) are borne out by Mittelberger, who says that people of rank, "such as nobles, learned or skilled people," when they cannot pay their passage and cannot give security are treated like ordinary poor people, and obliged to remain on board till some one buys them<sup>27</sup>

<sup>25</sup> One of these agreements is published in Penn. Mag., vol. XIII. p. 485,

<sup>26</sup> Hallesche Nachrichten, vol. II. pp. 459 ff., note.

<sup>27</sup> Mittelberger, p. 39. He gives an example of this in the case of "a noble lady" who in 1753 came to Philadelphia with two half-grown daughters and a young son. She entrusted all her fortune to a Newlander, who robbed her; in consequence of which both she and her daughters were compelled to serve. John Wesley in his Journal, under date March 6, 1736, tells the story of John Reinier from Vevay, Switzerland, who came to America "well provided with money, books, and drugs," but, being robbed by the captain, was forced to sell himself for seven years.

(To be continued.)

# The Penn Germania

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Continuing THE PENNSYLVANIA-GERMAN

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# Special Announcement

## An Important Publication Proposed

Announcement is hereby made that, providing sufficient advance encouragement is received to warrant the undertaking, THE PENN GERMANIA will begin in the September issue the publication in English of the "Leben und Wandel" of Ezekiel Sangmeister, the Ephrata Chronicler, translated and edited by J. Max Hark, D. D., of Lebanon, Pa., the translator of the *Chronicon Ephratense*.

Conrad Beissel with his strange Seventh Day Baptist Community at Ephrata, Pa., was one of the most unique characters of American Colonial History. The most vivid realistic contemporary account of the man is Br. Ezekiel Sangmeister's "Leben und Wandel." Received into the community at the age of 25 in 1748 and connected therewith to his death, himself of a deeply religious introspective nature, he became a lynx-eyed, conscientious, fearless, impartial, non-partisan chronicler of what he saw, heard and thought there. He talks familiarly of the daily labors, dissensions, spiritual struggles, the dreams and visions of the inmates of the community, of Beissel's domineering spirit, his double-dealing, drinking, immoralities, jealousy, teachings and unholy prayers, of the Indian massacres, of the life in the Shenandoah Valley, Virginia, and makes the reader live the times over with him. Four parts of the six of his MS chronicle (ending 1769) discovered accidentally 40 years after his death were published by Joseph Bauman of Ephrata in 1825-8, making an octavo volume of more than 400 pages. This account, supplementing the partial and one-sided *Chronicon Ephratense*, is indispensable, therefore, to a correct understanding of Beissel and his community, and incidentally becomes a valuable contribution to the history of Mysticism, Communism, the Christian Church, the French and Indian War and Pennsylvania homelife prior to the Revolution. Dr. Hark has prepared a statement which we submit.

### "The Life and Labors of Ezekiel Sangmeister"

The proposed publication by THE PENN GERMANIA of "The Life and Labors of Ezekiel Sangmeister," translated into English, will appeal not only to the present subscribers of this magazine, nor only to antiquarians and historians, but to all who are in any degree interested in the early history of Pennsylvania, and of all those sturdy pioneer settlers who impressed their character upon it to so remarkable a degree and made it the Keystone State of the Nation. For Sangmeister's work is not merely a biography. It is an honest and artless account of a phase of life in early Pennsylvania. It lays bare, without any reservation, the motives and manner of life of that large proportion of German settlers to whose profound religious convictions and indomitable courage, or say, if you please, to whose fanaticism and stubborn bigotry, we owe so much that is valuable in our present civilization. Transmuted and refined, they are to-day the very characteristics that make the Pennsylvania German the honest, thrifty, prudent and withal conscientious, reliable, and always loyal citizen that he is.

Sangmeister's account of the spiritual restlessness and the crude manners and customs of himself and his contemporaries, of their strange inconsistencies, deep piety and dark sins, mysticism and sensuality, coexisting in the same community, is representative of his times and people. If those times and those people, nation builders, are ever to be understood, it is through just such accounts that it becomes possible.

When some twenty years ago the translation of the *Chronicon Ephratense* appeared, it was hailed as of immense importance in throwing light upon our State's early history, and the edition was soon exhausted and is now out of print. The careful reader of it felt, however, that the *Chronicon* was a decidedly par-

tisan, altogether one-sided story of the Ephrata community and all it represented. He could read between the lines that there must be another side to the story. In so far the work was incomplete. Sangmeister gives that other side. And it may well be said that his story is absolutely necessary to a true and correct history of those early days. It is equally important, and is much more generally interesting, than was the *Chronicon*.

Ezekiel Sangmeister was born of pious Lutheran parents, near Wolfenbuettel, Germany, on August 9th, 1723. His father, a schoolmaster, died when Ezekiel was nine years old. Soon after this the boy became a carpenter's apprentice with his uncle, and entered on his "wanderjahre" when about sixteen. He early manifested an introspective nature, possessed with a spiritual unrest which drove him from place to place, and finally sailed from England to America, landing in Germantown. After working at his trade for several years, he met several Seventh Day Baptists who induced him to accompany them to Ephrata, where he arrived in 1748, and was promptly baptized by Conrad Beissel, the "House-father" of the community. It was not long, however, before he became dissatisfied with the life there, and disgusted with what he calls Beissel's hypocrisy, selfishness, drunkenness and immoral life, together with an unbearable arrogance and tyranny. These he describes with the utmost frankness. In 1752 he left Ephrata and went to the Shenandoah Valley in Virginia, where he remained twelve years. His life there, adventures with the Indians, etc., form not the least interesting part of his "Leben und Wandel." In 1764 he returned to Ephrata and in secret continued writing his account, begun in Virginia, and which he completed in six parts, only four of which, however, were published so far as known.

His manuscript was found forty years after his death, hidden in a partition of the wall of his cell in the Single Brethren's House at Ephrata. It was published at Ephrata from the press of Joseph Bauman in 1825. It is now one of the rarest, as it is one of the most important, of the Ephrata imprints, only a very few copies being extant. It has never been reprinted, and the proposed English translation will virtually for the first time make it accessible to the public. It will be invaluable as a critique and corrective of the *Chronicon Ephratense*, and afford the first opportunity for correctly estimating the real character of Conrad Beissel and of the community of strange religionists over which for so many years he ruled with autocratic sway and with a rod of iron. Much of the history of those times and people will certainly have to be rewritten in the new light which Sangmeister's revelations throw upon it. As one of the few original sources of Pennsylvania history the work cannot be ignored; and it is earnestly to be hoped and desired that THE PENN GERMANIA will soon succeed in giving it to the public in unabridged form.

The plan of publication is to issue it in monthly installments of at least 16 extra pages of THE PENN GERMANIA, made up so that the pages can be easily detached and bound separately in ordinary octavo form.

The type page will be approximately  $4\frac{1}{2}$  by  $6\frac{1}{2}$  inches single column, 10 point type. Extra editions are offered as follows: Large Paper Edition, particulars on application. Patron's Edition, numbered and limited to advance subscriptions, illustrated, printed on heavy book paper. Paper covers, \$4.00; cloth binding, gilt top, \$4.50., half morocco, gilt top, \$5.00. Payable one half on notice that the work will be issued, the balance on its completion.

This publication, but an incidental feature and a gift to the subscribers of the magazine, will be a valuable contribution to American history and in all probability will remain the only English edition of Sangmeister's chronicles or autobiography.

The interest and active support of all to whom these lines may come is respectfully solicited. Conditional advance subscriptions are invited.



## CURRENT LIFE AND THOUGHT

Illustrative of German-American Activities

Contributions by Readers Cordially Invited

These notes, as indicated by the name, reflect what the Nation's citizens of German ancestry are thinking and doing. The items must of necessity be brief, representative and selective. Subscribers who can serve as regular or occasional contributors to the department are invited to write us, stating what special field they are willing to cover. Different sections of our country, different aspects of human endeavor, must be represented and narrow, sectional, clannish viewpoints avoided.

**Woman's Sphere** A Mennonite writer in the "Gospel Herald" defines woman's sphere in the church in these words:

Some one will ask, What then has the woman a right to do? We shall let Scripture answer.

1. She may speak to others about Christ, as did the woman of Samaria.

2. She may teach the younger women (Tit. 2:3).

3. She may pray, as did the women by the riverside (Acts 16:13; I Cor. 11:5).

4. She may prophesy in the home, as Philip's four daughters (Acts 21:9; I Cor. 11:3).

5. She may labor in the Lord, as did Phoebe (Rom. 16:3, 4); which may include the following: (a) bring up children; (b) lodge strangers; (c) wash the saints' feet; (d) relieve the afflicted; (e) diligently follow every good work (I Tim. 5:10).

6. She may learn in silence (I Tim 2:11. Read also I Tim. 2:15).

Some things she shall not do:

1. She is forbidden to pray or prophesy uncovered (I Cor. 11:5).

2. She is forbidden to speak in the

churches, because it is a shame for her to do so (I Cor. 14:34, 35).

3. She is not to teach the man (I Tim. 2:12).

4. She is not to usurp authority over the man (I Tim. 2:12).



**Socialism and the Church** According to the "Lutheran Observer" a Berlin correspondent of a London paper uses the following words respecting German Socialism:

"The Lutherans and the Roman Catholics are agreed that German Social Democracy is a political party directly and indirectly opposed to Christianity and that its success means that the masses of the people are rapidly sundering their connection with the churches, and with their teachings and traditions. This fact cannot be blinked. It is the universal testimony of every Christian worker in contact with the masses of the German people in all parts of the Empire. 'I do not believe,' said one representative churchman to me, 'that a single believing Christian gave his vote to a Socialist at the election. The four



and a quarter million men who voted Red at the election were out of all sympathy with religion, were in the vast majority of cases actually hostile to the churches and their teachers. Not only is the tremendous increase in the Socialist vote an indication of growing political dissatisfaction and growing political unrest; it is also an infallible indication of hostility to all that the churches stand for. I have no doubt that the German Socialist has his ideals, but he has entirely forgotten that it is the Christian church which has made these ideals possible. Roughly speaking, we may say that the 110 Socialist deputies in the Reichstag are a body of atheists that the four and a quarter million voters at their backs are practically the same." This is a serious utterance, coming from a man who knows his compatriots in all parts of the country, and who is accustomed to weigh his words.



**Religious Situation In Germany** We have followed with much interest the reflections in the Lutheran by "Pilgrim"—Dr. G. W. Sandt, the editor—on European places of interest. Especially do we regard his observations in a recent issue, on the religious condition in some of the cities of Germany. He says what is both timely and suggestive in this:

"What is threatening the faith of Germany is the theology of its leading universities. The bane of theology is the professor who has outgrown the wisdom of the Bible and who treats religion as an abstraction. He is acquainted with books and with theories galore, but is ignorant of the spiritual needs of the people. And yet it is he who sets the pace in religious thinking. Young men sit at the feet of such teachers (who make a great boast of their scientific attainments) and when they take their place in the pulpit, they teach doctrines new and strange. Germany has been suffering frightfully from such preaching, and it is natural that the churches should be nearly empty in all but a few

and that the doctrine of "Christenthum ohne Kirche" (religion without the church) should be everywhere proclaimed."

But Dr. Sandt sees the sign of hope in the attitude of Godly men who discern the deplorable situation. He says further:

"They were like men who had been driven into the last ditch by the Zeitgeist, and who were reaching out to grasp the strong arm of God that they might gain courage and move forward against the foe. They were men who were deeply conscious of the woes of Zion, and it is from among these that God chooses the prophets that are needed for the hour. There are abundant indications that the tide is turning, and that the time has come when God's chosen ones will be heard. They are being heard already. While the churches of the "liberals" are empty, the churches of the faithful preachers are being filled."—*Lutheran Church Work*.



**Mirage Of the Map** "Germany has not been cramped or throttled; on the contrary, as we recognize when we get away from the mirage of the map, her expansion has been the wonder of the world. She has added 20,000,000 to her population—one-half the present population of France—during a period in which the French population has actually diminished. Of all the nations in Europe, she has cut the biggest swath in the development of world trade, industry, and influence. Despite the fact that she has not "expanded" in the sense of mere political dominion, a proportion of her population, equivalent to the white population of the whole colonial British Empire, make their living, or the best part of it, from the development and exploitation of territory outside her borders. These facts are not new, they have been made the text of thousands of political sermons preached in England itself during the last few years.

Millions of Germans in Prussia and

Westphalia derive profit or make their living out of countries to which their political dominion in no way extends. The modern German exploits South America by remaining at home. Where, forsaking this principle, he attempts to work through political power, he approaches futility. German colonies are colonies "pour rire." The Government has to bribe Germans to go to them. Her trade with them is microscopic; and if the twenty millions who have been added to Germany's population since the war had had to depend on their country's political conquest they would have had to starve. What feeds them are countries which Germany has never "owned" and never hopes to "own"; Brazil, Argentine, the United States, India, Australia, Canada, Russia, France, and England. (Germany, which never spent a mark on its political conquest, today draws more tribute from South America than does Spain, which has poured out mountains of treasure and oceans of blood in its conquest.) These are Germany's real colonies. Yet the immense interests which they represent, of really primordial concern to Germany, without which so many of her people would be actually without food, are for the diplomats and the soldiers quite secondary ones; the immense trade which they represent owes nothing to the diplomat, to Agadir incidents, to Dreadnoughts; it is the unaided work of the merchant and the manufacturer."—*International Conciliation*.

**The Berks County Boy Crop** There is a great deal of talk everywhere of the scarcity of farm help and of the difficulties of farming on that account. There is one way out of this which seems to have been little taken into account, and that is the raising of larger crops of boys on the farm. Boys are the very best crop that the farms can produce, and with plenty of them, trained to be good farmers, farming would surely boom and complaint of lack of help cease.

That there ought to be no difficulty about this is shown by an example in this county, near Morgantown. We quote from the Honeybrook Graphic:

"Driving along the pike, from Morgantown to Churchtown, just as you have left Morgantown, you notice four fine, large, well-kept farms. Everything neat and clean; fences all in good condition; land showing the best of care. On these farms live, respectively, Stephen M. Stoltzfus, John M. Stoltzfus, Benival Stoltzfus and Samuel M. Stoltzfus, all of whom are in the prime of life. These four farmers have 27 sons, and all of them will, no doubt, become as successful farmers as their fathers are and have been."

Follow the Stoltzfus plan of getting farm help. Raise boys, and plenty of them. The soil of Berks is splendidly adapted to the raising of boys, and girls, too. We have raised some of the best in the world, and there is no reason whatever why we should not continue to do so. There is room for thousands of them to grow up and flourish and increase the wealth and fame of the county. Don't let this crop fall off.—*Kutztown Patriot*.

**President James On Germany** "The German is getting more for his money in Germany than the citizens of any other modern country, and Germany now is not only the military center of Europe, but also the scientific, musical, and in some respects, the commercial and educational center," according to Dr. Edmund Janes James, president of the University of Illinois. He went through Chicago on Tuesday on his way to Urbana from a tour of Europe.

He stopped at the Union League Club. He said his trip was for the purpose of inspecting educational institutions of Europe for ideas for use at the University of Illinois.

"The University of Berlin," he said, "although one of the youngest of world universities, has become the greatest of

all, thus giving the lie to the statement so often made that a great university cannot be built in a short time.

"Nearly every county in the state of Illinois is represented among those students. Why cannot we educate those students at home, instead of sending them so far afield?

"In all these measures for higher education in the fine arts, philosophy, technology, music, and science, the emperor has been a most important factor. He is not simply an energetic war lord determined to keep Germany at the head of the procession in a military way, but also an enthusiastic, liberal, progressive supporter of whatever is highest and best in the moral, intellectual, and spiritual life of his people. He is an enlightened advocate of everything which will aid the development of commerce and industry.

"Emperor William is a revised, enlarged, and permanent edition of Theodore Roosevelt and shares with the latter a profound distrust of the legal fraternity as a class. They both indorse heartily Goethe's opinion of the lawyers and judges put into the mouth of Mephistopheles in his advice to the student not to study law.

"I came over with Morgan Shuster, the exiled treasurer general of Persia, and was much impressed with his views on the situation in Asia. England has allowed herself to become the catspaw of Russia in a buccaneering enterprise against the life of the Persian people, an enterprise in which it would appear Germany owing to her skillful management has already reaped the chief advantage without incurring any of the odium."—*Chicago Tribune*.



**The Faith Doctor** There is a town in Illinois, St. Elmo, which owes its prosperity to the fact that it numbers among its citizens a man who has the unpretentious name of "Billy" Smith. "Billy" Smith, however, is the very life-blood of the town. Without him it would be apt to become deserted

village. "Billy" is the magnet that draws thousands of dollars to the town each day, and all because there are enough people in this world who are sufficiently credulous to believe that "Billy" Smith possesses mystic powers as a healer of bodily ills. "Billy" is a faith healer or "pow-wow doctor," as we would term him in Allentown. He has a reputation that extends all over the middle West, and St. Elmo is the Mecca of countless incurables who have an abiding faith in the power of "Billy" Smith to make them physically whole. There are so many applicants for his healing touch that the hotels are always crowded. There are said to be 3600 people waiting their turn for treatment. That certainly beats the record of the Allentown "pow-wow" doctors.

("Billy" Smith is the son of a faith healing German horse doctor and the son-in-law of a pow-wowing German faith doctoress. He has given 57,000 treatments in 4½ years. He is one of the biggest land owners in Fayette County, Illinois.—Editor.)

About twenty years ago there was in a village along the Delaware River in Northampton County, this state, a "healer" of the order of "Billy" Smith. If we mistake not he only received patients on certain days of the month according to the phase of the moon. Years ago we visited the village to write up this man, who was said to be possessed of remarkable powers. We had to go there by team and it was probably nine o'clock when we arrived, and found the village fairly swarming with strangers who had come great distances to see this man of mystery. When we reached the house we received a card bearing a number indicating our turn to see the "doctor." The number was a high one, which meant that our turn would not come until late in the afternoon. The day was spent mingling with the patients. The village landlord was doing a land-office business and about half the women of the village were called into requisition to help wait on the tables, while an extra force of bartenders attended to the serving of liquid refresh-

ments. The day was one of surprises for us. In the first place, we expected to find the "doctor's" domicile to be a forbidding-looking hut. We had visions of "hexerei." Instead we found it to be the handsomest and most modern dwelling in the village, standing high and with a splendid lawn in front. The character of the patients was equally surprising. For the most part they were highly intelligent and wore costly apparel. The stories they told us of the benefits they had received from the "doctor" were simply marvelous.

The greatest surprise, however, came when, late in the afternoon, our number was called out and we were admitted to the presence of the healer. In our mind's eye we had pictured the "doctor" to be an old and decrepit man, wrinkled and mummified with unshaven face and unkempt hair. We even dreaded the meeting and had not fully resolved on what the complaint from which we sought relief should be. The meeting was an awakening. For a moment we stood as though rooted to the spot. The forbidding-looking creature that we had pictured had vanished and in its place stood a man possibly slightly below the medium height, but splendid looking and giving every evidence of refinement. And then we felt ashamed for the deception about to be practiced even though it was in the line of professional duty. We forget whether we said that we had a corn on the ear or an ache in the toe. At any rate, the "doctor" looked us over and gave us some herb medicine. He was not strictly a "pow-wow" doctor, but depended largely on herbs, using the faith cure as a side line. We had a pleasant chat with the man and found him to be a most entertaining talker. He made no fixed charge, as that would have been a violation of the law, but took whatever the patients gave him, and, it was said that some of his wealthy customers paid him most liberally. At any

rate he piled up a fortune.—*Allentown Democrat.*

#### The Holiday Season

Christmas has always been a popular season in York. The German population has exercised an enormous influence in this direction, and has served to popularize the season. New England and the Western Reserve in Ohio formerly did not recognize the holidays such as Christmas, Good Friday, Easter, Whitsuntide, Ascension and other days. Some of these days are now more and more accepted over the country not perhaps from the standpoint of a holyday, but a holiday.

We believe there are 12 holidays recognized by the State of Pennsylvania; with the Sundays and half Saturday holidays, one-fourth of the year is released from labor.

**Lessing at** Am 21. März brachte Das **Miami** deutsche Theater von Cincin **University** nati Lessings Minna von Barnhelm im Auditorium der Miami University zur Aufführung. Das Stück zeigte seine altbewährte Zugkraft und verlief zur grossen Genugtuung aller, besonders auch der anwesenden Studenten der Miami University, des Oxford College und des Western College for Women. Da Unterzeichner das finanzielle Risiko übernommen hatte, freute der gute Verlauf des Unternehmens wohl niemanden mehr als ihn.

In Auftrag,

Charles H. Handschin.

The monograph prepared by Professor Handschin on "The Teaching of Modern Languages in the United States" will appear in June as a bulletin of the U. S. Bureau of Education. All German-American interests are duly set forth in the paper.—*Editor.*

# OUR HISTORIC HERITAGE

Articles giving information about the history of the Germans in the United States from the arrival of the first immigrant to the present, of whatever section of our country, of whatever vocation of life, of whatever class or association, of whatever period in a man's life, as well as discussions of questions of the day so far as German ideals have bearing on these, are to appear under this general head.

## The Forest Preacher on the Schoharie

### A Historical Tale of the Life and Customs of the German Americans of the Eighteenth Century

By Frederick Meyer.

Translated from the German by Professor E. A. Jacoby, Philadelphia, Pa.

(Continued from April Issue)

His wife exclaimed, "Man, have you money to throw away?" Then she stormed about the stove, put wood in, pushed pans and kettles about, and wore a dreadfully gloomy expression while the men were concluding the bargain.

"Stay with us for dinner. It will soon be ready, tell me how things go in the settlement, how business is in the world."

And Jonathan Schmul stayed and narrated the events. The peddler performed the function of a newspaper in this locality. He knew almost every one in two states. He could without thinking a long time name all one's relatives, he was also on sundry occasions the bearer of important messages.

After dinner Mr. Schmul took a beautiful prayer book out of his box and gave it to the aged grandmother.

"It is a Christian book, printed by my friend Christopher Sower in Philadelphia. Read it carefully and at the same

time think of Schmul who even though he is a Jew, yet makes an honest living." Thereupon he departed.

#### CHAPTER VIII.

I followed him and invited him to my house. During the whole afternoon I listened to his conversation. He had news of the friends from Echterdinger. Mr. Weisenberg was overcome with seasickness on the ship. Thereupon the "sellers of souls" stole his money and, because there was not enough money left for the journey, his daughter Katharine upon arriving at New York was sold for a term of seven years to a rich Dutch family in Albany. There she led an easy life. Her beauty attracted the son of the family but the maiden knew how to conduct herself in the fellow's presence. She is not only beautiful but

also sensible and will struggle through life honestly. No one need be worried on her account. Whether she spoke of me or not? Mr. Schmul did not know.

Did I know Sir Wm. Johnson? He is a young Englishman who is an extensive landholder, here where the Schoharie flows into the Mohawk. This young man frequented the Dutchman's house a great deal. Did I wish to correspond with the young lady he could in any case possibly deliver a letter.

"Does Sir Johnson know Katharine?"

"I saw his eyes brighten when she passed him."

"Oh, oh," I exclaimed.

"Be not concerned, Mr. Pastor. He will not marry her, and under other conditions she will not live with him."

I could learn no more.

"Mr. Pastor, be not offended at a poor Jew, if he takes the liberty to say a word. Remain at Schoharie. Here a brave people live, even though clad in beggar's dress. The itinerant ministers are a bad lot. You are the man for these people."

"But the whisky, Schmul."

"True, the wealthy Dutch are the cause of this. They have won the friendship of the Indians with firewater. I saw with my own eyes how they plied the Indians with whisky until they a second time transferred the title to these lands which the Germans had bought and built upon. Hunter subsequently approved of this deception, and this act of injustice broke the aged Weiser's heart. The people need a leader. You are the man fitted for this. You are wise and faithful, as surely as I am an honest Jew."

"But the strong drink," I again repeated.

"It is necessary that the Germans also give the Indians whisky, like the Dutch do, or they are lost. Conrad Weiser who is a shrewd man has advised this."

"Jonathan Schmul, where do you live?"

"I never told any one, but because you are a pastor and can keep a secret, I will tell you. Ten miles to the west is a creek, named Cobles creek after farmer

Coble. There I found a cave when the Indians were pursuing me. I named it Howes' Cave. There I live. Let this be a secret. If war should break out, fly to that place and you are safe. I fear the worst, because the savages covet the Germans' herds of cattle."

He arose to take his leave. His departure would cause me sadness as I considered him a faithful man. When he was at the door, he turned and said: "Mr. Pastor, I thank you for giving a man who is a Jew a chair in your house, and passing him bread and salt. If at any time you need a friend here in the forest, then summon me and I will serve you. I will give the Germans and their pastor my money and also my life, as surely as my name is Schmul."

## CHAPTER IX.

I have been here now for two years, and as yet have accomplished nothing. I have traveled through the forests, and explored the streams as if great discoveries were still to be made. I have visited the people, encouraged them to tell me their affairs that, perchance, my troubled heart might find peace in listening to their troubles.

They were kind to me, these people of the backwoods. Willingly they opened their doors to the strange recluse and many questions about me and my future plans became embarrassing. "Why do you not preach for us," is the customary greeting when they meet me. I must be grateful to the elder Weiser that he recommended me so highly, or else the people would not have had so much patience with me.

In this country there are no idlers. Each one must work, even the rich are not ashamed to work. For this reason the people eyed me in astonishment. How can a young man, well educated, spend his life in idleness? I myself was ardently longing for a change.

Today it is decided; Up to this time I fostered the hope that a return to the established church might be possible. I had, for this purpose, turned to several

influential men, and friends of my youth. At last the answer came. Wretchedly, like an ordinary criminal, I was expelled from the state and church membership. It serves you right, wrote one man. I had forgotten that the princes were the anointed of God on earth and to defy them was not in place for a servant of the gospel. There I had the solution. I had committed a shameful error because I had permitted a young girl to be ruined! Oh, hence these lickspittles! God, why hast thou punished my dear old home with such men! As I was reading the letter my mother sent me, a fit of anger seized me. I struck the table with my fist so that the old partly deaf Urschel heard it. She glanced out of the window. Because it was a cloudy day she thought it thundered. My God, I did not know whether I should rave and curse or weep and laugh.

"The darkest cloud has a silver lining," is an expression used in this locality. Even beyond the sea in my old home there are some upright men. To be sure Prof. G—— in Tübingen was not agreeable to me. He deserves to be remembered to me, but is afraid to write to me because a letter might easily fall into the hands of the prince's spies. But the prelate and court chaplain, Urlsperger, he is an upright man. To him posterity ought to erect a monument. Directly in front of the court chapel it ought to stand as a sermon that manly dignity and faithfulness have not yet died out.

Were I the German emperor of the Holy Roman Empire, I would elevate to hereditary dukedoms all the Urlspergers in the empire for the sake of this one Urlsperger. I stormed out into the forest with my letter, and as I read the word of honor of the court chaplain there was a rushing sound through the trees like a storm. A man's honor arouses a man's fortitude.

I have decided. Our times demand men who can resign themselves and make sacrifices, men who stand up for truth and justice, who are not afraid even of those who have power, to correct and set one free. If you wish to

preserve your life you must lose it. If I do not wish to kill my time then I must resign myself, suffer and endure. And when I am no longer living, there will be men who will thank God that I was driven to America. Thus John Peter Resig, forest preacher at the Schoharie! Assuming this name I will labor, either to accomplish something good or perish.

Now the resolution is formed. What an exhilarating effect this had on my whole being. I am a new man, since I courageously determined upon a firm resolution. I will labor, organize congregations, instruct children, punish oppressors, defend the oppressed.

I remain here.

## CHAPTER X.

On Easter Day I preached for the first time. The religious services were to be held in Mr. Gerlach's barn, because it was the largest in the neighborhood. The news soon spread, that I would remain and would begin my work in earnest on Easter. Because I was well known among the people, they expected a great interest in the service on this festal day. As the holiday possessed a somewhat religious significance I held for several days the necessary preparatory services. My writing table must serve as an altar. The beautiful shawl which the Jew, Jonathan Schmul sold to Mrs. Gerlach was tastefully spread upon it. I carved a crucifix myself out of firwood. It is three feet high, as I was afraid that the faintest gust of wind would blow a smaller one over. Young Nicholas Herkimer had received a small box of varnish at Christmas, which was brought. So we polished the crucifix, painted it black, and varnished it. The little Nicholas is a shrewd youth. He knows the tracks of every wild animal in the forest.

As I was erecting the crucifix on a Saturday, Mrs. Gerlach clapped her hands and shouted:

"What are you doing? We are Reformed."

At first I pretended ignorance. As a

Wurtenberger I am indeed a Lutheran, while the Palatines are Reformed, but in the midst of the general corruption I have weightier things to do than to quibble.

The cross is neither Lutheran nor Reformed. It shall serve to foster the Christian spirit. Therefore I thought that, as there is hay and straw in the barn it will remind us of Bethlehem and Golgotha. The Easter sermon must treat of our resurrected Lord, so that we will have also the entire second article of the Christian faith. Is this Reformed or Lutheran? I say it is the holy gospel."

"Wife," said Mr. Gerlach, "allow Mr. Pastor to have his own way. We are not educated."

In the evening with the assistance of teacher Heim I prepared the order of services. He walked with me through the settlement in the moonlit evening. Everywhere the women are in the gardens, hoeing and sowing.

"What are you doing?" I called over the garden fence.

"Keep quiet," said the schoolmaster. "They are sowing flower seed on the evening before Easter, for then flowers of a thousand different colors bloom all summer long upon one and the same stem. Not a word must be said while doing this."

"That is news to me."

"It comes from the Palatinate."

"In the Black Forest the maidens look into the water on Easter eve in order to see the face of their future husbands."

"That is not necessary at the Schoharie. Here in the primeval forest young women are scarce. They are married before they are full fledged."

The bright sunlight flooded field and forest on Easter morning. The forest folk the wood cutters and tar producers came very early to the services. Red Peter had washed himself but one still saw and smelled the tar. The black deposit can not be removed by washing only once. Now he stands before Mr. Gerlach's barn and gesticulates and declares with a loud voice, that with his own eyes he saw the sun, as it rose above

the forest make three leaps and bounds.

"What then?"

"That signifies," he said, "that the sap from which tar is made will be quite abundant this year."

"It means a good wheat harvest," said Kreiscorn, because he was a farmer.

"No, the French have been driven into Canada. For this reason the sun rejoices," said a third.

"Sir Johnson has visited the seven Dutch partners, who plan a new attack upon our farms and talk 'German' with them until their eyes overflow."

Thereupon all laughed.

Each one wishes to force the Easter sun into his own narrow room. He fears that he might fall short if it also shines into his neighbor's heart and house.

The people are approaching from every direction. The women for the most part come on horseback, the men on foot. There were few wagons, because there are as yet few in the settlement, and the roads at this time of the year are almost impassable.

And such holiday attire! About one-half wore the skins of deer and bears which they themselves had killed; others more well-to-do kept up with the times and were familiar with the fashions. Ruddy faces, strong bodies, not a sick person was among them today.

As the exercises were about to begin, it happened that the barn would only accommodate a small part of the assembled people. So I proposed to conduct the services upon the Schoharie hill where our dead sleep beneath the trees. I proceeded thither with the schoolmaster, Heim. "What shall we sing?" Very few have hymn books.

They know by heart the hymn "Of the Strange War," Heim remarked.

Then we started to sing the hymn accompanied by the violins and flutes and occasionally the distiller's bass drum.

It was a wonderful strife  
In which death and life contended!  
The life which won the victory  
Was conqueror over death!"

(To be continued)



# The German as Politician

By Rev. Georg von Bosse, Philadelphia, Pa



In the article on the "Saengerfest" at Newark in 1906, the New York Times tells us the following: "Again and again we have maintain-

ed the fact and reminded our citizens thereof, that we owe Germany absolutely nothing in regard to our political achievements. Germany is unable to teach us anything in this line; it must learn from us, on the contrary. But in sociability, is the realm of art, in most every branch of study, which tends towards giving life a higher consecration and inspiration, the tables are turned. There the first colonists, the pilgrim fathers, the Dutch furriers and trappers, the Quakers of Pennsylvania are the pupils, who must learn and cannot teach, who have nothing to give. We should be entirely free from envy and acknowledge and appreciate gladly, with all omission of 'ifs and buts,' our enormous debt of gratefulness to the German element in the body of American peoples." Notwithstanding the exaggeration, there is some truth in those words.

However, we should never forget that from German ranks there came a politician whose worth outweighed that of hundreds of others and to whom all Americans, without fail, albeit their descent from different nationalities and their variegated political views, look with a feeling of pride. It was Karl Schurz!

When Schurz closed his eyes forever on May 14, 1906, the President, at that time Roosevelt, telegraphed to the son of the deceased: "This country has been bereft of a statesman of Abraham Lincoln's time; his gallant services in peace and in war at the great turning point in the history of our republic shall never be forgotten."

Ex-President Cleveland gave utterance to the following appreciative

words: "I consider the death of Karl Schurz a national loss. He impersonated a brilliant model for those, who esteem and approve patriotism regardless of material profit; he was the constant instructor of those, who place moral courage above all things; he was an indubitable guide and leader for those who tended toward the highest ideals in civic life."

An excellent editorial of the N. Y. Evening Post, a paper, to which, truth to say, Schurz stood in very friendly relation, voiced the popular sentiment in the following words:

"When Daniel Webster died, Motley wrote his father: 'One can think of America as little without Webster, as without the Niagara Falls or the Mississippi river.' Mr. Schurz cannot be looked upon as a like elementary force, or an overpowering, overtowering national figure. His death awakens a feeling of some large vacancy in us however. It appears, as if the sunshine of America were overshadowed for a time; as if we were unable to see the moral issues in a clear, distinct light; as if the rays of truth and courage failed to fall upon the most dubious and obscure political problems. This gladsome, noble-minded spirit has gone from us; this flaming indignation and wrath against tyranny is extinguished, but the noble spirit, which proceeded from Schurz, to invigorate all affairs and spur on his fellowmen, shall remain with us as a true memorial to him and a permanently effective power and force."

Karl Schurz was born near Cologne on March 2, 1829; he took an active part in the events of 1848 and 1849 and came to America in 1853 by way of London. He spent three years in privacy and seclusion in the city of Philadelphia, spending his time in a study of the English

language. 1855 he moved to Wisconsin, purchasing a farm near the prosperous and thriving Watertown. He devoted his leisure hours to the study of law and took a degree of Dr. Juris at the University of Madison. In 1857 Schurz entered the election campaign. By virtue of several political speeches he became the acknowledged representative of the German-Americans. He became a staunch supporter of the newly founded Republican party, to which fell the serious duty of solving the problems of union, state-rights and slavery permanently. Barely had Schurz been enrolled as citizen, six years after his arrival in this country, than he was nominated to the lieutenant-governorship of Wisconsin. Although defeated by a majority of 170 votes, there was victory for him in the same. His first great discourse: "The Irrepressible Conflict," caused a deep admiration to bloom forth for him, who had been a total stranger and who had acquired a knowledge of English—using it in a masterful manner to show the coming crisis—in such short period of time. The lucidity of his arguments, the patriotic spirit, which saw a danger, not only for American, but also universal liberty in the threatening disruption of the union, the simple, clear and noble manner of his speech gave this speech more value, than it should have had as a mere campaign "document": it became the work of purest and best statesmanship.

The leaders of the Republican party immediately recognized one of the most competent participants in the bitter struggle between Lincoln and Douglas in the person of Carl Schurz. If those men, who are by no means to be undervalued, and who attempted to avoid a disruption by all manner of compromise, so as to maintain a union, but also slavery, if they entertained any doubt as to the power of this new giant, who opposed them, all of these doubts must have been expelled by two grand discourses, held by Schurz in 1860, "The Doom of Slavery," and "The Argument of Stephen Douglas." The latter may be called one of the masterpieces of

American oratory. Douglas, in whom even Lincoln recognized an opponent of equal strength, who was the ideal of all those factions, which refused to perceive the moral significance and importance of the slavery question in their blind fanaticism, wishing to heal by sing ointments, where the knife alone could cure, Douglas had never been criticised so severely and been shown *ad absurdum* before.

Did the further routine of Schurz's the beginning or was has appearance political life fulfill the promises given at similar to that of others, who loom up on the political horizon as a meteor, to disappear suddenly in darkness and gloom? We answer Nay, for the eventful start points to an exceptionally brilliant and glorious continuation, the best proof of the integrity of Schurz's character. Through all changes of opinion, of time and of peoples he has held firmly, incorruptible and invincible to the truth and to justice. Unmoved by party hatred or favor he persevered and preserved an imperturbable German spirit of idealism and carried this characteristic into our American practical politics, adding something, which had been lacking almost altogether.

Schurz was a sincere, thoroughly honest German, endowed with high talent, of an excellent education, he was a really aristocratic nature, notwithstanding his popularity, he was transfused with an enthusiasm for his ideal of justice and liberty, a man, who spent all resources he possessed to further not only himself in the new world, but to serve his new fatherland with his active and keen brain, with his gifts and knowledge and the inflexible soundness of his German conscience. This is the Karl Schurz, who entered the arena of American politics and so he has remained true to himself, true to his country, at all times reserving his independence over against all professional party-spirit and intrigue, always supporting that side, which was complying with all demands of justice according to his innermost conviction. Schurz had depicted the peculiarities of

those among whom he lived, accurately and precisely and he was no stranger to them. He aimed solely at devoting his life to real American politics and as a

politician in this sense was Republican, not as a party man, but as a true believer in the form of government advocated by this party.

**Kessler and  
Kansas City** Kansas City reached

In the early 90's the stage in its development that many families pass through when they begin to realize that they have acquired some decent rugs and furniture and it is time to keep the lawn mowed and to remodel the house. The frontier town had become a hustling business center. But it was still unkempt and ugly. Its realization of the fact under the powerful hammering of the *Kansas City Star* led to the establishing of a park commission with legislation making it possible to tax land in a benefit district for the acquisition of parks and boulevards. This commission, directed by a president of large vision, the late A. R. Meyer, outlined a comprehensive system of parks with boulevards connecting them. To work out the plan the commission picked out George E. Kessler, a young landscape architect.

Kessler was an American of German birth, just turned thirty. When he was a youngster, his family had moved to the United States and settled in Texas. The boy was always interested in flowers and in gardening, and his mother, with a woman's insight, decided that he must be trained for landscape work. So in spite of the fact that few Americans Boston, he was sent back to Germany to study in the grand ducal gardens of Weihad ever heard of landscape architects then, except perhaps in New York and

mar. From there he went to the royal gardens in Potsdam and the polytechnic in Charlottenburg, and later when the training was finished, to Kansas City.

The commission for the park board gave Kessler his first big chance. He grasped the wonderful possibilities of the situation. Here was an over-grown village spread over hills and valleys and bounded on two sides by high bluffs overlooking the winding Missouri and its tributary, the Kaw. The high points had given opportunities for good residence districts, and the town was spotted with them. Between them the valleys were covered with poorer houses that frequently degenerated into shanties.

Kessler's plan was to convert the two bluffs into parks and to encircle the town with boulevards winding through the valleys. The consequence has been that within fifteen years Kansas City has acquired a wonderful system of parks with forty miles of connecting boulevards and park drives, at an expense of ten millions.

He looks forward to the confident tomorrow when what is crude and raw in the appearance of American cities shall be banished. "When I came to Kansas City less than thirty years ago," he said, "there were hardly a dozen landscape architects in the country. Now it is a recognized profession. Doesn't that show a revolution in people's interest in making cities attractive." January *The American Magazine*.

# THE NEWBORN

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## Introductory Note

The following pages contain information relating to an obsolete religious sect, known as Die Neugeborne, or New Born, that appears to have been in existence in Pennsylvania, especially in Oley, Berks County, from 1718 to 1769. The contents are divided as follows:

Copy of a certain tract, or pamphlet, of 34 pages, written by George Michael Weiss, V.D.M. (Verbi Divini Minister—Minister of the Divine Word, or Word of God), and printed at Philadelphia, in 1729, by Andrew Bradfordt.

Copy of a sketch of the sect and its founder, from a translation by J. Max Hark, D.D., published in 1889, at Lancaster, Pa., by S. H. Zahm & Co., of

### CHRONICON EPHRATENSE;

A History of the Community of the Seventh-Day Baptists at Ephrata, Lancaster County, Pa., by  
"Lamech and Agrippa,"

the original German having been "printed Anno MDCCLXXXVI" (1786) at Ephrata, it being to a great extent a biographical sketch of John Conrad Beissel (1690-1768) the founder, about 1728, of the Seventh-Day Baptists at Ephrata.

Copy of a sketch of the sect and its founder, and matter pertaining thereto, published on pages 168-170 of Annual Volume, 1896, Notes and Queries, edited by William Henry Egle, M.D., M.A., and published at Harrisburg, Pa., by the Harrisburg Publishing Company. The sketch is found as III. Die Neugeborne—New Born—1718-1769, under the article

### DEFUNCT GERMAN SECTS IN PENNSYLVANIA,

which was prepared by the historian I. Daniel Rupp as a chapter in his "Fireside History of the Pennsylvania-Germans," but which work does not appear to have been published.

With regard to Weiss's tract printed in 1729 by Bradfordt, the matter has been copied as found therein with reference to spelling, punctuation, and kind of type. It is in the German language but is printed in English (or Latin) type, as found in books of that time, one of the features being the use of the long "s," no rule being followed as to the proper occasion for its use. The word "dass," for instance, is found ending in double short "s," in double long "s," in long and short "s," also in "sz" and in "z."

The tract is a small 8vo, or perhaps a 12mo, the first five pages being shown in Roman—i, ii, iii, iv, v—page i containing the title page,

pages iii and iv the poem of ten stanzas, and page v the other poem, page ii being blank. The other pages are numbered in Arabic from (1) to (29), each page being ended with the word beginning the next page and each page number being put in parenthesis.

The title page is copied as nearly as could be by typewriter to show the form and design thereof, the lines in the original, however, being more irregular but correspond as to the words used in each line.

The poems are printed in italics or a form of script, and wherever that kind of type is found in other portions of the tract, it is so shown in the copy.

The following discrepancies, irregularities, errors, etc., that have been copied as found in the tract, with respect to spelling and punctuation, are given:

1. The "Umlaut" is omitted in a number of instances, especially in such words as "uber" and its compounds, Gute, fruh, Gefuhl, Lugner, Muhe, spat, Sunden, Stuck, moge, etc.

2. Among the incomplete or misspelled words are the following: Betrachtung for Betrachtung; ruhmwurdih for ruhmwuerdig; Bey,stand for Beystand; et,wass for etwas; betriuget for betruaget; Man for Manna; Gebrechemund for Gebrechen und; schriftflich for schriftlich (schriftlich); worst for Wort; wirecket for wircket (wirket); sich for sich; unstrfflichen for unstraeflichen; siey for seye; frachbar for fruchtbar; "des Apostole 5 Pauli," probably for *des Apostels Pauli*; Wilt for wilst; Kirch I, probably for Kirche; the use of "k" for "h," ausserlicke, gekeimmuss; the compounding of the sign of the infinitive "zu" with the principal verb, etc.

3. With regard to punctuation, there is found an excessive use of the comma; the question mark is used for the exclamation point in several instances; the semicolon for the comma, etc.

4. No fixed rule is followed as to capitalization.

The tract from which the copy on pages — has been made is in the Congressional Library at Washington, D. C., and is regarded as a rare book, it having been bound in board covers. It is reported that the copy in the Congressional Library is supposed to be the only known copy in the United States.

M. A. GRUBER.

Washington, D. C., September 26, 1911.

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Copy of the original text is found on pages: 338, 340, 342, 344, 346, 348, 350, 352, 354, 356, 358, 360.

(The translation was made under the direction of Professor R. C. Schiedt, of Franklin and Marshall College, Lancaster, Pa., by William Edwin Weisgerber, Luthersburg, Pa., a member of the Senior Class at Franklin and Marshall College.—H. W. K.)

DER  
 IN DER AMERICANI-  
 SCHEN WILDNUSZ  
 Unter Menschen von verschiedenen  
 Nationen und Religionen  
 Hin und wieder herum Wandelte  
 Und verschiedentlich Angefochtene  
 PREDIGER,  
 Abgemahlet und vorgestellt  
 In einem Gespraech mit Einem  
*Politico* und *Neugebornem*,  
 Verschiedene Stuck insonderheit  
 Die *Neugeburt* betreffende,  
 Verfertiget, und zu Beforderung der Ehr  
 JESU  
 Selbst aus eigener Erfahrung an das  
 Licht gebracht

Von Georg Michael Weiss V. D. M.

Zu PHILADELPHIA:  
 Gedruckt bey *Andrew Bradfortd*, 1729.

*CHRISTO Jesu nach zu leben,  
 und sich Ihm gantz zu ergeben,  
 wie mit Seel, so mit dem Leibe  
 Soll ein Christ sich einverleiben.*

*Christus ist ja darum kommen,  
 Dasz wir moechten uberkommen  
 Herrlichkeit und himmlisch Leben,  
 Das Er thut aus Gnaden geben.*

*Er war niedrig und senfftmuthig,  
 Ja daneben gantz demuthig,  
 Alle koennen das erkennen,  
 So Ihm nur mit Nahmen nennen.*

*Weg mit allen hohen Augen,  
 Pracht und hochmuth, die nicht taugen,  
 Weg mit aller eitlen Ehre,  
 Statt derselben Demuth mehre.*

*Deine Niedrigkeit betrachte,  
 Und dich nur vor Aschen achte,  
 Einen Wurm, der wird zertretten,  
 Einen Koth, darauf wir treten.*

*G'muethe, Leibes, Gluckes Gaben,  
 Staerke, Krafft, ja was wir haben,  
 Mussen, wir zu Gottes Ehre,  
 Brauchen ohn all eigen Ehre.*

THE MINISTER  
 IN THE AMERICAN WILDERNESS,  
 Among men of various nationalities and religions,  
 Wandering from place to place,  
 And variously tempted,  
 Portrayed and introduced  
 By a conversation with a  
*Politician* and a *New Born*.  
 Written with special reference to the New Birth  
 And brought to light from personal experience for  
 the advancement of the glory of

JESUS.

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By George Michael Weiss, V. D. M.

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Printed at PHILADELPHIA, 1729.  
 By Andrew Bradford.

To imitate the life of Christ Jesus,  
 To dedicate himself wholly unto him,  
 The Christian must consecrate  
 Both his body and his soul.

Christ has indeed come,  
 That we may attain  
 Blessedness and heavenly life  
 Which he out of mercy gave.

He was tender-hearted and lowly,  
 And also showed great humility;  
 All may perceive this clearly  
 That call upon his name.

Away with eyes full of pride,  
 Splendor and haughtiness,—worthless things,  
 Scorn every vain honor  
 But rather magnify humility.

Consider your own lowliness  
 And as ashes esteem yourself,  
 A worm to be trodden upon,  
 Filth upon which we walk.

The gifts of soul, body and happiness,  
 Strength, power and whatever we possess,  
 We must use for the glory of God,  
 And not for our own honor.

*Dann des Allerhoechsten Liebe,  
Gnad, Barmhertzigkeit und Gute,  
Ist es, so uns jene schencket,  
Wie auch damit wol bedencket.*

*Kranckheit, Elend, jamm'r und Noth,  
Ja endlich gar der schnelle Tod,  
Koenten uns bald uberfallen,  
Wo es Gottes Wolgefallen.*

*Darum lasset uns erheben,  
Hertz, Muth, Sinn, wie auch daneben  
Mund in Gebeth, zu Gottes Thron  
Ohn unterlasz in hellem Thon.*

*Dasz wir all mogen in Gedult  
Erwarten stetig Gottes Huld,  
Ja Benedeyung in der Zeit,  
Und dorten in der Ewigkeit.*

*Wer Gottes Vatters Wort verlacht,  
Verneint, verspottet, und veracht,  
Derselbe Kan versichert seyn,  
An jenem tag der ewig Pein;  
Allwo Gott sein Gerechtigkeit,  
Wird zeigen in all Ewigkeit,  
Durch Feuer, Qual, Beangstigung,  
Ja gaentzliche Absonderung  
Von himmlischen Jerusalem;  
Worin der Koenig vom Salem,  
Christus unsser Haupt regieret,  
Und sein's Vatters Scepter fuhret.  
Wilstu demnach, o Menschen-Kind?  
Er fahren, dasz der Herr sey lind,  
und nicht kommen zu dem Urtheil?  
Das der Welt-Kinder is ihr Theil  
Ey! so must du Gottes Worten,  
Wol nachfolgen aller Orten.  
Dieselben halten hoch und werth  
Vor allen Ding'n auf dieser Erd.*

#### POLITICUS.

*Zweiffels ohn wird dieses sogenannte Neue Land, das ist Pennsylvaniam gegen Teutschland meinem Herrn sehr fremd vorkommen; Indem darinnen fremde Volcker, fremde Sitten, fremde Lebens-Arten und Landes Beschaffenheit.*

*Minister.* Es ist wahr, mein Herr, sonderlich da der unterschied zwischen Pennsilvania und Teutschland nicht gering ist, es seye dasz wir darinnen mit den wilden Indianern ansehen Menschen, von verschiedenen Nationen und Religionen, oder die Sitten, Lebens-Art, wie auch Landes Beschaffenheit; als welche von Teutschland weit unterschieden.



For it is the love divine,  
 Mercy, compassion and kindness,  
 Which he bestows upon us,  
 And also for us provides.

Sickness, distress, misery and need,  
 And even sudden death  
 May come upon us unawares,  
 Wheresoever God may choose.

Then let us raise up,  
 In exultant strains of prayer  
 To the blessed throne of God,  
 Our hearts, courage and mind.

That we all may in patience,  
 Continually look for the grace of God.  
 Help and support in this world,  
 Bliss and happiness through all eternity.

Whoever laughs at the word of God,  
 Denies, mocks and scorns it,  
 He can assure himself,  
 Of everlasting torment on that day,  
 In which God will show,  
 His justice in all eternity  
 By fire, torture and damnation;  
 Even complete separation  
 From the Heavenly Jerusalem,  
 When the king of Salem,  
 Christ, our sovereign, rules  
 And sways his father's scepter.  
 Will you, O child of man,  
 Learn that the Lord is merciful  
 And avoid the great judgment,  
 Which awaits the child of the world.  
 Oh! you must give heed to  
 God's words at all times.  
 Esteem His words lofty and worthy,  
 Excelling all things on earth.

*Politicus.* Without a doubt, this so-called New Land which is known as Pennsylvania will seem to you, sir, very strange when compared to Germany, since here dwell strange people characterized by customs and manners of living, and following industries of the land which are not familiar to you.

*Minister.* It is true, sir, that the difference between Pennsylvania and Germany is very marked. We see in this country, among the Indians, people of various nationalities and religions, and the customs, habits of life and the industry of the land are far different from those of Germany.

*Politicus.* Mich wundert, dasz mein Herr, unter andern der Verschiedenheit der Religionen in *Pennsylvania* Meldung thut, und darinnen selbst von Teutschland einigen unterschied machet, da doch in Teutschland auch mancherley Religionen gefunden werden.

*Minister.* Nicht so wie in *Pennsylvania*; dann wird in diesem Land alle ersinnliche Freyheit nicht weniger in Geistlich als Weltlichem gestattet; so ist im Teutschland die Freyheit unschraenket, und kan man darinnen also nicht glauben und thun was man will. Was haelt mein Herr aber von jener Freyheit?

*Politicus.* Ich dencke, dasz eine solche Freyheit sehr gut seye, wann Sie nur nicht wird missgebraucht, insonderheit im Glaubens-Sachen, die das Gewissen angehen, als wo zu niemand solle und kan gezwungen werden.

*Minister.* Mein Herr spricht wol; aber ich sehe, dasz die Freyheit in *Pennsylvania* leyder! von vielen Menschen missgebraucht werde: als die nach ihrem verdorbenen Wahn sicher einhergehen, ohne Schen bald dieses bald jenes ausstossen.

*Politicus.* Wir hoeren doch darinnen nicht so viel fluchen und schweeren, und sehen auch nicht so viel spielen, wie in Teutschland: welches gewislich war ruhm-wuerdiges.

*Minister.* Viele Menschen fluchen, schweeren und spielen nicht; entweder aus Gewohnheit oder dieweilen sie nach ihrem Temperament nicht da zu geneigt seyn; oder aus Betrachtung dasz sie dadurch vor der Welt einen boessen Namen bekommen; oder dieweilen sie keine Gelegenheit darzu haben &c. Nicht aber aus reiner Liebe Gottes: Ist also in diesem Stuck die Unterlassung vor keine Tugend anzusehen.

*Politicus.* Furwahr es ist also; ich musz hierinnen meinem Herrn Beyfall geben: Inzwischen ist es schwer zu urtheilen, aus was Grund und Absehen mancher jene Laster unterlasse; und ist also meines Erachtens das beste in der Christlichen Lieb gemaesz wann man von seinem neben Menschen nach der Liebe jederzeit urtheilet.

*Minister.* Zweiffels ohn; dann dazu fuhret uns die Lehre Christi: Waere nur zu wunschen, dasz ein jeder Mensch, von seinem neben Menschen nach der Liebe urtheilete mitnichten aber lieblosz; gleichwie dieses insonderheit in hiesigen Lande, was die Religions-und Glaubenssachen angehet, mehr als zuviel im Schwang gehet.

*Politicus.* Wie so, mein Herr?

*Minister.* Indeme einer vor dem andere sich grosse Heiligkeit annasset in der Meinung; Er seye der reineste; Er gefalle Gott wol und dahero auch kein Bedencken traeket, seinen neben Menschen zuverdammnen zuverspotten, da sie doch alle keiner ausgenommen grosse und schwere Sunder.

*Politicus.* Freylich siehet mancher den splitter in seines bruders Aug des Balcken aber in seinem Auge wird er nicht gewahr: Ich weisz auch wol dass es nicht ruhmwurdih, und der Lehr Christi zuwider seinen schwachen neben-Menschen aus ange master Heiligkeit richten, verdamen; dan Christus sagt *Math. 7. i.* Richtet nicht, so werdet ihr auch nicht gerichtet. Inwischen haben wir doch, sonderbahre heilige Menschen hier im Land, die sonsten, glaube ich, in der gantzen Welt nicht gefunden werden, also welche Neugebohren, Vollkommen, ohne alle Sunden seynd.

*Minister.* Von dergleichen Leuthen habe zwar den Namen nach ge-

*Politicus.* I am surprised, sir, that you should make mention of the difference of religion in Pennsylvania to other persons and make any distinction between it and that of Germany since various religions are also found in that country.

*Minister.* Not to such an extent as in Pennsylvania for in this country unlimited freedom is granted no less in spiritual matters than in worldly affairs while in Germany freedom is restricted and the people can not believe or do what they desire. What benefit arises from that liberty?

*Politicus.* It seems to me that such freedom is productive of great good if it is not misused especially with reference to religious faith which has to do with the conscience. No one should or can be compelled in these matters.

*Minister.* Very well, sir, but I am aware that this freedom in Pennsylvania is unfortunately abused by many men. They pass through life secure in their erroneous opinions and with boldness they utter now one thing and then another.

*Politicus.* We, however, do not hear so much cursing and swearing, and do not see so much card-playing here as in Germany which certainly is worthy of commendation.

*Minister.* Many men avoid swearing, cursing and card-playing either because of custom or, on account of their temperament, they have no inclination to indulge in them; they may refrain from the consideration that by indulging in them, they would obtain an evil reputation in the eyes of the community or they may not have an opportunity to indulge in them. They, however, do not refrain out of pure love to God. Is not the lack of true virtue perceived in such action?

*Politicus.* Indeed, sir, I must give you my approval in this but it is difficult to judge from what motive or purpose many a one refrains from that vice. In my opinion, the best measure of Christian love is manifested when man always judges his fellow-man in a spirit of love.

*Minister.* Without a doubt for the Gospel of Christ teaches us this. If we could only hope that every one would judge his fellow man—in the spirit of love and not in that critical manner which, in particular, seems to be in vogue in this country when judging in matters of religion and faith.

*Politicus.* In what respect, sir, is this true?

*Minister.* This is true in the case where an individual assumes great holiness when in the presence of another. In his own opinion, he is the purest and pleases God well and hence he has no hesitation in condemning and censuring his fellowmen, even though they may not all be wicked and grievous sinners.

*Politicus.* Indeed, many a man sees the beam in his brother's eye and does not become aware of the mote in his own eye. I also know that it is an unworthy act and against the Gospel of Christ to judge and condemn one's weak fellowman from self-assumed and falsely based holiness. Christ says in Matthew 7. 1.—Judge not and you shall not be judged. However, we have in this country unusually righteous people such as, I believe, can not be found anywhere else in the whole world. These people are New Born, perfect and free from all sin.

*Minister.* I have merely heard the name which is applied to those

hoeret; aber noch nicht selbst mit ihnen gesprochen; ich Kan es fast nicht glauben, dasz es war, was man von ihnen aussaget; trage dahero Verlangen, sie zu sehen, und mit ihnen zu sprechen, zumahlen da ich nicht begreifen kan wie ein eiteler, schwacher Mensch so vieles von sich machen koenne?

*Politicus.* Mein Herr kann Gelegenheit genug haben mit ihnen zu sprechen, sie seynd zwar etwass ausgelassen mit ihrem Mund; doch lassen sie auch mit sich reden; Ich versichere den Herrn daz sie ihm vieles werden zu schaffen machen, massen sie verschlagen genug synd, und fehlet ihnen auch mit nichtem an Worten zu sprechen.

*Minister.* Glaube es wol doch bin ich nicht so empfindlich, wann sie auch gleich die Schrancken der naturalichen Ehrbarkeit ubergehen: Viel reden macht es nicht aus, sondern reden mit vernunft, seinen Worten Krafft und Nachtruck geben. Wolan! Erlaube dann mir, mein Herr, daz ich mich zu einem Neugebohrenen wende, und mit ihm spreche, um zu erfahren, ob Wort und Werck, Namen und That an demselben miteinander uebereinstimme?

*Politicus.* Gantz wol mein Herr thue nur nach seinem belieben ohne einige umstaenden als wozu ihm eben eine Gelegenheit sich ereignet in eines Neugebohrenen Hausse; Welche er denn, so es ihm gefaellet, kan ergreifen.

*Minister.* Es ist mir sehr lieb; ich will selbige nicht aus der Acht schlagen in Erwartung von meinen Herren einige Gedult.

*Minister.* Guten Tag Landsman; wie gehet es? Ihr habt eine feine Plantation dem ansehen nach, und arbeitet fleissig darauff; Der Seegen Gottes ist sonderbahr uber euch; und habt auch deswegen grosse Ursach dem Allerhoechsten darvor zu danken.

*Neugeborner.* Es stehet um mich gantz wol; wann es um dich auch so wol stehet, ist es gut: Meine Plantation ist wol genug; doch wann ich nicht arbeite, habe ich nichts; es will einmal nur gearbeitet seyn: Und warum solte ich um das gute so ich besitze dancken? Ich musz ja hart und lang genug darum arbeiten: Was helfft das beten? bete nur allezeit, du wirst sehen, was du dadurch gewinnest.

*Minister.* Landsmann ich weis nicht, was ich von euch urtheilen solle! Ihr kommet mir mit euren Reden gantz wunderbar vor: Es scheineth, ihr gehoeret zu denen, so sich Neugeborenen schreiben; Freylich musz man nach seinem Beruff arbeiten; aber dabey des Gebetts mit nichten vergessen; dann wie man alle Augenblick von Gott abhenget, und vieler Guter beydes nach Seel und Leib theilhaftig wird; so muss man auch alle Augenblick seine Abhangenheit erkennen und den Allerhoechsten deswegen verherrlichen und preissen; dann wann der himlische Vatter seinen Seegen Hulff, und Beystand uns entziehet; so vermoegen wir nichts mit unsserer arbeit, ja wir seynd nicht einmal im Stand zu arbeiten: Gott ist es, der unssere arbeit seegnet, und da zu uns Kraeffte und Staercke giebet; Gott ist es, der nach seiner unendlichen Gute die Erde fruchtbar machet, und giebt fruh- und spat-Regen: Kan nicht der Allerhoechste unsseren leib schwachen, ja uns mit mancherleij Creutz und Elend heimsuchen? Kan nicht Gott der Herr, so es Ihm gefaellet, selbst zu der Zeit, da die Fruchten des Lands am besten stehen, die selben auf einmal verderben? Kan der Allmaechtige nicht wider vermuthen einen reichen in die ausserste Armuth sturtzen? Darum hat man ja grosse Ursach ohne Unterlasz zu beten.

people but have not had an opportunity to engage in conversation with them. I can scarcely believe, what is rumored concerning them, to be true. Consequently, I have a great desire to see them and converse with them and particularly so since I am not able to comprehend how a vain and wretched man can esteem himself so highly.

*Politicus.* You may have an opportunity to speak with them. They are somewhat outspoken yet they will permit one to converse with them. I assure you, sir, that they will tell you much for they are sufficiently crafty and by no means do they lack words.

*Minister.* I believe it yet I am not so sensitive even though they may exceed the bounds of natural propriety. There is little virtue in much talking but a great advantage in speaking with reason and in giving power and weight to one's words. Well! Permit me to make my way to one of the New Born and to engage in conversation with him in order to learn whether word and work, name and deed are in full accord with each other.

*Politicus.* Very well, sir, act according to your inclination and without any formalities enter the home of a New Born whenever an opportunity presents itself to you. This opportunity, since you desire it, will certainly come to you.

*Minister.* It gives me great pleasure. I do not desire to exceed the limit of due respect by expecting from you, sir, any further patience.

*Minister.* Good morning, fellow countryman. How are you? You possess an excellent farm judging by all appearances and you labor very diligently. The blessing of God is upon you wonderfully and hence you have a great reason to return thanks to God.

*New Born.* I am very well, thank you. My farm is in a flourishing condition yet if I could not labor I would have nothing. I am compelled to labor. Why should I return thanks for the good which I possess? I am required to labor long and hard for them. What avails prayer? You may pray continually but in the end you will see what you will secure through prayer.

*Minister.* My countryman, I do not know what I shall think of you. You seem strange to me in your manner of speech. It appears that you belong to those who call themselves New Born. To be sure, man must labor in his vocation but in his work he should not forget to pray. We are dependent on God at all times and share in many blessings which are bestowed upon us for the maintenance of soul and body, and because of this goodness we must continually acknowledge, our dependence glorify and praise the Most High. If the heavenly Father would withhold his blessings, help and support, our labor would be in vain. We can accomplish nothing through our own labor but it is God that blesses our efforts and gives us power and strength. It is God who through his infinite mercy makes the earth fruitful and sends the rain in due season. Can not the Almighty God weaken our bodies and inflict us with many a cross and misery? Does not the Lord God have power to destroy the fruits of the land at a time when they are in their perfection? Can not the almighty God thrust him who is rich into the most abject poverty? In view of this, man has the greatest reason to pray without ceasing.

*Neugeborner.* Mich beduncket aus deinen Reden und Vorstellungen, du seyest ein Prediger; dann du sprichst wol-genug; Aber ich habe das alles nicht noethig; dann ich bin Neugeboren, vollkommen, rein ohne Sunden: Was habe ich dann noethig zu beten, Gott ist in mir, und ich in Gott; der offentlighe Gottes-dienst ist nichts, die Prediger seyend nichts, was koennen doch diese helffen zur Seeligkeit? Indem sie einem doch nicht geben koennen was man haben soll, ja selbst ausser Gott seyend: Wie willst du mir geben, wass du selbst nicht hast?

*Minister.* Wol ein grosses so ihr euch an masset und was seltsames, so ihr glaubet: welches von keinem vernunftigen Menschen verhoffet: wahr ist es ich bin ein Prediger: Doch ehe ich mich weiter in ein gespraech mit euch einlasse: so will ich zwey Stuck von euch aufgebetten haben, nemlich dass ihr 1. mich wollet anhoeren mit einiger attention, 2 im reden einige modestiam oder Bescheidenheit gebrauchen, und nicht die Zung zu weit spazieren gehen lassen: Wann ihr zu beyden Stucken euch verstehet; will ich ohne Passion aus Liebe zur wahrheit bescheidenlich mit euch reden; anderst aber schweigen.

*Neugeborner.* Du kanst sprechen; warum solte ich nicht anhoeren? Ich habe schon mit manchem Menschen gesprochen: du must aber nich meinen, dasz du einige Ehr von mir erwarten darffest: Dann du bist nicht besser, als ich; wir seyend einander gleich.

*Minister.* Das, was ich von euch praetendire, Landsmann ist nicht die eitele Ehr; dann auf dergleichen anusserliche umstaenden sehe ich im geringsten nicht; sondern ich verlange von euch nichts anderst, als einige modestiam im reden. Wiewohlen nach dem Gesaetz der Natur alle Menschen einander gleich; so ist doch ein unterschied der Staenden nach der relation, so ein Mensch gegen der andern hat; Wovon aber zur andern Gelegenheit; um aber wiederum auf unser angefangenes Gespraech zu kommen so sagt mir 1. Wass ihr durch die Neugeburt verstehet? 2. Wohero und aus was fuer Kennzeichen ihr erkennet dass ihr neugebohren? 3. Welches die Fruchten der Neugeburt seyen? ob insonderheit die Neugeburt das beten aufhebe, den aenusserlichen Gottes dienst verwerffe, &c. Es ist in der That nicht zulaugnen, das es was herrliches seye vor einen menschen, der in seinem hertzen ein rechtes Gefuhl und Empfindung von der Neugeburt hat, und diese auch durch ein gottsee-likes Leben, und unstrfflichen Wandel von aussen zeigt; dann ein solcher kan mit einem froelichen Gemuth die durch Christum erworbene Seeligkeit erwarten; Darum ist es auch billig ja hoechst noetig dasz alle wahre Christen darnach mit allem Fleiss trachten, und desswegen in staendig Gott bitten.

*Neugeborner.* Es ist leicht von mir zusage, worinnen die *Neugeburt* bestehe; dann ich kann aus der Erfahrung, und einem rechtem innerlichen Gefuhl davon sprechen: die Neugeburt bestehe in der Gemeinschaft und Vereinigung mit Gott, dasz nemlich Gott in mir, und ich in Gott.

*Minister.* Diese beschreibung der Neugeburt ist etwas allgemein, und sehr dunkel; Erklaeret euch deswegen ein wenig naecher und umstaendlicher? Sintemahl dasz Gott in den Menschen, und die Menschen in Gott seyen, kan auf verschiedene weiss verstanden werden; dann da ist Gott der Herr auf eine besondere in weiss in *Jesu Christo*; auf eine besondere in den Propheten; auf eine besondere in den wahren Kindern Gottes; auf eine besondere in allen Menschen: In *Jesu Christo* ist Gott,

*New Born.* It seems to me that you are a minister judging by your speech and manner. You speak well enough but I have no need of all this, for I am New Born, perfect and pure without sin. What need have I to pray for God is in me and I in Him. The formal acts of worship are of no avail; the ministers are worthless. How can they help one to obtain salvation? How can they, who are ungodly, give to man what they themselves do not possess? How can you give me what you yourself do not have?

*Minister.* Indeed you elevate yourself to a lofty plane and your belief is very unusual to which no reasonable man can hope to attain. It is true, I am a minister of the Gospel. Before we proceed any further in the conversation, let me request two things: 1. that you listen with attention, 2. that you will observe moderation in your speech and will not permit your tongue to deviate too much. If you agree to both conditions, I will speak to you modestly out of love for truth and without passion; otherwise I will be silent.

*New Born.* You may speak. Why should I not listen to you? I have spoken with many men. You, however, must not imagine that you can secure any praise from me for you are no better than I. We are all equal.

*Minister.* What I expect from you is not vain praise for I do not look upon exterior conditions as such but all I expect from you is due moderation in your speech. Although all men are equal according to the law of nature, yet there exists a difference based on the relation which a man bears to his fellow-men. We may speak of these matters at another time, but to revert to our original conversation, tell me, what you understand by the term New Born? How and from what source do you know that you are New Born? What are the fruits of the New Birth? Whether the New Birth destroys the force of prayer and condemns the outward worship of God, etc.? In fact it cannot be denied that it is something glorious for a man who bears in his heart a true feeling and conception of the New Birth, and to give evidence of this outwardly by a godly life and by an unquestionable conduct. Such a one can hope for eternal bliss secured through Christ. Consequently it is but reasonable and indeed highly necessary that all true Christians strive to that end with all diligence and make constant supplication to God.

*New Born.* It is easy for me to explain upon what the New Birth is based for I can speak from experience and a true feeling in my heart. The New Birth proceeds from a communion and union with God. Namely, that God is in me and I in God.

*Minister.* This explanation of the New Birth is somewhat general and very obscure. Express yourself more definitely and to the point. The statement that God is in man and man in God may be variously interpreted for the Lord God is in Christ in a peculiar manner; peculiarly in the prophets; somewhat differently in the true child of God. In a peculiar manner in all men. God is in Christ and Christ in God by a personal union; in the prophets through a peculiar enlightenment, impulse and power of the spirit so that they are able to reveal the will of God; in the true child of God through the regeneration of the whole

und Gott in *Jesu Christo* durch eine persoенliche Vereinigung; in den Propheten durch eine sonderbare Erleuchtung, Trieb und Zug des Geistes Gottes den willen Gottes zu verkundigen; in den wahren Kindern Gottes durch eine Erneuerung des gantzen Menschen durch gebung, statt des fleischlichen hertzens, und fleisches sinnes ein geistliches hertz und geistlichen Sinn; in allen menschen nach seiner Vorsehung, allenthalben Gegenwart Allwissenheit Allmacht; saget mir demnach; Wie ist Gott in euch und ihr in Gott?

*Neugeborner.* Gott ist in mir, und ich in Gott auf die vollkommeste Weiss dergestalten, das ich nicht mehr sundige; gantz vollkommen bin.

*Minister,* Landsmann, ihr verstosset euch inder That weit; Wann ihr meinert, dass ihr ohne Sunden gantz vollkommen; indeme so lang der mensch in dem irrdischen Leben sich befindet, und den irrdischen Leib mit sich herum traebet, allezeit noch viele Gebrechemund Schwachheiten an sich hat; da bleibet alle zeit ein Streit zwischen Geist und Fleisch uberig, *Gal. 5.* um dieser Ursach willen sprach auch Paulus: Nicht dasz ich es schon ergriffen habe &c. *Phil. 3. 12. Rom. 7. 10, 16, 17* da wird die gaentzliche Vollkommenheit, angesehen in dem Wort Gottes als eine Gluckseligkeit, die man in jenem Leben zugewartet *I Cor. 13. 9, 10.* So wir demnach nach Aussag des Apostels Johannis sagen: Wir haben keine sunden; so machen wir uns zum Lugner, *I Joh 1. 10. &c.* und was wolt ihr doch so aufgeblasen seyn dasz ihr saget, dass Gott in euch, und ihr in Gott, nicht wissende worinnen die Neugeburt bestehe, und wie ihr in Gott und Gott in euch; moechtet ihr etwa gedeencken, dasz Gott seinem Wesen nach in euch euch: O! so betriuget ihr euch weit; Dann es bleibet allezeit ein unendlicher Unterschied zwischen einer endlichen Creatur, und dem unendlichen Gott: kan wol ein endliche creatur Gottes wesen in sich fassen? Mit nichten; dann es ist solches selbst der Natur einer eitelen vergaenglichen Creatur zu wider: Wolt ihr etwa sagen, dasz Gott in euch wie in *Christo*? So fehlet ihr weit: Dann so zeigt sich an euch die Aehnlichkeit mit *Christo*? als von dem ihr selbst nicht viel Werck machet, und sonsten nicht ohne Austoss sicher dahin lebet; Koennet ihr Wunder thun wie *Christus* gethan? Zeiget ihr in eueren Reden Gottlich-durchdringende Krafft; Bildet ihr euch ein, dasz Gott in euch seye, wie unter dem alten Testament in seinen Propheten? Was habt ihr vor eine Ueberzeugung hie von? Wo zeigt sich der Prophetische Geist? Zumahlen da uns Gott in den Tagen des Neuen Testaments beydes von aussen durch sein Wort, und von innen durch seinen heiligen Geist lehren, und regieren will: Wolt ihr von euch ausgeben? Gott seye in euch, nach seiner allgemeinen Vorsehung, Allenthalben-gegen-wart, Allwissenheit, &c. So habt ihr ja kein Vorrecht vor andern Menschen ja den gottlosen selbst; dann jederman, ohne Unterschied, beydes gottloss und fromme Menschen, kaennen sich der Vorsehung Allenthalbengegenwart Gottes rühmen: Warum wollet ihr dann so viel Werck von euch machen? Ruhmet ihr euch aber der wahren Neugeburt? welcher alle recht-schaffene Kinder Gottes theilhaftig: So musset ihr auch erstlich recht verstehen, worinnen jene Neugeburt bestehe; darnach erkennen und fuhlen aus einem innerlichen Gefuhl, dasz ihr in der that Neugeboren; die Neugeburt nach ihrer rechten Gestalt und Beschaffenheit leget uns Klar und deutlich vor die Augen die heilige Schrift, als nach welcher jene ist eine Veraenderung des gantzen Menschen, da Gott der Herr



body by bestowing upon man a spiritual heart and mind in place of a carnal mind and worldly heart; in all men according to his divine providence, omnipresence, omniscience and omnipotence. In what manner is God in you and you in God?

*New Born.* God is in me and I in God in the most nearly perfect manner conceivable so that I can sin no longer and am perfect.

*Minister.* My countryman, you, indeed, err greatly if you maintain that you are wholly perfect without any sin, while you possess this earthly life and are encumbered with this earthly body which, at all times, is subject to many frailties and weaknesses. There exists a continual strife between the spirit and the flesh as it is written in Gal. 5, where St. Paul speaks to the same effect. Not that I have already attained to that state, etc. Phil. 3. 12; Rom. 7. 10; 16, 17 for that perfection as considered in the light of God's word is a state of happiness which is hoped for in the future life. I Cor. 13. 9, 10. If we say that we have no sin, then according to the words of the Apostle St. John, we make ourselves liars. I John 1. 10. Why should you be so arrogant as to say that God is in you and you in God and yet at the same time ignorant of the true significance of the New Birth and ignorant of the manner in which God is in you and you in God. Do you assume that God is in you in his true being? Do not deceive yourself to such an extent for there exists, at all times, an infinite difference between a finite being and an infinite God. Can a finite creature comprehend in himself the true nature of God? Not so, for it is the very nature of a vain and fleeting creature to be in opposition to God. If you should say that God is in you as he is in Christ, then you err greatly. Do you bear any similarity to Christ for whom you have little regard? At the same time you may live secure but not without giving offence. Can you perform miracles as Christ did? Do you give evidence in your conversation of a power controlled by a divine spirit? Do you imagine that God is in you as he was in the prophets of the Old Testament? What assurance have you of this? How does the spirit of the prophets reveal itself? God in the days of the New Testament wished to instruct and control us especially by his word from without and by his spirit lodged in our hearts. If you maintain that God is in you according to His divine providence, omnipotence, omniscience, etc., then you have no advantage above other men, not even the ungodly. All men without distinction—both the ungodly and the pious—can praise the divine providence and omnipresence of God. Why then should you esteem yourself so highly? If you speak of praise concerning the real New Birth in which every righteous child of God shares, then by necessity you must first of all possess a clear conception upon what the New Birth is based. From this clear conception you can recognize and be convinced from the feeling in your heart that you are indeed New Born. The New Birth in its true form and essence placed before us clearly and very definitely the Holy Gospel by virtue of which a regeneration of the whole man is effected. God not only through His word from without but also by the promptings of the Holy Spirit within has raised Christ from the death of sin; has cleansed his heart; has shared in common with him the knowledge of the Holy Spirit; has illuminated his imperfect understanding; has allayed his passion and has granted him strength and power so

denselben wie von aussen durch sein Wort, so von innen durch sein heiligen Geist von dem tod der Sunden aufferwecket, sein Hertz reiniget, anstatt des Sinnes des Fleisches, den Sinn des Geistes mittheilet, seinen verfinsterten Verstand erluchtet seinen verkehrten Willen heiliget, seine Affecten maessiget, ihm Staercke und vermoegen verleihet, dasz er beydes ausserlich und innerlich Gott den Allerhoechsten verherrliche, selbst seine Glieder darstelle Gott zu Waffen der gerechtigkeit: Dieses alles nennet Paulus eine Ablegung, des alten Menschen, und eine Anziehung des neuen *Eph. 4. 22, 23, 24.* und der Prophet *Ezechiel* ein Hertz und einen neuen Geist geben *Ezech. 36. 26, 27.*

*Neugeborner.* Wer solte wol so einfaltig seyn, dasz er der heiligen Schrift glaube, und selbige vor Gottes Wort halte? Man kan vieles zu Papier bringen: Sie ist nichts anderst, als ein toder Buchstab, Es seynd ja viele Wider-sprechungen darinnen.

*Minister.* O grosse Gottes Laesterung! O unverant-wortliche Verspottung seines Worts! Werden wir nicht aus unwidersprechlichen Gründen uberzeuget, dasz die heilige Schrift Gottes wort seye? Es seye, dasz wir ansehen die Materiam und Inhalt derselben mit ihrer Verknupfung, oder die Art und Weiss, wie selbiges ist geoffenbaret worden.

*Neugeborner.* Wie werden wir aus den Inhalt der heiligen Schrift uberzeugt dasz sie Gottes Wort seye?

*Minister.* Indem die heilige Schrift in sich begreiffet, Lehrsaetze, Befehle, Vermahnungen, Verheissungen, Historien, &c. welche in sich wahrhaftig und heilig seynd, unsseren nichtigen Verstand zum theil zwaren ubersteigen, aber nichts desto weniger sich unsserem Gewissen anpreissen, zumahlen da alle Wahrheiten darinnen miteinander ubereinstimmen, und sehr genau verknupfet seynd.

*Neugeborner.* Wie werden wir von der Goettlichkeit der heiligen Schrift uberzeuget, aus der Art und Weiss der offenbarung.

*Minister.* Darauss: Dasz Gott der Herr beydes durch die Propheten seinen Willen bekant gemacht, und durch mancherley Zeichen und Wunder bekraefftigt.

*Neugeborner.* Wie willst du mir erweisen aus den Weissagungen der Propheten, dasz die heilige Schrift Gottes Wort seye?

*Minister.* Damit: Dasz alle Weissagungen der Propheten, die viel-hundert jahr vor Christi Geburt, zu verschiedenen Zeiten, Orten und Gelegenheiten geweissaget, nach allen Umstaenden zum theil schon wureklich ihre Erfullung erreichen; dann ist es nicht schon loengsten, erfullet was von Christi Person, Staenden AEmtern, Leiden Sterben Tode, wie auch Anfferstehung, Himmelfahrt &c. geweissaget worden? Man darf zu dem Ende nur einsehen und miteinander vergleichen die Weissagungen der Propheten alter Testaments, und die Erzehlungen der Evangelisten und Apostelen Neuen Testaments.

*Neugeborner.* Weissest du mir auch einige Wunder zu erzehlen.

*Minister.* Ja sehr viele: ich will kurtze halben nur einige anfuhren, als: Dasz Gott der Herr das Volck *Isracl* mit trockenem Fuss uber den *Jordan* gefuhret; dasz auf den Befehl Gottes die Sonne still gestanden *Jos. 10. 12.* dasz der himmlische Vatter das Volck *Isracl* in der Wusten mit Man gespeisset, und mit wasser aus dem Felsen getraencket *Exod. 16 und 17.* dasz Christus der Herr durch ein Wort und blosses anruehren verschiedene Krancken gesund gemacht, &c.

that he might glorify the Almighty God both in spirit and deeds and consecrate his body as an instrument of righteousness unto God. St. Paul in Eph. 4. 22, 23, 24. designates this as the putting off the old man and putting on the new. The prophet Ezekiel in Ezek. 36. 26, 27 presents it as God giving to man a new heart and a new spirit.

*New Born.* Who indeed is so weak-minded that he believes the Holy Gospel and considers it as the word of God. Much can be set forth on paper which possesses no significance for the printed letter is but a lifeless character, devoid of any real force. Many contradictions may be found in the Holy Gospel.

*Minister.* What blasphemy against the Almighty God! What inexcusable mockery of his Holy word! Are we not convinced by arguments that can not be refuted that the Holy Gospel is the word of God? Granted that we are able to recognize the matter and essence of the Holy Gospel in all its relations or the other words the manner and nature of the Holy Gospel as it has been revealed to us.

*New Born.* How are we convinced by the content of the Holy Scriptures that it is the true word of God?

*Minister.* We are convinced of this fact because the Holy Scriptures in themselves contain precepts, commands, admonitions, promises, narratives, etc., which are in themselves genuine and sacred. They pass beyond our imperfect understanding but nevertheless they recommend themselves to our conscience and particularly so since all the truths contained therein correspond with each other and are very closely related.

*New Born.* How are we convinced from the manner and method of their revelation that the Holy Scriptures are divine?

*Minister.* We are led to believe this since God has revealed to us his Holy will through the prophets as instruments and has confirmed it by many signs and wonders.

*New Born.* How do you hope to prove to me from the prophecies of the Old Testament that the Holy Scripture is God's word?

*Minister.* This can be proven from the fact that all the prophecies which were prophesied many hundreds of years before the birth of Christ, at various times, places and occasions have in reality been fulfilled in all their details. Has not all been fulfilled what was prophesied of the person of Christ, his station in life, his duties, his suffering and agonizing death as well as his resurrection, his ascension, etc.? The prophecies of the Old Testament and the narratives of the New Testament as given by the Evangelists and Apostles can be examined throughout and, when compared, they are found to agree with great accuracy.

*New Born.* Do you recall any miracle that you can relate to me?

*Minister.* I know many and I will briefly cite you several miracles. God performed a miracle when he led the children of Israel over the Jordan on dry ground; in Joshua 10. 12, we read that the sun stood still at the command of God; in Exod. 16-17 that the heavenly father provided the children of Israel with manna and to give them drink he caused the water to flow from the rocks; that Christ by his word and mere touch healed various sick persons, etc.

*Neugeborner.* Kanst du mir weiter die wahrheit des goettlichen Worts beweisen.

*Minister.* Freylich aus vielen Umstaenden, als: Dasz kein aelterers, kein hoehereers, kein durchdringender, kein vollkommener Wort gefunden wird, als die heilige Schrifft, um zegescheuigen, dasz diejenige durch den Geist Gottes erleuchtete Maenner 2 *Petr.* 1. 21. 2 *Tim.* 3. 16. 17. So uns dieses Wort schrifftlich Linderlassen, keines weges seyen betrogen worden, viel weniger selbstem gekaennt, oder gesucht andere zutragen.

*Neugeborner.* Wieso, hat dieses alles in Ansehung der erleuchteten Maenner nicht Platz gehabt, noch haben koennen?

*Minister.* Die weilen sie fromme, aufrichtige Leuthe waren von allem Betrug frey: dieweilen sie alles Ungemach, ja den Tod selbst um des Evangelii willen erlitten, und austunden; die weilen sie zwaren hin und wider von einander zerstreuet, und zu verschiedenen Zeiten gelebt, dennoch einmuthiglich alle miteinander ubereinstimmten; die weilen sie lehren, was sie selbst gesehen, und erfahren; die weilen sie nicht leicht ohne genaue Untersuchung etwass zuglauben annahmen, &c.

*Neugeborner.* Es scheinen doch viele Contradictionen oder Widerspraechungen in dem Wort Gottes vor zu kommen.

*Minister.* Einem unerfahrenen, und durch den Geist Gottes nicht geruhrten, und erleuchtetem Menschen; Wohero kein Wunder, dasz ein solcher die heilige Schrifft nach ihrer verknuffung nicht in allen Stucken verstehet, ob sie gleich in sich, wass zu glauben und thun noethig, klar und deutlich ist; dann da verstehet mancher die noethigen Sprachen nicht noch die Sitten, Rechten und Gewohnheiten der alten Voelcker, so da zu erfordert wie von der Geographia, das ist Landsbeschreibung, so Chronologia, das ist Zeitrechnung &c. ja es mag in diesem Stuck bey Vielen heissen, wass *Paulus* sagt: Ist unsser Evangelium verdeckt, so ist es denen, die verlohren werden verdeckt 2 *Cor.* 4. 3. damit wir aber widerum auf unsser vorhaben kommen, so moechte gern wissen, Landsman, aus was fur Kenn zeichen ihr uberzeuget, dasz ihr neugeboren?

*Neugeborner.* Ich fuhle es genug in mir selbst durch eine sonderbare Erleuchtung des Geistes Gottes; Es hat mich viel Muhe gekostet, bis ich da zu gekommen bin.

*Minister.* Sehet aber wol zu, dasz ihr euch hierinnen nicht betruget, in der Me'nung: Ihr besizet wahrhaftig die Neugeburt, da es doch nichts aenigers ist: Zu dem Ende pruffet euch wol? Ob ihr darinnen etwa nicht all zu sicher? Massen die eigen-Lieb, die verkehrte Vorurtheil und die verdorbene Affecten koennen einen manchmal dergestalt ein einnehmen, dasz man sich mehr als zu viel zu schreibet; der Sathan setzet den Menschen auch ohne Unterlasz zu, um sie zuverblenden, sicher zu machen, und also in sein Garn zubringen: Zudem ist es eine sonderbahre Guad Gottes klaerlich an sich erkennen, dasz man neugeboren, welche Gnade gar wenig hier in diesem Leben haben, entweder aus ermanglung der naturlichen Gaben des Verstands oder genugsamer Erleuchtung des Geistes Gottes &c.

*Neugeborner.* Es braucht nicht viel sprechen von pruffen; ich bin einmal Neugeboren: dann da von bin ich gaentzlich uberzeuget.

*Minister.* Wollte Gott Ihr und Wir alle waeren es? Aber ich foerchte

*New Born.* Can you further prove to me the truth of the divine word?

*Minister.* Indeed, it can be proven by many arguments for there is no older, no loftier, no more penetrating, no more perfect word than the Holy Scriptures, not to mention the fact that they have been written by men enlightened by God's spirit. 2 Petr. 1. 21. 2 Tim. 3. 16, 17. They have left us their words in writing and they were by no means deceived. They were neither widely known nor did they seek to deceive others.

*New Born.* How can it be that this did not and can not have any place in considering the lives of these inspired men?

*Minister.* Because they were pious and upright men free from all deceit, because they have suffered and endured all hardships, even death itself, for the sake of the Gospel; because they were scattered, were separated from one another and lived at different times, yet all agree unanimously with one another in their writings; because they did not accept anything as true without exact investigation, etc.

*New Born.* It seems that many contradictions appear in the word of God.

*Minister.* It is not to be wondered that a man inexperienced, untouched and uninspired by the spirit of God, can not understand the Holy Scriptures fully in all their relations although what is necessary to believe and do is expressed clearly and definitely. In a similar manner, many a one does not fully understand the language with regard to the customs, rights and habits of the ancient people which is absolutely necessary for an intelligent understanding. As an example many people do not possess a clear conception as to the significance of the word geography, which is the description of the land, chronology which deals with the reckoning of time, etc. The words of St. Paul may be true when applied to many with reference to this point. He says in 2 Cor. 4. 3 that if the Gospel be hid, it is hid to those who are lost. In order that we may return to our original conversation, let me ask you upon what you base your evidence that you are truly New Born.

*New Born.* I am made aware of it and fully feel it in my heart through a wonderful inspiration of the spirit of God. It has cost me many pains to attain that stage of the New Birth.

*Minister.* In your own opinion, you possess the New Birth in reality but have a care that you do not deceive yourself in this matter and that it is nothing less than the real New Birth. In order that you may examine yourself fully as to whether you do not pretend to be somewhat too secure in this, take in consideration that self-love, wrongly based prejudices and corrupting affections, presenting themselves to the mind may be wrongly interpreted and consequently too much may be ascribed to one's own self. Satan persistently seeks to make man feel secure in order that he may blind him and thereby accomplish his end by his snares. It is a wonderful grace bestowed by God himself for man to feel confident that he is truly New Born. Very few possess that grace in this life either because of the lack of the natural gift of understanding or the want of the proper inspiration of the spirit of God, etc.

*New Born.* Not much need to be said to prove that I am New Born, for I am perfectly convinced of it.

*Minister.* I pray to God that you and we all might have that convic-

das gegentheil; Zumahlen wann ich die fruchten und das gefolg der Neugeburt ansehe, und euer thun und lassen damit vergleiche, und dagegen stelle.

*Neugeborner.* Was seynd dann die fruchten der Neugeburt? Kanst du mir es sagen?

*Minister.* Die fruchten der Neugeburt seynd alle geistliche gaben, alle fruchten des geistes Gottes, ein Christliches leben, und heiliger wandel; Paulus gedencket verschiedener, als liebe, freude, friede, &c. *Gal. 5. 22*, betten, luste und liebe haben zu dem wort Gottes; Gott Allerhochsten beydes offentlich, und heimlich verherrlichen; den treuen lehrern, so Christus der Herr beruffen, und eingesetzt folgen; sein hertz von der eitelen und verfuhrischen welt abziehen sich nicht der welt gleich stellen; sein creutz auf sich nemmen, sich selbst verlaugnen und Christo nachfolgen *Math. 16. &c.*

*Neugeborner,* Alle dergleichen stuck, die du so eben erzehlet, und den inneren menschen betreffen, befinden sich in vollem mass bey mir; ich fuhre ein Christliches leben, und guten wandel; die freude der friede. &c. nimt mein hertz ein; Was helffet aber, sage mir doch, das ausserliche! Was helffet das kirchengehen? Was helfen Lehrer und Prediger, als die Gott der Herr mit nichten eingesetzt, und einem ohne dem nicht geben kannen, was man nothig Zur seligkeit?

*Minister.* O des geistlichen hochmuths, und der Pharisaeischen heiligkeit? Gleichwie man einen baum an seinen fruchten kan erkennen; also gebet ihr so eben mit euren aufgeblassenen worten, ja euren gantzen betrag zu erkennen, dass ihr mit nichten diejenige, vor Welche ihr euch aufgebet; dann es manglen euch gewuss noch viele stuck; Und wass wolt ihr doch den ausserlichen Gottes dienst, und das Predigamt verwerffen, unter dem schein, dass das inerliche genug siey; da doch Gott, so von inen wirecket und regieret, von aussen auch sein wort Vorgelegt, als wornach wir leben sollen; Es ist in beyden fallen ein und eben derselbe wille.

*Neugeborner,* Kom, erweise mir die einsetzung des lehr-und-Predig-amts?

*Minister.* Diesses ist Klar zeuweisen 1. aus dem ursprung, dieweilen es nemlich Christus der Herr selbst verordnet und eingesetzt, *Math. 28. 27. 28, 29. Eph. 4. ii, 13.* 2. aus den pflichten, so den Lehrern und Predigern in dem wort Gottes zu beobachten vorgestellet und einge schurffet werden *Tit. 1. 13 I Tim. 3. 21.* 3. aus den vernahnungen, die den glaubigen gegeben, dass sie nemlich ihrern Lehrern folgen sollen nach *Hebr. 13 7. und 17.* selbige ehrenwerth halten *I Tim. 5. 17.* 4. aus betrachtung wie auf der einen seiten des grossen urtheils, welches untrene lehrer zu seiner zeit werden zugewarten haben; so auf ler andern seiten der herrlichen freude und gluckseligkeit, die in reude erwarten kenne, so ihrem amt, wie sichs geziemt, nachkome *Dan. 12. 3.* 5. aus betrachtung, das die weilen das wort, Gottes bestandig bleibet, nothwendig auch die Lehrer bestandig bleiben müssen; dann diese ja diener Christ; und haushalter uber Gottes geheimnuss sey *I Cor. 4. 1.* Zumalen da Christu's der Herr *Mat. 28. 27* verheisset mit ihnen Zuscyn bis an der weltende.

*Neugeborner,* Kanst du mir auch beweisen die nothwendigkeit, und den nutzen des offentlichen Gottes dienstes?

tion but I fear that the opposite is true especially when I see the fruits and results of the New Birth and compare with them your actions and conduct.

*New Born.* What are the fruits of the New Birth? Can you tell me?

*Minister.* The fruits of the New Birth are spiritual gifts—fruits of God's spirit—such as a Christ-like life and a righteous way of living. In Gal. 5. 22 St. Paul mentions various gifts such as love, joy, peace, etc. He admonishes us to pray and to have a desire and love for God's word; to glorify the Almighty God both in public and secret worship; to follow the true teaching as Christ has ordained and instituted it; to withdraw the heart from the vain and seducing world; to take up his cross, to deny himself and follow Christ. Math. 16, etc.

*New Born.* All these attributes, which you have mentioned and which concern the inner man, are found in full measure in me. I lead a Christ-like life and conduct myself in a righteous manner. The joy of peace, etc., encompasses my heart. Tell me what benefit this public worship may have? What good comes from church-going? Of what help are teachers and preachers who in no way give evidence that God is in them and can not give to man what is necessary for salvation?

*Minister.* O, what pride of the spirit and what righteousness of the Pharisees! As a tree is recognized by its fruits, so you give evidence with your boastful words and by your actions that you by no means give heed to those things which I say to you. It is evident that you lack many qualities. Why should you condemn the public worship and the office of the ministry by the presumption the inner worship is adequate? God himself who works in our hearts and controls us by the inner promptings has also submitted his word in an external form as a guidance of our life. God's end is the same in both cases.

*New Born.* Be so kind as to show me the ordination of the office of teacher and minister?

*Minister.* This can be clearly shown: I. Christ himself has ordained and instituted it as it is written in Math. 28. 27, 28, 29, and Eph. 4. 11-13. II In Tit. 1. 13 and I Tim. 3. 21, we find enumerated the duties presented and enjoined in the word of God upon the teachers and preachers for their consideration. III. It can be shown from the admonitions which have been given to all believers in which they are commanded to follow their teachers devoutly—Hebr. 13. 7 and 17—and to count them worthy of honor. I Tim. 5. 17. IV. This is also shown by the contemplation that, on the one hand, there exists the great judgment which false ministers must meet face to face in the due course of time, and, on the other hand, there is that glorious joy and blessedness which those who grace their office with truth and dignity can hope to attain. Dan. 12. 3. V. From the consideration that the divine word, which is unchangeable in the sight of God, must necessarily be binding upon the ministers for they are the servants of Christ and the stewards of the mysteries of God. I Cor. 4. 1. In Math. 28. 27, Christ has promised to be with them to the end of the world.

*New Born.* Can you also show me the necessity and advantage of public worship?

*Minister.* Ja gar wol, Landsman, und Zwaren aus unwider sprechlichen grunden.

*Neugeborner,* Wass hast du fur grunden? Lass horen?

*Minister.* Den offentlichen Gottes dienst erfordert 1. der befehl des Apostole 5 *Pauli Hebr.* 10. 28. 2. die praxis der glaubigen zu allen zeiten, als; der verheissung, da *Abel* und *Kain* dem herren geopffert *Gen.* 4. 3. 4. da zu Enos zeiten die menschen angefangen den namen Gottes anzuruffen, *Gen.* 4. 26. des Alten Testaments, da die ausserlicke Kirch I ausmachte das Volk *Israel*; als welches gebunden war an verschiedene ausserliche satzungen, die Gott der Herr gegeben an den berg *sinai*; des Neuen Testaments; wie dieses exhellet unter andern aus *Acts* x. 12, 13, 14. 2. 1. 3. 2. die naturliche billichkeit; dann gleichwie Gott der Herr eine gantze gemeind, viele menschen zusammen mit vielen gutern überschuttet; also ist es billig, dass dieselbe einmuthiglick den Aller hoechsten verherrlichen, und ihm darvor dancken. 3. Wie die beforderung der ehr Gottes, so dass besten der glaubigen untereinander; sintemal es gereicht Zur grosseren ehr Gottes, Wann ein mensch nicht nur allein, sondern mit einer grossen meng volcks den himmlischen vatter verherrlicht die glaubigen Werden auch dadurch in ihrem glauben an Christum erbauet, und zur gottseligkeit entzundet, wann, wo nicht alle, doch Wenigstens einige an tag legen die aufrichtigkeit ihres hertzens mit einem gottseligen Wandel. 4. die gemeinschaft der guter, daran, die glaubigen zusammen theil haben, nemlich das Wort Gottes horen, der heiligen Sacramenten sich bedienen; dann da zu Kannen sie anderst nicht gelangen, als durch die ausserliche offentliche versamlungen, durch eine ausserliche gemeinschaft unter sich selbst zuge schweigen dass seinen glauben offentlig bekennen, andere unter weisen eine offentliche versammlung unterstelle; dann wie kante man einen unterweisen ohne gesell- und gemeinschaft mit ihm? Wie Kante man seinen glauben offentlig bekennen? Wo man nicht offentlig zusammen Kame? Keines Weges.

*Neugeborner.* Du magst sprechen, und vorstellen, wass du imer Wilt? Die Lehrer seynd doch nichts anderst, als Baals pffaffen sie seynd mit mancherley sunden befleckt. Wie will ein sunder dem andern den weg weisen, der selbst in finsternuss wandelt, und keinen begriff und gefuhl von dem weg hat? Ich sehe auch, dass die menschen, so zu einer offentlichen versammlung sich begeben, nicht fromer werden, ja manchmal zum anstoss andern in grosse sunden fallen: Wass nutzt dannach die ausserliche versammlung?

*Minister.* Landsman, ihr sprecht wass frey mit euerem mund, und redet hart? Ihr antwortet nicht aus die gethane vorstellungen, sondern ohne bedencken recht ausgalassen in den Wind hienein? Doch ich halte es euch zu gut: Manchmal die jenegen, so vor andern sich from und heilig machen Wollen, seynd die schlimmsten, und lieget in ihnen sonderbarer Pharisaeischer hochmuth verborgen: E's ist freylich die verdorbenheit allgemein in allen standen; doch hebet der missbrauch den rechten gebrauch mit nichten auf; die verordnung und der befehl Gottes bleibet alle zeit. Ist es schon, dass der saamen des worts Gottes in vieler hertzen der, menschen aus einen steinig- und unfruchtbaren grund faellet und also wenige oder wol gar keine fruchten hervor bringet, so faellet doch jener auch auf einen guten grund: Worauf er



*Minister.* Very easily, my countryman, by arguments that can not be refuted.

*New Born.* What are your arguments? Let me hear them.

*Minister.* The public worship is required: I. By the command of the Apostle St. Paul in Hebr. 10. 28; II. by the practice of believers of all ages as for example, the promise given when Cain and Abel sacrificed unto the Lord. Gen. 4. 3, 4; by the fact that during the days of Enos men began to call upon the name of the Lord, Gen. 4. 26. In the Old Testament, the visible church on earth was composed of the children of Israel which were held together by many externally imposed laws given by God on Mount Sinai. We also find arguments in the New Testament which presents to us the reasonableness of public worship, Acts X, 12, 13, 14. 2. 1. 3. 2. Since God protects and bestows many blessings upon a congregation, it is but reasonable that they should devoutly praise the Almighty God and render thanks to him. III. As the glory of God advances, so there is a corresponding increase of righteousness among Christians. It leads to a greater honor of God when people unite in glorifying the heavenly Father in common worship, and the believers are strengthened by such worship through their faith in Christ and prompts them to seek salvation, even though there may be only a few who openly show the righteousness of their heart in a godly life. IV. By the communion of the good in which the believers share in common, hear the preaching of God's word and avail themselves of the Holy Sacraments in which they can not share except through a public meeting. It is through this outward union that he can confess his faith in public and thus be an example to others, so that they may seek to join a congregation. How can a man instruct another without companionship and communion with him? In no way are we able to confess our faith openly except in such a public meeting.

*New Born.* You may say and present what you choose. The ministers are but priests of Baal defiled by many grievous sins. How can a sinner, who wanders in darkness and has no conception and understanding of the true way, point out the way to another? I also see that those people who belong to a congregation do not become more pious but frequently they fall into great and grievous sins by committing offences against other. What is the benefit of these public meetings?

*Minister.* You speak very freely and your words are rather severe. You do not speak with due consideration but very freely without proper reflection. I grant you that in many cases those who desire to be pious and holy among others are often the most wicked and shield themselves by that pride which characterized the Pharisees. This is the depravity common to all ranks of life, yet taking the name of the Lord in vain does, by no means, destroy the force of its proper use. The mandates and commands of God remain for all time. It may happen that the seed of God's word in the hearts of many people is like falling upon stony and barren ground, which yields very little or no fruit at all. However, it also falls upon fertile soil and yields spiritual fruits many fold and consequently the office of teaching and ministry has its benefits. If those, who hear the word, sin, they are held responsible. If the ministers of the Gospel make a false step, they must await the great judg-

herrliche fruchte hervorbringet; und hat daher das lehren und predigen alle zeit, seiner nutzen: Versundigen sich Zuhorer, so haben sie es vor sich zu verantworten: Strauchlen lehrer, so haben sie ein grosser urtheil zugewarten: Haben also beyde nur daraufzusehen wie sie vor Gott mogen rein und unstraefflich erfunden Werden.

*Neugeborner.* Alle deine reden, und vorstellungen seynd vergebens; E's ist eben so viel, ob du redest, oder nicht redest? Dann du Kanst als ein fleischlicker mensch der von dem geistlichen leben kein gefuhl weder mir noch einem andern menschen geben, wass er haben soll, das ist, die Neugeburt; wass brauchet es darum viel sprechens? Ich meines theils habe schon, Wass ich haben Solle, und bin neugeboren; einem andern, der ohne die Neugeburt lebet, kanst du sie nicht geben; dann wie kan einer einem andern et, wass geben, das er selbst nicht hat?

*Minister.* Ich empfinde leyder! nur zu viel dass ich mit allen menschen ein grosser und schwerer sunder, und mag desswegen Wol mit *Paulo* aussruffen: Ach ich elender mensch? Muss daneben auch gestehen, dass ich nicht das vermogen habe eines unWidergeborenen hertz zuerneuern dann da zu Wird gottliche Krafft erfordert: Dieses ist das werck des heiligen geistes *Joh. 3. 5 Rom. 14.* In zwischen seynd meiner und aller treuen diener Gottes lehren und vermahnungen aus dem wort Gottes genomen nicht ohne nutzen die weilen in und das gepredigte wort der heilige geist in den hertzen der menschen wurcket und daselbe gleich einem guten saamen fruchtbar machet *Jerm. 31 33.* Stellet demnach von aussen ein treuer Lehrer den reinen, und unverfalschten willen Gottes vor durch das wort des Evangelij; so macht selbigen innerlich der heilige geist in den hertzen frachbar; darum heisset es *I Cor. 3. 5. 6. 7.* Wer ist Paulus? Wer ist Apollo? Diener seynd sie, durch Welche ihr glaubig worden &c. Ich habe gepflantzet, Apollo hat begossen; aber Gott hat das gedeyen gegeben? Vergleiche hiemit *Rom. 10. 17.* Warum machet ihr aber so viel ruhm von euch selbst? Komet dass mit der Neugeburt uberein?

*Neugeborner.* Siehe! solte ich nicht ruhm an mir, wass an mir zu ruhm? Ich bin ja doch gluckselig, und in einem herrlichen zustand; Ich helffe Gott, und Gott helffet mir.

*Minister.* Wass seynd dass fur ungereimte und Gott-lasterige reden? Solle eine eitele nichtige creatur in den mund fuhren, dass sie sage: Sie helffe Gott? Die doch nichts anderst als erd und staub ist? Meinet ihr elender erden wurin, dass ihr zu der vollkommenheit Gottes das geringste beytragen Kannot? Imgegentheil wann der unendliche Gott mit seiner hulff and beystand nicht allezeit um euch ware, ja seinen arm einen Kleinen augenblick entziehete; ihr mustet zerbasten, und wie kot und aschen dahin fallen: Allen ansehen nach hat die Neugeburt nicht bey euch platz, sondern Statt derer der eigene wahn, die verdorbene affecten, die narrische phantasia: Dann heisset das neugeboren seyn, und die welt lieb in hertzen haben? Heisset das Neugeboren seyn, und Keine fruchten der Neugeburt von sich sehen lessen? Hebet die Neugeburt das betten auf Welches Christus der Herr befohlen, ja davon selbst ein muster gegeben und hinderlassen? Hat nicht *Paulus* selbst zum betten sehr sorgfaltig vermahnet *I Thess. 5. 17?* Machet die Neugeburt aufgeben, hochmuthig? Mit nichten: Fuhret sie

ment. It remains a personal question for each how they may be found pure and innocent in the sight of God.

*New Born.* All your words and arguments are in vain, for it is immaterial whether or not you speak with me. You are unable as a carnal man who has no knowledge of the spiritual life to bestow upon me or another what he should possess—that is the New Birth. Why, then, need you speak at length? For my part, I already possess what I should possess and am New Born. You are not able to give the New Birth to him who lacks it for how can that be given which is not in one's possession.

*Minister.* I perceive unfortunately that I along with others am a great and wicked sinner and may rightly cry out with St. Paul, Alas! I am a miserable man. I must confess that I do not have the power to quicken an unregenerated heart, for in order to accomplish this end the power of God is required. This is the work of the Holy Ghost as it is written in John 3. 5, Rom. 14. However, the instructions and admonitions, taken from the word of God and preached by me and all true servants of God are beneficial. Sometimes the word of the Holy Ghost works in the heart of men and causes the good seeds to yield fruit. Jern. 31. 33. If a faithful minister preaches the true and pure will of God as presented by the words of the Gospel, then the Holy Ghost will make the heart fruitful of good work. In I Cor 3. 5, 6, 7 we read: Who then is Paul? Who is Apollo? They are but ministers by whom ye believed. I have planted, Apollos watered; but God gave the increase. Compare with these words Rom. 10. 17. Why do you esteem yourself so highly? Does this correspond with your conception of the New Birth?

*New Born.* Shall I not highly esteem that in me which is worthy of esteem? I am, indeed, highly blessed and in a glorious state for I help God and God helps me.

*Minister.* What false and blasphemous words? Should a vain and perishable creature, who is but earth and dust, give utterance to such words as "He is helping God." Do you, a miserable earthly worm, think that you can contribute the least to the perfection and completeness of God? On the other hand, if the infinite God did not encompass you continually by his help and support, if he would withdraw his protecting arm for a single moment, you would wither and fall to the ground as filth and ashes. Judging by appearances, the New Birth has not found a place in your life but you have been dominated in your life by your own delusions, corrupted affections and your wild and foolish imaginations. Is the lust for the pleasures of the world the real New Birth? Is a man who shows no fruit of the New Birth really New Born? Does the New Birth destroy the value of prayer, which the Lord himself commanded and of which he has given us a model? Has not St. Paul, in I Thess. 5. 17, admonished us to pray very conscientiously? Does the New Birth fill men with boastings and pride? By no means. Does it not rather lead to lowliness, to humility, to repentance, to the denying of one's self and to follow God in a righteous manner as it is written in Matth. 16? Does the New Birth give rise to the mocking and scorning of God's word? By no means. On the

nicht vielmehr zur demuth, zur niedrigkeit, Zur zerschlagenheit, zur verlaugnung seiner selbst, zur einer rechten nachfolge Christi *Matth.* 16? Verursachet die Neugeburt verspottung verachtung Gottes Worts? Mit nichten; Sondern vielmehro hochachtung, und fleissige betrachtung des selben *Coll.* 3. 16. *Psalm* 1. 2. *Petr.* 1. 19. Machet die Neugeburt den ausserlichen gottes dienst, und das lehr-und predig-amt zu nicht? keines weges; massen sie unterstellet, und bekräftiget vielmehr beydes; dann ein neugeborener mensch suchet auf alle weiss und weg Gott den Allerhochsten zu verherrlichen, und sich in Christo als eine neue creatur zu erziegen, nach seinem verstand, nach seinem Willen, nach seinem affecten, nach den gliedern seines leibes beydes mit Worten und wercken &c.

Gott der himliche vatter Wolle nach der fülle seiner genaden eueren verstand erleuchten, dass ihr erkennen und recht einsehen maget die gekeimnuss der seligkeit des sunders vor Gott, damit ihr Wie von aussen durch das gepredigte Wort Gottes so zur Wahre bekehrung gebracht Werden in seinem eingeliebten sohn *Jesus Christo.* Amen.

S D G.

On pages 16, 17 and 18 of *Chronicon Ephratense: A History of the Seventh Day Baptists at Ephrata, Lancaster County, Pennsylvania; as translated from the original German (printed Anno MDCCLXXXVI, at Ephrata) by J. Max Hark, D.D., and published, 1889, by S. H. Zahn & Co., Lancaster, Pa.;* there is found the following sketch of the sect known as "Neugeborene," or "New Born," and the founder thereof:

There arose about that time (1720) a people in the neighborhood of Oley in Berks County, who called themselves the Newborn, and had one Matthias Bauman as their founder. Their profession was that they could not sin anymore. In a pamphlet of 35 pages, 8vo, printed in Germany, and entitled "A Call to the Unregenerate World," it sounds wonderful to hear Bauman say, on page 13: "Men say that Christ hath taken away sin; it is true in my case, and of those who are in the same condition in which Adam was before the fall, as I am,"—where he places himself by the side of Adam before the fall. And on page 16 he makes a still bolder leap when he says: "As Adam was before the fall, so have I become, and even firmer." But what provoked people most was what he says on page 12: "With the body one cannot sin before God but only before men and other creatures, and these the Judge can settle," from which they drew dangerous conclusions. They boasted that they had only been sent by God to confound men, a work which they also diligently carried on during ten years, so that their disputations at market times in Philadelphia were often heard with astonishment, where also Bauman once offered, in order to prove that his doctrine was from God, to walk across the Delaware river.

In their journeys through Conestoga (Lancaster County), where they here and there found acceptance, they finally also came to the Superintendent (John Conrad Beissel, founder of the Ephrata Community), when Bauman commenced about the new birth. The Superintendent gave him little satisfaction, telling him to smell of his own filth; whereupon they called him a crafty spirit full of subtilty, and

other hand, it leads and arouses us to esteem God's word more highly and to study it more diligently. Col. 3. 16. Psalm 1. 2. Petr. 1. 19. Does the New Birth destroy the force of public worship and the office of teaching and ministry? In no way whatever. It supports and strengthens both the office of teaching and ministry. A really New Born man seeks in every manner and way to glorify the Almighty God, and prove himself to be a new creature through Christ, according to his understanding, his will, his affections, his members of the body both in words and deeds, etc.

May the heavenly Father according to the fullness of his mercy enlighten your understanding, so that you may understand and rightly comprehend the secret of salvation for the sinner before God, and may be brought to the full realization of the truth through the preached word of God in his own beloved son Jesus Christ. Amen.

S. D. G.

departed. It was observed that from this time on they lost all power to spread their seductions any further, which finally died out with their originators. The Baumann spoken of died about 1727. He is said otherwise to have been an upright man, and not to have loved the world inordinately; but Kuehlenwein, Jotter and other followers of his were insatiable in their love of the world.

This Matthias Baumann had been a poor day-laborer in the city of Lamsheim in the Palatinate. In the year 1701 he was visited with a severe illness in which he was caught up into heaven and was given revelations for mankind. When he came to himself again, he cried out for hours at a time: "O men, be converted! The judgment-day is at hand!" He was caught up again, and then it was told him: Men imagine that they are living in the light of day, but they are all gone wrong and in the darkness of night. These trances occurred for fourteen days, the last one continuing for 24 hours, so that it was thought he had died, and preparations were made for his funeral. When he recovered he went to the minister and told him that God had sent him back into this world to tell men that they should be converted, but the minister, who thought he was out of his mind, sought by means of a worldly book to drive these notions out of his head.

Under the heading *Defunct German Sects in Pennsylvania*, there is published in "Notes and Queries," Annual Volume 1896, edited by Dr. William Henry Egle (pages 168-170), the following sketch relating to "Die Neugeborne—New Born—1718-1769," which sketch had been prepared by the historian, I. Daniel Rupp, as a chapter in his "Fireside History of the Pennsylvania-Germans."

As early as 1711 a settlement was begun by some persons from Duchess county, New York, in Oley, Berks county, Penna. Some of them were so-called pietists, who had accompanied Rev. Joshua Kocherthal, a Lutheran minister, who located, in 1708, at the present site of Newburg (French's N. Y. Gazetteer, 509). The Pietists, by reason of some dispute under the pastoral care of Kocherthal, removed to Pennsylvania, some to Oley, others to Pequea Valley (Broadhead's Doc. His. N. Y., pp. 52, 53; Rupp's His. Berks Co., 83, etc.).

In Oley, the New Born sprung up in 1718. Their religious tenets are set forth in a book written by one Matthias Bauman, which is entitled "Ruf an die nicht Widergeborenen," call to the Unregenerated, and from casual notices, as found in journals, biographies and letters written when this sect flourished.

Matthias Bauman was a poor day laborer, of the town of Lamsheim. Lower Palatinate. In 1701 he was taken sick, was entranced, saw wonderful visions, received revelations in heaven, so he said, which he was to communicate to his fellowmen. Consciousness being restored, he exclaimed aloud, unceasingly for one hour: "O men, convert yourselves, the day of judgment is drawing nigh!" (*Chronicon Epra.* 13, 14).

He lay in a trance a second time, in a convulsed state for two weeks. Preparations were made for his burial—having become conscious, he called at the house of the minister of the village, admonishing him, as was revealed to him in heaven, to warn him against the wrath to come. In heaven it was told Bauman: "That men believed they live by day, but the perverse by night."

Some years after this last revelation, he emigrated and settled in Oley where he became the founder of the New Born Sect. In his book he has written: "Men say that Christ has abolished sin. It is true with me. for he, that is I, am is as Adam was before the fall. As Adam was before the fall, so I have become. Only with the body can one sin before God."

Holding this faith, one naturally forms a favorable opinion of himself. The New Born avowed that a leading object of their mission was "to confound others." They were earnest, perhaps sincere, in what they undertook. In their zeal to propagate their religious tenets, their disputations were not unfrequently heard in the market house of Philadelphia. To show, by ocular demonstration, that his teachings were from heaven, Bauman proposed to wade the Delaware at Philadelphia. They occasionally visited the anchorite Sabbatarians at Ephrata, to dispute with Conrad Beissel, the founder of the Siebentager. The last visit was shortly before Bauman died. He departed this life in 1727. Of Bauman, tradition has it, he was honest and sincere; not anxious to amass wealth. The same testimony was not given in favor of some of his disciples, especially Kuehlenwein and Joder, and others, who soon became inordinate lovers of the good things of the world—some were guilty of gross sins.

Count Zinzendorf bears this testimony: "The New Born (1742) maintain that if a man is regenerated, every thing that he does is right and good; for he can sin no more. Holding these views, they justify gross sins of the flesh" (*Spangenberg's Life of Zinzendorf*, p. 1382).

Rev. Dr. Muhlenberg, father of American Lutheranism, came occasionally in contact with some of Bauman's followers. In his journal, June 10, 1743, this fact is recorded: "I was, says Muhlenberg, accompanied by the schoolmaster, Mr. T. L., of Hanover. I called to see one of these so-called New Born, driving eight miles from New Hanover (Montgomery County). This man had married a widow some twenty years ago. She bore him five children, whom the mother, without the consent of the father, sent to be instructed and baptized. The old man

professes that he had been born anew in the Palatinate. The evidences of his regeneration are, according to his own oft-repeated assertions, that he had withdrawn from the Reformed Church, refused to take the Holy Sacrament and would not take the oath of fealty to the new prince, on which account he and some others were cited to appear before the consistory, which he refused to do, and consequently was imprisoned, and as he imagines he has suffered for Christ's sake. He will not listen to any reasonable evidence or receive the Scripture in all its parts as proof. Nor will he receive any instructions, being self-willed, turbulent, passionate, abusing the liberty he enjoys. After arriving in this country he united with the New Born, a sect so-called. These profess a new birth, which they have received immediately and instantaneously by inspiration, in visions and dreams from Heaven. Having thus received this new birth, they imagine they are like God and Christ. They say: 'They can neither sin nor err—they have attained perfection—hence they need no longer to use the means of grace. The Word of God they consult only to support their false principles. They ridicule the sacraments, speaking scandalously of them.'

Bauman, the founder of this sect, was noted as a polemic. This disturbing propensity seems to have moved some of his followers "to tread in his steps." While Rev. Muhlenberg preached at New Hanover, one of the New Born was there too. "I preached," said Muhlenberg, "a German and English funeral sermon in a spacious church, because many German and English people were present. I was somewhat disturbed by an old, self-willed man, calling himself a New Born, who was on the outside of the house, preaching boisterously, as he was wont to some folks, with the design of interrupting me. He became quite enraged because few stayed to listen to him. After having retailed his slang, he went home angry. I would fain have listened to him, had I believed that his call to the ministry and his doctrine were of God. His fundamental doctrines are: 'Many years ago, he had by night seen in his bed chamber a light which revealed to him that he was a child of God—that the magistracy, the ministry, the Bible, the sacraments, churches and schools were all from the devil—that all must become such as he was, etc.' However, were all to become as he was, a New Born, the best interests of society would by no means be promoted, because he becomes occasionally beastly drunk, beats his poor wife unmercifully."

Frail, human nature! By their fruits shall they be known. Men and their principles are often alike. By way of episode, I append a letter, which was in the possession of Daniel Bartolette, of Oley, for upwards of fifty years. The author writes to friends in Germany.

Oley, May 14, 1718.

Brothers, sisters, relatives and friends:

I greet you all cordially. I have received your letter, from which I learn what you wish; but to answer which is a small matter. I will make my situation known to you—tell you how it is with me. I am now in a better state than I had been in Germany. Here God made me free from sin. I cannot sin any more, for which I now, and shall ever, praise God. I clave unto Him, and thus He drew nigh me and has

taken His abode in me. If you desire to enjoy the new birth with me, withdraw your mind and thoughts from all worldly things—seek God only—continue to pray. sigh day and night, that God would regenerate you. If you prove sincere, you will experience wonders. Men boast of being Christians who know not what the new birth is. The new birth is the new stone, which no one knows, only he that receives it.

To emigrate to Pennsylvania is vain, if you are sinners. Who knows whether you will arrive safely? Most persons have to endure sickness—many die. In Pennsylvania there is unrest, too, as well as in Germany. If it is not by reason of war, there is something else, which is disagreeable.

Men will never find rest in this world, go whither they will. With God only is there rest. If you see rest elsewhere, you will still be restless—thus it is in America. But if one is free from sin, he may go abroad, or remain in Germany, then he has the most precious treasure with him; he is contented where he is—is delighted with his treasure anywhere in the world.

Preachers and their hearers, all of them, are no Christians, they are sinners. Christ has come to abolish sin. He, then, that is not free from sin, for him Christ has not yet come into the world. All the preachers in the world that have not been made free from sin, and yet can sin—“sündigen können”—are false teachers, be they pious or impious. Naught but Christ is of any avail in His kingdom. He that hath not Christ is none of his; for where Christ is there is freedom from sin.

I again greet you all cordially. Think of what I have written, lay it to heart; it will be more precious to you than all else in the world.

MARIA DETURK,

Whose maiden name was Maria DeHeroken.

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## Gideon Moor: Slave, Freedman and Litigant

George Michael Weiss was a native of the Palatinate, baptized Jan. 23, 1700; educated at Heidelberg; ordained and commissioned to serve the church in America. He arrived in America, 1727, with a company of four hundred immigrants. He was pastor, Philadelphia and Skippack, Pa., 1727-1729; went on mission to Europe 1729, and returned to America 1731. He labored in New York 1731-1746, and in New and Old Goshenhoppen and Great Swamp, Pa., 1746-1761. He is buried at New Goshenhoppen Church, East Green-

ville, Pa., where a suitable memorial marks his grave. David Shultze was a prominent citizen, conveyancer, surveyor and “bush lawyer,” residing near the New Goshenhoppen Church. Should the following letters call for explanations we shall be glad to supply same if possible.

This story of Gideon Moor, the slave, the freedman, and the litigant of Upper Hanover Township, Montgomery County, Pa., A. D. 1776, will, no doubt, prove interesting and instructive reading.

—Editor.

No. I.

“To Mr. Daniel Remdle.

Sir:—Whereas the reformed Calvinist congregation in these parts have already had a considerable deal of trouble with that negroman called Gideon Moor,

who was a slave to their minister, the late Geo. M. Weiss. So that they are engaged in a tedious law suit with him, and though I never inclined to be very much troublesome to you about this affair. Yet as it seems that that congregation might possibly loose their



cause; if not probably assisted. So I find myself under the necessity to give you some information of the matter, as short as possible, as the said congregation also most humbly request your assistance therein, as far as thought necessary. The more especially, since you had a hand in the land affairs from the beginning, and for the present time are looked upon by the parties as the chief of those parties concerned therein. We also hope you will remember that about five or six years ago, some members of the said congregation applied to you, about the same cause, when you gave them your promise, that they should have that land as soon as the affair with your partners was settled.

But the better to explain their cause, I shall be obliged to repeat the affair from its beginning.

After all the land had been surveyed to the settlers thereof, agreeable the general agreement this tract was left vacant.

Some time before the general agreement was made, Edward Scull was ordered to survey the greatest part of his 13,000 acres, but after the general agreement was made and the remaining surveys were to be completed, he not having time to do it himself, ordered me to finish the remainder, under his examination; which was done, and employed with by the Mr. Parsons, Ross and Greenway. I accordingly surveyed the tract now in question, on the 19th November, 1750, for the said congregation, in the presence of the elders or church wardens thereof, containing 42 acres, with allowance, — per. .at their request, with an intention to build a house thereon for their minister to live in; and continually to keep this same for such use forever.

Also with intention, when it should suit them, to agree and pay for the land, with the above named three gentlemen.

They immediately built a dwelling house and stable on it, dug a well and began to clear some land in the spring, 1751. Their minister came to live there with his negro family; at his request the congregation allowed him for his better support, to clear some more land, though

who continued from time to time with cleaning. Though sometimes forbid by the congregation; till almost all was cleared, a few acres only excepted. The timber required for building, and mostly for rails, was carried there by said people from their own lands. Since there was scarce any on the premises. The greatest part thereof was but a barren plain. They applied to Mr. Greenway about the land about 1767 or 1768, he returned for answer that they should have the land, but since some of the heirs were under age, he could not undertake to make a deed for it. We applied to you about it, and received nearly the same answer.

Anno 1761 in August, their said minister, Geo. Michael Weiss died, and though the said congregation got another in his stead, yet out of compassion to the deceased's widow, allowed her to live on the land with her negro family, and left her the full use thereof, without demanding a penny rent of her for it. They rented another house for their new accepted minister to live in, until the year 1765, June 2nd, the said relict widow Anna Weiss died also, having no children, only her said negro family, he died without a will, but she made a will, whereupon she gave all her estate to the said negro family, and also her right to the improvements, if any she had.

But in my opinion she could claim no further right thereon. She only had the use and produce there during her stay on the premises, and that only by permission of the said congregation. Then in about three months afterwards, the said negro family were all sold for slaves by Christian Schneider and Leonard Melshive, who had administered for the estate. The said negro man, with his wife and two children were sold to Leonard Thomas, an inhabitant of this township. Some time afterwards the congregation got an inmate to live in the house on the premises.

The said Leonard Thomas, weary of his negroes, allowed the man liberty and time to try for to obtain his freedom, during which interview the said Gideon, by some lawyer's contrivances came and

took possession again of the said premises, about the latter end of 1767, or the beginning of 1768. This occasioned new trouble to the congregation.

They soon after applied for the land to you and to John Margotroyd, and received yours and his promise in their favor, to get it done as soon as those affairs were settled, but they could have a deed for mortgage, on the 16th of February, 1768. Sent with order to that negro man to go off from the premises with his family and effects within one week, otherwise he would sue him for trespass. Until, as I suppose, in April, 1769 (some think 1770), the congregation being tired with the like vexations, went there and carried his family and goods to his said master's house, repaired and fitted up the dwelling house for their new minister to live in, who resides thereon since. He put the fences in good condition to save the winter grain for the benefit of the said negroes, who got the grain next harvest. But in return, said Gideon sued them for trespass, which occasioned the trial in September court, 1770. When those of the congregation who done that act, were obliged to pay a small fine, with a considerable deal of costs. Since this time the said Gideon hath sued them again for damages, that he says he suffered merely by some small trivials on rags, which he left lying before in the weather and muddled before his said master's house. His loss can be but very small, but though it be ever so little, yet it may prove probably possible, that the congregation might be cast again, and also obliged to pay a considerable deal of costs too, and thereby be obliged to submit to this hero Lord South, if not timely supported. I have further to add, that several witnesses were also sued to give evidence in favor of the said negro, but they refused to appear. Then before March court last, I also had a subpoena sent me to attend in favor of the negroes, but by reason of my weak state and condition of health, I did not attend, nor any other witness, nor did I incline to meddle with it till in August last, a writ of attachment was served on me and

also on the other witnesses, for disobedience or contempt of court, by the high Sheriff himself. So that we have to thank the high Sheriff's generosity and benevolence for it, for not putting us to Goal, for it, for near a whole month till September court about this affair. A strange instance, indeed, to observe, that this great Lord South, who was but lately a slave, and to whom almost every one of us, at one time or other, out of compassion to him proved to be a benefactor, on his being supported by others, should have obtained so much power, as to send six freeholders to goal at his pleasure. God beware, that the mighty Lord South doth not obtain power to treat the members of our honorable Congress in the same manner.

This affair disturbed my mind terribly at that time, but we appeared in town on the 6th of September last, as the day appointed by the high Sheriff. Wm. Lewis and Fisher are the two lawyers on the negroes case. Mr. Lewis examined us, but found my testimony not to be that told him; but told us the case could not be tried now, but was put off.

Andrew Mourer, who had been sued for said damages, and thereby obliged to stand foremost on the congregation's part, did not take a lawyer till September court last, when he employed Andrew Allen to act on their behalf. The trial was to be had on the 8th of January, now past, when I was obliged to go to town again, at the request of Mr. Allen, for Mr. Lewis had acquitted me in Sept. court since I could not give my evidence in favor of the said negroman's cause before September last, I had not been in town for the space of five years together, chiefly by reason of my weak condition of health. When on calling at Mr. Allen's he informed us that we should have some deed or agreement or writings to show. That the owners of that land had either sold or at least promised the same to the congregation in order to show it as their title to the land at Court, without which he could not consent to let the trial go on. This was the reason that we called at your house, three times on the same morning, the 8 January past, in

order, if possible to obtain such writings. But by reason of your indisposition, we were prevented to speak to you about it, so that Mr. Allen thought it suitable to remove the cause to the Supreme Court, but we find that Mr. Lewis bound over his witness to appear again on the 9 March next, as at the next close of the Common Pleas Court. So I have now thought necessary to inform you of the circumstances of this affair, in order that you may observe how troublesome the negroman hath already been to the said congregation, who always have been and are yet ready to agree with you about the land and pay for it and have been long ago soliciting for it. For I conclude from the examination made on me by Mr. Lewis, that they intend yet to lay claim on the improvement, to which I think, by no means that the negro can have a right, since whatever he did thereon, while a slave, they had the full use thereof, during their stay thereon; and I don't doubt, if you can spare time as to consider the matter all over again you will be of the same opinion.

I am sorry to trouble you with this long detail, but I should think it a defect, if I should not do, what is possible in behalf of the congregation.

Well what we now most humbly desire of you, sir, to be done, is this: That you would be pleased to make an agreement with some of the members of the said congregation, and put the same in writing, for the said tract of 42 acres, and allowance, wth — per of land. I have made a new draught for the same to them, or if a deed could be made out now to the congregaton, it will be found the better, before the time of the trial comes. Then we suppose all the vexations of this negro fellow and his supporters against the said congregation would terminate, and be at an end. We think in these turbulent times we have and yet may expect trouble and calamity enough already.

We shall ever remain, dear sir, your most affectionate and humb'e servant,

D. SHULTZE.

By some boastings dropt by said Gideon, it seems that his lawyers intend to

scruple the validity of our title in general to the lands at Court.

All to Daniel Remdle the 3rd February, 1776, sent Feb. 6th pr. Andrew Mourer.

No. II.

"To Andrew Allen, Esquire! Sir! 1776, February 3rd. About the affair of bearer hereof, Andrew Mourer, have to inform you at first, since we could not speak to Mr. Daniel Remdle, when in town, by reason of his indisposition, who is one of the three parties or owners to the land in question, so I have now wrote a letter to him of the affair very circumstantially, and alleged the necessity to get either a deed for the premises if possible or at least an agreement signed him under their own hands.

I also wrote another letter to Thomas Pugh, who is executor for the last deceased Thos. Tresse, Junior, another of the said partners to the land. I spoke to him about it when in town, who promised to do all in his power in favor of the congregation, as to John Margotroyd as the third partner. We could not learn where he lives now. What Mr. Remdle's answer will be I cannot know. One difficulty may perhaps obstruct the affair, for those three parties have been at variance with each other, for many years past, and not yet settled which hath been the chief reason, that no deed could be got out ever since the dec'd of old James Margotroyd—otherwise this land would have been long ago paid for. If our proposal for a particular agreement should not succeed, we have yet in reserve the general agreement, made with Parsons, Ross and Greenway, in April 1749, which on certain conditions includes the whole tract of 13,000 acres, signed by their own and many of our hands. Though it may not suit so well now, then if a new particular one can be obtained.

We have further to mention, when on our return from town, we met the other three witnesses, that they then informed us, that on that afternoon Mr. Lewis had bound them over by recognizance in Mr. Biddle's offices, to appear and attend

again on the 9th of March next, as at the close of the next Court of Common Pleas, as if the cause was their to be tried. Though as we understand from you, that the cause was removed to the Supreme Court, which we should like much better, in order to gain more time, for we cannot know what difficulty we may find, or what time will be required, to obtain what is required.

Now if you could prevail on Mr. Lewis, to send a written order to his three witnesses, Jacob Miller, Jacob Wissler, and Ulrich Graber, not to attend on the said 9th of March, next. Then they will stay at home, otherwise they will certainly attend for fear of falling into the same unwelcome disgrace, as in August last.

For what reasons Mr. Lewis has, that he then acted in this manner, we cannot know, if to increase the costs, or for some other advantage?

So we humbly desire that you would be pleased to rectify this affair.

By some boasting words dropt by that negroman, as I was told off when in town, I suspect that his lawyers intend to dispute the validity of our title in general to these lands, which I think is a matter of no concern at all to them, I had trouble enough about it in former times already, until the cause was decided in the Supreme Court. Anno 1754 in favor of Parsons, Ross and Greenway, I could make out a large description of the whole, but I should now think it unnecessary. See paper No. 2.

It is strange to observe that these gentlemen, Fisher and Lewis and their supporters, of whom Mr. Israel Pemberton is looked upon as their chief, under the applauded pretext of assisting the needy or oppressed, by their endeavors are doing a considerable injury to a large number of people, especially at a time, when the utmost necessity requires it, for every one to be as precautions as possible to avoid contentions, nor to give offence to any.

I observed to you formerly, that I sus-

pect those lawyers will perhaps lay claim again to that improvement, which if they do, it will seem so much the more strange, if they take for their foundation the foolish fancy of that old Irish low Dutch woman.

I look upon them as gentlemen who would proceed on good reasonings. They forget themselves so far, while under a laudable pretext, they are putting members to loss and unnecessary charges. This small tract of land will cost the people dear enough besides.

The whole affair about the estate of that deceased minister hath to my opinion not been transacted according to law, nor agreeable to his will, nor even (if I dare say) to equity, for agreeable to the law, will and equity, the half of his relict estate, should have been transmitted to Germany to his relations, to his brother eldest son, which hath not been done.

There is a strong suspicion that the Minister had a good purse in ready cash, which was concealed at that appraisement by his widow, and afterwards by the negroes, for she paid almost no debts contracted by his negroes during the four years she outlived her husband. Christian Schneider was after his death obliged to pay above a hundred pounds debts and costs, if he has been repaid, I did not inquire, it must be true, since that can be proved by living witnesses, thus running the estate so much in debt in so short a time, by his negroes, while all the produce of the premises were also left him, it will appear, that he was none of the best acconomists, by the congregation gratis benevolence. Did any of his supporters consider the matter with more deliberation, or think if any of their deceased tenants negroes should re-enter their premises and claim a right to their works done for their master, while slaves, how they would behave. I hope they would desist from what they are doing. Their own consciences (if any they have) would probably give them better instructions.

# Das Deutsche Haus

## Preliminary Exhibit of the Institution of German American Research at the University of Pennsylvania



PRELIMINARY exhibit of the collection recently made was given to the general public on Friday, March 8th, in Houston Hall. A large and representative audience was assembled to hear brief addresses on the subject of German American relations. The following program had been prepared:

Hon. Charlemagne Tower, Chairman of the Committee on the "Deutsches Haus"; President Geo. F. Baer, Honorary Chairman; Provost Edgar F. Smith, University of Pennsylvania; Hon. S. W. Pernypacker, President of the Historical Society of Pennsylvania; President Henry H. Apple, Franklin and Marshall College; President John A. W. Haas, Muhlenberg College; Dr. C. J. Hexamer, President of the National German American Alliance; M. D. Learned, Professor of German, University of Pennsylvania.

The object of the exhibit was in the first place to illustrate the purpose and scope of research in the field of German American relations at the University, and secondly, by showing specimens of rare and valuable documents and prints, to demonstrate the urgent need of a building to house these collections and at the same time to serve as a center for the German activities at the University and for the general public, who wish to hear German lectures, to study questions relating to Germany and America and to keep in close touch with the culture and development of the two countries.

The exhibit was shown in different groups or cases:

In the first case were shown original manuscripts such as Pastorius' *Beehive*,

Sproegel's German translation of Jacob de Vries' tract on the *Five Kingdoms of the Philistines* (1703), Henry Melchior Muehlenberg's *Note Book*, containing notes of lectures which he heard at the University (circa 1740), Frederick Muehlenberg's *Note Book*, containing the lectures which he heard in Halle (1769) and other manuscripts of Pastorius.

The second case consisted of an exhibit of rotographs of documents from South Germany relating to the German emigration to America. Among these were the German translation of Penn's Letter to the Free Traders of London (1681), a rescript of Louis XIV, bearing the date 1660 and authorizing the extension of French power and the Catholic religion in Canada; also a number of documents relating to individual German emigrants.

The third case contained reproductions of rare and valuable documents relating to the Brunswick Troops in the American Revolution, such as the contract of King George with the Duke of Brunswick-Lueneburg for auxiliary troops, bearing the great seal of England. A number of interesting groups of officers and soldiers of that time was also exhibited as well as letters, countersigns and the like relating to the Revolution.

The fourth case contained documents relating to the Mennonites and Quakers along the Rhine and included a number of lists of Mennonites with the amount of taxes, which they were required to pay. In this group also was an important letter of an English Quaker to the Burggraf of Alzei.

The fifth case contained a specimen of

documents from the Cabinet of Frederick the Great, relating to the American Revolution and included communications of the American agents directed to the king through his Minister Schulenburg with the King's replies in his own hand on the margin. These documents illustrate the attitude of the king toward England on the one hand and toward the American colonies on the other. In this group were letters of Carmichael, Arthur Lee, Franklin and the American representatives of the later period of the Revolution.

The seventh case contained miscellaneous documents relating to the Germans in Pennsylvania, referring especially to the Palatines from 1709 on.

In this case it was possible only to show a very few documents of the large mass, which has been collected.

The eighth case contained documents relating to Lincoln such as specimen pages of the Lincoln Family Record. A number of these documents have already been published in half-tone in *Abraham Lincoln and American Migration*, by M. D. Learned.

The ninth case contained Telliana, including early manuscripts and prints of the old William Tell Ballads. These specimens were taken from a large and exhaustive collection of ballad texts relating to William Tell, which are soon to appear in book form. Collections in this field have been going on for 10 or 15 years and it is thought that this is the most complete collection of the Tell Ballads ever brought together.

In the tenth case were old prints relating to the Germans of America. In **recent years** the University of Pennsylvania has been making extensive collections of printed books dealing with German American relations. The specimens exhibited in this case, were *Ulperger's Nachrichten*, early German Hymn Books and the first German Grammar

printed in America, some collected poems of Kunze and of Helmuth.

In addition to the collections already mentioned above, the Institution of German American Research has an exhaustive collection of Stage Texts of German plays and Librettos of German Operas and Play Bills and announcements of German performances on the Philadelphia stage from 1840-1900. The material includes monographs, occasional addresses, memorials, newspapers and other clippings relating to the Germans in America. These materials are now being catalogued and with the rest will be made accessible as soon as the "Deutches Haus" can be erected.

It must be clear from the above account that the time has come for the Germans, interested in German things in America, as well as in Germany, to turn their eyes toward the activities at the University of Pennsylvania and to cooperate in providing a "Deutsches Haus," which shall be a great center of information and stimulating research in all the fields of German culture. With this material as a source and with other local materials, two treatises on the German Drama of Philadelphia have been written and are just about to go to press. The earlier treatise by Dr. Lewis deals with the *German Stage in Philadelphia from 1850-1900*, and includes an exhaustive list of all the German performances in Philadelphia during that period. The other work is by C. F. Brede and deals with the *German Plays and Performances given in English in Philadelphia, (1750-1840)*. These two treatises constitute the most thorough treatment of the drama on any stage in America.

In addition to these materials the Institution of German American Research includes a large collection of materials partly its own and partly loaned by the director of the Institution for the purposes of research.

# A Bibliography of Church Music Books Issued in Pennsylvania, with Annotations

By James Warrington, Philadelphia, Pa.

Continued from THE PENN GERMANIA for April, 1912

In 1746 Christopher Saur printed at Germantown

Der psalter des Königs und Propheten Davids. Vertentscht von D. Martin Luther.

This is a prose translation, and is mentioned here simply on account of the title, which might lead some to suppose it to be a metrical translation. It was very frequently reprinted, not only in Philadelphia but at Baltimore, Carlisle, Lancaster and other places. The Historical Society of Pennsylvania has about a dozen different editions.

In this year (1746) Gustavus Hesselius, a Swedish resident of Philadelphia, built for the Moravian congregation an organ costing about £40.

The Historical Society of Pennsylvania possesses one of the Ephrata manuscripts of this year entitled

Ein sehr deutliche beschreibung wie sich dieses hohe und wichtige werck dieses.

It is beautifully written, as are all their manuscripts. The music is in four parts. The book contains a manuscript note by Snowberger to the effect that the hymns to which the music is set are chiefly found in the Weyrauchs Hugel.

In 1747 Christopher Saur published in Germantown

Geistliches Blumen-Gartlein inniger seelen. Oder kurze Schluss-Reimen betrachtungen und lieder ueber allerhand wahrheiten des inwendigen Christenthums; zur erweckung, stärke und erquickung in dem verborgenen leben mit Christo in

Gott. Nebst der Frommen Lotteri. In Teutschland zum 4ten mahl gedruckt, und nun in America das erste mahl.

This was first published at Frankfort, in 1729; and was a very popular book among the Germans. It contains no music, but the melodies are denoted in the usual manner. The Historical Society of Pennsylvania possesses a copy of the Saur reprint, and also the curious lottery tickets, each of which has a verse attached for the people to learn. It was several times printed by Saur. The sixth edition printed by Sauer in 1773 is in my library.

In the same year the Ephrata community issued that curious book by Beissel.

Das gesang der einsamen und verlassen Turtel-Taube nemlich der Christlichen Kirche. Oder geistliche und erfahrungsvolle leidens und liebes-gehöne. Als darinnen beydes die vorkost der neuen welt, als auch die darzwischen vorkommende Creutztes-und Leidens-Wege nach ihrer wurde dargestellt, und in geistliche reimen gebracht von einem Friedsamem und nach der stillen Ewigkeit wallenden Pilger. Und nun zum gebrauch der einsamen und verlassenen zu Zion gesammelt und ans licht gegeben.

This is that book of Beissel's which has been so much written about, and has led to so much controversy. It is so overloaded with mysticism that its translation is difficult, but Dr. Ohl, in Sachse's book on the subject, has given

one which is very good. Of the remainder of that book I have already said sufficient to put students on their guard, but I must repeat that to treat Beissel as almost totally ignorant of music is to do an injustice to both him and the Ephrata community. The book was reprinted several times and copies are owned by the Historical Society of Pennsylvania and the State Library at Harrisburg. As to the terms "Barrir" and "Toener" used by Beissel, about which Sachse charges I misled him, I have only to repeat that I did not read more of his translation than to satisfy myself it was nonsense, and can only add that if he had carefully read Beissel's book he would have found that Beissel in a footnote, himself explains both terms in an unequivocal manner. When Beissel's book was in my hands it took but a few moments to see his explanation.

In the same year the Rev. John Saurin brought for the Swedish colonists sixty copies of Psalm books, which Acrelius says were the Upsala Psalm Books, and to which I have referred in my first article.

In the same year there appeared in the Pennsylvania Gazette an advertisement which was repeated in subsequent issues.

Just published, and to be sold by B. Franklin, The Scotch Psalms, in a small neat pocket volume.

As I have not been able to trace a copy it is impossible to say whether this was a reprint of the Scotch psalter of 1650 or of the paraphrases of 1745, but it was probably the former.

In 1749 there resided at Lancaster, Pa., an organ builder named Robert Harttafel, but no organs made by him have been located. For this information I am indebted to Dr. Jordan's article in the Pennsylvania Magazine, July, 1893.

In 1750 the twelfth edition of Watts' Divine and moral songs was reprinted in Philadelphia.

About the same year, Kent County, Virginia, had an eccentric clergyman

named Mossom, who appears to have been rather quarrelsome. Having a difference with the clerk, he assailed the latter in his sermon, and that being over, the clerk retorted by giving out the second psalm

With restless and ungoverned rage

Why do the heathen storm?

Why in such rash attempts engage

As they can ne'er perform.

In 1751 the records of Christ Church, Philadelphia, show that the bell question had not entirely been lost sight of.

The Historical Society of Pennsylvania possesses a copy of the following book printed at Ephrata this year

Nachklang zum gesang der einsamen Turte Taubel enthaltend eine neue sammlung geistlicher lieder.

This has no music.

In a copy of the "Ausbund" printed by Saur in 1751 there is bound up the following:

Funff schöne geistliche Lieder. Das erste, Tobias war ein frommen Mann. Das andere, Kurtzlich vor wenig Tagen. Das dritte, Es ist ein wunder schöne Gab. Das vierte, Mein frohlich hertz das treibt mich an. Das funffte, Es war ein Gottes furchteges und Christliches Jungfraulein. Gedruckt im Jahr 1752.

When issuing my "Short Titles," I had not seen this pamphlet, but thought it might be a reprint of one having the same title published at Dresden in 1556. A comparison of both, shows they are entirely different. Copies of this are owned by the Historical Society of Pennsylvania and the State Library at Harrisburg.

The Historical Society of Pennsylvania owns a folio manuscript dated 1752 with the following title:

Der andere theil dises Christlichen Gesang-Buch, von pffngsten biss zu ende des Jahres.

There is no music, but the melodies



are denoted in the usual manner. This, according to Seipt, is a Schwenkfelder hymn book, and it would be interesting to trace the melodies named. This would, I think, show that the Schwenkfelders as well as other sectarians of that period used the Lutheran choral books of the time and possibly (as I have shown in my notes on the "Ausbund") they sang some of their hymns to the melodies of songs not always religious.

This singing of loose and even obscene songs was exceedingly common all over Europe at the time of the Reformation, and the avowed purpose of all the psalm books was to induce the abandonment of that practice. Coverdale, and Sternhold and Hopkins, in England; Marot in France, and the Council of Trent, speak of, and, deploring this practice, endeavored to counteract it. As the populace knew only these songs there was no other method of getting them to sing the new psalms, and the rapidity with which psalm singing spread over Europe is an evidence that the Reformers did not miscalculate or err in their intention. It was another way of demonstrating the saying attributed to Rev. John Wesley, that the devil should not have a monopoly of the tunes.

In connection with the Schwenkfelder hymn books I should like to make one criticism of Mr. Seipt's book on them. He complains that Julian in his Dictionary of Hymnology quotes but few of the Schwenkfelder hymns. Mr. Seipt has failed to notice that Julian only deals with hymns in common use among the English; and very few Schwenkfelder hymns are to be found in English hymn books, so many of them being far too mystical to be of practical use.

It occurs to me, also, to suggest to Schwenkfelder historians that their work is incomplete if they simply deal with the words of hymns. Hymns were written to be sung, not read; and but for the tunes would scarcely have had an existence. This is a fault of all hymnologists. They do not take into consideration or understand music, and hence

half or more of the history of the hymns is lost.

In the same year (1752) Saur printed at Germantown

Kern alter und neuer in 700 bestehenden geistreicher lieder welche sowohl bey den öffentlichen Gottesdienste in denen Reformirten Kirchen der Hessisch-Hanauisch-Pfaltzisch - Pennsylvanischen und mehreren andern angränzenden landen als auch zur Privat-andacht und erbauung nützlich sönnen gebraucht werden: Nebst Joachimi Neandri Bundes-Liedern mit beygefugten morgen-abend-und communion gebätern wie auch catechismo und symbolis.

This appears to be really a reprint of a hymn book published at Marburg in 1742. Neander's Bundes-Lieder was first printed in 1680. The Historical Society of Pennsylvania has a copy of Saur's edition. It was reissued several times, and a copy of the third edition printed by Saur in 1772 is in my library. In some few cases the tunes are printed with the hymns but in others the melody is denoted in the usual manner.

From the Germantown press of Christopher Saur in the same year (1752) was issued

Vollständiges Marburger Gesang-Buch zur uebung der Gott-seligkeit in 649 Christlichen Trostreichen psalmen im gesangen Hrñ D. Martin Luther und anderer Gott-seliger lehrer ordentlich in XII theile verfasset und mit nothigen registern auch eines verzeichniss versehen unter welche titel die im anhang befindlich lieder geborig auch zur beforderung des so kirchen als Privat-Gottes dienstes mit erbaulicher morgen-abend- buss bericht und communion gebatlein vermehrt.

Whether this is an exact reprint of the German original I am unable to say at present; as I have not come across a

copy. This title is taken from the copy in the library of the Historical Society of Pennsylvania. It contains no music but the melodies are denoted in the usual manner.

The Historical Society of Pennsylvania possesses another manuscript which Seipt says is a Schwenkfelder hymn book, but the Historical Society's catalogue marks it as an Ephrata book.

Christliches und dabey auch tagliches Gesang Buch darinnen enthalten geistliche gesang und Lider, in welchen di haupt puncte und artikel der christlichen lehr und glaubens kurtz verfasst und ausgeleget sind. An itzt von neuem zusammen getragen, und vom authore fur sich und di seinigen zu einer answeisung regel eingetheilet, auf alle Sonn-Hohfest-und Feyer-Tage, durchs ganze jahr, bey ermangelung des öffentlichen reinen apostolischen Gottes-dinst, solches in der Stille, und im hause zugebrauchen; Gotte damit zu loben, sich selbst zu ermahnen und zu unterweisen, zu seiner selbst Erbauung im Christenthum, und in reiner freyer libe, zu üben bisz Gott was bessers und mehr Gnad und Freyheit gibet, ihm im geist und wahrheit zudinen. Anno MDXXIX. Und an izt nochmahlen aufs neu mit mehr geistreichen gesängen vermahret und vergrössert wi in der worrede im fünfften artikel und folgendis zuschen und in Vier-Abtheilungen zu Sonntäglicher uebung geordnet und eingetheilet abgeschriben und vollendet im jahr Christi MDCCLIII.

As in the previous manuscript there is no music but the melodies are named in the usual manner. My remarks on the other Schwenkfelder manuscript, will apply to this one.

Seidensticker notes that in this year Saur printed at Germantown

Die Kleine Geistliche Harfe

which he calls a Mennonite hymn book. I have not seen a copy.

The Historical Society of Pennsylvania possesses a copy of the following printed in this year by Saur at Germantown

Neu-vermehrt und vollständiges Gesang-buch, worinnen sowohl die psalmen Davids nach D. Ambrosii Lobwassers uebersetzung hin und wieder verbessert als auch 700 auslesener alter und neuer geistreichen lieder begriffen sind. Welche anjetzo sämtlich in denen Reformirten Kirchen der Hessisch-Hanauisch-Pfaltzischen und vielen andern angrantzenden Landen zu singen gebräuchlich in nutzliche ordnung eingetheilt. Mit dem Heydelbergischen Catechismo und erbaulichen gebatern versehen.

This title is the first one of two books which were usually bound together. That which is really a sub-title is given under "Kern alter und neuer . . . Geistreiches Lieder," this one being a reprint of Lobwasser's translation of the French Psalter which was first published in 1573. As I have said previously, Lobwasser wrote no music. He used the French tunes, and was the first to introduce them in Germany. His book became popular in Germany. The two books together seem to be a reprint of one which Zahn dates 1752. In my copy of the German book, the title of Lobwasser's work is missing, but the title of the "Kern alter und neuer . . . geistliches lieder" is dated Marburg, 1753. Lobwasser's book has the tunes as in the French Psalter.

The sixteenth edition of Watts' Psalms was reprinted in Philadelphia in this year. Seidensticker notes an advertisement in the Lancastersche Zeitung, also of this year, of Habermann's Gebetbuch. Apparently no copy has survived. It was, however, frequently reprinted and contained a few hymns.

(To be continued.)

# The Penn Germania Genealogical Club

## Jottings

Genealogical and Historical Societies are requested to communicate with this Department as to their wants, work, plans, and meetings.

Information regarding Family Reunions should be sent at least two months in advance of the meetings in order to have proper notices given herein.

Genealogical books, magazines, clippings and communications for the Editor of this Department should be sent direct to Washington, D. C. It is desired particularly to announce the publications of genealogies promptly.

Traditions and family stories, experiences in "Good old Colonial days," Pennsylvania during the French and Indian wars, in Revolutionary times, manners and customs of the Indians, massacres, hunting exploits, privations of the early settlers, romances of the pioneers, migrations, all are of special interest to this section of the magazine. Correspondents will please include as many as possible of the family and neighborhood names of persons and places and dates of the events recounted, approximately at least.

The Editor wants clippings from your local papers concerning genealogical or historical matters.

Stamp must be enclosed when personal answer is desired.

## Correction

Hochstetter, p. 277, should be Hochstetler.

## A Valuable Suggestion

A Cincinnati, Ohio, subscriber makes a valuable suggestion in the following

words. *The Penn Germania Genealogical Club* has been organized expressly to make it possible for like minded persons to co-operate for objects like the one suggested. More space will be set aside for the use of the Club as interest grows. Genealogy is at best an expensive luxury and a great deal of duplication of labor and expense is taking place. Why not through the P. G. G. Club conserve this outlay?

May I suggest that possibly many general articles about the Germans of America, such articles as may be found in the general history and literature of the country are not as interesting as specific ancestral data. At least to me the articles which attract attention and interest are old records found in the old churches, grave yards, Court files and records, and I should expect to find that the passport, immigration, ship rosters, and statutory naturalization records would give more interesting data about the early Germans, and one's ancestors than those to be found in any other source. If these records in each county were to be taken, especially those prior to 1800, systematized and classified by names, localities, etc., would be most useful in ancestral study and early German information.

## Mission of the Patriotic Societies

In a recent issue of the Magazine of History, New York, Mr. Clarkson N. Guyer, of Denver, says:

The Patriotic Societies, the Daughters of the American Revolution, the Sons and Daughters of the Revolution, the Society of the Colonial Wars, the Colonial Dames, the Children of the American Revolution, the Sons and Daughters of 1812 and all the many other societies including the Society of the Cincinnati,

have all been most loyal to one lofty ideal—the cultivation of the National spirit. In these days of commercialism when graft and greed are seeking to instil their deadly poison into the heart of the Republic, when the dollar is worshiped above the man; when the purity of the ballotbox is assailed, it is the glorious mission of the patriotic societies to keep alive the National spirit and to emphasize it really and truly as a wise schoolmaster to lead the American nation into paths of civic righteousness. The patriotic societies of America—they are supplying the unwritten history of this country.

### The Wilderness Trail

The Ohio Archaeological and Historical Quarterly, Columbus, Ohio, calls special attention to: One of the most valuable contributions to the historical literature of the West in recent years, one entitled, *The Wilderness Trail or the Ventures and Adventures of the Pennsylvania Traders on the Allegheny Path*, with some *Annals of the Old West* and the *Records of Some Strong Men and Some Bad Ones*.

The work published by G. P. Putnam's Sons, New York, is in two volumes of four hundred pages each, with numerous pictures, some portraits from rare originals never before reproduced; with many maps, reduced replicas from originals in the Government Archives, by Mr. Charles A. Hanna, author of *The Scotch Irish*, etc.

From original documents and archives inaccessible to the ordinary reader, and rare authorities much historical information is gathered together. The paths of Indian tribes ranging from Eastern Pennsylvania to the Illinois River; the great wilderness trails that formed the highways east and west, north and south; the many forest paths of the aborigines and traders are plainly indicated; the Indian villages and trading posts; the rivers, streams and waterways of the period and English names of some three hundred rivers and creeks and of five hundred Indian towns are mentioned.

Mr. Hanna gives specific data of the personages of the early days. Indian Chiefs and Sachems are noted and all of the leading traders and scouts.

The publishers say that only one thousand copies of the work have been printed and that the plates have been destroyed.

### Historic Claim Advanced

A forceful reminder of the vastness of the estate once owned by Virginia under the name of Augusta County was the recent introduction in Congress by the Senators of Virginia and West Virginia of a bill—To give to the Court of Claims jurisdiction to settle a claim against the federal government for an accounting of every cent received for the sale of the great Northwest Territory which was given to the government over a century ago.

The sum involved will probably amount to more than one hundred millions of dollars.

Senator Chilton, of West Virginia, stated that the title was not given outright but was transferred to the federal government as a trustee for the benefit of all of the Thirteen Original States. He claimed that as West Virginia and Kentucky were then a part of Virginia that they are entitled to a share of Virginia's portion, while the States of Ohio, Indiana, Illinois, Michigan and Wisconsin were carved out of the territory.

The deed of cession was quoted as showing that the ceded land was to be considered as a "common fund for the use and benefit of such of the United States as have become or shall become members of the confederation or federal alliance of the States, Virginia inclusive."

Senator Clinton explained that the reference to future members was made so as to permit Maryland then outside of the federation to participate in the benefits.

Litigation is now pending as to whether West Virginia shall share in Virginia's old State debt and in closing the Senator declared that "it is opportune

for the federal government to make an accounting with the thirteen original states, if ever in their history Virginia and West Virginia needed their part of this trust it is now. By this section Virginia made the federal compact possible. It is nothing but right and justice that the states of Virginia and West Virginia should now ask the federal government for a settlement of the trust property in its hands for the benefit of said states."

It is generally understood that the phrases "benefit of said states" and as "shall become members of the confederate or federal alliance of the States" includes the entire number of States in the Union which practically is the United States Government itself.

### Braddock Memorial Park

The National Genealogical Society Quarterly, a handsome little magazine just issued by the National Genealogical Society, of Washington, D. C., Vol. 1, Number 1, it is announced will take the place of the pamphlet heretofore published "every once in a while" by the Society.

The following article therefrom, by Mrs. Morris L. Croxall, relates to the work being undertaken under the auspices of the Daughters of the American Revolution for the preservation and marking of The Braddock Trail will be of interest to Pennsylvanians:

After a lapse of one hundred and fifty years there is a plan on foot to recognize the services of Major General Braddock of the British forces in this country in 1755. While the immediate results of his campaign was failure, General Forbes was able, soon after, to push to a successful issue the expedition initiated by Braddock.

Never, perhaps, in the history of our land, has such a crushing defeat, at the time, resulted in effects so far-reaching. For, over that twelve-foot pathway, cut by Braddock; over the trail of the Indian Chief Namacolin, expanded one of the great movements of our civilization to the West. Decisive, and apparently hopeless, as was the defeat at the Battle

of the Monongahela, it did not stay for one moment the progress of our history.

On January 23d of this year (1912), Mr. Crago, of Pennsylvania, introduced a bill before Congress (H. R. 18587) for the improvement of the—

"Braddock Memorial Park, along the Old National Road" in Fayette County, Pa. This bill was referred to the Committee on the Library, consisting of James L. Slayden, Texas, chairman; Edward W. Townsend, New Jersey; Lynden Evans, Illinois; Augustus P. Gardner, Massachusetts; Charles E. Pickett, Iowa.

Chester Harrison, clerk of the Sixty-second Congress.

The bill on its hearing before this committee was attended by a delegation of gentlemen from Uniontown, Pa., to urge its consideration, Mr. James Hadden being the spokesman for the delegation. The bill provides for the improvement by the government of the twenty-four acre site in which lies the grave of General Braddock. This tract has already been secured by the "Braddock Memorial Park Association" of Pennsylvania. It developed at the hearing that the Coldstream Guards of England, of which General Braddock was a member, propose, with the permission of this government, to place a monument over his grave. The Coldstream Guards are the crack military regiment of England, having for generations acted as the body-guard of the Kings of England. Both General Braddock and his father belonged. Counting the two men, there was a General Braddock for seventy-two years on the roll of these Guards, and it seems an eminently fitting and proper thing that they should offer to place this monument over the long-neglected grave of their comrade. Some authorities say, and notably James Hadden, Esq., of Uniontown, the gentleman who spoke for the previously mentioned delegation, and who has written a monograph on the subject, that Braddock was shot by one of his own command, Thomas Fausett, a Pennsylvanian, who thought to stop what he deemed, the senseless slaughter of the men under Braddock. Braddock's

great error in this campaign was in not following the advice of Washington and Franklin, who had a knowledge of the Indian methods of warfare. Braddock forced his men to stand in the open and fight the onslaught of an unseen foe. He tried to have his men use the military tactics to which they had been accustomed in Europe. This did not serve against the wily Indian warriors skulking behind rock, tree and bush, and from the ravines that bordered on each side, this death trap in which the British soldiers and their allies found themselves, so unexpectedly. In Europe, even in retreat from battle the Coldstream Guards won as much admiration in their orderly formation, as in victory. "Looking back and growling like an angry and defeated lion" as Sargent puts it in his "Introduction to Orme's Journal," alas, their retreat was anything but orderly on this tragic ninth day of July, 1755. Rout and confusion marked the order in which Braddock's army fled, panic-stricken, before the allied French and Indians, and were found months later sitting on logs, starved to death. To prevent the discovery and desecration of the body of General Braddock, by the Indians, he was buried in the roadway and the wagons and artillery were run over the soil several times so that the spot could not be distinguished.

It is hoped that this country will accept the fine offer of the "Coldstreams" and make an appropriation to improve the property already acquired by the Braddock Memorial Association as a park and as an appropriate setting for the monument proposed by the Guards."

Mrs. Croxall as Chairman of the Maryland Committee on the "Old Trails Bill" for the Daughters of the American Revolution was invited by Mr. Crago to be present and address the Congressional Committee January 15, last, having been introduced by Mr. Borland, of Missouri. Mrs. Croxall directed her remarks especially to the historical importance of the measure, and was listened to with marked attention and appreciation.

## Queries

12. (a) *Test*. In the census of 1790, there is a Henry Test with two males over 16, one under, and three females. Can anyone tell me the name of the wife and the names of the children? They were in Philadelphia County, Pa.

(b) *Test*. Can anyone tell me the names of the parents of the following: John died in Belfast, Ireland, about 1819. He was a mariner. Elizabeth or Eliza married Jan. 30, 1798, Henry Andrew Heins in Philadelphia. There were three other children, names not known to me, one of them a daughter married about 1809, a wealthy man. The mother died, the father left them in Pennsylvania and went to Kentucky and married a second time. Any information about the Test family will be greatly appreciated.  
R. N.

13. *Mercer-Mott*. James Mercer was of Philadelphia, then of New York, then again in 1782 of Philadelphia. In 1787 he was back to New York getting married to Elizabeth Mott. His son Benjamin was baptized the last of the same year in New York. That is the last I know of him. I would like to know the parents, birth dates and death dates of both.  
N. R. F.

14. *Parkinson*. (a) Wanted name of wife of Joseph Parkinson, an early settler of Cumberland County, Pa. She is mentioned in Cumrine's History of Washington County, Pa., as Pennsylvania Dutch.

(b) Also want the names of their ten children.  
M. F.

15. *Braselton-Green*. (a) Wanted the ancestry of Hannah Green and Jacob Braselton, married in 1773. She was born in Virginia April 18, 1757. They moved to South Carolina, and in 1812 removed to Georgia.

(b) What relation if any was she to Robert Green, one of the earliest settlers of the name in Virginia, as referred to in Raleigh T. Green's history of Culpeper County, Va.?  
W. C.



# DIE MUTTERSPROCH

“O, Muttersproch, du bist uns lieb.”—A. S.

## Die Kalmustown G'meh.

By Rev. A. C. Wuchter, Paulding, Ohio.

Die Kalmustown G'meh is alt,  
Wie alt wehs nimmond recht;  
Sie geht tz'rick wie 'n hawsa-schpur  
Bis wuh der schnae em drecht.  
Doh is g'predicht wara schun  
'S hut Inscha als noch g'hot,  
Sie hen die flinta Sundawgs mit,  
So hen die alta g'sawt.

So sex, acht wocha war die rule  
Fer'n predich, sellie tzeit,  
'S hut evva net fiel porra g'hot,  
Die wega schlecht un weit.  
Die leit die wara g'satisfied  
Won's yuscht'n predich war,  
Sie sin aw gonga, plain a-weeck,  
Der hochmut der war rar.

Sie hen die aermel druvva g'hot,  
Die hussa nuff g'rollt,  
Halblein'na frocka, heemg'mocht,  
Noh sin sie hie g'drollt.  
So sin sie gonga, sellie tzeit,  
Scheh wetter udder wiescht;  
'S war karrich! un 's war glahwa doh,  
'S war yehders noch'n Krischt.

So dann un wann, so tzwischen ne,  
War'n schutt'lmetsch am geh,  
Sie hen meh schnaps os pulver g'hot,  
Drum oft'n gnockrich beh.  
Beim hausuffschloga, udder schtall,  
War grohsie g'schpuss g'west;  
War'n "fall out" hen sie nonner yuscht  
Gedichtich obg'dresst.

Die alta tzeita sin ferbei,  
Die moda, wie's als war,  
'S alt kar'ich-hoef'l is noch dert—  
Paar schtae mit dorna drah.  
'S is alles fert un doch wer wehs  
Wan die Posaun mohl schallt  
Eb's net im alta wahsem-eck  
D' engel s'beschta g'faltt.

'S is nimmie wies als frieher war,  
'S is evva naryets so;  
Die welt is mehner g'civilized,

Sie wert yoh alt un groh;  
Wer doh net mit'm haufa geht  
Un donnst d' hornpipe mit,  
Doh hut die welt ken use d'fohr,  
Wie alter fenschter kitt.

Kie Kalmustowner hen sich aw  
So biss'l raus g'macht,  
Fiel hucka gute un wennich huts  
Wuh net der "Mammon" lacht.  
Die heiser sin uff "modern style"—  
M'r sawgt yuscht so d'fun,  
Die weibsleit—well, die hieta sich  
Un bleimwa aus der sun.

Sie hen aw'n shehnie karrich dert,  
Dehl yohra schun g'baut,  
Die alta hen die schuld b'tzahlt  
Wie's noch der yohrtzahl laut.  
F'r alters wars als Deitsch g'west,  
Deitsch blut, g'miet un sinn,  
Die menschta griega genshaut now  
Wert Deitsch g'predicht drin.

Wie g'sawt, sie hen die karrich dert,  
Paar acker grund d'bei;  
Der karrich-hof is nehwa drah,  
Un alles schulda frei.  
'S is daich die dritt os derta schteht,  
Sie sin aw schtols d'mit,  
Doch mith der froag: "Un's Krischt'n-  
duhm?"  
Kanscht macha was d'wit.

Un doch, guck mohl die monuments  
Dert uff 'm kar'ch-hof draus!  
Weist'sel net hoffning—was? yuscht bang  
Die dohta kaemta raus!  
Wie'n grohsie laschter geld schteckt drin,  
Oft dechts yuscht hochmut tzu;  
Fiel hen ihr lebdawg net die helft  
Fer's Krischt'nduhm g'duh.

Die Kalmustown G'meh die sucht  
Fer'n porra allaweil,  
Sie sin schun sivva muhnet drah,  
Un mehna 's waer ken eil.  
"Sie waera yoh die bescht g'meh  
Dert rum off weit un breht;  
Sie wutta ebber os sie suit—  
En man os bossa deht."

So 'n altie Karrich un G'meh!—  
'S deht ebbes mehna, sel,  
Net alles was im feld rumlawft  
Deht bossa fer so 'n schtell.  
M'r wolla 'n porra os aw tziengt,  
Die glieder tzomma halt,  
Os ebbes fun appearance macht,  
Die gaisch'l net yuscht knallt.

“D' letschta os m'r doh hen g'hot  
War ken so 'n schlechter man,  
M'r findt se evva net so leicht  
Os alles suita kan.  
Er hut die Sundawgschul g'drillt  
Un's choir in ordning grickt,  
Waer's net fer ihn, sel muss m'r g'schteh,  
Waer's Kar' chadach net g'flickt.”

Dehl hen g'mehnt, so he un har;  
Er predicht biss'l scharf;  
Wan ehns mohl im'a freia land  
Ken g'schpöss meh hovva derf!  
Sei frah war aw net g'sund g'west,  
Un hen fünf kinner g'hot,  
Sie hut noh aw die schul un kar'ch  
Net bordich fiel g'bot.

Er hut sei sivva hunnert grickt,  
So wie's als g'falla is,  
Uff Krischtdawg oft'n present noch  
Fun schnitz un hickerniss.  
Er hut am end doch obg'dankt  
Un aryets uvva naus,  
Dert hut'r'n klehnie Land-g'meh  
Un aw sei porres haus.

Sie hen schon ivvern dutzend man  
Dert uff der kans'l g'hot,  
Un doch hut alles predicha  
Bis dohar nix g'bot.  
Sie gehn, of course, net hie fer sel,  
'S kumt ebbes schunsch d'tzu,  
Sie messa yoh den kandidat  
Fun kopp bis uff die schuh.

Wuh's mohl ans “kandidata” geht  
Kummt's net uff predich aw,  
Eh chance aus tzeha, sel is all,  
Wie 'n armer bei der law.  
Yah! kaemt der Helland selwer noch  
So unferhofft d'tzu,  
'S waer'n froag ebs “'lection” gevva deht,  
Nix schwetza noch fun “'luh.”

Wuh is die schtell die'n porra sucht  
Os ehrlich sawga kan:  
“M'r sucha 'n porra, helf uns Gott!  
Ken 'Nickelodeon’?  
En man os uns die wohret secht,  
Eb's weh duht udder net;  
En man os uff 'm alta 'Klotz’  
Mit fiehs un obsetz schteht.”

Bis dohar hut noch kenneer g'suit,  
'S is immer ebbes letz;  
Sie kratza hie un kratza har  
Wie elner mit'm gretz.  
Der ehnt der war tzu ait g'west,  
Er hut yoh groha hohr!

Der onner hut tzu'n leichtie schtimm,  
Der naigscht war dawb im ohr.

Schlogt ehner dert uff's kans'lduch  
Yuscht eh minut tzu lang,  
Der wert so nehwa naus g'puscht  
Wie'n brotworscht uff der sehtang.  
Wan ovver'n party aryets is  
F'r “euchre” schpiela, mei!  
Was geht die tzeit so hortich rum  
Wan lengscht halb-nacht ferbei.

Eh younger kerl war dert g'west,  
Der hut tzu'n langie naas!  
En on'rer, ach! der doppt dert rum  
Wie'n fetter ochs im graas!  
Der ehnt der hut tzu'n wieschtie frah,  
Der letscht so'n g'schpössich maul,  
So werra sie b'guckt, b'tracht,  
Wie on'ra fendu'n gaul.

Der Barnum hut ,wie's haest mohl g'sawt:  
Die welt will g'humbugg'd sei.  
Er hut sei show noh uffg'rickt,  
Sie sin aw werklich nei.  
Er hut'n lot so monkey g'hot,  
In eisna kev'ich g'schperrt,  
No hen sie noch sei peanuts kawft,  
Die monkey mit g'tzerrt.

So hen die Kalmustowner aw  
Schun sivva muhnet lang  
Ihr g'schpöss mit kandidata g'hot—  
'S muss ebbes sei wie tzwang!  
Die chance is wan 's mohl ausg'dohbt  
Hut 's alles nix g'bot;  
Sie griega grawd, wie's happ'na sut,  
D' schlechtchta in der lot.

### Mei Katz.

By Louise A. Weitzel, Lititz, Pa.

Mei Kaetzle uf em Fenshter sitzt  
Un wart als biss ich kum.  
Sie iss en guter Freund zu mir,  
Un iss gewiss net dum.

Im Winter sie am Feuer sitzt  
Un waesht sich frueh un spaet.  
Exempel sie fun Reinlichkeit  
Zu Buve un zu Maed.

Sie spinnt wann sie zufridde iss  
Gemuetlich fer sich hie.  
Wo findt mer Mensche heutzudags  
So froh gestimmt wie sie?

Un unaussprechlich fiel Geduld  
Mei Kaetzle oft beweist  
Eb sie die Maues un Ratte greigt  
Die sie so gern ferspeist.

Der Salomo der sagt em Mensch  
Zur Ameis soll er geh  
Un lerne wie er schaffe soll.  
Fun Katze lernt mer meh.

Die Katz iss stoltz un steht zurueck,  
Sie macht net bal en Freund,



Doch wann sie dut bleibt sie getreu,  
Un sie fergesst ka Feind.

Sie hasst die Hund, doch iss en Mensch  
Die menscht Zeit Schuld dort droh,  
Dann ungestoerd lebt Katz un Hund  
In Eintracht un in Ruh.

Wass weiter kann ich sage dann  
Im Lob fum schoene Dier?  
Sie iss en guter Komerad,  
Exempel un ah Zier.

### “Kennt Sei” un “War Schon”

Ich waer doch lieber en “Kennt sei”  
Wann ich kee “Bin” sei kann;  
En “Kenntsei” is doch en “Kann noch sei,”  
Un kann noch en “Is” werre dann:  
So waer ich ah lieber en “War schon”  
As we’n “Het kenne sei” so gar;  
Dann so’n “Kennt sei” is gewiss  
Ah en “Kann noch sei,”  
Wo en “Het kenne sei” net war un net is,  
Un en “War schon” doch en “Is” emol  
war. C. C. M.

## Our Book Table

By Prof. E. S. Gerhard, Trenton, N. J.

**RAYTON: A BACKWOODS MYSTERY.** By Theodore Goodridge Roberts, Author of “A Captain of Raleigh’s,” “Comrades of the Trails,” “Red Feathers,” etc. Cloth, decorative; illustrated by John Goss. 314 pp. Price \$1.25 net. L. C. Page & Company, Boston, 1912.

The scene of this story is laid in the backwoods of New Brunswick. The setting is appropriate and admirable. The story is full of the breath of the forest and fields.

One evening while the usual crowd of fellows in the Lumbermen’s Settlement was playing cards, one of them found two crosses marked on the six of clubs. How the mystery was solved we will let the reader find out. The technical part of the story is good.

It is big and bold, vigorous and wholesome; there is lots of action, and also a freshness that invigorates. It is difficult to put the book aside before the end is reached.

**THE DOMINANT CHORD.** By Edward Kimball (pseudonym) Frontispiece in full color from a painting by William Bunting. Cloth, decorative, 319 pp. Price \$1.25 net. L. C. Page & Company, Boston, 1912.

This story, we believe, at first ran as a serial in one of the Munsey Magazines.

This story is surely novel and original in conception, and clever in development. The characters are about as few as they could be—only two, a man and a woman. The plot, too, is as simple as it could well be. In fact, all there is to it is really found in the first chapter. The author surely invents a novel method to show that love is the “dominant chord.”

The scene is laid in New York City among the better class to which belongs

Alice Huntingdon who is engaged to a Duke, one of those international match-makers. Shortly before her wedding day she is kidnapped by a man who is infatuated with her and who carries her on board his yacht. He keeps her on the water for ten weeks, sailing no one knows whither; at the end of this time she is subdued—love wins.

At no time does the woman make a desperate effort to get released, nor does she seem much distressed at her misfortune; she seems to be a willing victim. But in order to keep the reader in suspense as to whether she will be able to escape, several ships are sighted and she is given the opportunity to signal to them on the sly, but the yacht always outdistances her pursuers.

The story does not in any way seem plausible; and the propriety of having this man and woman living thus for ten weeks seems questionable. The story affords some pleasant reading to pass away a little time, but there is not very much to it. It has several pages of excellent description.

**NAOMI OF THE ISLAND.** By Lucy Thurston Abbott. Frontispiece in full color from a painting by William Bunting. Cloth, decorative, 368 pp. Price \$1.25 net. L. C. Page & Company, Boston, 1912.

If one glances at the list of the world’s most powerful works of fiction, one will find at the top stories of a comparatively simple but deep human interest, stories that deal with the facts and difficulties of every day human life. After all, the most interesting thing to mankind is man. It is usually the real story of real people that appeals to the reader.

It is this human element that makes “Naomi of the Island” such an appealing

and wholesome story. It relates the life of two orphan girls on a bleak island off the New England coast, inhabited by fishermen and quarrymen. Only those who know of the bleak and meager existence of such people can understand the freshness, pathos, and bitterness with which the writer has invested her realistic narrative.

The parents of the two girls are drowned at sea. This is the bitter part of the story. Beulah is adopted by one of the better class of neighbors, and Naomi is employed in the services of the same household. The pathetic part of the story is seen in the contrast between the treatment of the two girls. Beulah receives the finest dresses and tenderest care, but remains only an ordinary, stupid girl; while Naomi is compelled to wear the castoff clothing of the family and receives all the rebuffs and rebukes of her mistress. The ground plot of the story is furnished by these conditions under which the girls grow up. The freshness of the story is found in the loveliness and unselfishness of Naomi, who, though she at times seems slightly abnormal, is after all decidedly human and lovable.

A love story, of course, is woven into the narrative. A hero is made to enter the life of each one of the girls. If ever love did not run smooth, it surely does not for Naomi, whose love romance is at once charming and pathetic. The conclusion of the whole matter is fully satisfying to the reader. The story is original and compelling. It is not likely that the potent power of love and the denial of self have ever been described in a manner more pathetic and sympathetic.

**THE SENTENCE OF SILENCE.** By Reginald Wright Kauffman, Author of "The House of Bondage," "What is Socialism?" "The Girl that goes Wrong," etc. Cloth, 411 pp. Price \$1.35 net. Moffat, Yard & Company, New York, 1912.

This volume might be termed the third in Mr. Kauffman's series written in protest against the white slave evil. It is a novel that rises in protest against the reticence which rests, like a ban, upon the subject of sex. It shows the foolhardiness, the injustice, and the miserableness of keeping silent concerning that which has to do with the promulgation and continuance of the human race. The story is helpful, elevating, and encouraging. It is not depressing, nor is there anything in it that is immoral, indelicate, or sensational. It cannot please the evil-minded nor defile the pure-minded. It is altogether a very human story.

Whether such an evil can be vigorously and effectively attacked by the means of

fiction is a difficult and doubtful question. The very reticence and assumed modesty that have put the ban of silence on this subject are inclined to push aside a book like this, by barring it from many libraries and from many book stalls.

The author is just as frank in this book as he is in the other books on the same subject. Its philosophy is mellow and wholesome. Even though it abounds in tragedy and climax, in pathos and indignation, it is filled with a flow of humor; and it has a delineation of character done in a literary technique that makes it a wholly human story.

**BEGINNERS' GERMAN.** The Walter-Krause German Series. By Max WalteI, Ph.D., Director of the Musterschule (Real-gymnasium) Frankfurt am Main, Visiting Professor, Teachers' College, Columbia University, 1911. And Carl Krause, Ph.D., Head of the Department of Modern Languages, Jamaica High School, N. Y., Lecturer on Methods of Teaching Modern Languages, New York University. Cloth, 231 pp. Charles Scribner's Sons, New York, 1912.

The number of text-books in beginning German is legion, as it is in too many other subjects. Some of them seem to have no reasonable excuse for existing because frequently they do not show a definite plan or purpose, nor a new method of presenting the subject.

Once in a great while, however, one finds a book that is commendable, one that is different from the rest. This particular text has several admirable features. The study of Grammar is informal; it is presented inductively. It talks and teaches Grammar; the pupil is to formulate his own laws and rules. The work is creative. There is no abstract "pedantry" about the book. It introduces the pupil into the language of his every-day life; by beginning with his surroundings and with things that interest him, his success with the language is more readily insured. There seems to be another feature to the book. It means to study German for its own sake. While every recitation in all subjects should be a recitation in English, yet, if a language like German is to be made an effective means for appreciating the noble literature that stands back of it and for interpreting all things German, then it must be studied for its own sake and not for the English that can be extracted from it. In view of this the book is virtually all German.

The book is probably the best presentation of the modern view of teaching Modern Languages; and teachers of German will await the remaining numbers of the series with interest.

# Historical Notes and News

Reports of Society Meetings are Solicited

## Lancaster County Historical Society.

Hon. W. U. Hensel made an address before this society Friday, March 12, on "An Italian Artist in Old Lancaster" in which he used the following introductory words:—

"With all of its many distinctions Lancaster has never been notable for lavish patronage of the fine arts. It has neither a public gallery nor private collection of famous and meritorious paintings or attractive sculpture. It would be difficult to find even a single great work in any one of the thousands of homes in this city and county which have the characteristics of culture, taste and refinement. This is somewhat due to the fact that wealth has never centered here; and no pre-eminent artist has ever sprung from or been nurtured in this community—albeit names like Grosh, Eichholtz, Armstrong, Steele, delineator of Shakespearean characters, and Brown, the incomparable miniaturist, Landis, Beck, Rengruber, Floyd, Nevin and others have had far more than merely local appreciation and popularity; not to recall Benjamin West's earlier sojourn; Sully's relations with Lancaster through his distinguished pupil, and the prolific work of Isaac L. Williams, who had Lancaster kinsfolk as well as patrons.

"Nevertheless, there has always been a very general appreciation of the aesthetic here; a popular knowledge, too, of what is meritorious in the various phases of the fine arts, and a prevailing liberal culture of taste for the beautiful. While there has been a steady development in architecture and landscape gardening, the interiors of the houses and homes in this locality show a progressive and very definite advance in decoration, the collection and display of engravings, etchings, paintings and the plastic arts.

"Every generation of Lancaster people, I think, has manifested liberal patronage of portraiture; and, while the modern arts of the daguerreotype and photograph largely superseded or rather supplemented the painter's method of transmitting through time the lineaments of the loved and lost and of the honored dead, miniature and portrait painting and the silhouette, through nearly two centuries of this town's history, have always had exemplars here.

"I am disposed to think no form of historical activity and art culture could be

more profitably exercised at some early period than a practical study of the evolution of portraiture in Lancaster, accompanied by a popular collection and exhibition of the numberless miniatures and portraits which adorn the households of this city and county, and whose study and history would make such an admirable entertainment and valuable contribution to local art and literature."

## The New England Historic Genealogical Society.

The supplement to the April number of the "Register" published by this Society contains a report of the proceedings of the society's annual meeting, January 31, 1912. From it we glean the following data. The membership December 31, 1911, was as follows: Resident Members, 776; Life Members, 290; Corresponding Members, 61; Honorary Members, 6—Total 1133. The receipts and expenditures for the year 1911 were respectively \$10,900 and \$10,800. The special funds of the Society amount to \$190,000. Over 3000 pages of genealogical matter were published during the year. The Committee on English Research spent over \$700 in the same time.

The Librarian closes his report with these words:—"The year 1911 has been an eventful one for the Library. The completion of the Consolidated Index to the Register, furnishing one more guide for genealogical searchers, the beginning of the index to genealogical data relating to American families, the successful attempt to secure adequate and safe quarters for the Library in the future, the disposal of the old building to an institution which will be a highly desirable neighbor, are events of sufficient importance to make the year one to be remembered in the history of the Society." Is it not time to undertake a similar work for the German immigrants.

## Kittochtinny Historical Society.

M. A. Foltz read an interesting paper before this society on "Franklin County Newspapers and the Men Who Made Them." As a member of the Bibliography Committee of the Society he compiled a history of the newspapers of the county.

# The Forum

The Penn Germania Open Parliament, Question-Box and  
Clipping Bureau—Communications Invited

This is a subscribers' exchange for comparing views, a what-not for preserving bits of historic information, an after dinner lounging place for swapping jokes, a general question box—free and open to every subscriber.

## Meaning of Names.

By Leonard Felix Fuld, LL.M., Ph.D.

EDITORIAL NOTE.—Dr. Fuld has kindly consented to give a brief account of the derivation and meaning of the surname of any reader who sends twenty-five cents to the editor for that purpose.

FRICKER—The surname Fricker is derived from the Latin Praeco through the Anglo-Saxon Fricca, meaning a herald or crier. The surname in the Middle Ages was given to heralds and in modern times and during the name-forming period it was generally given to a preacher.

Leonard Felix Fuld.

## What does "Zwack" Mean?

Last summer I supplied the pulpit of a country church 35 miles west of this city. I spent the Sabbath with a family by the name of Swackhammer. Mr. Swackhammer is of Pennsylvania origin. His grandfather came from Pennsylvania at the close of the Revolutionary War as a U. E. Loyalist. He settled at Beamsville, Lincoln County, 25 miles from the Falls, on the shores of Lake Ontario. Mr. S. is now past 89 years, lives on the farm on which he was born, which was taken as a homestead by his father, Jacob S. His wife's maiden name was Zimmerman, also of Pennsylvania German descent. They no longer speak or even understand the German and have substituted S for Z in the spelling of the family name. My query is, What is the meaning of Zwack? Who will tell us?

(Rev.) A. B. SHERK.

Toronto, Ontario, Canada, March 30, '12.

## The Englishman's Bath

We boast ourselves a cleanly people and are apt to scorn the foreigner who does not

daily perform the ritual of the tub. Yet, the British Medical Journal points out, it is not so long ago since we had the reputation of being an exceptionally dirty people. In the year 1800 there was not a single private house in London provided with a bath-room.

A witness stated before the health commission about the middle of the last century that the only two occasions on which one of the laboring classes was washed all over was immediately after birth and after death.

Even at the present day our contemporary doubts if any dirtier people could be found anywhere in the world than among our lower classes. "A French workman would be ashamed to wear clothes in which the British laborer goes to his daily work. There is nothing that tramps who apply at workhouses think a more brutal tyranny than the enforced bath."

In the middle ages, we are reminded, our dirt and squalor were the theme of comment by foreign visitors. Three centuries ago what most struck a Portuguese traveler in England was the fact that the English gentry never washed. Erasmus has left a picture of the dirt that prevailed in the houses of noblemen.

It is not difficult from this to imagine what the state of things must have been among the poorer classes. At one time both men and women who were careful of their complexions cleaned their faces with a dry white linen cloth, because it was believed that washing the face with water made it more susceptible to cold in winter and to tan in summer. The story of Lady Mary Wortley Montagu's hands is too well known to be repeated. Johnson said he had no passion for clean linen, and even the fine gentlemen of his day were far from scrupulously clean in their persons.—Westminster Gazette.

The above reminds one of the Philadelphia lady sixty years ago who said of another lady expecting to be married shortly: "Die Sau hut sich all ivver gewäsche."

edge of the times and seasons. The different phases of the moon had to be carefully observed from the almanac, for all cereals planted in the waxing of the moon grew more rapidly than in the waning. Things planted when the (104) moon was in the sign of the Twins would be abundant. When the horns of the moon were down onions must be planted; beans, and early potatoes, however, when the horns were up. Apples should be picked in the dark of the moon, else they would rot. Hogs should be slaughtered during the waxing of the moon, otherwise the meat would shrink and be poor. Even the thatching of houses should be done when the horns of the moon were down, or the shingles would curl; and when fences were built, the first or lower rail should be laid when the horns were up, while the stakes should be put in and the fence finished when the horns were down. Such are a few of the affairs of life which were supposed to be done literally "by the book."<sup>36</sup>

Omens were frequent. It was a sign of death if a bird entered the room, if a horse neighed or dog barked at night, or if a looking-glass were broken; the same thing was supposed to be true of dreaming of having teeth pulled, or of seeing one dressed in black.

As water was one of the most important things for every house, it is not surprising that supernatural (105) means were employed to discover it. The following device of "smelling" for water was once common: "Hold a forked willow or peach limb with the prongs down, and move over the spot where water is desired. If water is present, the stick will turn down in spite of all you can do; it has been known to twist off the bark. The depth of water may be known by the number and strength of the dips made. Ore can be found in the same way."

Also curious in their way were the weather signs. If the ears of corn burst, a mild winter will follow; but it will be cold if they are plump. If the spleen of a hog be short and thick, the winter will be short, and *vice versa*. If on February 2d the ground-hog comes out and sees his shadow, he will retire to his hole and six weeks of cold weather will follow. So, when the snow is on the ground, if turkeys go to the field or the guinea-hens halloo, there will be a thaw. If cocks crow at 10 p. m., it will rain before morning.

Witches were believed in to a more or less extent, and not only human beings, but cattle, inanimate objects, and even operations such as butter-making, were more or less subject to their malign influence. Horseshoes or broomsticks laid across the door were supposed to keep them out. Silver bullets shot at a picture (106) of a supposed witch would bring about his or her death.<sup>37</sup>

was still in full sway in Pennsylvania a hundred years ago. In the Journal of Christopher Marshall, under the date May 13, 1780 (at Lancaster) we find this entry: "This was a remarkable day for the German men and women, bleeding at (Dr.) Chrisley Neff's. So many came that I presume he must work hard to bleed the whole. Strange infatuation." (Paper of Lane. Co. Hist. Soc., vol. III, p. 156.)

<sup>36</sup> This view of the influence of the moon's phases is as old as German history itself: "Aus demselben Grund, aus welchem weise Frauen zu Ariovist's Zeit den Germanen geboten, dass sie nicht vor Neumond die Schlacht beginnen sollten," etc. (Riehl, Kulturstudien, p. 47.)

<sup>37</sup> There was, however, none of the fanatic cruelty once so prevalent in

The use of amulets and incantations was more or less common. By means of the former it was believed that one could make himself "kugel-fest," i. s., proof against bullets.<sup>38</sup> As was natural when doctors were few and far between, superstition was largely predominant in medicine. Especially were old women endowed with curative powers. Those who were born on Sunday were supposed to have power to cure headache. Among the strange methods of healing may be mentioned the following: To remove warts cut an apple, a turnip, or an onion into halves and rub the wart with the pieces and then bury them under the eaves of the house. A buckwheat cake placed on the head will remove pain; and the breath of a fish will cure whooping cough. To cure "falling away" in a child make a bag of new muslin, fill with new things of any (107) kind, and place it on the breast of the child, letting it remain there nine days. In the meanwhile feed the child only with the milk of a young heifer. After nine days carry the bag by the little finger to a brook that flows towards the west and throw it over the shoulder. As the contents of the bag waste away the child will recover. Perhaps one of the strangest and yet most interesting of all these quaint customs was that of pow-wowing, or the use of magic formulas for the cure of certain diseases. It is very interesting to see this survival down to a short time ago in our own country, and still flourishing in certain parts of Germany, of a custom which is as old as the German language itself. Some of the earliest remains of Old High German and Old Saxon poetry are the so-called "Segensformen," not very different from pow-wowing.<sup>39</sup> The latter was once believed in by many of the Pennsylvania-Germans. It was supposed to be especially efficacious in nose-bleed or blood-flow; in removing pain from cuts, bruises, burns; and also in skin diseases. Thus the goitre was cured by looking at the waxing moon, passing the hand over the diseased part, and saying, "What I see must increase, what I feel must decrease."<sup>40</sup> Still more curious is the cure for snake-bite, described by Dr. W. J. Hoffman as formerly existing in Lehigh County. The following words were recited:

"Got hot alles arschaffen und alles war gut;  
Als du alle [alter] Schlang, bisht ferflucht,  
Ferflucht solst du sei' und dei' Gift."

The speaker then with the index-finger made the sign of the cross three times over the wound, each time pronouncing the onomatop *tsing*.<sup>41</sup>

Germany and which has given to Salem, Mass., such a baleful notoriety in American history.

<sup>38</sup> This superstition was once wide-spread in Germany; Luther believed in it firmly. See Freytag, vol. III. p. 73: "Der Glaube, dass man den Leib gegen das Geschoss der Feinde verfesten . . . koenne, ist aelter als das geschichtliche Leben der germanischen Voelker." It was said of Captain Wetterholt, in the French and Indian War, that he was "kugel-fest."

<sup>39</sup> Cf. Braune, *Althochdeutsches Lesebuch*, p. 81.

<sup>40</sup> Cf. Meyer, *Deutsche Volkskunde*, p. 116: "Hat es [a child] ein Muttermal, so blickt die Mutter, das Kind im Arm, auf einem Kreuzweg in den zunehmenden Mond und spricht, indem sie das Mal mit der Hand bestreicht: Alles, was ich sehe, nimmt zu, Alles, was ich streiche, nimmt ab."

<sup>41</sup> *Proceedings of Penn. Ger. Society*, vol. V. p. 78.

Even in religion these superstitions had their place, and the opening of the Bible at random and taking the verse which fell under the finger as the direct word of God—a custom which, more or less changed, has lasted for nearly fifteen hundred years<sup>42</sup>—was once employed by the Moravians in all the affairs of life, including marriage, (109) and is actually used today by the Mennonites in choosing their bishops.

The life of the Pennsylvania farmer was one of unremitting toil: few recreations came to break the monotony. Up before sunrise and to bed soon after sunset, such was the ordinary routine, day after day, year after year. Later in the century came more and more the usual rural festivities, quilting and husking parties, country fairs, markets, and *vendus*. Very common were the butcherings—when the friends of the family would help in the killing of hogs and the preparation of the many kinds of sausages; and especially common were the “frolics” in which the various kinds of fruit-butters, of which the Pennsylvania Germans were so fond, were boiled in huge kettles, tended to and stirred by friends and neighbors invited for the purpose.<sup>43</sup>

In general, however, life was uneventful, “one common round of daily task.” The three great events in all lives—birth, marriage, and death—were the occasion of more or less celebration, the weddings and funerals being attended by large concourses of people, who came in wagons from far and near. The custom of providing food for (110) visitors, due at first to the long distance many had to come, soon grew to be conventional and too often excessive. Muhlenberg frequently complains of this excess at both weddings and funerals.

An interesting description of one of these funerals is given by Mittelberger: “In this manner such an invitation to a funeral is made known more than fifty English miles around in twenty-four hours. If it is possible, one or more persons from each house appear on horseback at the appointed time to attend the funeral. While the people are coming in, good cake cut into pieces is handed around on a large tin platter to those present; each person receives then, in a goblet, a hot West India rum punch, into which lemon, sugar, and juniper-berries are put, which give it a delicious taste. After this, hot and sweetened cider is served. . . . When the people have nearly all assembled and the time for the burial is come, the dead body is carried to the general burial-place, or, where that is too far away, the deceased is buried in his own field.<sup>44</sup> The assembled people ride all in

<sup>42</sup> “Der uralte Aberglaube, welcher schon im Jahre 506 auf dem Concilium von Agde den Christen verboten wurde, kam wieder in Aufnahme; man schlug die Bibel oder das Gesangbuch auf, um aus zufälligem Wortlaut die Entscheidung bei innerer Unsicherheit zu finden,—der Spruch, auf welchen der recht Daumen traf, war der bedeutsame; ein Brauch, der noch heute fest in unserm Volke haftet, und von den Gegnern [he is speaking of the “Stillen im Lande”] schon um 1700 als ‘Daeumeln’ verhoehnt wurde.” (Freitag, Vol. IV. p. 18.)

<sup>43</sup> Cf. Riehl (Pfaelzer, p. 267) for a description of a similar combination of business and pleasure in the preparation of obstatwerge in the Palatinate.

<sup>44</sup> Many of these old private graveyards are now utterly neglected and overgrown with weeds; Riehl’s description of the neglected graveyards in the Palatinate is almost word for word true of many in Pennsylvania: “Eine verwilderte Hecke umzaeunt sie. Regellose mit Gras und Gestruepp

silence (III) and sometimes one can count from one hundred to five hundred persons on horseback. The coffins are all made of fine walnut wood and stained brown with a shining varnish."<sup>45</sup>

It must not be inferred from the above references to rum and cider that the Pennsylvania Germans as a people were especially addicted to strong drink. One hundred years ago every one drank; in New England the settlers "were a beer-drinking and ale-drinking race—as Shakespeare said, they were 'potent in potting';"<sup>46</sup> and no public ceremony, civil or religious, occurred in which great quantities of liquor were not drunk.<sup>47</sup> The custom of drinking at funerals, (II2) which Muhlenberg reprehends so stoutly, was equally observed by the Scotch-Irish and the Puritans of New England.<sup>48</sup> Indeed we have the authority of Benjamin Rush, who has been (II3) called the father of the Temperance movement in the United States, that the Pennsylvania Germans were not addicted to drunkenness.<sup>49</sup>

In this chapter we have endeavored to give a brief sketch of the Pennsylvania farmer a hundred years ago. It would be of some value to go more into detail concerning the routine of daily life. The limits

verwachsene Erhoehungen zeigen die Graeber an." (Pfaelzer, p. 407.) He attributes this neglect to the traditional dislike of the Reformed people to all pomp and ceremony even in death; it is still more true of the Mennonites, who seek the utmost simplicity in all things temporal or spiritual,—in life and death. "Ein Mitglied der Gemeinschaft in Berner Jura aeusserte mir gelegentlich die Ansicht, man sollte nicht genoeigt sein, die Toten auf den Friedhoefen zu beerdigen; ein jeder sollte dies auf seinem Grundbesitz thun duerfen." (Mueller, p. 62.)

<sup>45</sup> In making these coffins the carpenter was careful to gather up all the shavings and sawdust and place them in the coffin, for if any portion thereof should be brought into a house, death was sure to follow.

<sup>46</sup> Alice Morse Earle, *Customs and Fashions in Old New England*, p. 163.

<sup>47</sup> In the record of the ordination of Rev. Joseph McKean, in Beverly, Mass., in 1785, these items are found in the tavernkeeper's bill:

30 Bowles of Punch before the people went to meeting.....	£ 3
80 people eating in the morning at 16d.....	6
10 bottles of wine before they went to meeting.....	1 10
68 dinners at 3s.....	10 4
44 bowles of punch while at dinner.....	4 8
18 bottles of wine.....	2 14
8 bowles of brandy.....	1 2
cherry Rum.....	1 10
6 people drank tea.....	— 9d.

<sup>48</sup> Mrs. Earle gives the following bill for the mortuary expenses of David Porter of Hartford, who was drowned in 1678:

By a pint of liquor for those who dived for him.....	£ 0	1s.
By a quart of liquor for those who brought him home.....		2
By two quarts of wine and 1 gallon of cyder to jury of inquest...		5
By 8 gallons and 3 quarts wine for funeral.....	£ 1	15
By barrel cyder for funeral.....		16
1 coffin.....		12
Windeing sheet.....		18

With this we may compare the bill for the double funeral-feast of Johannes Gumre and his wife of Germantown, in 1738:

Bread & Cakes at sd Burialls.....	£ 1	1 0
Gamons Cheese & Butter.....		15 2
Molasses & Sugar.....		1 14 3

<sup>49</sup> This notwithstanding the fact that hard drinking has ever been and is to-day a national failing of the Germans. The deep religious movement in Pennsylvania one hundred years ago tended to keep the people moderate in drinking.



of this book, however, will not permit this, nor perhaps would these details offer the same interest as those which tell of elegant mansions, stately equipages, and all the pomp and circumstance of colonial Virginia and New England. The houses of the simple folk whom we are discussing, their furniture, clothing,<sup>50</sup> food,<sup>51</sup> and all the accessories of life were marked by plainness and comfort rather than by elegance. Hard work, good health, an easy conscience, independence begotten of possession of a comfortable home, and land enough to provide (114) for all their wants—this was the life of our ancestors, a life not altogether to be looked at with depreciation even from the present vantage-ground of modern comforts and conveniences.

## (115) CHAPTER V.

### LANGUAGE, LITERATURE, AND EDUCATION.

Among the many interesting phenomena connected with the Pennsylvania Germans none is more striking than their persistence in clinging to their dialect. Here we have a group of people living in the very heart of the United States, surrounded on all sides by English-speaking people, almost every family having some of its branches thoroughly mixed by intermarriage with these people, yet still after the lapse of nearly two hundred years retaining to a considerable degree the language of their ancestors. Even in large and flourishing cities like Allentown, Reading, and Bethlehem much of the intercourse in business and home-life is carried on in this patois. This persistence of language is one of the strongest evidences of the conservative spirit so characteristic of the Pennsylvania-German farmer.

This love for their language, which today may be regarded as a really striking phenomenon, was only natural one hundred and fifty years ago. (116) The country was then new, the Germans formed a compact mass by themselves, the means of communication with their English neighbors were rare; it would have been surprising if they had not clung to the language of their fathers. It was precisely this same love for the mother tongue which led the Puritans to leave Holland, where they were in many respects comfortable enough.<sup>1</sup>

And yet this very natural desire was regarded by some at least as

<sup>50</sup> This was at first homespun and very simple. The Moravians, Mennonites, Amish, and Ephrata Brethren had a special garb.

<sup>51</sup> Typical Pennsylvania-German dishes are Sauerkraut, Nudels, Schnitz und Kneip, many kinds of sausages, "fruit-butters," "Fasnachts" (a kind of cruller), coldslaw, Schmierkaes, etc.

<sup>1</sup> "They wished to preserve their English speech and English traditions," etc. (Fiske, *Beginnings of New England*, p. 74.) Winslow (in his *Brief Narrative*, quoted by Palfrey, *Hist. of N. Eng.* I. p. 147) says the Puritans did not like to think of losing their language and their name of English," and longed that God might be pleased, "to discover some place unto them, though in America, . . . where they might live and comfortably subsist," and at the same time "keep their names and nation." "Jede Provinz," says Goethe, "liebt ihren Dialekt, denn er ist doch eigentlich das Element, in welchem die Seele ihren Atem schoepft." (Meyer, *Volkskunde*, p. 279.)

evidence of a stubborn and ignorant nature.<sup>2</sup> The very efforts made by the English—the motives of many of whom were more or less mixed—to do away with the use of (117) German only tended to strengthen the stubborn love for their language in which their Bible and hymn-books were written and in which their services were held. Indeed, the following prayer, which was introduced into the litany of the Lutheran Church, in 1786, smacks of what many would now call real fanaticism: "And since it has pleased Thee chiefly, by means of the Germans, to transform this State into a blooming garden, and the desert into a pleasant pasturage, help us not to deny our nation but to endeavor that our youth may be so educated that German schools and churches may not only be sustained but may attain a still more flourishing condition."

The vernacular thus religiously preserved was not the literary language of Germany, but a distinct dialect. We have seen that the vast majority of emigrants to Pennsylvania during the last century came from the various States of South Germany; the three principal ones which furnished settlers being the Palatinate, Würtemberg, and Switzerland. The inhabitants of these three form two ethnical entities which are more or less closely allied, Würtemberg and Switzerland being practically pure Alemannic, while the Palatinate is Frankish with a strong infusion of (118) Alemannic blood in certain parts thereof.<sup>3</sup> Hence it follows that the Pennsylvania-German dialect is a mixture of Frankish and Alemannic. Of course there are subdivisions in these dialects, the Swabian of Würtemberg being different from that of Switzerland, and the mixed speech of the Palatinate different from both.<sup>4</sup> The Pennsylvania German, then, has as a basis certain characteristics derived from all these dialects modified and harmonized, many of the original differences having in course of time been so transformed that today the dialect is in general homogeneous.

The accurate study of any dialect is one of great difficulty, and should only be undertaken by a specialist who has been thoroughly trained in the subject of phonetics and who has made a long and careful personal study of the facts on the spot. This is not the place, nor is the writer competent, to give a full treatment of this interesting dialect. There are some facts, however, which are easily understood and which at the same time form the most striking characteristics.

(119) Such are the following: *o* (more or less open) takes the place of the German *a* and *aa*, as in *schlof* (*schlaf*), *froge* (*fragen*), *woge* (*waagen*), *jor* (*jahr*), *wor* (*wahr*); *e* is used for German *ei* and *äu*, as *del* (*theil*), *hem* (*heim*), *bem* (*bäume*).<sup>5</sup> As in all German

<sup>2</sup> In 1755 Samuel Wharton proposed, "in order to incline them to become English in education and feeling quicker," that the English language should be used in all bonds and legal instruments, and that no newspaper should be circulated among them unless accompanied by an English translation.

<sup>3</sup> See Riehl; p. 105 ff.

<sup>4</sup> See Paul's *Grundriss der Germanischen Philologie*, Vol. I. pp. 538-540; also Riehl, *Pfaelzer*, p. 273 ff. The variations in the dialect of the Palatinate may be studied in the four "Volksdichter" Kobell, Nadler, Schandelin, and Lennig.

<sup>5</sup> In many words there is a wavering in this use of *e*; thus we find both *Kled* and *Kleid*; and especially are the suffixes *heit* and *keit* heard more

dialects, the mixed vowels are simplified, *ö* becoming *e* (*here*—*hören*, *he*—*höhe*, *bes*—*böse*), and *ü* becoming *i* (*bicher*—*buecher*, *brick*—*brücke*, *üver*—*ueber*, etc.). The above vowel changes are extensively used; less frequent are the changes of *eu* in a few words to *ei* (*feier*—*feuer*, *scheier*—*scheuer*), and of *ei* and *ai* to *oy* (*moy*—*mai*, *oy*—*ei*, *woy*—*weihe*). A very interesting phenomenon is the influence of *r* on the preceding *i* or *e* (*arve*—*erbe*, *zwarch*—*zverg*, *zarkel*—*sirkel*, *karch*—*kirche*). Even the vowel *u* in some words undergoes a similar change (*dawersch*—*durst*, *fawrch*—*furcht*, *kawrz*—*kurz*). In some cases an inorganic vowel is developed between a liquid and the following consonant (*milich*—*milch*, *marikt*—*markt*, *starick*—*stark*, *barik*—*berg*).

In regard to the consonant-system the following peculiarities may be noted: *g* between two (120) vowels and after *r* becomes *y* (*morye*—*morgen*, *reye*—*regen*); *b* between vowels becomes *v* (*geve*—*geben*, *selver*—*selber*); *b* and *p*, *t* and *d*, *g* and *k* are often interchanged (*babier*—*papier*, *del*—*theil*, *klick*—*glück*); *pf* is simplified to *p* (*pund*—*pfund*, *pluk*—*flug*, *scheppe*—*schöpfen*); *nn*—*nd* (*finne*—*finden*, *gfunne*—*gefunden*, *nunner*—*hinunter*); final *n* of inflections is lacking (*gucke*—*gucken*, *rechne*—*rechnen*).

Syntax is freer than in German: as in the dialect of the Palatinate, the perfect tense is regularly used for the imperfect; nominative and accusative are generally confused; the genitive is used only in compounds and adverbs, its place being taken in other constructions by *von* or by the article with the possessive pronoun.

Such are some of the most striking characteristics of the Pennsylvania-German dialect, in regard to those features which it inherits from Germany and Switzerland. But that which stamps it with especial peculiarity are the changes it has undergone under the influence of English. It was only natural that, coming to a strange land, surrounded by people speaking another language, the Germans should borrow new words, especially such as expressed things and ideas which were new to them. These words were either very familiar or technical, things they had to (121) buy and sell, objects of the experiences of daily life, such as *stohr*, *boggy*, *fens*, *endorse*, etc. The newspapers abound in curious compounds like *eisenstove*, *küchenraves*, *parlor-oefen*, *carving-messer*, *sattler-hartwaaren*, *gäuls-blänkets* (horse-blankets), *frähm-sommerhaus*, *flauer-bärrel*,<sup>6</sup> etc. Many of these importations are taken without much change, as *office*, *operate*, *schquier*, etc. Many, however, are hybrid words, some with German prefix and English root (*abstarte*—start off, *abseine*—sign away, *auspicke*—pick out, *austeire*—tire out, *ferboddere*—bother); others with English root and German suffix (*hickerniss*—hickory-nuts, *krickli*—little creek); still more curious is the expression of the English idea in German (*gutgucklich*—good-looking, *hemgemacht*—home-made).<sup>7</sup>

often than *het* or *ket*. (Learned.) So also we find the umlaut of *Maus*—*Meis*, *Haus*—*Heiser*, etc. (Haldeman, p. 14.)

<sup>6</sup> The last four words are taken from the Reading Adler, Feb. 27, 1900. This paper has been in existence 104 years, and is still read by the Berks County farmer with something of the same feeling with which the London merchant reads his Times.

<sup>7</sup> Further examples may be found in Haldeman and Learned. Interest-

The interest—that is, the literary and philological (122) interest—in dialects is something modern, showing itself not only in the investigations of philology, but also in the field of literature, and today any cleverly written piece of fiction is sure of at least temporary popularity if written in dialect. It is doubtless due to this impulse that there has arisen in the last thirty or forty years a small body of literature in the Pennsylvania-German dialect.

Dr. Philip Schaff is said to have been the first to encourage the publication of such dialect literature; it was he who, among others, urged Harbaugh to publish his poems, and the first poem printed in the Pennsylvania-German dialect appeared in the *Kirchenfreund*, 1849, at that time edited by Dr. Schaff.<sup>8</sup> Since that time a considerable number of persons have tried their hands at this modest kind of composition. The Nestor of such persons today is Mr. E. H. Rauch, who, under the *nom de plume* of Pit Schweffelbrenner, for many years has written articles, mostly humorous, for the Carbon *Democrat* and other papers; and who in 1879 published his Pennsylvania Dutch Handbook, containing a (123) vocabulary with practical exercises and samples of dialect literature.

In poetry much more of a higher sort has been written, generally, however, in the form of translations from English, and of "occasional" poetry, appearing for the most part in newspapers or recited on festive occasions. In general we notice that this poetry lacks something of the spontaneity that marks true "Volkspoesie," such as we find in the works of Hebel, Nadler, and Kobel. The life of the Palatine or Swiss farmer is more individual than that of the Pennsylvania German of today, and the poets of the Fatherland give full expression to this life in all its varied aspects, humorous as well as pathetic. Most of the poetry written in Pennsylvania German has been written by men who have been educated in English schools and colleges,—who are largely professional men, lawyers, teachers, ministers, and journalists,—and who are thoroughly identified with American ideals. Naturally, then, such poetry cannot be simple and naive as that written by the German "Volksdichter."

The two most voluminous writers of verse are Henry Harbaugh and H. L. Fisher. The latter, a lawyer of York, has published two volumes, "S Alt Marik-Haus mittes in d'r Schtadt" (124) and "Kurzweil und Zeitvertrieb," in which he gives a picture of the life of the Pennsylvania German farmer fifty years ago, describing among other things old customs, superstitions, work in field and house, planting, harvesting, threshing, beating hemp and spinning flax; the joys, toils, and pleasures of the farmer's life,—butcherings, butter-boilings, huskings, and quilting-parties. Much of the contents of the volumes, however, consists of imitations of German originals, or translations from English and especially American poetry.

ing parallels to this curious mingling of English and German are presented in the law French of England of the sixteenth century, where we find such expressions as "walke in le lane," "il dig up un clod del terre," "Powner del Park vient al gate del Park pur hunter," etc. See article in North Amer. Review, Vol. LI. (written by Longfellow).

<sup>8</sup> This was an "Abendlied," beginning "Morgets scheent die Sun so schoe," by the Reverend Rondthaler, a Moravian missionary. (See Life of Schaff, by his son, p. 142.)

The most original of these writers, and one who possessed genuine poetic gift, was the Rev. Henry Harbaugh, a prominent clergyman in the Reformed Church, who was born October 28, 1817, near Waynesboro', Franklin County, Pa., and died December 28, 1867.<sup>9</sup> He was an industrious writer in English, especially in the field of local church history. His *Life of Michael Schlatter*, and the series of *Fathers of the Reformed Church* projected by him, are standard works on those subjects. He also composed a number of hymns, some of which are sung by all Christian denominations.<sup>10</sup> For several years he had published (125) a number of dialect poems in the *Guardian*; he had often been urged to gather them in a volume, but died before this was done. In 1870 a collection of his Pennsylvania German poetry, including English translations of several of the poems, was published by Rev. B. Bausman, under the title of "Harbaugh's Harfe." The best known of these poems is "Das Alt Schulhaus an der Krick," the first stanza of which is as follows:

"Heit is 's 'exaectly zwansig Johr,  
Dass ich bin owwe naus;  
Nau bin ich widder lewig z'rick  
Un sehteh am Schulhaus an d'r Krick,  
Juscht neekseht an's Dady's Haus.

In "Der Alte Feierheerd" the charms of a wood-fire are thus expressed:

"Nau wammer Owets sitzt un gukt  
Wie's doeh dort in de Kohle schpukt!  
Es glieht un sehtrahlt—weiss, schwarz un roth—  
Nau gans lewendig, un nau dodt;  
M'r gukt un denkt—m'r werd gans schtill,  
Un kann juscht sehne was m'r will."

The following titles will indicate the character of Harbaugh's poetry in general: "Das Krishkindel," "Die Alt Miehl," "Busch un Scltedel" (Town and Country), "Der Kerchegang in Alter Zeit," "Will Widder Buwele Sei'," etc. The poem entitled "Heemweh" expresses the feeling of sadness that comes over the man of (126) middle life on returning after a long absence to the scenes of his youth. There is genuine poetic sentiment in such lines as the following:

"Ich wees net, soll ich nei' in's Haus,  
Ich zitter an d'r Dheer!  
Es is wol alles voll inscid  
Un doch is alles leer!  
's net meh heem, wie's eemol war,  
Un kann's ah nimme sei';  
Was naus mit unsere Eltere geht  
Kummt ewig nimme nei'!  
Die Freide hot der Dodt geernt,  
Das Trauerdheel is mei'!"

Most recent of the published volumes of Pennsylvania-German

<sup>9</sup> His life, written by his son, has recently been published.

<sup>10</sup> The best known is that beginning,  
"Jesus, I live to Thee,  
The loveliest and best."

verse is a little book, attractively printed, entitled "Draus un Deheem," by Mr. Charles C. Ziegler, a Harvard graduate of 1883. Here the homely and quaint dialect serves as a medium for college poetry in the form of rondeaus, sonnets, etc. Especially interesting is a poem, "Zum Denkmal," an imitation in sentiment and metrical form of Tennyson's "In Memoriam."<sup>11</sup> Those who wish to see how a (127) quaint dialect can adapt itself to modern poetic themes should read this little book.

This dialect literature, however, is of very recent origin; and as the present book aims chiefly at describing the Pennsylvania Germans as they were in the eighteenth century, the literary activity of our ancestors has more real connection with our theme. This activity, indeed, is more extensive than some would suppose. Of course it goes without saying that whatever was published then was not in dialect, but in literary German.

At that time the intellectual interests of the Germans of Pennsylvania, as well as those in the Fatherland, were almost entirely of a theological nature; hence it happens that some of the earliest products of the Pennsylvania-German press were devotional and religious books or pamphlets, largely of a polemical character. Thus the first German book published in Pennsylvania was Conrad Beissel's "Büchlein vom Sabbath,"<sup>12</sup> (128) which, in the words of the Chronicon Ephratense, "led to the public adoption of the seventh day for divine service." The next year George Michael Weiss published through Bradford a polemic against the New-Born, a sect of sanctificationists which, under the leadership of Matthias Bauman, deeply stirred the Germans of Montgomery County. These books began the long series of theological literature in Pennsylvania which, receiving a new and strong impulse through the coming of Zinzendorf, has in one form or another, by Dunkard, Mennonite, Lutheran, or Reformed, come down to our own day.

Original composition in verse at that time was chiefly in the form

<sup>11</sup> The following lines will illustrate what is said above:

"Dar Sud Wind bringt de Mensche Muth  
Un weckt die Aerd vum Winter-Schlof,  
Ar haucht uf Barrick un Feld un Grofe  
'N warmer Duft, 'n sissi Gluth.

"Die ganz Nadur fihlt sei Gewalt,  
Juscht net die Dodte: schtum un daab  
Un reglos bleiwe sie im Graab,  
Sie bleiwe u'bewegt un kalt.

"Los vun de Eis-Kett laaft die Grick,  
Es blihe weiss die Eppelbeem,  
Die Veggel kumme widder heem—  
Alles geliebtes kummt zerick.

"Juscht net die Dodte—un ich guck  
Iwwer dar Himmel 'naus,—die Draene  
Beweise wen ich winsch ze sehne  
Weit liewer a's daer Frihlingsschmuck."

<sup>12</sup> Published by Andrew Bradford in 1728. See Seidensticker, "The First Century of German Printing in America."

of hymns,<sup>13</sup> of which a considerable number were written. Most of the brethren of the Ephrata Community turned their hand to this kind of poetry, the most voluminous being Beissel himself. As early as 1730, Benjamin Franklin published a book entitled "Göttliche Liebes- und Lobesgethöne," containing 62 hymns, 31 by Beissel and the rest by his associates; while in 1739 Christopher Sauer published a large hymn-book entitled "Zionitischer (129) Weyrauchshügel," containing 654 hymns in 33 divisions, "Each inscribed with a heading as fantastical as the general title."<sup>14</sup>

The poetical talent of Beissel, as shown in these hymns, was of a low order, and probably not nearly so great as his musical talent; they are filled with fantastic ideas, and couched in mystical and often obscure language in which sensuous love is used to express spiritual experience. They are quite in harmony, however, with the literary taste of the day in Germany and Switzerland.<sup>15</sup>

The most important of all the earliest literary men was Francis Daniel Pastorius, the founder of Germantown. We have already seen that he was a man of learning, writing fluently in a number of languages. He was an industrious writer on a number of subjects both in prose and poetry. Only a few, however, of his writings have appeared (130) in print, and the couple of German books which he wrote were published abroad. He left a number of manuscripts, most of which are lost, but a list of whose titles is found in the "Beehive," a strange conglomeration compiled for his children, being a sort of cyclopedia of history, biography, ethics, religion, and language. It also contains a collection of inscriptions, epitaphs, proverbs, poetry (original and selected), pithy sayings, acrostics, etc.<sup>16</sup>

This native literary product, however, did not suffice to supply the demand for literature on the part of the early German settlers. Whatever else may be said about their education, they must have been great readers. This is seen in the number of books imported as well as printed in the commonwealth itself. The hymn-books prepared by Beissel and others were used by the Dunkards, while the Mennonites had the venerable Ansbund, which was printed a number of (131)

<sup>13</sup> This is likewise true of Germany at this time. What Scherer says of the hymns in that country applies equally well to early German-American hymnology. (See Scherer, *Geschichte der deutschen Litteratur*, p. 340 ff.)

<sup>14</sup> This includes all the hymns written by Beissel and others and published by Franklin in 1730, 1732, 1736, together with a large amount of material obtained elsewhere, especially from the "Kleine Davidische Psalterspiel," the hymn-book of the Inspirationists in Germany and published by Sauer in 1744.

<sup>15</sup> Among other writers of hymns in Pennsylvania were Peter Boehler, Zinzendorf, Spangenberg, Nitschman (all Moravians,) Helmuth, Muhlenberg, Kunze, Weiser (Lutherans). See, for a discussion of this subject, Haussmann, *German-American Hymnology, 1683-1800*.

<sup>16</sup> The full title is "Alvearum Apiculae Germanopolitanum Anglicanum." The poetry of Pastorius was mostly doggerel, as the following sample will show:

"This book seems tall and small,  
Of no esteem at all;  
Yet I would very fain  
That any who doth find  
The same would be so kind  
To send it me again."

times by Sauer and is still in use by the Amish;<sup>17</sup> the Schwenkfelders likewise had their own book, containing a number of original hymns. For a long time the Lutherans and Reformed imported the Marburger hymn-book, which was later reprinted many times by Sauer. These books were not merely used in church, but were read and pored over and committed to memory almost as much as the Bible.

We shall see later how eager the Germans were to obtain copies of the Bible; in the correspondence with Holland this subject constantly occurs, and it was only natural that as soon as Sauer had established his printing-press on a firm basis he should think of printing a German Bible.—not for gain, he says himself, but "to the honor of the German people." The glory of the German press in America is the quarto Bible of Sauer, the first one printed in the New World in any European language, and of which three editions were published before the (132) first English Bible appeared in Philadelphia in 1782.<sup>18</sup>

Of the many books of devotional literature published in Pennsylvania,<sup>19</sup> the most interesting is the translation of Van Bragt's "Blutige Schauplatz oder Martyrer Spiegel" into German by members of the Ephrata Community and published by them in 1748.<sup>20</sup> It was really a remarkable (133) achievement for a small religious community in the heart of a new colony to translate, print, and bind the largest book published in America. It took fifteen men three years to complete the task, the first part being published in 1748, the second in 1749. The price was 20 shillings.<sup>21</sup>

<sup>17</sup> *Ausbund, das ist: Etliche schoene christliche Lieder wie sie in dem Gefaengnuess zu Bassau in dem Schloss von den Schweitzer Bruedern und von andern rechtglaubigen Christen hin und her gedichtet worden.*" Wackernagel dates this book from 1583; Egli in his *Zuericher Wiedertaeufer* is inclined to give it an earlier origin. In the edition of Sauer valuable biographical details are given of the ancestors of many Lancaster County families.

<sup>18</sup> Sauer's third edition came out in 1776. For a detailed account of Sauer's Bible see John Wright, *Early Bibles of America*, p. 31. The activity of the German press is a striking proof of the intelligence of the people and their interest in theological literature. Franklin says that in 1753 there were two German presses in Pennsylvania, two half-German, while only two were entirely English. (*Works*, II. p. 297.)

<sup>19</sup> Each denomination had its own especial books of devotion,—the Mennonites having Menno Simon's *Fundament* and Dirck Philip's *Enchiridion* in addition to the Martyr-book described above; the Reformed had Stark's *Gebet-Buch*, while the Lutherans had Arndt's *Wahres Christenthum* and *Paradies-Gaertlein*. The latter was believed to be proof against fire, and Sachse gives an instance in proof thereof, which occurred near Womelsdorf, Berks Co. A similar superstition is alluded to in a letter by Swedenborg's father, whose house burned down in 1712: "The fire broke out in my study, which was all ablaze when we got to it, with my library and MSS., but, strange to say, the Garden of Paradise by J. Arndt, and my own catechism, were found in the ashes with only their covers singed." (*White's Life of Swedenborg*, Vol. I. p. 33.)

<sup>20</sup> This book gives the persecutions and sufferings of those Christians who were opposed to war, from the time of the apostles down to the Swiss Mennonites in the seventeenth century.

<sup>21</sup> The cause of the translation at this time was the approach of the French and Indian War; the Mennonites believed that their principles against the bearing of arms would subject them once more to persecution, and desired to fortify themselves by reading of the heroic deeds of their ancestors. For description of this remarkable book see *Penn. Mag.*, Vol. V.



The inhabitants of the city in modern times can have no conception of the importance of the almanac for the farmer of a hundred years ago. In Germany it occupied a place beside the Bible and the hymn-book, and was constantly consulted before any of the important affairs of life were undertaken. These old German almanacs were the repositories of all the superstitions which still flourished in the country and which, banished from regular literature, found a refuge here.<sup>22</sup> Here were given the proper times for sowing, reaping, building fences, shingling the roof, and even hair-cutting and bleeding, together with the *materia medica* of the Bauer,—the medicinal plants which, in the absence of (134) regular physicians, played so large a part in the treatment of ailments. These almanacs were very popular in Pennsylvania, especially those of Christopher Sauer, which, beginning in August, 1738 (the first book he published), lasted for forty years, and then were continued by other firms. For many years Sauer's almanacs were the only ones printed in German, and were used in South Carolina, Georgia, and other Southern States where German farmers then lived. Franklin published a German almanac for a short time, but it soon died a natural death; Armbrüster, Miller, and others were more fortunate, but Sauer's was the most popular as long as it lasted.

Newspapers were not so plentiful one hundred years ago as they are today; in 1775 there were only 37 in the American colonies. Of these 14 were in New England, 4 in New York, and 9 in Pennsylvania. If we take the number of newspapers as an indication of the intelligence of the people, the Pennsylvania Germans do not suffer much in comparison with their English neighbors. According to McCrady<sup>23</sup> the average number of inhabitants to support a newspaper in the above year was 64,000; now of the nine in Pennsylvania in 1775 two were German, which (135) should give the German population at 128,000, which is not far from the real figures. Indeed the assumption that the Germans were great readers can alone account for the instant success of Sauer's newspaper, "Der Hoch-Deutsch Pennsylvanische Geschicht-Schreiber oder Sammlung wichtiger Nachrichten aus dem Natur- und Kirchenreich." the first number of which appeared August 20, 1739. This paper became very popular, having in its flourishing period four thousand subscribers.<sup>24</sup> Towards the end of the century the number of German newspapers rapidly increased, being published not only in Philadelphia, but in Lancaster, Reading, Allentown, and other cities. Many of them, still in German, exist today.<sup>25</sup>

(136) It is a difficult thing for people of any age or country to give a just estimate of another nation, with whose language and customs they are unacquainted. What always happens took place in Pennsylvania one hundred and fifty years ago. The Germans were misunder-

<sup>22</sup> See Riehl, *Kulturstudien*, p. 43 ff.

<sup>23</sup> *History of South Carolina*; see *Literature*, Sept. 8, 1899.

<sup>24</sup> Wright says ten thousand.

<sup>25</sup> In this connection, a word or two, perhaps, ought to be said of that kind of literature which, like the common law of England, exists unwritten. Proverbs were very popular among the Pennsylvania Germans, and in certain districts are so still. Many of them are the same as we find in English, such as, "Out of the frying-pan into the fire," "The burnt child dreads the fire," etc. Some are, however, peculiar to themselves. Such are the following: "En blindti Sau, findt a alsamol 'n Echel";

stood in many ways by their English-speaking neighbors. Owing to the fear on the part of the latter of being swamped by foreigners, to the suspicions aroused by Jesuit machinations, and to political prejudice and passion, they were accused, among other things, of stupidity, obstinacy, and ignorance. In regard to the latter accusation some light is afforded by a letter written to Peter Collinson by Benjamin Franklin in 1753. From this letter it appears that in the mind of Franklin, at least, "ignorance" and "ignorance of the English language" are identical terms; for he goes on to say: "Few of their children in the country know English. They import many books from Germany, and of the six printing-houses in the province two are entirely German, two half German, half English, and but two are entirely English. They have one German newspaper and one half German." Surely a people which had so many printing presses and newspapers (137) as the English, who outnumbered them two to one, were not ignorant in the proper sense of that term.<sup>26</sup>

Careful study of the facts will show the true state of affairs to have been something as follows. The mass of the early German settlers of Pennsylvania, while not highly educated, were not ignorant or illiterate. The proportion of those who could read and write was probably as large as that in rural New England and New York, at least in the pioneer days of those colonies.<sup>27</sup> All had received at least the elements of education in the Fatherland, in accordance with the universal custom in Protestant Germany of uniting (138) education and religion.<sup>28</sup> In the early days of pioneer life in the wilderness of interior Pennsylvania, they lacked both schools and books, a condition of affairs, however, more and more remedied after the third decade of the eighteenth century. The early Philadelphia press was busy printing Bibles, hymn-books, the standard books of devotion, and even school-books.<sup>29</sup> The reading of these books, the committing to mem-

"En fauler Esel shaft sich gschwinter dotd as 'n shmaerder"; "Der Appel folt net weit fom Bom"; "Sauerkraut und Speck dreebt alle Sorge-week."

"Wer sich nehra will mit Fisha und Yawga,  
Muss ferissene Husse drawga."

For further examples see Mathews and Hungerford's *Hist. Lehigh Co.*, p. 25, and Dr. W. J. Hoffman in *Journal of Amer. Folk-Lore*, Vol. II. p. 198.

<sup>26</sup> Franklin, *Works* (ed. Ford), Vol. II. The political bias is seen in the following words from the same letter: "For I remember when they modestly declined intermeddling with our elections; but now they come in droves and carry all before them, except in one or two counties."

<sup>27</sup> "The people of Colonial New England were not all well-educated, nor were all their country schools better than old field schools. The farmer's boy, who was taught for two winter months by a man and two summer months by a woman, seldom learned more in the district school than how to read, write, and cipher." (Fiske, *Old Virginia and her Neighbors*, Vol. II. p. 251.)

"There was often a disposition on the part of the town meetings to shirk the appropriation of a sum of money for school purposes. . . . In those dark days of New England, there might, now and then be found in rural communities men of substance who signed deeds and contracts with their mark." (Ibid.)

<sup>28</sup> "Seit der Reformation waren wenigstens in allen Kirchdoerfern Schulen, die Lehrer oft Theologen." (Freytag, Vol. III. p. 106.)

<sup>29</sup> The first book on pedagogy published in America was by Christopher Dock, written in 1750, but printed by Sauer in 1770 after the death of

ory of extended passages of Scripture and of the hymn-book, the rapid spread of the newspaper, which we shall notice elsewhere, must presuppose a certain degree of education—an education which, while not broad nor deep, was practical both in religious and secular affairs.

There was, however, a comparatively large number of the German pioneers who seemed to possess what might be called learning. Even among unprofessional people we find (139) traces of classical learning; thus Johannes Kolb, a weaver of Germantown, had a copy of Erasmus in Latin,<sup>30</sup> which he had bought from his brother; and a Schwenkfelder, named Schultz, had a well-thumbed copy of a Latin grammar.<sup>31</sup> The earliest settlers were under the direction of some of the most learned men of the time. We have seen that the Frankfort Company consisted of a number of well-educated and high-born people; their agent, Pastorius, we have already spoken of. Of the Company of mystics who came over in 1694 most were university men. Zimmerman, who had planned the colony, was called by Arnold "Ein grundgelehrter Astrologus," etc. Johann Kelpius, his successor as leader of the colony, was the son of a clergyman, and a Doctor of Philosophy of Tübingen; Henry Bernard Köster had studied at the gymnasium of Bremen and at Frankfort; Daniel Falckner was the son and grandson of clergymen and was himself educated for the ministry; his brother had been a student in Halle and had left home in order to "escape the burden of the pastorate." Finally, Peter Miller, at one time prior (170) of Ephrata, was a very learned man and often came to Philadelphia to attend the meetings of the Philosophical Society; he is said to have translated the Declaration of Independence into seven different languages.<sup>32</sup> Of course the regularly ordained ministers of the Lutheran and Reformed churches<sup>33</sup> were men of education, as that was a necessary qualification in Germany for those who entered the ministry.

The subject of education among the Germans was the cause of a great deal of acrimonious discussion towards the middle of the last century, and, as usual in such cases, many false and inaccurate statements were made. Politics both of State and Church, had much to do with this agitation. There seems to have been a genuine fear, however, on the part of the English inhabitants that the French were endeavoring to enlist the sympathies of the Germans in their efforts at supremacy over the whole of western America. (171) Indeed, we

the writer. Dock was an interesting character; he advocated correspondence between the pupils of different schools as a means of education, thus anticipating the modern system of correspondence between the school-youth of France, Germany, England, and America. (See Pennypacker, Historical and Biographical Sketches.)

<sup>30</sup> Pennypacker, Germantown, picture opp. p. 194.

<sup>31</sup> Now in charge of Dr. C. D. Hartranft, president of Hartford Theological Seminary, who has been engaged for many years on a complete edition of the works of Schwenckfeld.

<sup>32</sup> Miller applied to the Scotch Synod for ordination. "We gave him," says Andrews, "a question to discuss about justification, and he answered it in a whole sheet in a very notable manner. He speaks Latin as readily as we do our vernacular tongue."

<sup>33</sup> The Synods of Holland sent Schlatter to Germany and Switzerland to seek ministers for Pennsylvania who should be "orthodox, learned, pious." (Harbaugh, Life of Schlatter, p. 232.)

have documentary evidence that such attempts were made. In the examination of William Johnson in 1756 testimony was given to the effect that a certain priest, Neal, insinuated that it would be better to live under French government, as religion would be free, and told them to get arms and be ready to join the French and Indians.<sup>34</sup> So, too, we read in an intercepted letter written from Canada in 1756 that the Moravians were true Roman Catholics [*sic*] and that the writer was persuaded that "they would rather serve his royal Majesty."<sup>35</sup>

That there was no need for anxiety goes without saying; the Germans were, as they afterwards proved, too loyal to listen to any appeals on the part of the French. They could not have forgotten that France was chiefly responsible for the desolation of their own homes in Germany. Besides, the Lutherans and Reformed who had come to America to escape the persecution of a Catholic government, were not likely to put themselves in the same predicament by espousing the cause of a country whose revocation of the Edict of Nantes had driven all Protestants (172) from France and even from Canada. Such insinuations roused the indignation of all classes of Germans. The German Protestants of Philadelphia County made a vigorous protest against all attacks on their loyalty.<sup>36</sup>

These suspicions are now seen by us to have been utterly unfounded, and yet it was perhaps not unnatural that the English should entertain such fear in regard to foreigners, of whose customs and religion they were so little instructed. French rule in America meant not only political supremacy, but the extension of Catholicism wherever that rule extended. It had not been many years before that England had driven out the popish dynasty of the Stuarts; the "Scarlet Woman" had not lost her terrors, and the cry of "no popery" had not yet died out in the land.<sup>37</sup>

Owing to such fears utterly exaggerated statements were made regarding the number of Catholics among the Germans; the Moravians were accused of collusion with the French, and the monastery at Ephrata was declared to be (173) ruled, if not directly by the pope, yet according to popish rules.<sup>38</sup> William Smith in his "Brief State of the Province of Pennsylvania" declared that one-fourth of the Germans were Catholics, while the rest were liable to be seduced by every enterprising Jesuit. As a matter of actual fact, out of the total

<sup>34</sup> Penn. Arch., 1st Ser., Vol. III. p. 16.

<sup>35</sup> Amer. Hist. Assoc. Reports, Vol. I. p. 663. The mysterious journeys of the Moravians to the wilderness, the strange practices of the Ephrata Community, all helped to spread this suspicion.

<sup>36</sup> Penn. Arch., 1st Ser., Vol. II. p. 201: "How, therefore, can any man of due Reason think, much less say, that this same people were any-ways inclined to submit themselves again under a Romish slavery upheld by a French king?"

<sup>37</sup> "The clamors against popery are as loud as ever." (Letter by Dan. Dulaney, Dec. 9, 1755, in Penn. Mag., Vol. III. p. 11.)

<sup>38</sup> These suspicions finally induced the government to send a committee to Ephrata, but Beissel and Miller easily showed how unfounded they were.

population in 1757 only 1365 were Catholics, of whom 923 were Germans.<sup>39</sup>

These were the facts, or rather the fears, that underlay the formation of the "Society for the Promotion of the Knowledge of God among the Germans." A pamphlet written by Dr. Smith set forth the object of the society, and a large sum of money was subscribed for the purpose of founding English schools in the various German settlements. The statements as to the ignorance of the Germans made in the above pamphlet were so false as to draw out indignant protests both from the Reformed and the Lutherans.<sup>40</sup> From the very beginning both these denominations had schools (1744) connected with the various churches, and no community held religious services without at the same time taking thought for the religious and secular instructions of their children.<sup>41</sup> In some places there were schoolmasters even before regular pastors, and one of their duties was to read the services on Sunday.<sup>42</sup>

While of course in the early decades of the century schools were few and scattered, and while even in Muhlenberg's time he could still complain of the want of good schools, yet the consideration of a few facts will show that in general the Germans were at least no worse off than their Quaker fellows, or than was natural in a new and wild country. As early as 1748 Jacob Loeser was teacher of the Lutheran church in Lancaster, in summer teaching fifty or sixty pupils, in winter eighty or ninety. In fact we are told that the school grew so large that sixteen English children had to be dismissed.<sup>43</sup> As (1745) to the curriculum of these schools, we get a glimpse thereof in the records of the time. The teacher of the Reformed church in Philadelphia was to teach the children reading, writing, singing, and to lead a godly life; he was to instruct them in the articles of the Reformed faith, in the Ten Commandments, and to make them commit to memory passages of Scripture.<sup>44</sup>

That the Germans were not unprovided with schools for proper instruction in their own language the following unprejudiced witness may serve as proof: "The country for miles around this town is thick peopled, but few else than Germans and Quakers, the former being computed at twelve to one of all other nations together, and seem to be abundantly well provided in teachers of one denomination or another. . . . They might be at no loss for English schoolmasters, yet

<sup>39</sup> Penn. Arch., 1st Ser., Vol. III. p. 144.

<sup>40</sup> There is no reason to suppose that these statements were deliberate falsehoods; as usually happens in such cases, the English had but little accurate knowledge concerning their German neighbors. Moreover, the desire to make a successful appeal for funds almost necessarily led to exaggeration.

<sup>41</sup> Thus, in 1730, the settlers in Tulpehocken built log school-houses near the present Reed Church, with Caspar Leutbecker as schoolmaster.

<sup>42</sup> See the agreement between Hoffman and the Reformed Church in Lancaster in 1747, in which he agrees to "serve as chorister, read sermons on Sunday, and to keep school every day in the year as is the usual custom."

<sup>43</sup> Handschuh, in Hall. Nach.

<sup>44</sup> Wickersham, Hist. of Education in Penn.

they choose to send their children rather to German schools, which they have everywhere in great plenty."<sup>45</sup>

Although Muhlenberg and Schlatter were members of the committee, and although schools were established in Lancaster, Reading, (146) York, etc., the movement soon failed ignominiously. Christopher Sauer threw the whole weight of his personality against it, and his paper vigorously assailed the motives which he declared underlay the movement. According to him the motives were two: first, to draw the German vote away from the Quakers;<sup>46</sup> second, to attract the Lutherans to the Church of England.<sup>47</sup> After a few years the schools were (147) given up. Schlatter lost his influence among his countrymen largely through his connection with the matter.

The gist of the much-mooted school question at that time was a question of language. The English not unnaturally looked upon this as an obstacle to the speedy and complete assimilation of the Germans to the English community, which in those days of suspicion of all things foreign was looked upon as a consummation devoutly to be wished. The Germans have been much blamed in this affair, and doubtless it would have been better for them if by means of these schools they had become Anglicized a generation or two earlier. Yet their feeling was a natural one: they did not want to give up their language; they had schools of their own which satisfied them. They saw no reason for the change, and hence were easily led to see wrong motives in what purported to be, and in the case of many people really was, philanthropy. They were, moreover, (148) indignant at being treated as ignorant boors, and were proud and independent enough to repudiate the idea that they should become the recipients of charity.<sup>48</sup>

<sup>45</sup> Letter of Rev. Alexander Murray, Secretary of the Society for Propagation of the Gospel in Foreign Parts, dated at Reading, April 9, 1763.

<sup>46</sup> See Gordon, *Hist. of Pennsylvania*, pp. 328, 9. Sauer seems to have been right to a certain extent. Only political prejudice could make Smith utter such evident falsehoods as the following: "One-half the people are an uncultivated race of Germans liable to be seduced by every enterprising Jesuit, having almost no Protestant clergy among them to put them on their guard and warn them against popery." (A Brief State of the Province of Penn. (Sabin Reprint, p. 19.) And again: "The Germans, instead of being a peaceful and industrious people as before, now finding themselves of such consequence, are grown self-willed and turbulent, . . . will soon be able to give us law and language or else, by joining with the French, to eject all English inhabitants." (p. 31.)

<sup>47</sup> This actually happened with many churches in New York, Maryland, and Virginia, as well as with the Swedish Lutherans in Pennsylvania. At that time both churches were closely connected. George I. was still in private a Lutheran, not being willing to renounce his religion for a crown. In Pennsylvania and New York they worked in harmony, and in 1797 a resolution was passed under Dr. Kunze "that, on account of an intimate relation subsisting between the English Episcopalian and Lutheran churches, . . . this consistory will never acknowledge a newly erected Lutheran church in places where the members may partake of the services of the said English Episcopal church." (Jacobs, *Hist. of Lutherans*, p. 318.) Muhlenberg was strongly attached to the Episcopals and at one time disposed to unite with them. Cf. also letter of Thos. Barton in 1764: "The Germans in general are well affected to the Church of England, and might easily be brought over to it. A law obliging them to give their children an English education . . . would soon have this effect."

<sup>48</sup> See Harbaugh, *Life of Schlatter*, p. 294. "One says: 'I am con-

Nearly seventy-five years later a similar contest arose in Pennsylvania over the introduction of the common-school system; and here again the Germans largely opposed the movement and received their full share of obloquy as being opposed to education. But the impartial student of the facts will find, not justification, yet at least some excuse for their taking such a stand. Their opposition to the common school law was due to the fact that it tended to withdraw education from the control of the parents and clergy. As the Hon. H. A. Muhlenberg (149) wrote in a letter to the workingmen of Philadelphia, January 26, 1836: "The Germans of our State are not opposed to education as such, but only to any system that to them seems to trench on their parental and natural rights." They still retained the German theory of education, that the child belongs first to God, then to the parents, then to the State, the chief responsibility for their education resting on Church and parents. Their educational system was pre-eminently a religious one, which looked not only at the intellect but the soul, and had in mind not only the preparation for the life that now is, but for the life to come. An additional reason, of course, was their attachment to their own dialect, a subject which at this time was playing so important a role in church affairs.<sup>49</sup>

From the vantage-ground of the present day we believe them to have been wrong in opposing the common-school system, and they recognize it now, but it was not ignorance nor any unworthy motive which led to their opposition. Nor must it be forgotten that it was a German governor, George Wolf, who finally succeeded in effecting the adoption of the new system. In regard to the whole question of their attitude towards education, the testimony of an expert (150) in education in Pennsylvania, and one not of German descent, may fitly close this part of our discussion. Wickersham in his *History of Education in Pennsylvania* says: "The above facts will be sufficient to make known the deep interest in education felt by a people whose history in this respect has either been badly learned or greatly misunderstood."<sup>50</sup>

Hitherto we have been speaking of elementary education, in regard to which we have seen that the Germans were from the beginning anxious to provide for their children. When we come to higher education the case is different. During the eighteenth century there was little interest in colleges or universities among them. Many of the sects, especially the Dunkards and Menmonites, were opposed to it on the same grounds as the Quakers; while the vast majority of the Lutherans and Reformed were farmers and saw no reason why their

scientific in regard to having my children taught at the expense of public charity, because I do not stand in need of such aid, for I can pay myself." Muhlenberg, Schlatter, and later Kunze were in favor of introducing the English language into school and church. At the very beginning of German immigration Pastorius wrote to his children, John, Samuel, and Henry: "Though you are (*Germano sanguine nati*) of high Dutch [*sic*] parents, yet remember that your father was naturalized and ye born in an English colony. Consequently each of you *Anglicus natus*, and Englishman by birth. Therefore it would be a shame for you if you should be ignorant of the English tongue, the tongue of your countrymen." (*Pennypacker, Penn. Mag., Vol. IV. pp. 1. ff.*)

<sup>49</sup> See p. 117.

<sup>50</sup> p. 142.

children should need to know more than they did. To read and write, to know something of arithmetic, to be able to read the Bible, hymn-book, and newspaper, seemed to them all that was necessary. It was owing to the lukewarmness that Franklin College, founded at Lancaster to show, as the charter declares, the public appreciation of the services of the Germans (1751) in the development of the State, fell to the ground in spite of the efforts of such men as Franklin, Rush, Muhlenberg, Hiester, Helmuth, and others.

In recent years, however, this state of affairs has much changed. With the growth of towns and cities, with the progress of manufactures, with the intermarriage and mingling with their neighbors, the old conservative spirit has largely passed away. Though even now some look with disfavor on higher education,<sup>51</sup> yet in general Pennsylvania is well provided with colleges. Such are the denominational colleges of Lebanon Valley, Ursinus, Franklin and Marshall, and many others. A large proportion of the faculty and students of the University of Pennsylvania, State College, Jefferson Medical School, etc., are of Pennsylvania-German descent. Nor are such students and teachers confined to their own State; they may be found in nearly every (1752) college of the South and West, and even of New England.

As for secondary education, perhaps no State is more energetic than Pennsylvania; nowhere are the high-schools and normal schools more numerous or better attended. The Moravian schools at Lititz and Bethlehem have for over a century been regarded as among the best in the land, and are still flourishing.<sup>52</sup>

## (1753) CHAPTER VI.

### THE RELIGIOUS LIFE.

In Chapter IV we have seen the Pennsylvania German engaged in the practical affairs of life; in Chapter V we have endeavored to describe his intellectual condition. In the present chapter we shall attempt to round out the picture by discussing his moral and religious nature.

No one who has made a careful study of the habits and customs of the German and Swiss settlers of Pennsylvania in the eighteenth century can resist the conviction that they were essentially a deeply religious people.<sup>1</sup> It is true that for the first two or three decades there

<sup>51</sup>"Among the queries sent up in later years [i. e., to the Annual Meeting of the Dunkards] was one asking whether it was lawful for Brethren to establish or patronize high-schools. The reply was that Brethren should not mind high things, but condescend to men of low estate. The Brethren, however, continued to maintain a high-school, and have even established colleges." (Carroll, *Religious Forces of the United States*, p. 130.)

<sup>52</sup>The interest of the Moravians in Education dates from early times. When Mr. Henry Dunster, president of Harvard College, who became "entangled in the snares of Anabaptism and filled the Overseers with uneasie fears," was forced to resign in 1654, "that brave old man Johannes Amos Comenius . . . was invited to "come over to New England and illuminate this College in the quality of President." (Cotton Mather, *Magnalia Christi Americana*, Book 4, Part I.)

<sup>1</sup> Even in olden times "die Deutschen waren ein sehr frommes und"



was little or no regular religious organization, outside the various sects; it is true that many who lived far in the wilderness had lost the habit of church-going, and that many children were unbaptized and without proper religious instruction. But this was through no fault of their own, and as (154) soon as the country became sufficiently settled spontaneous efforts were made on all sides to obtain the services of pastor and schoolmaster.<sup>2</sup>

The testimony of men like Falckner, Weiss, and others in this matter must be taken with some degree of reserve, and their description of the religious state of their countrymen refers very largely to the anarchy which reigned in church relations rather than to general demoralization in actual living.<sup>3</sup> At this time the Lutheran and Reformed churches were without any organization or regular pastors, and the only religious activity was to be found among the Mennonites and the Dunkards, both of which sects made many converts among the two regular confessions. Even the testimony of Brunnholtz and Muhlenberg, later on, must be taken with caution. In their pietistic ideas and their (155) eagerness to see the fruits of their labors, they unconsciously darkened the picture, while the success of the Moravians roused their ire.

We have ample evidence that scattered as they were in the wilderness which then formed the interior counties of Pennsylvania, the people hungered and thirsted for the word of God. This is the natural explanation of the numerous revivals attending the labors of Wohlfahrt, Bauman, and Mack, and likewise explains the extraordinary success of the Ephrata Community and the Moravians, and the rise of the Dunkards,—most of the converts to whom were taken directly from the Lutherans and Reformed. When Muhlenberg came to Pennsylvania great crowds flocked to hear him,<sup>4</sup> and this same love for religion continued down to the end of the century, when the efforts of Boehm, Otterbein, Albright, and Winebrenner resulted in the formation of several new evangelical denominations. In fact no people in America were so subject to religious excitements as the Germans of Pennsylvania during the eighteenth century.

We read in the *Hallesche Nachrichten* how (156) people came fifteen or twenty, nay even two hundred miles to hear sermons and receive sacrament. When Whitefield passed like a flaming comet through the colonies in 1740 he preached to thousands of Germans,

Gottbeduerftiges Volk." (See Freytag, Vol. I. p. 212.)

<sup>2</sup> See Harbaugh, *Life of Schlatter*, and Hall. *Nachrichten*. Schlatter tells how people would "with tears in their eyes" entreat him to assist them, etc. (p. 142.)

<sup>3</sup> As a sample of the sentiments of the regular clergy, take the following extract from a letter by Boehm to the *Classis of Amsterdam*, Nov. 12, 1730: "By these dangerous sects an appalling number of people have been led astray. . . . The two main heretics [C. Beissel and Michael Wohlfahrt] live at Canastota and Falkner-Schwam. Meanwhile it must be feared that if they are not opposed many poor people will be led astray by them." (Hinke, *Early Hist. of Ref. Church in the Conestoga Valley*, in the *Reformed Church Record*.)

<sup>4</sup> See Hall. *Nach.*, *passim*; also Schlatter's *Life*. Handschuh writes on one occasion: "Das Volk war mit seiner besondern Aufmerksamkeit, Andacht im Singen, Ehrerbietung bei der oeffentlichen Beichte auf den Knien, etc., ungemein erbaulich." (H. N., I p. 165.)

who, though they could not understand English, flocked to hear the great evangelist.<sup>5</sup>

This deep religious nature is also shown in their reverence and love for the Bible. Those who had been able had brought with them Bibles from the Fatherland, and cherished them as the choicest of their possessions;<sup>6</sup> others, who were poorer or who had lost all their property in the (157) confusion and dishonesty which so often accompanied an ocean voyage then, made every effort to get possession of the precious book. Muhlenberg tells us how even redemptioners saved their chance earnings to buy copies. One of the first things a man did on getting married was to buy a family Bible. It was to supply this universal demand that Sauer undertook to publish his famous Quarto. Nor were these Bibles mere ornaments of the centre-table; they formed the daily food of those who possessed them. The people of those days were "Bibelfest," their memories were stored with the best passages; and this is true not only of adults, but of little children as well.

The same statements apply to the hymn-book, which was held in almost the same reverence as the Bible. It was not left in the pew at church, but shared with the Holy Book the honor of being read constantly and learned by heart.<sup>7</sup> They (158) were not only "Bibel-fest," but "Gesangbuch-fest," and in times of danger, sickness, and death comfort and strength were drawn from the grand old hymns of the Church. Many touching and inspiring stories might be told in this connection, like that of Barbara Hartman, who after many years' captivity among the Indians was restored to her mother, whom she only recognized when the latter sang to her the hymn,

"Allein und doch nicht ganz allein,  
Bin ich in meiner Einsamkeit."<sup>8</sup>

<sup>5</sup> In a letter dated April 10, 1740, Whitefield writes: "Some of the Germans in America are holy souls. They keep up a close walk with God and are remarkable for their sweetness and simplicity of behaviour. They talk little; they think much." In the Journal of his travelling-companion, William Seward, under date of April 24th we read: "Came to Christopher Wigner's plantation in Skippack, where many Dutch people are settled. . . . It was surprising to see such a multitude of people gathered together in such a wilderness country, etc. After he had done, our dear friend Peter Boehler preached in Dutch to those who could not understand English. . . . Came to Henry Anti's plantation, in Frederick Township, ten miles farther, where was also a multitude, etc. There were Germans where we dined and supped, and they pray'd and sung in Dutch as we did in English. . . . O Heavenly Musick! How sweet and delightful it is to a New-Born Soul!" (Dotterer, Hist. Notes, p. 84.) Of Antea Whitefield says he "seemed to have drunk deeply into the consolations of the Holy Spirit."

<sup>6</sup> Among the rare bibliographical treasures in Pennsylvania to-day are the copies of the Bible published by Froschauer of Zuerich, and brought over by the early Swiss Mennonites.

<sup>7</sup> Many examples are given by Muhlenberg in Hall. Nach. Take as a single instance the pathetic story of the death of a six-year-old boy. When too weak himself to sing the hymns, "deren er eine schoene Anzahl gelernet," he would ask his parents to sing. "Als sein Verlangen erfuellt war, gab er seinem Vater einen liebreichen Kuss zum Abschiede, begehrte hernach wieder auf sein Bette, und indem beiderseits Eltern den Versungen: 'Breit aus die Fluegel beide, O Jesu meine Freude, Und nimm dein Kuechlein ein,' entschlief er sanft und stille in seinem Erloeser." (Vol. II. p. 468.)

<sup>8</sup> This interesting story is given in detail in Hall. Nach., Vol. II. p. 479 ff.

(To be continued.)

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## CURRENT LIFE AND THOUGHT

Illustrative of German-American Activities  
Contributions by Readers Cordially Invited

These notes, as indicated by the name, reflect what the Nation's citizens of German ancestry are thinking and doing. The items must of necessity be brief, representative and selective. Subscribers who can serve as regular or occasional contributors to the department are invited to write us, stating what special field they are willing to cover. Different sections of our country, different aspects of human endeavor, must be represented and narrow, sectional, clannish viewpoints avoided.

**German in Politics** Dr. C. J. Hexamer closed an address at Norristown, Pa., Centennial Celebration with the following remarks about German-American inactivity in politics.

"Writers who take the cue from New England have frequently referred to the inactivity of the German-American in politics as a demonstration of their impotency in public affairs. An explanation, as well as a refutation is not difficult. In the first place, the German immigrant has to contend with a strange language; secondly, his integrity and love of personal liberty cause him to rebel against the trammels of strict party control, and to spurn obsequious obedience to the behests of political bosses; thirdly, as he is almost without exception proficient in either a trade or a profession, and is by nature frugal, saving and industrious, he finds it pays him better to stick to his trade than "to join the boys" and take up the precarious life of a practical politician. It has been to a great extent his province, like the busy bee, to gather the honey others have enjoyed. The very reasons which have prevented him playing a brilliant role

have tended, however, to exert a cogent and beneficent influence on our body politic, for it is largely from German ranks that the careful, conservative, independent vote is recruited. He asks no political favors and prostitutes his vote for no one; he desires an honest, just, patriotic government for and by the people, and not for what is in it. In the words of the poet, "It is better to fight for the good than rail at the ill."

Yes, my friends, it is our duty as patriotic Americans that we hold fast and cultivate the noble bequeathed to us by our ancestors! For what Greece was to Rome, that Germany—in the widest sense—is to our beloved land, only with the further distinction and advantage in our favor, that the Greek brought to Rome with his culture a debased morality and disgusting sensual vices, while the German with his culture brings to this new home sturdy integrity and a pure and happy family life.

What inestimable advantages are ours if we honestly strive to improve the benefits bequeathed to us by our noble forefathers, placed as we are in a land of endless resources."

**Parcel Post in Germany** In the current issue of *Farm and Fireside* is the following description of the practical workings of the parcels post in Germany:

"For over a hundred years Germany has had a parcels post, and since 1873 her present very effective and successful system. When I first came to Germany I at once noticed the immense number of packages that were being loaded and unloaded at the railroad stations, and that special cars carrying nothing but these packages, and sometimes three and four such cars, were seen on every train. In the cities I frequently saw long lines of postoffice wagons, and I could not understand why it took so many wagons to haul the mail. Upon inquiry, I was told in a very disinterested way that they were the 'packet post' wagons. Then it dawned upon me that this was parcels post, the thing that we have been beseeching Congress to establish and the thing that the Grange and other farm organizations in the United States have been endorsing in their resolutions for years. I had come here to study European agriculture and here was my opportunity to see what parcels post actually means to the farmers, and I began to investigate.

"At my boarding house in central Germany I asked my landlady where she got her butter, which was of excellent quality. She told me it came from Holstein in the northern part of Germany, two hundred miles away. I asked if it was not expensive to have it come so far. 'Oh, no,' she said, 'we have it come by post and have gotten it every week for several years from the same man. You know we can send a package by post up to five kilograms (eleven pounds) to any place in Germany for fifty pfennigs (twelve cents). I then understood why I had seen such quantities of packages in the railroad stations and so many parcels post wagons on the streets in the cities. I inquired about how commonly it was used for the marketing of farm products. Here in Halle, which is a city

of about 200,000 population in the central part of Germany, I find that it is a very general practice for families to get their supply of butter, eggs and poultry sent to them every week through the parcels post, and they are delivered to their door just as a letter would be."

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**Brain or Soul** Dr. John Musser, the distinguished Pennsylvania German physician, who died several weeks ago at the age of fifty-five, in the prime of his usefulness, as a professor at the University of Pennsylvania and a general practitioner, told the writer that he used neither tobacco nor alcohol, that he observed regular hours of sleep, and was thus able to accomplish a vast amount of work. He was of small and slightly corpulent stature, and of ardent temperament. He was one of the company of physicians who willed his brain to the cause of science. It was removed a few hours after his death, and the *Philadelphia Press* has the following to say as a result of its examination:

The weight of the brain of Dr. John R. Musser—the physician who passed away last week lamented by all—promises to be a landmark in physiology and psychology. This brain weighed only thirty-three ounces. Nearly all standard popular physiologists take the ground that normal intelligence is not probable with a brain of less than thirty-two ounces. Here is a brain only an ounce larger whose learning, whose accurate judgment and whose penetrating intelligence would be envied by anyone and are equaled by very few.

This will greatly strengthen the growing opinion that it is not the brain but the tenant who uses it which makes the difference between man and man. Since it was discovered a century ago that the brain of an idiot was liable to be as large as that of a Goethe and Cuvier, it was clear that size was no test. Later it was discovered that only the outer shell of the brain was used in thought.

Science now steadily moves to the conviction that brain and body are organs and not ends, used and not producing, vital through an indwelling of life and not through its production and creation of life.

Belief in the existence in the universe of an inscrutable force which creates, molds and uses matter grows. From this proceeds a conviction that man himself is a force, a soul within a body and not a body whose outcome is the soul.—*The Lutheran*.



**Lancaster's Medical Men** Of the many contributions suburban counties of Pennsylvania have made to the business and professional life of Philadelphia, none has been more notable than Lancaster county's large supply of conspicuous personalities in field of medicine. The Atlees were of a Lancaster county family, rooted in revolutionary fame and notable in law and medicine. Dr. D. Hayes Agnew was born near Christiana, his father having been a physician of high repute in Lancaster County. Dr. Robert M. Girvin was born and educated in the same county and failed at merchandising in Strasburg before he became famous as a physician in Philadelphia. Dr. John B. Deaver, the eminent surgeon, is one of three brothers, all doctors, sons of Dr. J. M. Deaver, a country physician of the old "Bonny Brier Bush" School, who raised his family at the Buck, west of Quarryville.

No local family name, however, has so largely illustrated the history of medicine as that of Musser—from which Lancaster county lineage sprang the late and deeply lamented Dr. John H. Musser, whose death in Philadelphia was so generally mourned. On his maternal side he descended from the great Herr "freundschaft," the most numerous and widely spread of the Menmonite folk, who peopled this county 200 years ago, and of whom so many reside on the ancestral grant from the Penns, while

hundreds of others have followed fortune or fame in different parts of the country. Doctor Musser's mother was a daughter of that Bishop John Herr, founder of the new Menmonite Church, who for forty years of an extraordinary career preached and taught, exhorted and baptized, carried on theological controversy and waged pamphlet wars with opponents, and died on a religious mission to his people in Canada. One of his sons narrowly escaped fame as a great poetic genius; and a score or more volumes of verse are to his credit—much of it having no slight degree of merit. Many strong men are descended from his line, and though he had not much culture of the schools, his rare intellectual ability as an orator and writer deeply tinged the mental equipment of his posterity.

Conspicuous among these was Dr. John H. Musser, who, on his paternal side, was descended from a race of natural and educated physicians. Their progenitor, Dr. John Musser, of Turkey Hill, near the Susquehanna, had a large practice in Lancaster city, where he weekly met his patients. He had sons, Drs. Martin and Joseph Musser, who removed to Ohio. Dr. Martin Musser had three sons, Jacob, Frank M. and Benjamin, all of whom were medical practitioners. Of these, Benjamin was the father of Dr. John H., and the uncle of Drs. M. B. (later of Philadelphia) and H. E. Musser. Besides them, there were Drs. Martin, Jr., Daniel and J. Henry—all of the same great Lancaster county family, without a rival in the number of its members in the medical profession.—*North American*.



**Mid-West Notes** Charles O. Merica, who has resigned as president of the University of Wyoming to become superintendent of the Minnesota State Training School for Boys at Red Wing, is of German ancestry, although his name would hardly indicate as much. Some years ago he informed the writer that his first pater-

nal ancestor in this country was a German who settled in Virginia right after the Revolution and changed his name to America, which has since been modified to Merica.

Professor Merica is peculiarly fitted for his new position, for he was formerly the efficient superintendent of a similar institution at Waukesha, Wis.

Announcement has been made of the appointment of Dr. Eugene Kuehnemann as the first German professor to occupy the Carl Schurz memorial chair, established last year at the University of Wisconsin by German-American citizens and friends of that institution.

Dr. Kuehnemann is professor of philosophy at the University of Breslau and was recently exchange professor at Harvard University. German idealistic philosophy and its relation to the classical literature of Germany in the eighteenth century is the field in which he has done much of his work and which will be the theme of his lectures at the University next year. Over \$32,000 was raised in Wisconsin for the Carl Schurz memorial endowment which will, no doubt, bear rich fruitage.

March 24 was a red letter day for the Germans of Chicago, because it was the occasion of the Goethe memorial services at the Auditorium. Fully four thousand admirers of the many-sided poet attended the services which consisted of music by the Theodore Thomas orchestra under the direction of Frederick Stock, singing by the German lieder-singer, Fräulein Gerhardt, and the Vereinigte Männerchor of 500 voices, with Prof. Middelschulte at the organ, and speeches by Ambassador von Bernstorff and Rabbi Hirsch. Harry Rubens presided. It was a touching scene when the Männerchor started that exquisite, simple song, "Röslein auf der Haide," and the vast audience arose and joined in the singing. In the morning Count von Bernstorff laid the cornerstone of the new German hospital.

Admiral Albert Mertz, who has just been ordered to Philadelphia to be governor of the naval home there, is a native of Wisconsin and of good German

stock. His father was judge of Dodge County many years ago.

Among the cities of more than 5000 population in Wisconsin, Sheboygan is the most thoroughly German, 84 per cent. of her 27,000 people being of that national element. The city is noted for chairs, cheese, children and churches. Mayor Dickmann presides over the government of this prosperous city. Among the more distinguished names are found those of Bodenstein, Braasch, Clarenbach, Gross, Kohler, Krez, Karste, Jung, Pfister, Reiss, Prange, Roenitz, Vollrath and Winter.

J. H. A. L.



**Preserve Local Records** Now that the Allentown Public Library is an assured fact the Democrat has a suggestion to make. It is not

original, for we borrowed the idea from New Hampshire, having seen it in the Manchester Union, one of the Democrat's most esteemed exchanges. The suggestion is that in the library should be preserved all the publications of local interest and bearing on local history. In New Hampshire the legislature has adopted a free library law and the trustees of the state library published a periodical called the Bulletin, in the March number of which appears the following:

"There are certain publications of local interest which every public library should acquire and permanently preserve upon its shelves. A complete set of the town reports of the town should be gathered in and substantially bound in volumes of convenient size. This set should be supplemented by a complete set of the reports of the county in which the town is situated. If there is an academy or high school in the town the librarian should make it a point to gather in a set of the catalogues thereof and of any papers published by the students. Of course each library should contain a copy of the history of its town and county, and so far as funds will permit of neighboring towns. Manuals, celebrations

and other printed matter relating to churches in the town should be obtained, together with copies of printed sermons that were delivered by ministers of those churches. Books by authors, native of the town or residing therein for a series of years, should be upon the shelves. Complete files of any newspapers now or in the past published in the town should be obtained, bound and preserved. Finally, it is recommended that the librarian be constantly on the lookout for programs of entertainments and similar publications covering the whole period of the town's existence. Every item that has been mentioned (doubtless some have been omitted) has an intimate connection with the history of the town. They will not be consulted by patrons nearly as often as the books of fiction upon the shelves, but their value to the town and to the residents thereof is far in excess of any other books that can be placed upon the shelves."—*Allentown Democrat*.

**Missouri Lutherans vs. Co-operation** The Long Island Conference of the Missouri Synod (Lutheran) has issued an official statement respecting its relation to the Men and Religion Forward Movement that is attracting so much attention to itself. Taking the position that co-operation is altogether out of the question they say:

"If the doctrine of the Apostolic Succession of the Episcopal Church is scriptural, then we preachers, who have not been ordained by an Episcopal bishop, have no right whatever to be and remain incumbents of the holy office of the ministry. If the doctrine of immersion, so tenaciously held by the Baptist Church, is scriptural, then all we who have not been immersed, are not baptized. If the doctrine of an election to eternal damnation, taught by the Calvinists, is scriptural, then we are deceiving the people by preaching that Jesus died for all sinners, and that God will have all men to be saved. If the doctrine that Christ's body and blood are not really

present and orally partaken of in the sacrament by all communicants is scriptural, then our Lutheran Church is misrepresenting our Saviour in saying that they are. If the doctrine that the Bible is not verbally inspired is scriptural then we are making far too great demands upon the people by teaching that the Bible is the verbally-inspired Word of God, and that it is to be received and believed as such. That these and many similar differences should not be worthy of recognition and of the most prayerful and careful consideration on the part of all Christians and lovers of the truth and their Lord and sufficient ground to preclude co-operation of those among whom these differences exist and until they no longer exist, is difficult to be understood by all such as have learned the word of truth and have learned to stand for a definite theology on the basis of such word of truth, it being the unerring inspired Word of God."

**California** In the development of the Pacific Coast the German has played his usual "role," viz., "to pioneer" doing all the hard work, getting little or nothing for his efforts, but leaving the ground prepared for others to come and reap a harvest. "Our Deutscher Michel" is satisfied to do his day's work, raise his family, get prosperous in a reasonable way, and, when the load becomes too heavy, pull his neck from under the yoke, and set back to smoke his pipe to the end.

This teaching applies to all efforts and in every walk of life. Small wonder that our esteemed fellow citizen, Mr. Andrew Carnegie, is quoted as saying that "pioneering don't pay," and in truth from the dollar and cent standpoint it don't pay, however it prepares the field for just such "fellows" as "Andy" to step in and clean up a fortune and never say "thank you" to the pioneers. Did you ever hear Andrew Carnegie, or Jones, McLaughlin, all rich second-crop Pittsburgers, mention the name of Kloman, or Lauth, pioneer Pittsburg iron masters? A third German name, viz., "Frick," is men-



tioned for the reason that the present-day Frick is head and shoulders up with these second-crop people.

But your Pennsylvania is no exception. Good German stock did the bulk of pioneering in my native state of Wisconsin—in all the arts, high and otherwise, farmer, poet, brewer, philosopher, soldier, sailor, judge and jury—all were of German stock, and, after digging and toiling, they must now hustle to keep a place on the foundations laid by the sweat of the brows of their immediate ancestors.

The business of the cities of San Francisco, Oakland, Alameda, Berkeley, Los Angeles, Sacramento and the valley country of California was pioneered by Germans, and some of their descendants are still here and firmly in the saddle. There are three thousand ultra German family names in the busy cities directory.

The true gospel has been established, and firmly established in California and Germans did it. The German Evangelic Lutherans, have taken firm foothold on this coast.

Also the German vineyard, beer brewing and German Sunday "Gemütlichkeit." Therefore we look calmly into the future, firmly believing that the right kind of "pioneering" does pay.

More anon.

R. M.

**Art and the Church** *The Open Court* for May has an article by Charles Hart Handschin on "Art and the Church in America," from which we quote:

"Of the Protestant church as a whole since the Reformation, one can hardly say that it has fostered art in the sense in which the medieval church did so, although at times art did spring up within its sheltering fold, while Puritanism, Methodism and all the pietistic churches positively spurned art and do so to this day."

"Protestantism has, in the main, been a drawback to art and principally for three reasons: its traditional aversion to

images in the church; its aversion to sensuous forms; and a medieval ascetic notion that man's joys should be exclusively in the things of the soul, never in the things of sense."

"What a sad descent from the Old World cathedral with its untold riches . . . to the bleak, uniform walls, the often rectangular form of our American houses of worship."

"Remove the meaningless and distracting scroll work and frippery from the walls; cover them with a plain, pleasing tint, giving us a few fine reproductions of the old masters, large enough to be discernible at a distance, and they will be doing their silent work whether the sermon is good or not."

Why should the inside of church buildings be as unattractive as barns; why not as attractive as the homes of worshipers? Is it true that all the pietistic churches spurn art today?



**Dr. Hexamer Honored** In appreciation of the valuable work he has accomplished during the twelve years he has been president of the German-American Alliance, President Taft, Emperor William of Germany, and members of the peerage of many foreign countries, have united in honoring Dr. Charles J. Hexamer, who celebrated his fiftieth birthday on May 9. Paying a tribute to the qualities which have won for him the respect and veneration of thousands of German-American citizens, the rulers of both countries sent letters of congratulation.

A banquet was given in honor of Dr. Hexamer and Count Johann Heinrich von Bernstorff, the German Ambassador at Washington, who was instructed by Emperor William to act as his representative at the testimonial dinner. The banquet was held in German Alliance Hall, Franklin and Spring Garden streets, and was attended by delegates from every state in the Union. The Mayor, Director of Public Safety Porter, Count von Hengelmuller, the Austrian

Ambassador, and Cuno Rudolph, president of the Commission of the District of Columbia; Dr. A. Mudra, Consul at Philadelphia, and G. A. Walther, the Swiss Consul, were among the guests.

The delegates were escorted in automobiles by a squad of mounted police to City Hall, where they were received by the Mayor.

Dr. Hexamer was born in this city, May 9, 1862. He received his early education in private schools and at Eastburn Academy. In 1882 he graduated with honors from the engineering department of the University of Pennsylvania. While a student at the University he was elected president of the Franklin Science Society.

Following his graduation, Dr. Hexamer traveled considerably, visiting nearly every country in the world. Besides being prominently identified with many social and charitable organizations, Dr. Hexamer is a member of the Historical Society of Pennsylvania, a life member of the German Chemical Society of Berlin, the Geographical Society, the Franklin Institute, the American Association for the Advancement of Science and numerous other organizations.

In 1907 the German Emperor conferred the Order of the Red Eagle on him for his services of diffusing German culture in America, and in the same year his fellow-citizens honored him with a demonstration of good-will in which every German-American society in Philadelphia participated, while nearly every large city in the Union was represented. —*Old Penn Weekly Review*.



**Language by Usage** Rev. Dr. J. N. Lenker recently delivered a rousing speech at Wilmar, Minnesota, on "Three Language Education," published in full in the *Wilmar Tribune* of May 1. We regret that lack of space forbids our reproducing the speech. He advocates the study of English, German and Scandinavian in the public schools. When will Pennsylvania become conscious of

its sin in tabooing the German in our public schools? We quote a paragraph bearing on the best method of teaching languages—working back to Luther.—Editor.

"Language is essentially and primarily speech, and its instruction should be based on the spoken idiom. Parents are right, therefore, in not being satisfied unless their language is spoken; understanding, reading and writing it are of less importance. These come easy when the language is well spoken. What parents place first in time and importance, teachers place last. It is the speaking of a tongue that has value for the home and the social life of the neighborhood. French was made popular, as German is now, by speaking it. The new book, 'The Teaching of Modern Languages,' by Baulson, printed by Ginn & Company, and abroad in our school libraries, says in the first chapter: 'Even in the writings of the very latest educational reformers can be heard Luther's demand: "Not too much drill on rules—compel the children to speak." This advice present-day teachers may well take to heart. Going to and from school and everywhere pupils should be encouraged to speak a second language while studying it. Klotzsch's demand 'first the thing (language), then the abstraction (rules),' appears in the new, natural method of modern-language teaching that exercises the ear and tongue rather than the eye. It is the only way to acquire the "Sprachgefuehl," which is the living key to a language. Viator, the founder of the new method, issued a book under the title, "Der Sprachunterricht muss umkehren," that acted like a trumpet-blast, "a veritable thunderbolt," in compelling children to speak. No other method of modern language teaching should be encouraged now since the reform, a success all over Europe, is coming to America. It will draw parent and teacher, home and school, into closer harmony and more helpful co-operation the home kindergarten being nature's basis."

**First American Missionaries** The claim is repeatedly made, that the first Protestant missionaries sent out from America were commissioned in 1810 by the American Board of Commissioners for Foreign Missions, and recently a tablet was unveiled in honor of the supposed first Protestant missionary at the Union Theological Seminary, it is reported.

Far be it to detract from the honor of this splendid Foreign Mission Board, with which we stand in the most cordial relations, but the first Protestant missionaries sent out from America happened to have been members of the Moravian Church. In response to inquiries suggested by the Rev. W. H. Romig, of Easton, Pa., the Archivist of the Unity, Dr. Josef Mueller, has unearthed the following interesting data:

1. John Antes, born in Frederick Township, Philadelphia County, Pa., March 24, 1740, was a missionary of the Moravian Church in Cairo, Egypt, 1769-1782, and died in Bristol, December 17, 1811.

2. David Beck, born in Georgia, September 2, 1744; served as missionary of the Moravian Church in the Danish West Indies, 1773-1780, and died at Friedenthal, on the island of St. Croix, on January 9, 1780.

3. Nath Braun, born in Nazareth, Pa., July 9, 1763. Moravian missionary to the negroes on the island of Jamaica, 1797-1800. Died on Staten Island in 1814.

4. John Brucker, born in Nazareth, Pa., July 12, 1750. Moravian missionary among the negroes in the Danish West Indies, 1771-1778. Died on the island of St. Thomas, October 12, 1778.

5. John Frederick Schlegel, born in Nazareth, Pa., June 19, 1763. Moravian missionary among the negroes in the Danish West Indies, 1785-1791. Died in Graceham, Md., 1805.

6. Samuel Steup, born in Gnadenthal, near Nazareth, Pa., December 19, 1757. Moravian missionary among the negroes on the island of Antigua, 1789-1791. Died in Bethlehem, Pa., 1822.

Dr. Mueller states, that he supposes, that these names will suffice to establish the contention, that the Moravians were the first to send out native-born Americans as missionaries into the foreign field. There were doubtless many others. In addition to these were the many missionaries to the Indians. Strictly speaking the word "first" ought to be expunged from the above-mentioned memorial tablet!—*The Moravian*, May 15, 1912.

"John Antes, of Philadelphia County, was the first Protestant missionary sent out, and Mrs. Rosina Schlegel was the first American woman to be sent out as a missionary to the heathen.

"The honor is transferred from New England and New York to Pennsylvania, from the Congregational and Baptist Churches to the Moravian, and from Americans of English descent to Americans of German descent. It is true that they were sent out by an International Board representing the Moravian Church in Germany, England and America. But it is also true that the missionaries were Americans, sent out by the American Moravian Church in America acting through their own International Board. There is no desire that the noble band of missionaries sent out by the American Board should receive less honor than heretofore, for they were worthy, but the first American missionaries sent out by the Moravian Church should receive the recognition of history and the missionary annals of our country should be enriched by the story of their heroic lives.

"The first American missionaries were mostly Pennsylvanians. Five of them were born in Northampton County, four at Nazareth, or its neighborhood, and one at Bethlehem."—*Easton Argus*.



**Faith Curing** So far as the psychology of the cure is concerned, what is the essential difference between divine healing, healing of the Christian Scientist, the cure of the faked bread-pills and the faith curing noted in the following

clipping, taken from the Grand Haven (Michigan) Tribune—Editor.

“Those interested in the mental treatment of disease would find much light on the subject by studying the faith curing among the Pennsylvania Germans, who have practised it and resorted to it for 200 years. In that section each community, especially in the rural districts, has its faith doctors. Certain persons are thought to possess this power which is conferred by a practising ancestor of the opposite sex. The person also gets his predecessor’s book of spells which contains verses from the Bible. These verses when repeated are believed to be effective.

The Pennsylvania Germans, however, do not doubt the reality of matter or sin or disease. They merely believe in effecting cures. They hold a clear distinction between ailments that may be treated by faith and those that can not, and they do not as a rule apply the method to other diseases.

In recent years the belief in faith cure has been losing its hold among those people especially among the younger generation, so that nowadays the medical doctor is summoned in nearly all cases. Nevertheless even the younger people sometimes resort to this method in emergencies, and I personally know of some remarkable cures which the sufferers firmly believe were thus accomplished. I can not recall all the ailments that are treated in this way, but the following list contains the principal ones. The easing of pain in burns, wounds, felon, etc., stopping the flow of blood, removing warts, goitre, swelling of various kinds; curing of erysipelas, St. Vitus dance, mild cases of epilepsy, “abnehme” in children. It is universally recognized that even for these diseases faith cure does not always avail. The method is used in a sort of supplementary way with medical methods. In some cases one messenger is dispatched for the medical doctor, another for the faith doctor. In nearly every case especially in severe ones they try to get the M. D. first. I do not want to enter into any contro-

versy. I merely present the facts as I know them from more than twenty years residence in that section. I make no comment.

Pennsylvania German.”



**Straight Jacket for** The School Board  
**Superintendent** of Allentown, Pa.,  
recently debated and  
defeated the following resolution:

“That the office hours of the superintendent on all school days, shall be from 8.15 a. m. to 9 o’clock a. m., and from 4 to 5 o’clock p. m. Saturdays from 8.30 a. m. to 11.30 a. m. During July and August the hours shall be on all week days from 8.30 a. m. to 11.30 o’clock a. m., at the Administration building.

“He shall, before leaving his office, to visit the various schools of this district to engage in supervising, notify the secretary of the board, what building or buildings he intends visiting.

“He shall make a written report monthly, to the board of directors, of all schools visited during the month, the condition he finds them, what progress is being made if any, in school work and such other matters as may be of interest and benefit to the board of directors.”



**Powwowing** In our eastern counties of Pennsylvania among the German population, so-called powwowing is still practiced on a larger scale than is generally known. This is to be regretted. But the signs of the times indicate that even there widespread practices are slowly decreasing. The belief in ghosts has almost ceased in certain communities which had the most implicit confidence in their existence and appearance. The belief in witchcraft has not decreased to the same extent. The tendency of the age is against these beliefs and practices. With the diffusion of intelligence and right common sense methods of thought all these mystic beliefs and practices will vanish. I. H. B.

# OUR HISTORIC HERITAGE

Articles giving information about the history of the Germans in the United States from the arrival of the first immigrant to the present, of whatever section of our country, of whatever vocation of life, of whatever class or association, of whatever period in a man's life, as well as discussions of questions of the day so far as German ideals have bearing on these, are to appear under this general head.

## The Forest Preacher on the Schoharie A Historical Tale of the Life and Customs of the German Americans of the Eighteenth Century

By Frederick Meyer.

Translated from the German by Professor E. A. Jacoby, Philadelphia, Pa.

(Continued from **May Issue**)

The singing was hearty. A good beginning for the first religious service which we celebrated at the Schoharie was made. As in the case of the Hebrews when they laid the cornerstone for the second temple, so the tears ran down over the cheeks and beards of the aged while the faces of the young beamed with joy because we could also celebrate Easter at the Schoharie.

Then I read the gospel lesson. This had a different effect out in the open than within the walls of a church. I read about the sunrise, the earthquake, the descent of an angel, his raiment white as snow, his countenance and form bright as the lightning, of the soldiers who fell to the ground from fright as if they were dead and then how, after earthquake and storm and fire the risen Lord appeared, saying: "Peace be with you."

Because heaven seemed so near to these farmers on this bright Sunday

morning, as if they could reach it with their hands, it was as if a holy thrill had gone through their ranks. They looked around to see whether Christ was present at the services with the words: "Peace be with you."

We ought to celebrate Easter in the open air as on the first Easter day, was the introduction to my sermon. The cradle of the human race was a garden, the garden of Eden. On account of the fall of man this garden was turned into a cemetery. But now, since Christ arose from the dead in Joseph's garden, our graveyards have again become gardens. Here also lie the stones on the graves of your loved ones. Do you know what these stones say on Easter morning? The stone over Jesus' grave says: Right still prevails. God does not forget his people, therefore strive for the victory. God has not forgotten us here in the forest. When our enemies and adversaries thought they had ended the career of

the Germans, then our dear Heavenly Father hastily opened a new window in Heaven each time and sent help. He gave us bread and clothing, sunshine and joy.

Then in its main points my sermon was on the second article, about the "Lord, who redeemed us lost and condemned mankind, saved us from sin, from death and the power of the devil, not with gold or silver, but with his own precious blood and with his cruel sufferings and death." The people understood this better than when I spoke of the daily bread. As I am writing this I am reminded of a pastor in Germany who considered himself enlightened and who in his sermon wished to prove the existence of a God and who preached about Easter visions and similar subjects. Let him and others of his kind thank God that they did not become forest preachers in America. To show the presence of God? These farmers who fled from their homes, who each day were face to face with death on the ocean, who were in danger of men and of the beasts of the forest, who in a word knew life with its toil and labor. Visions? They would simply consider him crazy who talked on such subjects. Every moment a dozen of them were ready to suffer a martyr's death for their Bible and catechism, the only friends who remained faithful to them in the wilderness. If only those were present with me this morning who do not believe in the resurrection to listen to the singing of these country people.

While I was preaching the sun was shining through the trees, the breeze gently stirred the tender spring foliage and heart and soul were touched by God's spirit. In conclusion I said: The most beautiful thought about that stone in Joseph's garden is that it was rolled away. Today we celebrate for the first time Easter Day in the forest. The stones still cover the graves of your dear ones. You have chiseled into them the cross and their names. When we celebrate Easter for the last time at the Schoharie, then the angels will descend from heaven and roll away all these

stones. The dead will arise, all these fields will be alive with people, and the sea will give up its dead. Our brethren who were buried at sea, our brethren who were killed by Indians and wild beasts and those whose bodies we do not find, all these will arise and live. None of us will be missing. Then they sang: "Jesus, my Lord and Saviour is my Life." They wiped the tears from their eyes, and sang again unwilling to stop, sang the whole hymn from memory.

I baptized their children. We then celebrated the Holy Communion, and whoever would examine closely the faces of each of the hundreds of communicants received the impression that "The Lord lives. He indeed rose from the dead, and also appeared to us here at the Schoharie." Up to the present time I complained of the sacrifice and resignation that was imposed upon me. Such a religious service counterbalances all these feelings.

The distiller and tavern-keeper shall call me only the stonepreacher.

The settlers are talking of building a church. If only the uncertainty about the lawful possession of their lands did not exist. Gov. Hunter and the seven Dutch partners remain quiet for the present until they receive a hint from London. The journey of the aged Weiser to London was not as fruitless as he thought. For this reason it was difficult to persuade the people to build a suitable place of worship.

Therefore we had to be content with the offer of Carl Herkimer. He offered us his newly built log barn as a meeting place. As far as possible we prepared and arranged the building for services whereby my crucifix was honored and had its place on the altar. Upon the freshly whitewashed walls I wrote passages from Scripture. Above the altar were the words: "Der Herr ist in seinem heiligen Tempel, es sei vor ihm stille alle Welt." Its purpose was to instruct the wood choppers and tarmakers who could with difficulty sit quiet throughout the service. Mr. Kreiskorn wished to prepare a great church dedication. But I said: "No, as long as the ark of the

Lord remained in a tent, there was no reason for rejoicing in Israel. As soon as the temple was completed, dedicatory services were held, and then the glory of the Lord filled the whole house so that the priests could not stand to administer the offerings. We will wait until a suitable church is erected. Then we will rejoice and celebrate."

I must arouse the people in this district. Soon we expect to get a suitable house of worship.

## CHAPTER XI.

Now I began to organize congregations. Within a radius of 25 miles there is no ordained German minister. All of them are itinerant preachers, of whom Jonathan Schmul said, "They are a bad lot." As long as I roamed in the forest, none concerned themselves about me. As soon as they noticed that I obtained a following they tried to alienate the people from me. Their chief argument was that I did not preach the true doctrine. They claimed that I perverted the Lord's Prayer, and that I also had during the distribution of the sacraments quoted the installation sentences, but had no faith in them. They entered all the cottages with their slanders.

The most active of all was a certain Mr. Schneps. This man was most pernicious. He was more than sixty years of age. He deserted his wife and children in Germany, and here in Middleburg became engaged to a widow. Besides, a young woman accused him of being the father of her child. When he conducted services in Schenectady last spring, he was so intoxicated that the deacons had to tie the bands for him. During the singing of the hymn, "O Gott, du frommer Gott," he repeatedly sang the first verse. His associates are like him.

It is evident to me that it is not my duty to dispute with these people and to perplex their minds. With one blow I frustrated their plots. I announced that no fees would be accepted for baptizing, visiting the sick and administering the

communion rites. Consequently the ministers had no income from these sources and they betook themselves to other regions.

Difficulties were encountered in building a church. The people, in the hard struggle for their daily bread, forgot the most important family events. Many of them have a family Bible in which everything is neatly recorded, as, for example, Mr. Gerlach and Mr. Kreiskorn. But the Herkimers had recorded nothing. Half of the children born here are not baptized, and when I asked the date of the child's birth, most of them had no accurate knowledge. During their continuous wanderings they lost their Bibles. More frequently one finds Arnd's Garden of Paradise which they could carry more easily because it is smaller than the Bible.

I wanted to fix the personalities, and upon entering a house began with the question:

"How old is Jacob?"

"He must be fifteen," says the father in an embarrassed manner.

"Why, man, what do you mean! We have been married only fourteen years. He is thirteen?"

"When is his birthday?"

"He was born during the night the Indians set Von der Haide's house on fire," answered the man.

"How you do talk," said his wife, "Mr. Pastor, my husband has confused everything. When the flames leaped skyward, I awoke and was so frightened that I grasped my neck. From this he received a birth-mark for life. He was born during the wheat harvest." The exact date could not be determined. I recorded in the church records: "Jacob Klinger, born about the early part of July." etc.

Others say, "John was born while we were still living in the 'Zwangscolonie' at the Hudson; Anna was born the day the sheriff attempted to expel the settlers from the Schoharie; and the swarthy Gretchen put out his eye. Nicholas was born in the fall of the year my husband lay sick of a fever."

I traveled a great deal to accomplish all this.

But the worst situation was at the home of the two Weissdorns. I asked him, "How many children have you?"

"I must first count them," he answered. "By my first wife, Lizzie, I had ten. By my present wife, Barbara, there are—let see"—he counted his fingers and finally answered, "nine, altogether nineteen." Then he added earnestly:

"There might easily be more, but I can not tell the exact number, at least all are living."

His wife, Barbara, entered the door at this moment, and as she did not know exactly what her husband and I were talking about, she vehemently broke forth:

"Why do they concern our sins? Better ten on the cushion, than one on the conscience."

I assumed a knowing look, as her husband said: "Why do you scream so loud, old woman, the minister knows nothing of our affairs!"

This attracted my attention, and I began to ask questions.

"We are not married," he continued, "because we had no money and there was no pastor in the neighborhood. As often as a child was born, I had to promise to marry her."

"We are honest people, Mr. Pastor: give us the blessing," cried Barbara. She put on a black dress, while her husband washed his face. Then both stood before me, and I conferred the blessing. The wife was overjoyed.

I seated myself and started to fill out the birthday register of the nineteen children. I could not finish by day and had to pass the night there.

\* \* \* \* \*

Divers disputes had first to be settled before we could draw up regulations for the congregation. How numerous are the men who are ready to make regulations for others. The aged Heim had drawn up a set of rules for the congregation, including in them everything conceivable in one hundred paragraphs

Each paragraph had its subdivisions and explanations. One might think we were called upon to draw up a constitution for the Turkish Empire.

The code of rules stirred up anger. Order is desirable; but too many rules in a congregation are a sure source of quarrels.

Then I delivered a sermon in the church service on fondness for industry and good penmanship. But I warned them of indulging to excess. "We must cut the trousers to fit a boy," I remarked, "and not a gigantic Goliath." They laughed and were won over to my opinion. "When a child is born, what does it need? A name?" Then the names of all the saints in the almanac were suggested. One wanted a Lutheran name, another a Reformed, and again others United Protestants. I pleaded for a short name. At last we agreed upon "St. Paul's German Evangelical Congregation."

The adoption of a creed followed. "We believe in the Word of God and its interpretation according to the fathers of the Reformation." Some wanted it expressed more fully. "That is sufficient," I said and I would not yield. There was a third paragraph about membership. "Each one is required to attend religious services regularly and to partake of the Holy Sacraments, to live a Christian life and to support the congregation financially." In explanation concerning the election of deacons, their duties and term of office followed. Then I permitted the men to sign this, and the church regulations went into effect.

The elderly Mr. Heim complained that these were no church rules because they filled only one side of a sheet of paper.

"It is true," I replied. "If the congregation grows we will add to the rules. Do not handle an infant too roughly or else it will die on your hands."

These church regulations I introduced into seven congregations. Every Sunday I preached at two places. When I went through the primeval forest to the



lumber camps I only preached once. Because the forest was filled with wolves, I was accompanied each time by several men.

\* \* \* \* \*

In each congregation I organized Bible classes for the young people. They gladly attended to hear the Bible narratives.

Young men and marriageable girls besides children constituted the classes. Many of these young women cast ardent glances at me. I can not dismiss any one.

Today I related the incident of Jacob's flight and the ladder that reached to heaven. They tried to explain everything I asked. I asked the youthful Gerlach to repeat the story for me, and he did it in the following manner:

"As Jacob was asleep with the stone for a pillow, suddenly the night became bright as day. Just as the Catskills are lit up when the Indians hold their war dance, and Jacob was frightened like the people at the Schoharie."

Some one asked: "Where did Jacob obtain the oil which he poured upon the stone?"

Before I could answer, young Herkimer called out: "From his lantern which he allowed to burn in order to keep the wolves away."

\* \* \* \* \*

My mother asked me what she should do with my share of my father's estate. I replied that she should send me a map of the Palatinate. I must be better informed of this country, or nothing orderly will come of the church book. For the balance I requested her to send me Bibles and hymn-books, I have no need of money in the wilderness.

## CHAPTER XII.

This is a hard winter. The oldest inhabitants can not recall one like it. In the depths of the forests wolves attacked men. The wild animals preyed fiercely upon the deer. I am completely snowed in. The smoke which rises from the houses is the only evidence that men live

here. Out in the forest there was a great fire last night. Either a house was burnt or there was a disorderly night in the lumber camp.

Would that we had a church! We are still conducting services in Herkimer's barn but it is impossible to hold them at the other places. The barns are not tightly built. The snow drifts through all the crevices. No one can sit there during this bitterly cold weather. I am therefore quite alone in my log cabin. I think of days gone by, and write my simple narrative.

The aged Urschel has been confined for weeks to Gerlach's home, sick with pneumonia. No doctor can get here through this deep snow. So I read up in my books how her case should be treated. She has passed the crisis but the fever has left her in a weak condition.

What shall I begin single-handed in this wilderness? Shall I marry? Why should I not? My income is sufficient to support a wife and children. Even if I am condemned to this forest life why should I not surround myself with a family like other men? If I decide to marry, the next question will be, where will I find a wife?

I journeyed to Albany in order to buy medicine. While there I visited Katharine Weisenberg. I wondered whether the Van der Heids with whom she is employed are a proud family. The old gentleman would at first not admit me to the house. I insisted that no one had a right to prevent me, as a pastor, from paying the lady a visit. This had the desired effect. Mr. Van der Heid called Katharine into the room.

Since then I learned why the name-pastor produced such a favorable result for me on the part of the Dutchman. The minister, Joshua Von Kocherthal, who came to America with the first one hundred and sixty Palatines who emigrated to New York in a body, at one time drove to Albany right back of Mr. Van der Heid. The latter was in no hurry and drove leisurely along the narrow-

road ahead of the pastor. The pastor called to him and kindly requested him to turn out so that he might pass him as his business was urgent. The proud Dutchman paid no attention to the plain German pastor, but drove slowly along whereby the dust raised by his team was blown into the preacher's face. This made the pastor furious. He sprang from the buggy and with clenched fist lectured him about politeness to German pastors. Therefore I had to thank my predecessors for obtaining ready access to the home of Mr. Van der Heid.

Katharine recognized me at once, and greeted me in a friendly manner. Five years ago she was a mere child. Now before me stood a tall, robust, finely featured, beautiful woman. Her expression showed that she possessed common sense. Her manner was gentle and modest. The prudent Mrs. Van der Heid remained in the room, and the conversation was short and confined to general topics. She was doing well. She had served five years, and must remain two more. Would she then come to Schoharie? That is her intention, for there are her only relatives.

I left. Had this girl confused me? No, but when I thought of matrimony and reflected upon the number of marriageable maidens of my acquaintance, then indeed my thoughts at last would revert to her.

But your circumstances, Pastor Resig! You will commit a foolish act. Who inquires about standing and family descent in the wilderness of America? Here the courageous and industrious win who do not think of yesterday but of today and tomorrow. She is only a servant

girl. This is an advantage, because she will understand housekeeping.

Be judicious, Peter. Do you want a wife or a housekeeper? A wife, truly! She shall be the partaker of my joys and sorrows. And of your thoughts and labors, too? The contrast in culture is too great. You are an educated man, she is a servant girl. I reason: the girl has common sense, she will develop. Peter, do not make yourself unhappy, equals should marry equals! What! Equals mated to equals? Then explain to me the contradictions of nature. The gentle Mr. Gerlach and the hasty, clamorous Mrs. Gerlach, Red Peter and his swarthy Gretchen, the braggart tavern-keeper and his gentle Maria, the educated Frenchman, who had attended five universities, and his copper-colored squaw who could neither read nor write.

Like should mate like. No, unlike had better unite with unlike. The black with the red, the frail with the strong, the wise with the stupid, and the industrious with the lazy. One supplies what the other lacks. The happiest marriages result from the possession of opposite traits. If the weather is hot in July the farmer waits for a thunderstorm. Opposite forces govern the natural world, they make the life of man happy and cheerful. In wedlock the similarly disposed do not become reconciled on account of the irksomeness and monotony.

In this manner I reasoned by myself many times throughout the winter and I always reached the same conclusion: Katharine is an acceptable young woman. She must serve two years more before she comes to the Schoharie. I still have time to consider the matter.

(To be continued.)

# History of Emmanuel's Church, Petersville, Pa.

By Rev. J. J. Reitz. Walnutport, Pa.

## I. *A Very Old Congregation.*



HIS is recognized as the oldest Lutheran and Reformed Church in Northampton County, and one of the oldest in Pennsylvania, having

been started in 1723.

It is located about ten miles east from Walnutport on the Lehigh River, twenty miles northwest from Easton on the Delaware River, and about six miles south of the Blue Mountains.

## II.—*Other Churches in Vicinity of Very Early Date.*

There were two Lutheran congregations about fifteen miles southeast from Emmanuel's Church of an early date, viz., "The Congregation of the Augsburg Confession," in Saucon Township, near Redington, not far from the Lehigh River, begun by Rev. Casper Stoever, Jr., 1728-30; the other was called "The Congregation on the Delaware River Belonging to the Lutheran Religion," near Easton, served also by Rev. Stoever, 1728-30, and by Rev. Birckenstock, 1739-49, during whose latter ministrations it is claimed to have been the largest Lutheran congregation then in America.<sup>1</sup>

The early settlers were busy forming churches in this eastern part of Pennsylvania. We learn that the Pennsylvania Germans were active in starting a Lutheran and Reformed Church at Egypt in 1734, about fifteen miles west from this church.<sup>2</sup> About twenty miles southwest from the church of our sketch the West Salisbury Church was started in 1741, known then as the "Schmalz-

gass Church." In Upper Milford (Dillingersville) the Pennsylvania Germans started a church in 1735. Others of an early date might be named as Saucon, Jordan, Heidelberg, New Tripoli, Plainfield, Dryland, "Straw Church" (Greenwich, N. J.).

## III.—*Early Settlement.*

It is evident that the country above Easton along the Delaware River, especially above the Blue Mountain, was known to the white settlers at a very early date, even before William Penn came to Philadelphia in 1682.<sup>3</sup>

"It is not generally known that probably the first settlements in Pennsylvania were not on the Delaware at Philadelphia, but some hundred miles up that river at Shawnee in Monroe County, near Stroudsburg. They were made by the Low Dutch or Hollanders, from New Neatherlands, on the fertile, low lands along the Delaware, called, after the Indians occupying them, the 'Minisink Flats'. These lands lay on both sides of the river for a number of miles. When the first settlement was made is unknown, and could not be ascertained even from those living there in 1787, generally the grandchildren of the original settlers, and who were merely aware that it antedated, many years, Penn's purchase in 1682. Those who first came seem to have been Holland Miners, who made a good road, about 100 miles long, from Esopus (now Kingston) on the Hudson River to the Mine Holes on the Jersey side of the Delaware River near Stroudsburg. Tradition has it that much ore was hauled from thence over the Mine Road, as it was called, to Esopus, but of what character is not known. Seeing the extreme fertility of the low lands, the Dutch soon occupied them, raising abundant crops and hauled their produce over this same road to Esopus, their market. When later the English reached them they found a people who knew nothing of Philadelphia, William Penn or the Proprietary Government."

(1) See Pennsylvania German for Mar. 1910, p. 138.

(2) Penna. Archives, Sixth Series, Vol. VI.

(3) "Frontier Forts of Pa." Vol. I p. 322.

That the pioneer settlers were acquainted with this section of the country, more than two and a half centuries ago, is inferred from a map of "New Neatherlands of 1656," a facsimile of which is published in Pennsylvania Archives. In said map the country is well marked from the Hudson River to the Delaware River and even to the Lehigh River, in which tract our church is located.

#### IV.—*Contemporaneous Events.*

The year 1723 when this church was founded brings us back so far that it will no doubt be agreeable to recall some contemporaneous historical events in this part of Pennsylvania. Only a few miles east of this church in 1740, seventeen years after the founding of this church, the Moravians worked with George Whitefield at Nazareth to erect a big stone structure for a school for colored children; which structure while yet uncompleted together with 5000 acres of land was purchased in 1743 by the Moravians to be used for a different purpose and eventually to become the repository for the Moravian Historical Society. "Nazareth Hall" is also there, founded in 1759 and used as a Boys' Military Boarding School. In 1741 the Moravians started Bethlehem together with church and school, about ten miles south of this church. In Allen Township, which adjoins Moore Township, where our church is located, the so-called "Irish settlement" was made by William and Thomas Craig and others between the years 1728 and 1733, as it is said. About 20 miles to the southwest the Moravians built a church at Emaus in 1742, and the Lutherans one in Maccungie in 1750.

At that time, 1723, the locality of this church was a part of Bucks County, and in the district then known as Forks Township.

The founding of Emmanuel's Church at Petersville in 1723, often called the Petersville Church, antedates the coming to America of Rev. Dr. H. M. Muhlenberg, the recognized patriarch of

the Lutheran Church in America, in 1742, as well as that of his greatest effort, viz., the organization of the oldest Lutheran Synod in America in 1748. It antedates the founding or laying out into town lots of Easton ("East town") in 1752 at the Forks of the Delaware River, and the log house of David Martin, built 1739, as well as the surveying in 1736 of the "thousand acre tract" on which Easton now stands, for Thomas Penn, by Benjamin Eastburn. It antedates the state road from Easton to Reading in 1753, known as the "King's Highway." It antedates the founding of Allentown by James Allen in 1762, and Allen's house at that place which surveyor D. Schulze mentions in his report of laying out the road from Easton to Reading in 1753. At the Delaware River above Stroudsburg, about twenty miles northeast of this church there were settlements by the Dutch and Huguenots prior to the founding of this church, which were in a flourishing condition long before.

The turbulent times of the French and Indian War, the Indian Massacres, and the year 1756 when the Provincial Government of Pennsylvania had stationed twenty-five soldiers in "Peter Doll's Blockhouse" adjoining the Emmanuel Church land on the north to protect the settlers, the terrible massacre at "Gnaden Huetten," which excited also this locality, the Revolutionary War in which many brave ones from this district took part, and "Fries' Rebellion," in which some people from this section were engaged,—all these happened long after the founding of this old congregation known now as Emmanuel's Church.

#### V.—*Hence came those early settlers who founded this church in 1723?*

This question has often been asked by clergymen and others as they met and discussed the early founding of the church. We will try to answer the question. The early settlers were unquestionably Germans, mostly Palatines who, we now call Pennsylvania Germans. In

the early part of the 18th century the two chief landing places in America for the German immigrants were New York and Philadelphia—New York taking the lead during the first and even second decade thereof, and Philadelphia decidedly thereafter. From these two centers of trade the Palatine settlers spread out and penetrated into the interior of the country to find and possess their future homes. And it seems that right here in this locality in Northampton County, they met from both places. At that early

date traveling from Philadelphia up to this locality was rather tedious. But from New York to this place there was a better road. Reference has already been made to the "Mine Road" in a quotation from the able pen of Captain Richards in "Frontier Facts," published by the State of Pennsylvania. The way of travel from New York to this place seems to have been up the Hudson River to Esopus (now Kingston), thence over the "Mine Road" to the Delaware River near Stroudsburg, then over the Indian



Emmanuel's Church, Petersville, Pa.

trails along the north side of the Blue Mountains and through the several gaps south into the fertile district of Northampton County, of which gaps Winw Gap and Smith's Gap seemed most used. In a map of the "Middle British Colonies" published 1755, there is a well defined road from Kingston on the Hudson to Stroudsburg on the Delaware, and thence along the north side of the Blue Mountains to and through the Wind Gap into the country south of the Blue Mountains, where the church of our

sketch is located. The same route was made use of by the celebrated Conrad Weiser in August, 1750, when he was commissioned by the Virginia Government to carry a message to the Indians near the Canadian boundary above the Hudson. Rev. Dr. H. M. Muhlenberg, his son-in-law, who accompanied him from Bethlehem to the Hudson River, definitely describes this route as follows:<sup>4</sup>

(4) Halle "Reports," 354-357.

"My father-in-law, Mr. Conrad Weiser, was commissioned by the royal government of Virginia to carry a message to the Indian Nations who live towards the borders of Canada, (above Albany, N. Y.) To that place he had to travel through the provinces of New Jersey and New York over 300 miles, and he offered to take one of us along free of expense to Rev. Hartwick, because he would pass near him, (at Rheinbeck near Kingston on the Hudson). On August 17, (1750) we continued our journey from Bethlehem to Nazareth ten miles; thence to a hotel five miles; thence across the Blue

Mountain and to a Low Dutchman at the boundary of Pennsylvania thirty-six miles (Depui near Stroudsburg); thence across the Delaware River and in New Jersey thirty-two miles to a Ref. Low Dutch Minister; thence through New Jersey and into New York Province to a Spaniard forty miles; thence through New York to Kingston on the Hudson River forty-one miles."

In explanatory notes to "Halle Reports" by Drs. W. J. Mann and B. M. Schmucker we read:<sup>5</sup>



Emmanuel's Church and Public School  
Children.

"Samuel Depui, a real Walloon and Huguenot, who had originally settled at Esopus, was already in 1725 living in that country at the Delaware called Minninks. Generally the country along the Delaware Water Gap which expands into that broad valley was settled very early, and there was much more communication with New Jersey and the country about the Hudson then with Pennsylvania, (Dr. W. H. Egle's Hist. of Pa. p. 1050). At Depui's house Muhlenberg and Weiser crossed the Delaware, went up along the east side of the river and came on one of the oldest roads in the country, which led from Esopus through the valley north of the Schamankung Hills (White Hills) and

then in a southwesterly direction through a country already settled in the 17th cent. through New Jersey to the upper Delaware. Count Zinzendorf had used the same road in August and September, 1742, in his journey to the missionary station Schecomoco,

That "Mine Road" from the Hudson River to the Delaware River! The following is from the able editor of "Everybody's column," Philadelphia Inquirer, of December 13, 1910:

(5) Vol 1 p. 597.

(6) Memoir of the Moravian Church I, p.45f.

"When Surveyor Scull was sent, in the year 1730, to investigate the settlements about the Blue Mountain and the Delaware, he found about five miles east of what is now Stroudsburg the settlement of Samuel Depuis, a French Huguenot, who had come there at least six years before from Esopus, N. Y.

"Depuis told Scull that when the rivers were frozen he had a good road, some 100 miles long, along the 'Mine Road' from Mine Holes to Esopus, whither he was in the habit of taking his wheat and cider, and exchange them for salt and other necessities.

"But when questioned as to when and by whom Mine Road had been built, all he could tell him was a traditional story to the effect that, in some former age, a company of miners, persecuted at home for their religion, had come from Holland, and after working two mines with remarkable success in that section, had bought the land from the Indians, the latter subsequently removing to the Susquehanna.

"The story handed down to us by Scull, is, we believe, the only genesis of Mine Road known at this date."



Inside View of Emmanuel's Church, Petersville, Pa.

At the head waters of the Delaware River above Stroudsburg there is even now a mining company at work about six miles below Port Jervis, which is said to have invested a capital of three hundred thousand dollars, having a complete outfit of machinery and smelter to produce copper, etc. There are caves and tunnels into the mountain showing all evidence of mining operations many years ago—may have been between two and three centuries ago.

We may readily draw the conclusion that not only miners used that Mine Road, but also steady settlers went over it from New York to Pennsylvania, and that some pushed their way still farther into the interior over the Indian trail from Stroudsburg along the north side of the Blue Mountain to the Wind Gap or Smith's Gap and through them into the desirable country about Emmanuel's Church.

VI.—*Palatines also came by way of New York to Pennsylvania in the vicinity of Stroudsburg, during the early part of the eighteenth century, and most likely over that Mine Road.*

In a general description of the Lutheran Church in America, as recorded in "Halle Reports" by Revs. Muhlenberg, Brunnholtz and Handschuh, on the 9th of July, 1754, we read:

"In the second period, in the years 1708, 1709, 1710 to 1720, when the great migration from the Palatinate to England took place, and of which a large number were sent to the Province of New York under Queen Anna, not only a few of those came to Pennsylvania . . . In the following third period, from about the year 1720 to 1730, the number of German Lutherans from the Palatinate, the Kingdom, Wuerttemberg, Darmstaedt, and other places had increased. Also many families came here from New York who had gone there under Queen Anna. These have scattered and settled in all parts in the Province (of Penn.)"

Conrad Weiser, the celebrated leader of the Palatines who had settled at Schoharie, N. Y., in 1712, and who later came with sixty families in 1729 by way of the Susquehanna River to their future home at Tulpehocken, Pa., must have had intended to settle in this part of Pennsylvania near Stroudsburg or to help his friends and other Palatines to homes, and no doubt he came over that Mine Road, or part way, as we infer from a letter of Secretary Logan to Conrad Weiser.

"Philad 8th June, 1727.

"Conrad Weiser:

"Sir: Being informed not only of thy settling our Propr Lands on ye River Delaware, but of thy undertaking to sell them to others on pretence of an authority so to doe, I could not at first give any credit to the story till it was afterwards, to my great surprize, confirmed by several hands. I remember either thyself, or somebody for thee, shewd me, at my house, a few Lines from John Penn, directed as I remember, to one of the Trustees

of this Province, recommending thee to him to make some agreemt with thee, or at least to give thee some encouragement. But sure I am that no agreemt was ever made with thee, nor any Power ever given thee, by which thou canst justify thy proceedings. Therefore, Pray, lett common sense and Honesty so far prevail with thee as to forbear imposing on any others under those frivolous pretences, otherwise all that are concernd with thee as thyself may assure yourselves that you must suffer for your Trespasses. If thou makes a proper use of this Letter, (of wch I have given a copy to be shown to those who deal with thee,) it may prevent further trouble and confusion, which is the real desire of Thy well wishing friend,

J. LOGAN."

Secretary James Logan seems to have been scheming that the younger William Penn should possess these rich low lands at the Delaware above Stroudsburg as a part of his 10,000 acre share, depriving thereby the poor Palatines and others of their settlement and improvements thereon, and what they paid for it to the Indians. No wonder that those poor Palatines penetrated further into the interior of Pennsylvania to make their homes, where they would not be so much molested by officious persons. May we not infer that some of them at that time, as well as before and afterwards, journeyed west along the Blue Mountains to the Wind Gap and to Smith's Gap and then south into what is now Northampton County, to seek new homes? This is made more plausible when we quote again from a letter of Secretary James Logan to Thomas Penn, dated at Philadelphia, November 27, 1727.

"About William's Share, which thou particularly recommends, I have been anxious, but there are certain rich low Lands on Delaware, near a hundred miles northward on a Straight Line, not far from a Dutch Settlement, at a place called Mackhackomack, in Jersey, and on the Confines of N. York Government, which Settlement is about 50 miles from Kingston or Esopus, on Hudson's River. A certain German of the Palatinate, named Conradt Wyser, who was with thee at Ruscomb or London in the year 1723, treating about

(7) Halle Reports 365, 367-2 Vol. p. 191, 196.

(8) Penn. Archives, 2nd Series, Vol. VII, p. 99, 100



Lands, recevd a few Lines from thee at Lond, wrote from Ruscomb, which only shew that you had talked about somewhat, but mention not so much as the word Land. A friend of his also made affidavit about some words that passed between thy Mother and Wyser concerning Land here. From these that fellow has had the assurance to pretend a power from you to Sell Lands, and thereupon made an agreement with several People for parcels of those rich Tracts I have mentioned, upon which they have proceeded to purchase Rights of the Indians at excessive prices. Being informed of this, I did what lay in my power to make those people sensible of the Cheat, that their purchases of the Indians were against our Laws, and their agreement with Wyser was of no validity. One J. Crook, of Kingston, in N. York Government, has wrote to thee about those Lands, but having no answer, he endeavored to take a shorter method, which was to purchase in this town old unlocated Original Rights from thy father's sales in England, by Lease and Release, with a design to lay these on such parcels as they have paid for to the Indians. We, the Trustees, coming about ten days since to the knowledge of this, to prevent, as far as we could, such irregular practices, resolved to lay thy Nephew William's Right on these Lands, and have actually sent up the Surveyor Genl, with two others. . . . Yet as it is not above 60 miles or thereabouts from Hudson's River, the Dutch People of N. York Government sett a very great value upon it, and were it clear from Indian claims, would sell readily for good Pay and at a high rate, perhaps 60 or 70 lbs. p. 100 acres, if not more. These bottoms, I mean, for the rest is good for nothing."

The Palatines being deprived of those "rich bottoms," and the neighboring lands being mountainous, "good for nothing," as Secretary Logan writes, they went farther into the interior of Pennsylvania, some even farther than to this Emmanuel's Church.

Kapp, in his book "The Germans in New York State," p. 68, relates of the Palatines and their troubles about 1718:

"Weiser seems, after he had long waited in vain for a decision, to have decided to migrate to Pennsylvania, in case land would be offered there to him and his countrymen."

More than a score of years ago old

farmers near this church related to the writer how in their boyhood days they accompanied their parents on big farm wagons to market, sometimes to the Hudson River and sometimes to Philadelphia, also the tradition that in the 18th century the farmers frequently drove to the Hudson River—on the route through the Wind Gap, along the northern base of the Blue Mountains to Stroudsburg and then through New Jersey and New York states to Kingston. We may also mention that at Port Jervis the Delaware River is only about thirty-five miles distant from the Hudson River.

A ministerial friend of the writer has suggested that some of the names of the early Palatines in New York about 1710 and some of those found early in Northampton county are similar. By referring to "Rupp's 30,000 Names," (p. 446), "Names of Male Palatines above twenty-one years old, in Livingstone Manor, N. Y., in the winter of 1710, and summer 1711," we find many familiar names, such as are found at the present day in Northampton County, among which may be mentioned: Maurer, Mueller (Miller), Merkel, Schaeffer, Friederich, Spannheimer (Spoonheimer), Laux, Heidt (Haydt), Hambach (Heinbach), Baell (Beil), Bender, Hoffmann, Wagner, Straub, Keller, Becker, Mann, Eberhard, Kremer, Ross, Reichart, Mond, Kieffer, Enrich, Mayer, Mohr, Riegel, Scheib, Weller, Jung (Young), Finck, Schuetz (Schitz), Weber, Georg, Eckert, Fuchs (Fox), Keyser, Schultz, Schneider, Bast (or Best), Fischer, Rauch, Weiss, Busch, Schuc (Schuck), Schneider, Schmidt, Meissinger (Messinger), Rieth, Mauck (Mack), Koch, Schumacher, Loewengut (Lebenguth); and from the "Names of Heads of families, remaining in the City of New York, 1710," Wannenmacher, Lampert, Werner, Lintz, Gabel, Kuchner, Neff, Zoellner, Klein, Erb, Beyer (Boyer), Buers (Beers), Gossinger (Geissinger), Vogt.

Of course it is not claimed that all of the above came originally from Living-

stone Manor, Schoharie and other New York places to Northampton County. We present the list to show the common relationship. Some may have come from that direction as we believe.

### VII.—*Squatters.*

No doubt the very earliest settlers in this section were mostly so-called squatters, who had no deed from the Penns for the land they occupied. At that time during the first part of the 18th century, as well as at various other times, squatters were known as persons who lived on lands, which they claimed as their own, for which they had no legal title or deed.

William Penn's purchase from the Indians in 1686, of lands northward from Philadelphia, practically made the Lehigh River the northern boundary, that is where the Lehigh River flows eastwardly from Allentown to Easton. The part of Northampton County, to the north of said river was not purchasable from the Penns till after the "Walking Purchase of 1737." Incidentally it may be mentioned here that Edward Marshall, the pioneer of said "Walking Purchase," must have passed close by this church, while on his way from Bethlehem to Smith's Gap, where it is said he crossed the Blue Mountain. Smith's Gap is nine miles west from Wind Gap, and four miles east from Danielsville Gap and nine miles from Lehigh Gap, and Emmanuel's Church is on the direct line between Bethlehem and Smith's Gap. Flights of imagination may lead us to surmise that perhaps those stray settlers near our church in 1737 cheered Edward Marshall on his swift walk and even gave him a glass of cider to hasten him onward so that he might continue twenty miles farther north to cut his ax at the end of the day into the tree marking the northern limits of the land thrown open to the white settlers, thus removing the redmen so much farther.

(Therefore we do not look for records or deeds from William Penn or his sons for the earliest white settlers at Emman-

uel's Church, Northampton County. But from various other sources we draw our inference that the Palatines were here about 1723, made friends with the Indians and sought places to make a living, whether they could buy the land from the Penns or not.

Secretary Logan writes to John Penn in 1727,

"We have many thousands of foreigners, mostly Palatines, so called, already in ye countrey of whom near 1500 came in this last summer . . . these sorts sitt frequently down on any spott of vacant Land they can find, without asking questions, the last Palatines say there will be twice the number next year, and ye Irish say ye same of their people. . . . They say the Proprietor invited People to come and settle his countrey, they are come for that end, and must live; both they and the Palatines pretend they would buy, but not one in twenty has anything to pay with."<sup>9</sup>

Indeed those early Palatines were poor after they had been robbed of their homes and most other possessions in the old country. No wonder that Secretary Logan complains in 1727 that they "Sitt frequently down on any spott of vacant Land they can find without asking questions," in order that they might eke out a bare existence. In the book last referred to, p. 114, we read of a complaint by the Proprietors, John Penn, Thomas Penn and Rich Penn to the Trustees in 1728,

"And on this head wee must beg leave to observe, that as within these few years there have been several persons, as well others as Palatines, that have seated themselves on Lands without purchasing them."

Many Palatines also settled early in western New Jersey, near what is now Northampton County. After William Penn had died in 1718, his trustees, to liquidate his indebtedness, offered especially his belonging in the western part of New Jersey, from Trenton to Port Jervis. Many Palatines took advantage of the opportunity. Considering the zealous, fearless Palatines standing on

(9) Penn, Arch. 2nd. Series, Vol. VII, p. 103, 104.

the eastern shore of the Delaware River above Philipsburg near Easton looking across the river into the inviting Pennsylvania part of Northampton County. we do not wonder that some transgressed over into the land which one could then hope would soon be also offered to settlers.

Considering also that there was a mighty migration of Palatines, the transplanting the Palatinate to eastern Pennsylvania, when especially during the first half of the 18th century, many thousand Palatines came over, we need not be nonplussed when we can not trace them all in the colonial records as to their whereabouts, homes, vocations, etc. They scattered in all directions, but they were shrewd enough to find the most fertile or desirable farming spots in eastern Pennsylvania, even though they had to go far and at times live on unpurchasable ground. All evidence points to that. Right here in this isolated farming community about Emmanuel's Church we see their marks and monuments. Long old stone fences, looking more like stone walls, and substantial old stone and log buildings are yet here and there in evidence. Only a few miles east of this church there is, for example, an old stone house now the home of David Hall, which bears the inscription, "Erected in 1715."

Not only the scum of the Palatinate came over, not only those who could not well get along with their neighbors at home, not only the adventurous, not only the outcast,—but nearly everybody came, so that it was truly a transplanting of the Palatinate, bringing the characteristics along which the Alemanni and Franks exhibited at the Rhine already in the fourth century.

Permit a quotation from Bayard Taylor's History of Germany, pp. 47 and 48, referring to events about the middle of the fourth century:

"The King of the latter (Alemanni), Chnodomar, had collected a large army, with which he encountered Julian (afterwards Emperor at Rome) on the banks of

the Rhine, near Strasburg. The battle which ensued was fiercely contested; but Julian was completely victorious. . . . Julian finally accepted an armistice of ten months, then marched a second time against the Alemanni. He laid waste their well-settled and cultivated land between the Rhine, the Main and the Necker, . . . and made the entire Alemanni people tributary to the Empire. Not many years elapsed before the Franks and Alemanni again overran the old boundaries."

We thereby see the chief characteristics of the Alemanni and Franks, the ancestors of the Palatines and ergo the Pennsylvania Germans, *well settled and cultivated land, pertinacity, and independence, and to engage in fierce contest should an enemy appear.* So these German pioneers who first settled in the vicinity of Emmanuel's Church seem to have sought homes where there are hills and valleys as in their Fatherland, to build their log huts at the foot of the hills where the crystal spring water gushes forth, and where they could till the soil in an independent way especially in the friendly domain of William Penn, and where they could impart to their descendants a stick-to-itiveness, and where they could worship their God according to the dictates of their own consciences.

#### VIII—Location.

Emmanuel's Church is on elevated ground. Strangers coming here note this at once, and generally are soon heard to admire the beautiful high location of this house of worship. The forefathers of this church selected a flat on the most elevated hill in the neighborhood for their church and burial place. From the church a person can look over the surrounding country for many miles in all directions, a beautiful scenery of well-tilled fields, cozy farm homes, and thrifty villages. Tradition has it that in times of the Indian disturbances, during the middle of the 18th century, the people used to gather at the church, as a place of refuge and for mutual protection and a general inspection of the surrounding country.

IX—*First Church.*

It is hard to give a definite description of the first church, where the present Emmanuel Church stands. Tradition has it that the first church was built of logs and stood about 200 feet south of the present church, which latter stands just south of the public road leading from Petersville to Crossroad. As evidence of the above fact people point to a hollow in the field where some of the foundation wall of the first church of 1723 is still intact, and from which people now living say they removed some stones while plowing only a few years ago. Within the enclosure of said foundation wall rest the remains of one of the first ministers of this church, Rev. John Egidius Hecker, who was buried under the altar of the church, according to the custom then in vogue. Many years afterwards after the first church building had deteriorated and been torn down, an apple tree grew and stood for many years as a living memorial until in 1873 when the present appropriate monument was erected.

Time.—As to the time when the first church was built we have nothing definite. 1723 is the date recognized officially by the congregation as the time of its origin. It is thus inscribed with large, brilliant letters in the church. Reunions are held accordingly. Historians of nearly half a century ago accepted that date, as the time when the first church was erected.

Although we have none of the original records at hand to show that the first church was founded in 1723, there is circumstantial evidence that it was begun very early. There had been a farm with the church from the beginning—one of the choice pieces of land in the neighborhood. Other land around the church property was taken up by the settlers very early as the records and deeds show. It seems that early settlers in this community lived on parcels of land, long before such land was purchasable from the Penns, and that by mutual consent or

agreement this present church land was not to be encroached upon by any one for his own private use, but to be reserved as the most desirable place for church and burial. Soon after the "Walking Purchase of 1737," when warrants for land were obtainable in this part of Northampton County, some of the land around the church was taken up legally. We refer to the Pa. Archives, Third Series, Vol. XXIV and find that Christian Doll took out a warrant for 150 A. on Sept. 18, 1739, adjoining the church land on the northwest. To the north of it Rowland Smith took out a warrant for 100 A. on July 3, 1738, and for 50 A. on March 2, 1744. Not all the land in the vicinity of the church was legally taken up at once but gradually, as original settlers could raise the money to pay for it, where no doubt some had lived for many years previous, and also as new settlers came.

Names of persons mentioned on warrants or deeds for land near this church during that part of the 18th century, are Herring, Beechey, Laub, Drum, Silvius, Bartolmeh (Bartholomew), Neligh, Schwartz, Flick, Hecker, Erb, Shaneberger, Esch, Beck, Strouse, Weaver, Reyer, Koch, Fatzinger, Levan, Ranberry, Palmer.

The old burial place, with its old sandstone tombstones, reminds us that people buried there already by the middle of the 18th century and even earlier. It was customary at that time among Pennsylvania Germans to have the church and a common burial place at one place; we conclude therefore that the church stood by the side of the old graveyard, long before the middle of the 18th century.

It will be in place to give quotations from the writings of Rev. Kistler and Rev. Fritzingler, who were the ministers of this church when the reunion was held in 1873, as the 150th anniversary of the founding of the church. For a fuller account the reader is referred to "Skizzen aus dem Lecha Thale," published by the Allentown Friedensbote, pp. 105, 106. Rev. R. B. Kistler, the

Lutheran minister, then wrote among other things:

"Even before Whitefield and Zinzendorf came to America to convert the Indians, the Lutherans and the Reformed had already a little church in this township (Moore), in which they could hold their public worship, though even often with fear and anxiety on account of the wild Indians. This House of God was accordingly built in 1723, where now the Petersville Emmanuel's Church stands. It was without doubt the first in the county (Northampton)."

From the paper read by Rev. J. Fritzing, the Reformed minister, at that reunion in 1873, we extract the following:

"On account of the lack of written and traditional evidence the history of this church remains very incomplete. With the old Fathers who rest in their graves there disappeared generally this information of this old congregation. Marks of the antiquity of this congregation are seen everywhere. People point yet to the place where the old church and the old school house once stood. Also the present old members relate, as their fathers and mothers told them, that an old Reformed

minister and pastor of this congregation was buried under the altar of the church. His name was John Egidius Hecker, and he is buried here already about 100 years. Also it is related how kind Providence erected for a time a monument for him, that an apple tree grew over his grave after the church was torn down, and had stood there as many of the present living people remember. The first church was built in 1723, and stood about 200 feet. southeast of the present House of God, and was made with logs. It cannot be fully determined how long it stood, yet it is known for certain that it existed yet in the year 1772. but in a very decaying condition, and was, as it appears, soon after torn down, and not replaced by a new one. The church was built by the congregation on the land without having a good title for it. It was feared that sooner or later other persons would claim the land . . . and so they cared only to preserve the school as formerly. Thus it remained till 1850 when the present union Emmanuel's church was built."

In 1898 the 175th anniversary of the founding was held when several thousand people had gathered for the celebration, at which also a number of ministers participated.

(To be continued.)

### The Lutheran Church

After calling attention to the influx of Lutheran Finns, whose number he places at 300,000 Eths, Slavs, Russians, Poles, Slovaks, Slavonians, Letts, and Lithuanians, Dr. Carroll says the following: "The various Lutheran bodies are gaining in organization, in equipment and in numbers. For benevolences they raised in 1911, \$2,832,800, and paid something like \$12,500,000 in local expenses. The value of their church property reaches nearly \$84,000,000. The number of institutions is very remarkable. They have twenty-seven theological seminaries, with nearly 1,300 students; forty-two colleges (of which all but eighteen are co-educational), with property worth \$5,890,000; fifty-two academies, with over 6,000 students, eight colleges and seminaries for wo-

men; sixty-four homes for orphans, thirty-five homes for the aged, five homes for defectives, nine deaconess mother-houses, forty-four hospitals, nine hospices, twenty-two immigrants' and seamen's missions, and fourteen other institutions for children and the wayward. There is little tendency toward a reduction in the number of divisions, but the General Synod and the General Council seem to be approaching a better understanding. They have just adopted a plan of arbitration and division of territory for home mission purposes which promises increased economy and efficiency. The General Council is preparing to celebrate the four hundredth anniversary of the Reformation in 1917, by raising a fund of \$2,000,000 for ministerial relief and mission work."

# Temperance Legislation

By Daniel Miller, Reading, Pa.

## PAPER I.

In the April issue (p. 226) contributions were invited on the question: "What, in view of German history and ideals and the best interests of the country, should be the attitude of citizens of German descent on the Prohibition question?" This invitation was extended because discussion of this and similar questions having direct bearing on our Teutonic citizenship naturally falls within the scope of the magazine as a "popular monthly for and about the 'German Element'." The article of Mr. Miller will be followed by others.—Editor.



THE use of liquor as a beverage is an evil which has afflicted mankind almost from its beginning. All right-thinking people are a unit in the opinion that the liquor habit is an evil and has been such during all the centuries of history. It has always been a great curse to mankind. No matter what may be our individual feelings in the matter, all must admit that the use of liquor is the cause of untold evils. It is the cause of great miseries in many forms. It is a prolific cause of crime and poverty. Few people commit crimes who do not use liquor. The twin brother of immorality is liquor. Well-informed people know that many houses of ill fame are at the same time speak-easies. The sum total of misery and suffering caused by intemperance, who will tell?

The different nations have for centuries sought to regulate the liquor traffic so as to lessen the evils flowing from it, but all such efforts have failed. Our own American people have tried their hand at regulation during more than a century. Laws to regulate the traffic have frequently been changed, but have never been satisfactory. This is most forcibly indicated by the frequent changes them-

selves. Is it not remarkable that after so many efforts during so long a time no satisfactory solution of this difficult problem has been found? The fact is that the liquor traffic cannot be regulated satisfactorily any more than slavery could be regulated. During many years our American statesmen grappled with the gigantic evil of slavery. When it was supposed that by a new compromise the problem had been solved, the burning question broke out afresh and each time convulsed the country more than ever. There was only one way to successfully solve the slavery question permanently, and that was its suppression. Abraham Lincoln dealt it the death blow, and now all are glad for his heroic act. The basis of human slavery was the love of gain. Many upheld the wicked system only because it was profitable. They knew it was wrong and inhuman, but their love of money outweighed their sense of right.

There is only one way to successfully and permanently solve the liquor problem, and that is the prohibition of the manufacture and sale of liquor. We do not undertake to "regulate" other evils. As well might physicians undertake to "regulate" cancer, consumption and other diseases. Great efforts are now being made to stamp out the so-called White Plague (consumption), whilst at the same time a system is being sanctioned and protected which carries off many more victims than the white plague. When evils arise which endanger the welfare of the people, laws are enacted to suppress them.

Men engage in the liquor traffic and defend it for two principal reasons—because it is profitable or because they love

drink. Were the business unprofitable, it would soon solve itself. Those now crying about personal liberty would be indifferent. As long as the people of every city of considerable size spend billions of dollars annually for liquor the traffic will continue to be profitable and there will be no lack of advocates of it.

What are the arguments advanced in favor of the liquor traffic? Of these there are two. The first is personal liberty. It is urged that some people will always want liquor and that no state or nation has a right to proscribe what its citizens may eat or drink. But this position is not correct. The great question is what is best for the people as a whole? In many things individuals must subordinate their tastes for the public good. Even heathen China has taken steps to abolish the cultivation of poppy and the manufacture of opium from it. This will be fully as serious an interference with individual tastes as the abolition of the liquor traffic would be among us. Our government forbids the sale of certain articles of food, because they are injurious and this is right. But there are few people killed by the use of adulterated food compared with the 112,000 persons in the United States who annually go down into drunkards' graves. Personal liberty is often interfered with for the welfare of the masses. All good citizens should be willing to fall in with a movement which seeks to abolish a system that has nothing whatever to recommend it, but is only calculated to gratify an immoral taste which has unfortunately been acquired and cultivated. We have yet to meet the man who can really show that there is anything actually good and beneficial in the liquor habit. Practically every eminent physician tells us that there is no nourishment in alcoholic liquor. It may stimulate temporarily, but never nourishes.

The other leading argument is that the liquor traffic brings money into the public treasury, and that but for the money thus received higher taxes would be required. This argument is also without

force. It can be shown from statistics that the punishment of crime and the support of poverty caused by the use of liquor fully absorb all the money received from liquor licenses. The detection and trial of persons charged with the violation of law in connection with the use of liquor, and the maintenance of convicts in prisons and the of the victims of intemperance in almshouses costs a vast deal of money. Even if increased taxation were necessary most people would still be better off than at present. Many people constantly lose large amounts of money in the form of rents and store bills on account of persons who waste their money for liquor. These losses are in the aggregate many times greater than any possibly necessary increase of taxes would be. The great wonder is that citizens generally do not demand the abolition of a business which so seriously affects their purses for economic reasons. It is generally believed that but for the expenses caused by intemperance the taxes could be much lower.

But there is another and very serious question connected with this matter. Is it right to sacrifice the comfort of wives and children, and the bodies and souls of many people, young and old, to the destroyer for a little gain? No right-minded citizen should be willing under any consideration to see his neighbors or himself go down to ruin for the sake of a little blood money. In our city of Reading the money received from liquor licenses is equal to about seventy cents per capita, so that it is not such a fabulous sum as some suppose. On the other hand the people of our city spend more money for liquor each year than is expended for the support of the city government, all the public schools and all the churches. And what has the community for the several million dollars spent for liquor? Nothing substantial besides the further enrichment of half a dozen brewers who own, with few exceptions, all of the nearly two hundred saloons and hotels in the city. The mil-

lions now being spent for liquor would in its absence find their way into grocery, shoe and clothing stores, savings banks and other places of business, the acquisition of homes, etc. Such is the universal experience of places where the liquor traffic has been abolished, and this is only natural.

The advocates of liquor constantly repeat the threadbare story that "prohibition does not prohibit." It is true that prohibition does not entirely suppress the sale and consumption of liquor, but there are reasons for this. A principal reason is the fact that the United States government in a high-handed way nullifies and overrides state laws in that it allows brewers and distillers to send liquor from other states into prohibition states. This is an injustice unworthy of the government of a free people. Then many of the officials who have solemnly sworn to execute the law do not execute it, but wink at its violation. In their reports to court constables declare under oath that no liquor is being sold in their districts, when everybody knows that such statements are not true. The motives for the evasions of prohibitory laws are the love of money and the appetite for drink.

But under all these unfavorable circumstances there is one fact which no honorable man may deny—prohibition does immensely diminish the evils of intemperance. Where officials are true to their oaths no liquor is sold openly in prohibition districts. Whatever liquor may be sold is sold by lawbreakers in speak-easies. The fact that some liquor is sold in such places is no reflection upon the cause of prohibition, but rather a strong evidence of the evil character of the liquor business. It can safely be asserted that prohibition in this line is far more effective than most other prohibitory laws which forbid adultery, fornication, theft, falsehood, etc. If failure of complete prohibition is a real argument, why do not these people who complain about incomplete liquor

prohibition demand the repeal of the laws mentioned above?

When the evils of liquor are pointed out its champions often reply that no one needs become a drunkard, that every one should "temper" himself, etc. This is a poor argument. The fact is that men become drunkards gradually as a result of the evil system. It is not a matter of a day. Boys and young men learn to drink largely through the treating habit, and many of them "temper" themselves for a long time whilst some soon reach the point when the desire for drink has become stronger than their will power and they find themselves drunkards, few of whom are ever rescued from their fearful fall. The fact is that all drinking leads in the same direction — intemperance and premature death. It is a fearful thing that about 112,000 persons in the United States annually drop into drunkards' graves. Those who in any way contribute to the fate of this army of unfortunates are incurring an awful responsibility. We shall not escape guilt, if we contribute to the downfall of a soul. A father may say his sons need not follow him to the saloon, but in many cases they will follow him, and he can not escape from guilt, if they are ruined by following his example.

Am I my brother's keeper? Must I look out for him that he will not become a drunkard? And who is my neighbor? Any one with whom I come in contact or who may be influenced by my conduct. The Bible, our highest authority on this point, sets its seal of condemnation upon the liquor business. "Woe unto him that giveth his neighbor drink." "No drunkard shall inherit the kingdom of heaven." "Who hath woe? Who hath sorrow, etc.? They that tarry long at the wine." Can we afford to endorse or connive at a system which is calculated to keep people out of the kingdom of heaven?

The character and quality of everything must be judged by its fruits. The



fruits of the liquor habit are evil and only evil. There is not one feature to recommend it. It always tends downward. It never uplifts men. It unfits people for lives of usefulness, and impoverishes many. Who has not heard the wail of woe coming from innocent and injured women and children? Drink turns former good husbands and fathers into brutes, and incapacitates them for useful employment. Why do railroad companies refuse to employ men of drinking habits? Why do they forbid employes to drink while on duty? Why do first-class insurance companies refuse to accept as risks men who are habitual drinkers? The answers to all these questions are apparent.

On the other hand total abstinence tends to longevity, usefulness, happiness, respectability and success in life. The sober man is everywhere preferred to the drinker. The length of this article forbids the recital of statistics as was intended. One case must suffice. Kansas is a prohibition state. The people there are prosperous and happy, and taxes are low. In 54 out of the 105 counties there

is not a pauper in the poor-houses. There are comparatively few insane and idiots whilst these classes are rapidly increasing in Pennsylvania. There are 500,000 women, and girls and boys from 18 to 22 years in Kansas who have never seen a saloon or any liquor sold. Are they better or worse off on this account?

It is sometimes claimed that practically all foreign-born Germans are opposed to prohibition which is quite erroneous. There are many thousands of such Germans in the several Christian denominations who are total abstainers, especially in the Methodist, Baptist, Presbyterian, Reformed, Lutheran, United Brethren, Evangelical and United Evangelical churches, as well as in the various smaller bodies. These people constitute an exemplary and worthy class of citizens as any to be found. A few years ago the Bishops of the Evangelical Association in their quadrennial report stated that no liquor seller had ever been received into their denomination. In the writer's city is a congregation consisting largely of Irish people which includes a Total Abstinence Society with 250 members. What! Irish teetotalers? Yes.

**Greatest Problem Before Mennonites** The question "What is the greatest problem before the Mennonite Church today?" recently put to Mennonite brethren, according to the *Gospel Herald*, received a number of answers from which the following sentences are culled:

A thorough conversion of the world. In the writer's humble opinion, the greatest of these problems is, How may the Church succeed in steering clear of the increasing tide of worldliness which is so prevalent in many of the Churches of today, and is manifested so plainly in wealth-getting, honor-aspiring, pleasure-seeking, and fashion-following?

As I see it, the greatest problem before the Mennonite Church today is to hold unwaveringly, inclusively and ex-

clusively to the fundamental doctrines of the Church as embraced in the whole Gospel, and preserve the bond of unity throughout the brotherhood to such a degree as to maintain the working power resulting from a body united in one great purpose.

The greatest problem is, To get every brother and sister into such a relation with God that the Holy Spirit can always have free course and that the Bible is made the rule of life without questioning or doubting its authority or its teaching.

One of the questions which very greatly concerns the Church is, The application of the principles of the faith which has been handed down to us, as an heritage from our fathers.

# The May-Tree, a Relic of Antiquity

By Prof. J. F. L. Raschen, Lafayette College, Easton, Pa.

Among the ancient customs which have survived until this day, the planting of the May-tree furnishes an interesting commentary on the history of human thought and beliefs. Like many other relics of by-gone days this custom is also falling into desuetude, and the number of communities where it is being perpetuated is annually growing less. Just to what extent the custom was formerly in vogue among the Pennsylvania Germans will probably never be known, since little or nothing has been done to record this among the practices of former days. It is not unreasonable, however, to conclude that early immigrants who had witnessed and practiced customs of this character did not wholly abandon every one of them, least of all a custom like this that was so closely bound up with the life of the husbandman. It was only a few years ago that the writer of this article saw what were clearly May-trees in front of several houses in the town of Lehighton, Pa. It may be true that the trees exhibited there were only a decoration incidental to the Whitsuntide festival. Even in certain parts of Germany, the May-tree has been made to serve that function, seemingly from a misconception of its ancient and primary purpose. Centuries ago the planting of the May-tree took place on May-eve, and subsequently—at least in some communities—on the even of Whitsunday, the German "Pfingsten," thus bringing it into association with a solemn church holiday. Nor has the hymn-writer of an earlier age failed to appreciate the practice as being of value for the Christian church festival when he wrote the Pentecostal hymn beginning with the lines :

<sup>1</sup>Schmückt das Fest mit Maien,  
Lasset Blumen streuen,  
Zündet Opfer an!

Pressing the custom into the service of the Christian religion, it is plain, meant to divest it of its pagan character. This secondary significance of a beautiful decoration for the inauguration of the holy Whitsuntide seems to have been underlying the practice in many communities where the old custom, often modified, was being perpetuated. But if such a purpose is accidental or secondary, it may not be amiss to inquire what was its original or primary meaning.

Stated in simplest terms, the May-tree is a relic of ancient tree worship. This form of religion was once common among the Aryan races of whom the Germanic peoples were a part. These races came by it quite naturally in their infancy. Long before the dawn of history the soil of the forest was upon them. The greater part of Europe was covered with immense primeval forests in which scattered clearings must have appeared like "islets in an ocean of green." Julius Cæsar<sup>2</sup> relates of his having met ancient Germans who had traversed the vast timberlands, known as the Hercynian forest, for the space of two months without so much as having reached the end thereof. Britain had her vast woodland tract known as the forest of Anderida, of which the wealds of Kent, Surrey and Sussex are but small remains. Geologists have found the traces of equally extensive forests in the upper part of the Apennine peninsula, while the central part of Italy was cov-

(1) Benjamin Schmolck, 1715

[2] De Bell Gael VI, 25

ered with the Ciminian forest so vast that Livy compared it in extent to the Hercynian forest of Germany. Likewise the Balkan peninsula was forest-crowned, and the early inhabitants of Greece not only hunted the boar and the bear, but could have easily strayed in the trackless solitude of forestlands that bordered on their settlements.

There is no cause for surprise when we see the primitive mind turning in reverential attitude toward the forest and toward all that it meant. The might and majesty, the vastness and solitude, the gloom and "horror vacui" that seemed to reside in the forest filled primitive man with awe and reverence. Their minds were far more given to communion with nature than civilized man can appreciate, they not only believed to hear her voice, but to see her various forms, and catch her magic spell. It was a logical conclusion to which their imaginative minds came when they conceived the idea that man was not only like a tree, but that a tree was like man, animate. Each tree represented the embodiment of a spirit whose life was bound up in the stately structure. What else was the rushing of the wind through the treetops to them but the "sighing of the spirits," and the rustling of the leaves in the breeze but the "whisperings of the spirits" to one another? One can understand then why the tree became sacred to them. Even Roman civilization had not eradicated such a belief. In the midst of the hubbub of the Forum, the sacred fig tree of Romulus attracted many worshipers until the days of the Empire.<sup>3</sup> There is not one race of the Aryan family which did not share in this reverential attitude toward the tree and its genius. There are abundant proofs to show that it had not died out in the nineteenth century. Take, for example, the practice among the woodmen of the Upper Palatinate who apologized to a

vigorous tree before felling it.<sup>4</sup> Or the custom prevalent in Westphalia where the servant announces the death of his master to the trees with these words: "Our master is dead." In some places the belief was current that trees, if cut, would bleed to death; and that the reckless breaking of branches would result in bad luck for the offender. One other instance to show the prevalence of such a belief. In Moravia the peasant's wife was wont to go out into the orchard at Christmas time, her hands sticky with the dough of the Christmas cakes. Stroking the fruit tree, she would implore it with these words: "Yield us a large crop." Nothing but a belief in the principle of animism with respect to trees can be the rationale of such practices as have been referred to here.<sup>5</sup>

Out of the conception that the tree is animated by a spirit has also grown the belief that it may be infested by demons of disease, yea, that the various forms of disease are begotten and sent by the tree-spirit. Again it was simple observation that led to new and curious conclusions. The maladies sent to man were conceived of as being in the shape of or acting in the manner of vermin and of creeping things that are breeding or subsisting on the tree, such as worms, caterpillars, borers, stinging insects, etc. Folklorists have been successful in collecting a number of verses which were once in use among those who believed their troubles to have been caused by the tree-spirit. The tenor of most of them is that the tree is being accused for having sent diseases in the form of worms and other creeping things which have entered the body, producing either a gnawing, a stinging, a boring, or a piercing pain. The following is a verse of this kind:

Birnbaum, ich klage dir,  
Drei Würmer, die stechen mir.

[5] Even the North American Indian shared this view when he attributed to each species of trees a spirit of its own, and when he held that thanks should be returned to it. Cf. Morgan, L. H., *League of the Iroquois*, Roch. 1851, p. 162-4.

[3] Pliny, *Nat. Hist.* XV, 77

[4] Wagler, P., *Die Eichen f. a. u. n. Zeit*, Berl, 1891, p. 56.

Der eine ist grau,  
 Der andere ist blau,  
 Der dritte ist rot.  
 Ich wollte wünschen sie wären alle tot.<sup>6</sup>

Early German literature has a large number of so-called charms which were once in use to dispel not only ills believed to have arisen from this source but from many other sources.

An advance upon the belief that the tree is animated is found in the later conception which made the tree the abode of a spirit. In some countries the two conceptions seem to have existed side by side. The primitive mind did not always make nice distinctions, and often held to views that were contradictory. At any rate the change marks a progress from animism to polytheism. In the last form trees of unusual form and size were frequently held to be the habitation of some god. Perhaps the most familiar example of this sort of belief was the oak tree sacred to the Germanic god Thonar at Geismar in Thuringia. Winfred, the apostle to the Germans, in 716 proceeded to fell it in the presence of numerous Germanic tribes, and he thereby exhibited to the horrified pagans the impotence of their gods. In every case where the popular mind thus localized spirits or even gods, there existed also the belief that these same spirits had power over nature, that they controlled the rainfall as well as the fertility of the fields and flocks, even that of man. The tree-spirit thus played the role of a spirit of vegetation, a genius of growth. It appears, therefore, to be quite natural that the seasonal changes of the year should witness practices which were designed to invoke the spirits' aid in behalf of an increase in flock and field. Most prominent, therefore, became the season of spring with its unfolding powers. It is in the light of such practices that we must seek to understand the customs of planting the May-tree.

The season of budding and sprouting

came to be viewed with a feeling of reverence by the Aryan races. All of them shared the desire that the genius of growth should be implored for the community as well as for the individual. The simple form of prayer did not suffice. They established a ceremony in which they symbolized the coming of this spirit into their very midst, by planting the May-tree. Thus the beneficent qualities of the spirit came to be recognized and implored. The custom, however, differed slightly in various countries, but the fundamental idea is clearly carried out. In Russia, entire communities would invade the forest and cut young birch trees, trim them with woman's garments and gay ribbons and garlands, and then take them home to be planted before their doors. Young maidens, in return would offer to the birch trees victuals made of eggs, or meat pies. Piers, in his description of Westmeath, in 1682<sup>7</sup> describes the English custom as follows: "On May-eve every family sets up before the door a green bush, strewed over with yellow flowers, which the meadows yield plentifully. In countries where timber is plentiful, they erect tall, slender trees, which stand high, and they continue almost the whole year." The custom once in vogue among the Cornish<sup>8</sup> is very much like the one prevailing in some parts of Germany. There, on the first of May, doors and porches were decked out with green boughs, and trees, or rather stumps of trees were planted before the houses. In the Vosges mountains the French maidens usually carried branches of trees amid the singing of carols into the village. They stopped before various houses, and where gifts such as eggs, meat or sausage, were offered, they left one of the branches. More curious than the above is the custom in vogue about Zabern in Alsace. There the young folk would go out in bands following the bearer of the May-tree

[7] Quoted by J. Brand, *Popular Antiq.* Bohn ed. I, 246.

[8] Borlase. *W. The Nat. Hist. of Cornwall*, Oxford, 1758.

[6] Mannhardt, W. *Der Baumkultus*, Berlin, 1875, p. 145.

The bearer was dressed in a white shirt, had his face blackened, and his coat stuffed with straw. One member of the company carried about a basket in which were gathered the gifts in eggs, bacon, etc. It will be noticed that the egg seems to have been one of the customary gifts, probably because it symbolized new life. In certain parts of Germany has sprung up an additional custom, viz., the planting of a May-tree before the doors of all marriageable maidens in the village. Sometimes a lover would secretly plant one before the house of his loved one, thereby giving an expression to his love and intimating a proffer for marriage.

In the calendar of the Germans, May-eve was also the so-called "Walpurgisnacht" (night of Walpurga) when the witches were abroad riding on broomsticks to the carnival on the Brocken. The May-tree planted in front of stable or byre came in to do additional service. For it was also believed to be effective against witches who were eager to drink the milk or to do other mischief. The most effective charm was seen in the birch tree. For the witches could not enter unless they had first counted the leaves on the tree. But besides this there were numerous other means of keeping the witches away.

The planting of the May-pole is an outgrowth of the custom of the May-

tree. The former was considered the solemn possession of the community while the latter was an individual affair. It was planted on the village green and was regarded like a sanctuary. Not infrequently it was stripped of its branches and leaves, nothing but the crown being left. From this they often suspended ribbons, and a variety of victuals such as sausage, cakes and eggs. The young folk were then permitted to endeavor to secure these prizes. A survival of the May-pole is still met with in the greasy poles which are occasionally exhibited at fairs. While the May-pole in many countries appears to have been a permanent affair, the May-tree, on the other hand, was but temporary, the replanting of which became an annual custom.

This custom appears to have been traditional as early as the thirteenth century. It may have flourished in this form centuries prior to these records. It had grown to such a degree that the owners of forests, both the clergy and the barons, remonstrated against the practice of spoliation which was carried on for the festival. Some communities in Switzerland found it necessary to forbid the cutting of young trees for this custom on heavy penalty. But the repeated action against the perpetrators, and the increase of the fines, show that the custom was not as easily stamped out as had been expected.

# Reminiscences of the Lehigh and Delaware Canal from 1840 to 1856.

By W. H. Gausler, Philadelphia, Pa.

The Lehigh River starts from springs at Stoddardsville, Pa., and enters the Delaware River at Easton, Pa., after flowing a distance of one hundred and twenty-two miles.

The Lehigh Canal and Susquehanna Gravity Railroad were the only means to bring to market the products of the Lehigh Valley from 1829 to 1856, when the Lehigh Valley and North Penn railroads were built.

Previous to the building of the Lehigh and Delaware canals in 1829, the coal was transported from Mauch Chunk to Philadelphia by flat boats of small tonnage, at the time of spring freshets, by way of Easton, Pa., and Trenton, N. J.

The Lehigh Canal from White Haven to Easton was built by the Lehigh Coal and Navigation Company in 1829.

When this canal was built they discovered the first cement vein, put up the first cement mill at Siegfried's Bridge, and made the cement to build the canal locks. This mill is still standing opposite the Coplay Cement Mill at Coplay, Pa.

The Delaware Canal was built by the State of Pennsylvania about the same time as the Lehigh Canal, from Easton to Bristol, Pa. The boats were towed by the old Pennsylvania Steam Boat on the Delaware from Bristol to Philadelphia, a distance of twenty miles.

The Delaware Canal is now leased and controlled by the Lehigh Coal and Navigation Company.

The Lehigh River enters the Delaware River at Easton, Pa., and three

canals terminate at Easton—the Lehigh, the Delaware and the Morris. On the Jersey side of the Delaware, the Delaware Canal locks are twelve feet wide by seventy feet long; the locks of the Lehigh Canal are twenty-four feet by seventy feet, and hold two boats of the size that the locks hold on the Delaware. The Morris Canal Boats are of thirty-five tonnage and are built in one section. The entrance to the Morris Canal on the Pennsylvania side is by a lock, and on the Jersey side, opposite the lock on the Pennsylvania side, is by plane.

The names of the dams on the Lehigh Canal are as follows: Easton, Chain, Allentown, Swartz's, Treichler's, Three Mile, Lehigh Gap, Parryville and Mauch Chunk.

The names of the dams between Mauch Chunk and White Haven are as follows: Packer, Turnhold, Hetcheltuth, Oxbow, Two Mile, Penn Haven, Hileman's, Porter's, Stony Creek, Hickory Run, Dam No. Four, Three, Two, One, White Haven.

There were forty-five locks from Easton to Mauch Chunk and twenty-three from Mauch Chunk to White Haven.

The Delaware Canal has no dams, but has twenty locks and is fed from the Lehigh at Easton. It is sixty miles long and terminates at Bristol, Pa., where it enters the Delaware River at tide water. From this point the boats are towed by steam to Bordentown, N. J., and Philadelphia, Pa. They also enter the Raritan Canal via New Brunswick, N. J., to reach New York, the only means to get coal to New York by boat prior to 1856.

The levels are one-half, one, two, three, five, six, seven and ten miles long on the Delaware Canal. On the Lehigh Canal they are one-half, one, two and three miles long.

I commenced to drive a horse on the towpath of the Lehigh Canal in 1840 for board and clothes, and by 1856, when the Lehigh Valley Railroad was built, I was proprietor and owner of a line of twelve transportation boats plying between Philadelphia and Wilkes-Barre.

I was at first employed as driver by John Bachman, of Freemansburg, Pa. Mr. Bachman was the owner of two canal boats, or scows, built in double sections, with a capacity of about sixty tons used to freight coal from Mauch Chunk to Bristol and Philadelphia via the Lehigh and Delaware canals. I drove the horse of the boat "Bear" that brought the first load of iron ore from South Easton to Catasauqua, Pa., for the Crane Iron Furnace Company in September, 1840. On January 8, 1841, the canal from White Haven to Easton was completely destroyed by a freshet, which nearly bankrupted the company. The Pennsylvania Legislature being in session, the Lehigh Coal and Navigation Company was authorized to issue scrip bearing six per cent. and redeemable in toll and coal. This enabled the company to rebuild the canal. Mr. Bachman, my employer, lost both of his boats by the freshet and discharged me without pay, after which I was taken in by a daughter of John Warg of the same place. I drove a cart horse to repair the canal, during the winter of 1841, and boarded in a shanty at Laubach's farm below East Allentown, Pa.

In this freshet all the bridges, with the exception of the chain bridge at Lehigh Gap, were swept down the river and 90 per cent. of the canal boats at Freemansburg, a small town depending on the earnings, were lost. The boats were all tied to a line, and every man, woman and child was holding on this rope on the night of the 8th, when the rope broke and all the boats belonging to the boatmen of the town went down the river. I

was at the rope when it broke. Jacob Killpatrick, a boatman, was in a bateau and went down with the boats, but was saved.

It took nearly all summer till boating could be resumed from Penn Haven to Bristol. The White Haven end was not finished until 1842. White Haven was at that time, and for many years, a great center for white pine and hemlock lumber, but the lumbermen could not bring any lumber to market in 1841 and part of 1842.

The freshet destroyed the Beaver Meadow Railroad from Mauch Chunk to Parryville where up to 1841 coal was transferred to boats. This road was not rebuilt. Shipping was done for some time at East Mauch Chunk and later, up to June 1862, at Penn Haven.

The cause of the freshet was the breaking of the high dams above Mauch Chunk. The swell of water and ice swept everything before it and ruined nearly everybody living near the Lehigh River.

During the time, from January 1841 to April 1846, that I remained with John Warg, of Freemansburg, I boated for him, first as driver and in 1844 as commander of a boat. The Clinton Furnace was built about 1842.

The great boat strike was in 1844 at Easton, Pa. I remember that a boat was sunk at the weighlock where the Lehigh Canal enters the Delaware Canal, preventing the passing of boats. This strike was for more pay for freight. The militia was called out several times to quell a riot and prevent depredation. The Lehigh Dam at Easton was packed solid with boats. I remember when Asa Packer and other officials of the Lehigh Coal and Navigation Company came down to Easton to break the strike they came near being thrown overboard. The strike lasted several months during the summer of 1844.

I worked for Mr. Warg until 1846, when I was employed by James Cook, at Allentown, Pa., proprietor of a Transportation Line, as commander of a Transportation Boat in 1847. I bought

a boat from Amandus Trexler, of Allentown, and freighted lumber for Nathan Dresler and the father of Col. H. C. Trexler, from White Haven to Allentown and, making a storehouse of my boat, supplied the lumbermen and canal lock tenders from Mauch Chunk to White Haven with flour, feed and provisions of all kinds. This grew into a large business and a great outlet for the merchants of Allentown as well as Lehigh and Northampton counties. In September, 1849, I lost my brother by drowning at the Chain Dam above Easton, when I sold out to Keck, Childs & Company, of White Haven, and coming to Philadelphia bought an interest in a hotel called the Gem, on Chestnut street above Seventh. I returned to Allentown in July, 1850, at the time the big freshet destroyed the Schuylkill Canal from Pottsville to Philadelphia and damaged the Lehigh Canal which was repaired in about a month. I bought a boat and resumed the business that I quit in the year 1849. I soon had a line of eight boats, and freighted store goods from Vine Street wharf, Philadelphia, where Peter Wright & Sons were my agents, to Wilkes-Barre, via White Haven, over the Lehigh and Susquehanna Railroad.

About 1850 the Hockendauqua Iron Furnace was built at Swartz's Dam above Catasauqua. I freighted pig iron from Catasauqua and Hockendauqua to Philadelphia for \$1.46½ per ton up to December, 1852. On January 1, 1853, the Crane Iron Company, the Allentown Company and the Hockendauqua Iron Company took proposals to freight the pig iron for the year 1853, when Hecker, Long & Co. offered to freight the iron for \$1.27 per ton. My proposal being \$1.46½, Hecker, Long & Co. got the job. I sold out my Transportation Line to Hecker, Long & Co. the same day and took their notes and signed an agreement not to interfere with transporting freight for two years. The next day January 2d, I received word from David Thomas to come to Catasauqua and sign my contract for \$1.46½ per ton. I was

in a dilemma. I had sold my line and signed an agreement not to interfere for two years in transportation of freight and could not accept Mr. Thomas' offer. Before their notes became due, they failed and I never got a cent for my line. Steven and Edward Long went to St. Paul, Minn., leaving Hecker to face the trouble.

The year 1853 was a booming year and pig iron advanced from \$14.00 to \$27.00 per ton. Hecker, Long & Co. failed about June, 1853, and Edelman, the distiller, bought their line at private sale. About this time, David Thomas, of the Crane Iron Co., sent for me and asked me to freight his iron to Philadelphia. I told him I had no boat and no money. He asked me how much money I would need. When I told him he ordered Owen Rice to draw up a check, and I started out to get a line together. He paid me \$2.40 per ton freight and I made up my loss by the end of the boom year 1853. I remained in this business until 1856, when the Lehigh Valley Railroad was built from Mauch Chunk to Easton and the North Penna. Railroad from Bethlehem to Philadelphia. I then sold out my transportation line, but kept the provision line from Allentown to White Haven.

Up to 1856 there were these transportation lines, namely: the Red Line, Cook's Line, Hecker, Long & Co.'s Line, and the W. H. Gausler Line. Peter Huber, Sr., a merchant of Allentown, had a line of coal boats in the forties; Pretz, Guth Co. had a line of three boats plying between Allentown and Mauch Chunk, supplying the merchants of the coal region with flour, feed and other merchandise in exchange for coal. Later Huler's Line was operated.

About this time (1856) I organized the firm of Pretz, Gausler & Co., and built the planing mill at Third and Union streets in Allentown, and opened a lumber yard at the same place. In 1858, this firm lost, by a freshet, \$8,000, with no insurance.

On June 6, 1862, I lost, by a freshet, my house, lumber yard, coal yard and



boats. My family got out of the house at 1 o'clock in the morning with only their night clothing. All went down the Lehigh River. There was not enough left to build a fire. I was at Key West at the time with the Forty-seventh Regiment and did not hear the news for a month.

This freshet broke the banks and destroyed bridges and boats of the Lehigh canal from White Haven to Easton, Pa. The canal from Mauch Chunk to White Haven was abandoned and the Jersey Central Railroad was built to comply with the charter of the Lehigh Coal and Navigation Company. It took three years to complete the railroad and the people from Mauch Chunk to White Haven were deprived of any communications with the general market for three years.

The officials connected with and superintending the Lehigh Coal and Navigation Co.'s mines and canals were:— Mr. Wm. Sayers, Sr., was weighmaster at the weighlock at Mauch Chunk from 1830 to 1860. He lived in the stone house above the weighlock between the Lehigh River and the canal. He was the father of Robert and Wm. Sayers, Jr., of the Lehigh Valley Railroad.

Billy Knowles, who died at South Easton, early in the forties and was succeeded by Douglas and later Leisenring. Billy Zane, as we called him, was superintendent from South Easton to Mauch Chunk from 1830 to 1860, and traveled by horseback weekly on the towpath from South Easton to Mauch Chunk and return.

John Brown was the superintendent from Mauch Chunk to White Haven for more than 25 years, up to 1862, when the freshet of June 5th broke the canal, which was not rebuilt. The travel between Mauch Chunk and White Haven was by packet boat connecting with the Susquehanna Railroad from White Haven to Wilkes-Barre over the mountains and plains, and from Mauch Chunk to Philadelphia, via Allentown by stages.

The most noted stores to supply the boatmen with food and provisions from

Easton to White Haven were Abraham Cortright, Freemansburg; Saeger, Keck & Co., Allentown; J. W. Fuller, Catsauqua; Peter Laubach's store at Laubach's Mill; Benonie Bates; Geo. Weber's store at Siegfried's Bridge; Kuntz's store at Treichler's; Thomas Beck at Lockport; Jacob Benninger's store at Walnutport; Thomas Craig at Lehigh Gap; Bowman's store at Parryville; Louis Weiss at Weissport; Geo. Fegley at Penn Haven, and Thomas Broderick at Rockport, Pa.

The best places to procure bread were at Peter Laubach's store and Wentz's Lock at Treichler's. The loaves were large and round and made of rye flour. Six loaves would last the round trip of two weeks, and cost about three shillings. Our expenses for one boat for one trip from Mauch Chunk to Philadelphia and return were \$3.00 for provisions and horse feed.

Bacon (or fitch) cost 4c per pound; shoulders 4c, ham 6½c, butter 12½c, coffee 12½c, brown sugar 4c, potatoes from 2 to 3 shillings per bushel, oats from 2 to 3 shillings per bushel, hay and stabling over night 1 shilling, and other provisions and feed in proportion.

Coal, lumber, iron, slate, flour and distilled whiskey were the principal products for freight to the then leading market, Philadelphia, and store goods for the return trip in the forties and fifties.

Up to 1843 the boats ran on Sunday, the canal being the only means to bring freight to Philadelphia. Boating was carried on from the first of April to December. Nearly all boatmen kept going day and night, boats being so numerous that the canal seemed to be a solid mass of boats. The different coal operators offered premiums for one year to the boat that brought the most coal to Philadelphia. This was contested by about four boats, myself being one of them. We never tied our boats, nor stopped day or night during the boating season: this was done to get as much coal to market during the eight months of boating as possible.

The salary of a boat captain was from

\$14 to \$20 per month; bowsmen from \$8 to \$14 per month, and drivers \$5 per month.

On approaching locks we blew a tin horn to give notice to the lock tenders. Some boatmen became expert in blowing this horn. At Mauch Chunk, where the boats were loaded by chutes the different sizes of coal were indicated by the tin horn. Soft coal, lump coal, egg coal, chestnut coal, stove and steamboat coal were brought from Summit Hill by the Gravity Railroad, now called the Switchback. The coal shipped from Penn Haven was brought via the Beaver Meadow Railroad from Beaver Meadow and Hazleton Mines from Rockport by Gravity Railroad from Buck Mountain. The coal from Asa Packer Mines at Nesquehoning was brought by Gravity Railroad from Nesquehoning to the dam above Mauch Chunk and transferred to boats.

Coal was also shipped from White Haven by boats brought from Wilkes-Barre by Gravity Railroad over the mountains by planes about 1843.

Boat building was a great business, carried on by John Warg, who was succeeded by Geo. and Aaron Bachman, at Freemansburg; by John Rice at Bethlehem; by Thomas Beck at Lockport; by Thomas Craig at Lehigh Gap; by Conrad Craver at Weissport; and by Mr. Miller at Mauch Chunk.

The Lehigh Coal & Navigation Company had boats built by the different boat builders which they rented or sold to boatmen, payable by installments, with interest. By this means the company got coal to market and many boatmen became owners of boats.

The boatmen often encountered danger from high winds at Easton dam at the weighlocks, the chain dam and Lehigh Gap. Nearly all the dams above Mauch Chunk, Turnhold, Hetcheltuth, Oxbow, Stony Creek and others, were dangerous to navigate in high water and winds. The dams and locks above Mauch Chunk were from fifty to sixty feet high, and some backed the water two miles.

**A Church Crisis** Prof. J. A. Singmaster, D.D., says among other things in a recent issue of "Lutheran Church Work":

The number of ministers and of theological students in the General Synod is at a stand-still. Of the former, we have today 1341 which is a gain of only 34 in five years, and 132 in ten years. Of the latter we have today only 103 as against 120 ten and twenty years ago, an actual loss. The average during these years, however is just about the present number. Last year we lost twenty ministers by death and no doubt, many more became disabled through sickness and old age. The Seminaries graduated about thirty-five during this time. These facts conclusively show that a crisis period in ministerial supply is at hand.

It is astonishing that during the past

twenty years the communicant membership has risen from 150,000 to 300,000 that our congregations have built many splendid churches, that our schools have grown in endowment, and that our benevolence has risen by bounds. All this makes the decline in candidates for the ministry more remarkable. While the latter should have increased 100 per cent to keep pace with the growth of the membership their number is unchanged. This indicates an actual relative decline of 50 per cent.

The above startling facts are the symptoms of an alarming condition. They indicate low vitality and serious functional disorders. When the power of reproduction fails, senility and decay have begun. A decline in a nation's birth-rate, and in the number of capable leaders is always regarded with apprehension.

# The "Good" Family

By Rev. Prof. James I. Good, D. D., Philadelphia, Pa.



THE various families of Goods in this country can be mainly divided into two classes, the English and the German. The English families generally have the ending "e" affixed to their names making it "Goode," although we have occasionally found an English family without the "e," as Dr. John Good, a druggist in Dayton, Ohio, whose ancestors came from Ireland. The name of the families that originated in Germany was originally Guth, which was anglicized into Good. The older German families of this name in eastern Pennsylvania were settled mainly in four sections, the Lehigh County Goods, the Lebanon Valley Goods, the Lancaster County Goods and the York County Goods. The former have a large constituency especially in eastern Pennsylvania. They are descendants of Lawrence Guth who came to America 1738. From a private letter received some years ago from Dr. Guth, of Allentown, we learn that he was from Zweibrücken in southwestern Germany. His descendants hold, we believe, an annual reunion at the old church near Guthsville or at the old homestead of Lawrence Guth. The descendants of this numerous family are widely scattered over the United States. Of the Lancaster and York County Goods we know nothing except we have heard a rumor of three brothers of the name of Guth having come to this country, who settled in different counties.

It is of the Lebanon Valley Goods to which the writer belongs, that he desires to briefly speak and yet so to do as to give information to the other families of Goods and to point them to a possible

source of their ancestry. The Lebanon Valley Guths came from Zweibrücken like the Lehigh family. There is, however, a difficulty here. Zweibrücken is both a city and a county and the family may, therefore, come from either the city or the county. The writer visited Zweibrücken a number of times. It is a city of about 15,000 inhabitants not far from the French border in southwestern Germany. This will explain why so many of its inhabitants came to America. Whenever there was any sort of a rumor of a French war, it sent a panicky feeling into the hearts of the residents of that county because they were so near the French border and they had had many sad experiences with the cruelties of hostile armies. So many of them quickly sought refuge in America. The writer soon found that his ancestors did not come from the city of Zweibrücken for he examined the church records there both Reformed and Lutheran (the place where these records are always kept in that county is in the city hall. This is true even in small country villages where they are kept in the house of the burgo-meister) but he could find no baptism of a Jacob Guth, the name of his original ancestor, in the year 1747, which is the year named as his birth on his tombstone in the graveyard of the Bern church, Berks County, Pa. He then decided to find what families there were in Zweibrücken having the name of Guth and try and follow them out to their ancestry. This he did with the aid of a genial old schoolmaster who had been pensioned by the government. He had an amusing experience in calling on a man named Guth, who had a sort of hardware store in Zweibrücken. When the writer told him he was from Ameri-

ca and that he wanted to know where the hardware merchant's ancestors came from, the jolly hardware merchant replied, "Oh, I thought perhaps you came from South Africa, where I have a rich uncle and that you had come to tell me that he had left me a large fortune." We told him we regretted we had no fortune for him and again pressed him to tell about his ancestors. "Well," he replied, "it is not always wise to go hunting too much about one's ancestors, for one often finds what he don't want to know." And he added, "If you want to know about my ancestry, my grandfather lived at \_\_\_\_\_, was a minister and was hung for murder." We made no further inquiries in that direction. But some years later when we again visited Zweibrücken we learned that our good-humored hardware merchant had gone out of his mind and had been taken to an insane asylum. We could charitably imagine that that had been probably the trouble with his grandfather when he committed his awful crime.

We then visited a number of villages west of Zweibrücken but found that all the people west of a certain stream were Catholics, so we did not look any farther there. We also visited Hornbach south of Zweibrücken. Here we found on the church records some Guths and a few of them Catholics. We also went to Contwig, east of Zweibrücken and from there to Gross-steinhausen and examined the church records. This village is southeast of Zweibrücken and about 1742 had a large emigration to America, according to the excellent work of Prof. Heberle, of the University of Heidelberg, on the "Palatinate and its Emigrants." This emigration from Gross-steinhausen was only the beginning of a continuous emigration to America. We have met many families in this country whose ancestors came from Zweibrücken, among them our distinguished friend and former neighbor Mr. George F. Baer, Esq., of the Reading Railroad.

We then continued our search still farther east and we came to whole villages filled with inhabitants of the name

of Guth. There were so many of them that it seemed as if no one else lived there. We mention this because we believe this is of some importance to the families of Goods in the United States. That region east of Zweibrücken is a pocket from which the Guths spread out over Germany and to this country. These villages were named Rieschweiler and Nunschweiler and lay along the railway from Zweibrücken eastward to the Rhine. We would suggest to the Goods of America that they investigate in that direction when they are searching for their ancestors.

But we also found in our searches another interesting fact, that may be of significance to the Goods. We happened several years ago to find the genealogist of that district, Rev. Mr. Neubauer, formerly of Old Hornbach but now of Waldfischbach bei Pirmasens. He showed us an extract from a church record of the church at Gross-steinhausen, and he called attention to the fact that the Guth of that district had come there from Switzerland in the seventeenth century. Baptism after baptism stated that the parents came there from either canton Zurich or canton Bern. The fact was that Switzerland in the seventeenth century had gotten so full of refugees from other lands that some of her own people had to emigrate elsewhere in order to be able to live. And Germany had gotten so empty owing to the awful devastations of the Thirty Years' War, that the Germans were glad to get the Swiss to come in so as to fill up their waste regions. So these families of Guths left Switzerland and settled in Zweibrücken. In Switzerland their name had a shorter form. It is interesting to note how Swiss names are apt to lengthen when they are carried to Germany. Thus a name ending in "man" in Switzerland will be increased to "mann" in Germany; the name Keifer in Switzerland becomes Kieffer in Germany. So the name Gut, quite common in canton Zurich became Guth in Germany. There is a prominent pastor by the name of Gut in the city of Zurich—pastor of the Enge Church. The origi-

nal ancestry of the Guths that came to America can therefore be taken as probably Swiss.

We have devoted most of our article to the family of Goods in general as we hoped it might be suggestive to the scattered families of that name, inciting them to industry in hunting up their ancestry and giving a hint as to the place where they came from. In closing we add just a word about the Lebanon Valley family of Goods to which we belong. Jacob Guth was a young man, fearing military conscription, fled from Zweibrücken in 1765, according to the Pennsylvania Archives. He was a redemptioner but fortunately became a servant of a Quaker who was very kind to him. After that he married Johanna Christian Adam, probably somewhere near Ephrata. He became parochial schoolmaster, which meant he was organist as well as teacher. His oldest daughter married to a Fryberger, was born before the two sons Jacob and Joseph, who, according to the church records, were born at Ephrata. Then he went to Heidelberg township, Lebanon County, and to Schaefferstown, where more of his children, John, Abraham (later a doctor in Lebanon, Pa.), Philip (our grandfather), Daniel and Anna Christian were born. Then he removed to the Bern church northwest of Reading, where his youngest child, Esther Christina was baptized, according to the church record.

Jacob Guth, as parochial schoolmaster, would also hold religious services on the Sundays that the pastor could not be

present because he was preaching elsewhere in his charge. Mr. Guth's religious services were so much appreciated that most of the members of the Bern church gladly attended them. So finally, when in middle life he prepared to enter the ministry of the Reformed Church. Its synod had appointed a committee to ordain him when just then he died, February 12, 1802. The tombstones of himself and wife are in the cemetery of the Bern church next to the tombs of the Hiester family, one of whom became governor of Pennsylvania about 1829. In the second generation two of the sons became prominent in politics. Joseph was a member of the Pennsylvania Legislature (1818-9 and 1821), Philip also was a member of the Legislature (1826-8 and 1829). Of the third generation three attained prominence. The oldest son (the father of the writer), William A. Good, was the first rector of the preparatory department of Marshall College at Mercersburg, 1836-41, and also the first county superintendent of public schools in Berks County. A second brother, Reuben, became professor of natural sciences in Heidelberg College, Tiffin, Ohio, and a third, Jeremiah Haak Good, was professor of theology in the Reformed Theological Seminary at Tiffin, Ohio.

Might we suggest that it would be well for the descendants of the various Good families to get together in some way or at least those among them who are acquainted with their genealogies to some extent. It is possible that we may be mutually helpful.

# A Bibliography of Church Music Books Issued in Pennsylvania, with Annotations

By James Warrington, Philadelphia, Pa.

Continued from *THE PENN GERMANIA* for May, 1912

The Historical Society of Pennsylvania has a Broadside which must be noticed here.

Unpartheyisches gedanken in reim-  
en bey einweyhung einer Evangel-  
ischen Kirche in Germantown. Mit-  
getheilt von einem Fremblinge un-  
ter Mesech. Den 1 Oct. 1752.

It is a long hymn which strikes one as an imitation of one by Neander. The melody is noted in the usual way, but so far, I have not been able to trace it.

Evans, in his "American Bibliography," notes that H. Gaine, of New York, issued in 1753:

The Anthem that is to be sung at  
St. George's Chappel by Mr. Tuck-  
ey on Thursday next.

This was probably the Ninety-seventh psalm which became quite popular. Mr. Tuckey had been Vicar Choral of Bristol Cathedral, England. He had recently arrived at New York and became a most popular musician there and in Philadelphia.

In 1753 Franklin and Hall, of Philadelphia, printed

Prayers for the use of the Phila-  
delphia Academy.

Not having seen a copy, I cannot say whether it contained hymns.

Mr. Sonneck notes that in this year one Benjamin Yarnold was organist at Charleston, S. C., and served several churches there in that capacity for over a dozen years; but I have not come

across anything to throw further light on the church music there. Probably the New Version of the Psalms by Brady and Tate was used. Mr. Sonneck also notes that in Philadelphia an advertisement states that one Josiah Davenport taught

Psalmody in several necessary and useful parts.

In August of this year a Swedish minister, the Rev. Israel Acrelius visited Ephrata, and in his History of New Sweden gives the following particulars:

The sisters also lived by themselves in their convent engaged in . . . singing and other things . . . a part of them are just now constantly engaged in copying musical note books. . . . There were some of the sisters sitting and writing their note books for the hymns. . . . Six of them sat together and sang a very lovely tune. . . . When they were all assembled (in church) they sat for some moments perfectly still. . . . Father Friedsam, (Beissel) . . . sang in a low and fine tone. Thereupon, the sisters in the gallery began to sing, the cloister brothers joined in with them, and all those who were together in the high choir united in a delightful hymn which lasted for about a quarter of an hour. . . . The sermon was concluded with an Amen. Müller went forward to Father Friedsam and proposed that a psalm should be sung. . . . Father Friedsam hinted to a brother . . . that he should

begin, and himself raised the tune; the said brother began the psalm and led it. Father Friedsam also united in it, as also the brethren and sisters, who sat in cross seats in front, having psalm books and also note books; but the cloister people as well as the rest of the congregation were silent. It is to be observed that to every psalm there are three different melodies, according to which the note books are written by the sisters of the convent. Different brothers, as well as the sisters, understand vocal music, as also does Father Friedsam. When they sing, each one holds a note book as well as a psalm book both of which are of quarto size, looking into both alternately, which custom would be more difficult if the singing were not performed so regularly every day.

This (to a student of music) is by far the most intelligent account of the Ephrata music. It must be remembered that as a Swedish clergyman, Acrelius was well informed on church music, and capable of forming a judgment. Although differing widely from Beissel and other Baptist sects, on doctrinal questions, there is nowhere even an insinuation by Acrelius that Beissel was ignorant, even of music. He shows clearly that Snowberger was correct in stating that the second staff from the top was the leading voice, and that it was written an octave higher than sung, in accordance with the universal custom that the tenor part when put in the G cleff was so sung. It also furnishes clear evidence that the "artistic" rendering of "Gott ein Herrscher" by a lady, of which Mr. Sachse speaks, gave no true idea of the music, but was rather a travesty, tending to lower the opinion of Beissel in the minds of hearers. The account of the Ephrata music in the "Chronicon Ephratense" will be considered when that book is reached in due chronological order.

In 1754, Beissel printed at Ephrata the first edition of a hymn book, a copy of which is in the library of the Historical Society of Pennsylvania.

Paradisches Wunder-Spiel, welches sich in diesen letzten Zeiten und Tagen in denen abend-landischen welt-theilen als ein vorspiel der neuen welt hervorgethan. Bestehende in einer gantz neuen und ungeweinen sing-art auf weise der englischen und himmlischen chören eingerichtet. Da dann das lied Mosis und das Lamms, wie auch das hohe Lied Salomonis samt noch mehrern zeugnussen aus der Bibel und andern heiligen in lieblich melodyen gebracht. Wobey nicht weniger der zuruf der Braut des Lamms, samt der zubereitung auf den herrlichen hochzeit-tag trefflich praefigurirt wird. Alles nach englischen chören gesangs-weise mit viel Muhe und grossem fleiss ausgefertiget von einem Friedsamem der sonst in dieser welt weder namen noch titel suchet.

It is curious to note that in his account of Beissel's music, Mr. Sachse in his German Sectarians speaks of "the English" harmony from which Beissel evolved a system of music of his own. This term "English" is a decidedly original translation of the German "englischen" which Beissel uses in this book. There is, so far as I have seen, not a title of evidence that Beissel knew any of the English psalm books, but he did know the German; *pace* Mr. Sachse. This edition contains only one stanza of each hymn, the words being printed and the music added in manuscript.

The Historical Society of Pennsylvania also possesses an Ephrata manuscript of the same year

Zionitischer Rosen garten von der geistlicher Ritterschaft in der Kirchen Gottes geystantz et und bestehend in allerley angenehmen melodien und weisen zum mitzlicher gebrauch in der Kirchen Gottes.

The music is in four parts, beautifully

written. This copy contains some notes made by Snowberger regarding the music of the Ephrata community of which I have availed myself in these articles.

In this year Rev. Israel Acrelius (the author of the History of New Sweden) visited Bethlehem, and gives a description of the music he heard which is well worth copying.

The brethren were divided in their opinions as to whether we should sit in the organ gallery or down in the church. It was finally arranged that we should sit below, as the music would sound better there. The organ had the accompaniment of violins and flutes. The musicians were back in the gallery so that none of them were seen. . . . During the playing of the music, one of their ministers seated himself at the little table, and read some verses of a German hymn book, after which they were sung with excellent music. Inasmuch as we were their guests and were, as they well know, Lutherans, they were so polite as to read and sing some verses of our German hymns. . . . This was their service which they called "hour of singing." And so it was, for the verses were alternately read and sung five or six verses as directed. We went out and expressed our gratification with the music with which they were well pleased. . . . Whilst we stood, a new hymn was started in the church and the music struck up again. Mr. Benzien said that that was the unmarried Brethren's hour for relaxation when none but themselves were present: also that the unmarried sisters had a similar hour in their house.

In this year (1754) there was printed at London, and apparently also at Annapolis, Maryland,

A poetical translation of the psalms of David from Buchanan's Latin into English verse. By the Rev. Thomas Cradock, Rector at St.

Thomas's Parish, Baltimore County, Maryland.

Regarding this book there appears to be conflicting evidence. Sprague in his "Annals of the American Pulpit" says, it was published by subscription and so advertised in the Maryland Gazette of 1753. This newspaper I have not seen. Evans in his "American Bibliography" does not notice it; but Sabin gives it as an Annapolis imprint of 1756. The British Museum has a copy printed in London, 1754; but the title as given in that catalogue differs from that given in Julian's Dictionary of Hymnology the latter being much longer. Whether the publication at Annapolis and London was simultaneous, is more than I can say. The versification was not in the usual psalm meters, but in blank verse; and the book is noted here, as a slight evidence that even at such an early period the arts were not neglected, or scholarship ignored.

In the Pennsylvania Gazette of July 11, 1754, there appeared an advertisement of

The youth's entertaining amusement, or a plain guide to psalmody: being a collection of the most usual and necessary tunes sung in the English Protestant congregation in Philadelphia, etc. In two parts, viz. Treble and Bass, with all proper and necessary rules adapted to the meanest capacities. By W. Dawson.

I have not been able to trace a copy of this work, and am indebted to Mr. Sonneck for drawing my attention to the advertisement. The Compiler of the book describes himself as "Writing Master and Accountant" and was a Philadelphian. I do not know of any music book published in England by one of the name of Dawson, but Mr. Sonneck notes a Mr. Dawson giving a concert at Providence, Rhode Island in 1768.

In this year (1754) there was published in London a book which calls for some attention on several grounds



The Divine Musical miscellany, being a collection of psalm and hymn tunes: great part of which were never before in print. London.

Very few copies are known, but one is in my library. It is one of the earliest Methodist Tune books, antedating "Harmonia Sacra" by Thomas Butts, several years, and it contains tunes with American names which have not been traced to an earlier book. It has tunes named Boston, Charles Town, Maryland, New York, Philadelphia, Virginia. It is also worth mentioning here because Lyon in his "Urania," made considerable use of the book, taking many tunes from it. I think the book is to be connected with the visits of Whitefield to this country.

In 1755 there was issued from the Ephrata press:

Nachklang zum gesang der einsamen Turtel Taube, enthaltend eine neue sammlung geistlicher lieder.

A copy is in the Library of the Historical Society of Pennsylvania. It contains no music or reference to music.

The same Library contains a copy of the following, dated Emmaus, 1755.

Anhang der ubrigen Bruder lieder seit 1749.

There is no music or reference to music.

In this year (1755) the Rev. Charles Martyn, of St. Andrew's parish, North Carolina, wrote to the Society for the Propagation of the Gospel that the parishioners had purchased an organ for the church.

In November of the same year the vestry record of Bruton Parish, Virginia, has the following:

Ordered that the Rev. and Hon. Commissary, Thomas Dawson; the Hon. John Blair, Esq.; Peyton Randolph, Esq.; Benjamin Waller, Esq., or any of them do agree with a per-

son to build a loft for an organ in the church in the city of Williamsburg, and to set up the same. Mr. Peter Pelham is unanimously appointed and chosen organist of the church in the city of Williamsburg,

This Peter Pelham, according to Mr. Sonneck, was the son of Peter Pelham, of Boston a noted musician there.

On June 24th 1755, Daniel Fisher in his Diary (Pennsylvania Magazine, XVII) notes as follows:

On St. John the Baptist Day there was the greatest procession of Free Masons to the church, and this Lodge in Second Street that was ever seen in America. No less than 160 being in the procession . . . attended by a band of music.

The Historical Society of Pennsylvania owns a manuscript, said to be of Philadelphia origin,

Mr. James Hunter, his book. By F. Baird, April 7th, 1755.

It contains twenty-three tunes in the curious notation used by Tufts at Boston in 1721; and the book is noteworthy as containing the tune "Mear" which did not appear in American books earlier than Barnard's Psalms, 1752. It also shows an acquaintance with a class of tune books issued in England which gradually supplanted the old psalm books. The old version of the Psalms gave the tune at the head of the psalm, but the new version gave no tunes and many collections of tunes were printed of a size to bind up with the psalm book.

The Historical Society of Pennsylvania has a Broadside list of Books imported by William Bradford, of Philadelphia, this year. It contains Bibles and Prayer Books but I did not notice any psalm or music books.

Evans in his American Bibliography gives the following title under the year 1756:

Psalmodia Germanica: or the Ger-

man psalmody. Translated from the High Dutch. Together with their proper tunes and thorough bass. The third edition, corrected and very much enlarged. London: New York, reprinted. H. Gaine, 1756.

with a second title

A supplement to German Psalmody. Done into English. Together with their proper tunes and thorough bass for promoting sacred harmony in private families. New York, H. Gaine, 1756.

Evans states that a copy is in the Library of the Historical Society of Pennsylvania, but Dr. Jordan knows nothing of the book being there; and I have not been able to trace it. My impression is that the date is a mistake, and that the bok he cites is a reprint of Haberkorn's corrected edition published in London in 1765. The book was originally published in London in 1720. The compiler, John Christian Jacobi was connected with the German chapel Royal in London for many years; and was one of the first to introduce the German chorals into England. Jacobi's third edition was published in London in 1756, and a copy is in the Krauth Memorial Library, Mt. Airy. My copy was published in London in 1722.

The catalogue of the Library at Christ Church, Philadelphia, notes the possession of a copy, dated Annapolis, 1756, of Cradock's New version of the psalms.

The Historical Society of Pennsylvania possesses an imperfect book with a manuscript title, reading as follows:

Das Bruder Lied, oder ein aüsfluz Gottes u seiner liebe aus der himmelischen u paradisischen gold-ader, oder brunnen des lebens entsprung-en. Aus der Bruderlichen gesellschafft in Bethania entsprossen in-herfürgebracht, betreffende den inhalt von der ün-schatzbaren vom himmel gebrachten Bruder liebe: als welche Jesus auf erden gelehrt u dargethumb u. s. w. Ephrata, 1756.

The Library Company, of Philadelphia, owns a complete copy, and it appears the book was issued both at Saron and Bethania.

The Harris collection at Providence, R. I., has a copy of the following:

Poems moral and divine by an American Gentleman. London, 1756.

Not having seen the book I cannot say whether it properly belongs here, but give the benefit of the doubt.

The Library Company of Philadelphia has the following:

Some serious remarks on that solemn and indispensable duty of attending assemblies for divine worship. By David Hall. London, 1756.

This is by a member of the Society of Friends. This appears to have been expanded in a pamphlet by the same author issued in 1758 and which will be noted under that year.

The Historical Society of Pennsylvania has a pamphlet with the following title:

Ein angenehmer gerich der Rosen und Lillien die im thal der demuth unter den dornen hervor gewachsen. Alles aus der Schwesterlichen gesellschafft in Saron. In jahr des heils, 1756.

There is neither music nor reference to music. The Library Company of Philadelphia also owns a copy.

In 1757 Watts' Psalms, and Divine and moral songs were reprinted by Chatten of Philadelphia; and according to Hildeburn the same printer issued in his year a catalogue of boks for sale by him; but this I have not seen. Franklin and Armbruster also issued another reprint, Der Psalter David.

The Pennsylvania Journal of Aprit 27, 1757, has an advertisement by Josiah Davenport that he still kept a

Singing school . . . where any person may be instructed in psalmody that is capable to learn that agreeable art

and one is led to speculate upon the possibility of his being related to Uriah Davenport, a music teacher of London who at this time was publishing his "Psalm Singer's Pocket Companion" which was quite popular and went through several editions.

In 1758 according to Dr. Jordan's "Early Colonial Organ Builders" Klemm and Tannenberg built an organ for the chapel in the Manor house at Nazareth, Pa. (Pennsylvania Mag. July, 1898.)

The Library Company of Philadelphia owns a copy of a book which although published in London in this year was probably in use in Philadelphia.

Discourses devotional and practical suited to the use of families: with a proper hymn annexed to each. By John Mason.

Mr. Seipt in his brochure on Schwenkfelder Hymnology gives the title of a manuscript now in the possession of the estate of H. H. Heebner of Worcester, Pa.

Ein christliches gesang buch darinnen enthalten geistliche gesänge und lieder. In welchen die haubt-artikel Christlicher Lehre und Glaubens kurtz verfasst, erkläret und auszgeleget sind. Anjetzt von neuem zusammen getragen und eingerichtet nach Ordnung der fürnehmsten articuln der Apostlichen Christlichen Lehre und Glaubens: Damit dieselben mögen betrachtet, erkant, verstanden; geliebet und geübet werden, Gott damit zuloben; sich selbst zuermahnen und zuunterweisen, zu seiner selbst Erbauung im Christenthum. Ist auch versehen mit einem register nach welchem die gesänge

auf alle Hohe Fest-Sonn- und Feiertage durch gantze Jahr eingetheilet sind, dasz selbe zu denen Evangelien (nach Belieben und wenn es gefällig ist solche Ordnung zugebrauchen) können gebraucht, geübet und betrachtet werden. Also zuzammen geordnet und geschreiben im Jahr Christi M.D.CC.LVIII.

Not having seen this manuscript I am not in a position to offer an remarks regarding it except that probably the music is denoted in the usual manner.

The Library Company of Philadelphia and the Historical Society of Pennsylvania each has a copy of the following:

A mite into the Treasury, or some serious remarks on that solemn and indispensable duty of duly attending assemblies for divine worship, incumbent upon all persons come to years of understanding (especially the Professors of Truth) whilst favored with health strength and liberty; together with some animadversions upon the neglect thereof; as also a word of consolation to such sincere hearted friends as are rendered incapable of personally attending them by reason of old age, some bodily disorder, or confinement &c. To which is subjoined an epistle to friends of Knaresborough Monthly Meeting. By David Hall. Printed London. Philadelphia reprinted by B. Franklin and D. Hall 1758.

This pamphlet being an emanation from the Society of Friends of course does not inculcate the study of music; but it is placed here as an item on the negative side; a side which no student will ignore.

# The Penn Germania Genealogical Club

**EDITOR**—Cora C. Curry, 1020 Monroe St., N. W., Washington, D. C.

**MEMBERSHIP**—Subscribers to The Penn Germania who pay an annual due of twenty-five cents.

**OBJECT**—To secure preserve and publish what interests members as, accounts of noted family incidents, traditions, Bible records, etc., as well as historical and genealogical data of Swiss German and Palatine American immigrants, with date and place of birth, marriage, settlement, migration and death of descendants. Puzzling genealogical questions and answers thereto inserted free.

**OFFICERS**—Elected at annual meeting. (Suggestions as to time and place are invited.)

**BENEFITS**—Team work, personal communications, mutual helpfulness, exchange of information suggestions as to what should be printed, contributions for publication, including the asking and answering of questions.

## Club Membership

The Club has enrolled members residing in District of Columbia, Michigan, Massachusetts, Connecticut, New York, Virginia, Illinois, and Bethlehem, Carnegie, Allentown, Germantown, Philadelphia, Lancaster in Pennsylvania. Others are getting ready to send their quarters. Members are heartily welcome to the use of the P. G. G. Club. Four magazine pages are placed at their use and control and more are promised as interest grows. This club ought to become a flourishing National Mutual Aid and Service Society in things genealogical. *Hope it will.*

C. C. C.

## Extracts from Letters

"Fine, Fine, Fine."

"It has occurred to me that it might be a good plan for a number of families this spring from particular families of Switzerland and Germany to employ a responsible genealogist there to look up the genealogy of our families."

"Being a subscriber to the PENN GERMANIA I would like to join the Genealogical Club you are organizing. . . . Please send me full description and particulars in regard to the new Genealogical Club of the PENN GERMANIA."

"I have noted with much interest your undertaking in connection with the PENN GERMANIA. . . . I have found my work an extremely 'up-hill' task, living so far away from the scene, Pa."

## Who Are the Pennsylvania Germans?

The German element known as the Palatines was composed of people from Switzerland, Alsace, Lorraine, Moravia, Holland, Bavaria, Hanover, Saxony, and other countries as stated in Rupp's Thirty Thousand Palatines or Foreigners.

These people intermarried with the English and Welsh Quakers, Scotch, Irish, Scotch-Irish, French Huguenots, Holland Dutch, being Mennonites, Moravians, Friends, etc.

In Northampton County, for instance,

an Irish settlement was surrounded by the Palatine settlers.

In Lancaster, York, Cumberland and Adams Counties the blending of these nationalities is seen. The Palatine element has enveloped all other nationalities to such an extent that one claiming Pennsylvania as the home of their ancestors is popularly and promptly called Pennsylvania Dutch.

In fact then the so-called Pennsylvania Germans are a population blended and compounded of people of all nations and of many creeds who came to Pennsylvania for religious freedom, to worship God after the dictates of their own consciences.

Through the greater part of the century prior to the founding of the Province of Pennsylvania the German sects were fiercely persecuted. They were constantly on the move from place to place, hiding in the mountains or in the secret places of the cities, or escaping to Holland, England and later to America. Those having refused to become the Church Militant were aptly called the Church Migratory.

German emigrants to America are usually described as consisting of two main divisions, the Sects and the Church people. The sects arrived first, Mennonites, often called the German Quakers, Tunkers corrupted into Dunkards, Schwenkfelders, Amish, United Brethren, Labadists, New Born, New Mooners, Zion's Brueder, Ronsdorfer, Inspired, Quietists, Gichtelians, Depellians, Mountain Men, etc. In Lancaster County alone it is claimed that there were more than thirty different sects, some however were of a later date. It would probably be impossible now to compile a complete list of them all. Each emphasized some particular phase which was deemed important. Many existed only for a few years and then disappeared. The Church people who came later belonged to the two regular churches of Germany, the Lutheran and the Reformed. Indeed it was said by Rev. H. M. Muhlenberg, "Atheists, Deists and

Naturalists are to be met everywhere, in short there is no sect in the world that has not followers here."

To the thrift, steadfastness and love of liberty of those Pennsylvania Germans much is due not only of the greatness of the great state of Pennsylvania but also of the honor and life of the Nation.

## Queries

16. *Bickel*. Who can tell the origin and meaning of this name. D. H.

17. *Felty, John*, b. 1787, near Linglestown, Dauphin Co., Pa. Wanted ancestry, and in military service. Tradition makes him a descendant of Peter Felte, who came in the "Two Brothers" in 1748, but cannot find documentary evidence. W. W. N.

18. *Schock - Schuch - Shook - Shouck - Shuck*, etc. Will some one please tell me the name of the first emigrant from Holland of this name who settled in Pennsylvania and how the name was then spelled, also where and when the settlement was made. Some claim that the name was then Schook while others claim that it was spelled Schuch. One family were Tunkers. Descendants went to Iowa thence about 1873 to Kansas. E. E.

19. *Shuck*. Two brothers, both soldiers of the Revolution went from York County, Pa., to Alexandria, Va., after the war was over. Adam married Anna Barbara Way. Information wanted as to their ancestry and original settlement in Pennsylvania or elsewhere. H. N.

20. *Oursler*. (a) The name and form of spelling used by the emigrant of this name is requested. (b) Also would like the various forms in which the name appears among his descendants. (c) Is this family or any of them in any way connected with any of the Horstler or Hosteter families? O. O.

21. *Kiblinger-Keblinger*. Adam and David Kiblinger later changed to Keblinger. One of them married a Miss Maupin. Probably emigrants to Pennsylvania prior to 1800. Would like to

know when and where first emigrant of the family settled. Also information as to ancestry and other data regarding these two families. W. W.

22. *Shollas*. By the last will and testament of Theobald Shollas, of Mt Pleasant township, York (now Adams) Co., Pa., dated Sept. 5th, 1788, and recorded in York Co., Pa., left the following heirs: Madelena, his wife, and three children; Susanna intermarried with James Patterson, closely related to Betty Patterson who married Jerome Bonaparte; Catharine intermarried with Daniel Gelwicks; Madelena intermarried with Lieut. John Range. All three of these men were Revolutionary soldiers. Wanted information as to the descendants of any of these children. M. C. O.

23. *Range*. By the last will and testament of Lieut. John Range, of Allegheny township, Venango Co., Pa., formerly of Adams Co., Pa., dated March 7, 1828, left the following children by his wife, Madelena Shollas:

1. Elizabeth married Jacob Kuhn.
2. John married Nancy Meyers.
3. Theobald Shollas.
4. Mary married William Gilbreath.
5. Susanna married John Gallagher.
6. Ann married John Bucher.
7. James married Mary Shetrine.

Wanted information as to the descendants of Elizabeth Kuhn, Mary Gilbreath and Ann Bucher. M. C. O.

24. *Tyrer, James*. Ancestry and children, if any. Pa. Archives, 2d Series, Vol. 10, page 251, says, "Missing since the Battle of Long Island." Was this the same James Tyrer as "Pa. State Regiment, Foot, March 1 to May 1, 1777, under Capt. Robert Gray; private promoted to corporal. On page 729—5th Regiment, 5th Co., Pa., Corporal James Tyrer, died Oct. 22, 1778, Quaker Hill Hospital. J. T.

25. *Hoovelman* (Heffleman), Dr. Arnold. Born in Prussia in 1749, died in Pa. in 1804 or 1814. Came to America with Gen. La Fayette, to assist in establishing American Independence. His ancestry and children wanted. Would

like to correspond with other of his descendants. A. H.

26. *Reed-Clark*. Christopher and Sarah Ann (Clark) Reed, from Northumberland Co., Pa., to Butler Co., Ohio, about 1809. Their son William married Sarah Overpeck in Ohio. Ancestry wanted, will be glad to exchange data as to descendants. O. D. G.

27. *Charless, Joseph*. From Louisville, Ky., to St. Louis, Mo., in 1808. Founder of the Louisiana Gazette, now the St. Louis Republic. Was he of Pa. ancestry, if so what location.

28. *Eberly*. Hendrick Aberlee (Eberli) landed at Phila., Sept. 27, 1727. Henry Eberly received land grant on Aug. 16, 1738 for 500 acres, described as "located in Hopewell Twp., Lancaster Co., two miles from Conogocheeega." Henry Aberlee, a Mennonite, was naturalized in Lancaster Co., April 12, 1744. Wanted, names of wife and children.

Evans and Ellis, Hist. Lancaster Co., states that "Michael Eberly came to Penna. soon after the year 1700, his son Henry married a daughter of Ulrich Burkhard. Wanted, names of wife and other children of Michael Eberly.

Reformed Church Records, Frederick Co., Md. (Md. Hist. Soc.) gives Michael Eberle and wife Catherine Sim, 1751, and Leonard Eberli and wife Eva Maria, and John Adam Eberle and wife Anna Catherine, 1752. John Adam Eberly, b 19 June, 1722, d. 20 June, 1795. Other families mentioned in connection with above are Boll, Storm, Brunner and Beckelbaugh.

It has been claimed that the Eberly (Everly) family of Maryland came from Pennsylvania. Wanted, to be placed in communication with some one who can give definite information of any of the above named Eberlys.

29. *Blauch*. I have copy of will of Christian Blauch, who lived along Quitapahilla Creek, now in Lebanon County, Pa., made in 1783 and recorded in Dauphin County in 1787. He names eleven children in this will, four of whom were born in Switzerland as early

at 1743 to 1748. At the time he located on the farm he mentioned in his will, (in 1761) this was in Lebaoun Township, Lancaster County. There is no indication to what church he belonged. Can any of your readers tell me what denominations then existed in that section of the state?

30. *Lauck*. Peter and Simon Lauck, of Winchester, Virginia, were privates in Captain Daniel Morgan's company of riflemen that led the van in Col. Benedict Arnold's expedition to Quebec. Peter Lauck was taken prisoner, Dec. 31, 1775, and his name is recorded in the Canadian Archives as "Peter Lock, aged 21, who belonged to the province of Pennsylvania."

Peter Lauck lived 1754 to 1840; his wife was Emily (or Miriam or Amelia) Heiskell; their children were four sons, Isaac S., Samuel, Morgan and Joseph, and one daughter, Rebecca, who married John Cunningham, of Moorefield, West Virginia.

Simon Lauck was born about 1750-1756, year unknown, and died in 1815; his wife was Catherine Starr (or Staer); they had five sons and one daughter—Simon Lauck, a Methodist minister. Philip Lauck, a physician; Jacob Lauck, a gunsmith; John Lauck and William Lauck; Elizabeth Lauck married Jacob Bogers, of Front Royal, Virginia.

Simon Lauck was a gunsmith, a trade he may have learned in Berks County, Pennsylvania, where there were gun factories in colonial times.

There was an Abraham Lauck, of Winchester, 1767-1835; his wife was Mary Ann Sperry; they had, one son Peter Lauck, and several daughters; Mary Ann Sperry; they had one son, married Charles Flinn; Catherine married Wade W. Hampton; Caroline married John Bently. It is not known whether Abraham Lauck was a brother of Simon and Peter Lauck. All three Laucks were Lutherans, and are buried in the old Lutheran cemetery, Winchester, near the ruins of the old Lutheran church.

a. Can any one tell who the parents of Simon and Peter Lauck were? and

b. Where in Pennsylvania they came from? and

c. Whether Abraham Lauck was their brother or of other relationship to them?  
"Leonard Boyer."

### Jottings

The Pedigree Register, of London, Eng., for March, under the caption The Law's Lumber Room, calls attention to the references that often follow and supplement the information to be obtained from wills. The reports and certificates that lead the intelligent searcher to the pleadings, depositions, orders and decrees in each case and from which additional facts are always to be gathered, quoting specially those of the Masters in Chancery.

When first I began my search to see  
What I could learn of my Ancestry,  
They seemed to me as far away  
As if they had lived in Caesar's day;  
But my interest grew and great pains I  
Took  
To find my own in each History book;  
As their names and deeds came to the light,  
The ages vanished like mists of the night;  
And, they came so near I seemed to see  
My beloved, forgotten, Ancestry.

Josephine Powell Segal,  
Philadelphia, 1909.

As indicating the great importance attached to genealogical data and the scope of work being done, it is noted that The Society of Genealogists of London is collecting printed and manuscript volumes and documents for safe keeping and among its specific committees are mentioned those in charge of: Consolidated index of Names, Card Index of Pedigrees in print or manuscript, Monumental Inscriptions, Parish Registers and Marriage Licenses, Fly-leaf Inscriptions in Family Bibles, Records of Migrations and changes of residence, Local Records and Family Associations, as well as committees to deal with Irish, Scottish and Welsh records. Among its recent gifts are transcriptions of twenty-seven Cornish Registers on index slips.



# DIE MUTTERSPROCH

“O, Muttersproch, du bist uns lieb.”—A. S.

## En Schreiver im Drudel.

Amerkung vum Editor. Der Cheg Speyd is im Drudel. Er is am English lerne un sei Buecher un Learning hen ausgevve. Wer kann em helfe? Buwe un Maed, 17 or 70 yoahr alt lusst hoere von euch.—Editor.

### Misder Drucker:

Ich hob m'r shun ofd for genumma ich wod dir en breaif shriva ovver de Ann (sel is mi frau) hud mich ollamol gebudda im mouflighd wos es gevva hud dawaga.

Se maind ich war tsu dum tsu shriva on de druckeri. Geshder is se noch Moxadawny uf bsuch ganga tsu ehra mam un kumd ned haim far sex dawg. Now is my tseid far my harts ous lehra tsu dear.

Du hushd shun ofd gawunnerd wos di lehser mehna daida fum P. G. un was se s'beshd gleicha daida fun da socha wos gshriwa is dafun.

Aershdens—Ich geb dir ken roder heller far de grawbshda bisnes. Sin bessera lide un aw shlehdera os gleicha so ebbas tsu lasa. Du besser yooshd dei aga chuchmend un druckshd was du wid un won ichs ned gleich don mawg ich my agne tseiding drucka, sawgd de Ann. Farleichd is de Ann rechd!

Tswed—Ich main dail fun da shriver dada tsu feel cabidal bushdawa usa won se Pensilvani Deitsh shriva. Dail bledder gucka yo as won es cabidals garegerd hed: De Ann sawgd ich war tsu dum—de olda bredicher wisda besser, un won olla tswa tsul en cabidal ware daids grosordicher gucka. Farleichd is de Ann rechd.

Dridens—Ich main so fiel fun deim Pensylvani Deitsh ware ned Pensylvani ovver Shrifdmasich odder hoch deitsh. In dem maind de Ann ich ware aw tsu dum. Se sawgd de menshda fun danna shriver wara fum Olda Lond un de wisda besser. Farleichd is de Ann rechd.

Feerdens—Ich main en Pensylvani Delitshe tseiding sud au alsamol en glany shule holda far so dumma dreb we ich bissel larning griga far nix. Ich hob ol de dickshonaries in unser sproch kawfa os ich augadruffa hob un won mich ebber frogd we mar des odder sel hajsd un ich

guk im buch don is es ned drin. Dar onner dawg hen mir budchera wolla, no bin ich gonga for der si-fanger so is ich my hanu ned so dreckich moch, wan ich des filsel shoffa hob missa. No war en karl dard un bud mich gfrogd wos sel ware; no hov ich gsawd es ware en si-fanger. No hud ar gawunnerd wos mer es hasa daid in English. No hov ich gsawd de Anglisha hedda nix so, se daida de hand usa far de si fonga—se gaibda nix um dar drek. Ar is bissel road worra un is grawd ford. We mar om filsel mawla wara is ar tsurik kumma un hud sich datsu gshdeld un hud gsawd de “stuffing” ware tsu tsa un hud ni gshboudsd. No is ovver de Ann rawsend worra! Se hud en hond ful filsel mid sellem shbouds rous gagrabshd un huds dem Anglisha mon tsum gfres ni gshloga un hud gsawd “des grisseld mair so ebbes tsu fressa.” We dar mon widder sana hud kenna hud ar obgabeddelde far gud wedder. Ich hob shun en foushd in sock gamoched! We my hards widder om bloods war hov ich gsawd won du dich behaifshd konsha du mid uns tanoched essa ovver won du sel ned wid don wares uns orrig rechd won du di waig's ford gingshd. Ar hud si Alabama sida shnubduch rous un hud sich ga-eabd far sich brecha. “Nous mid der,” hud de Ann gsawd, “do kends uns aw noch iwwel warra, ich hob so holwer dar layda on denna warshd un won dar noch ni kudsd don bin ich gons sod.”

Ich hobs sellem mon gegooned as ar ken essa gricked hud. Ar hud a glessawg kood un farleichd war sell de shuld os ar gsana hud os de Ann bisness maind. De Ann sawgd “ar fressd ned on meim dish.” Ich wud se hed gsawd “on unserm dish.”

Dar onner dawg hen mir en gros ungluck kod. De shlade decker wora uf em doch far es doch tsu flicka. Se hen ned rechd ochd gewwa un der diwel is na runner gfolla un hud der Ann era tswa hinnersda tsa-a fer-mashd. No war owwer en aland. De shlade-decker hens gud dorich gamachd owwer ich hobs grickd.

Es naigshd huds se mich gshicked far dar shumacher for ehra en pawr holbshdivel awnessa so os se nimme bawr-



fesich lawla breichd. Sel war ushd en ousred far noch Moxadawny.

We der shumacher kumma is hud ar si messerawn rous un hud ehra beh gagnodshd un ich hobs ols shear gawr ned shdanda kenna—no hov ich bissel kooshd—sel hud de Ann ufgawecked un se hud eem en shtoos gevva os ar ewwer de wasser shdids gfolla is.

Sellem shumacher gaid's we da fruchd wons rega ni gebd—ar is tsu hod garaid'sd. De Ann sawgd ich ware aw tsu hod geraid'sd. Farleichd is de Ann rechd.

Mehr hen schlechd glick kod des gons yohr. Im Yenner hen mer om flox gshofd. Ich war im a hoodle un bin ewwer der dorlogle gshdulberd un bin ins brechloch gfalla. De Ann war om flox ducka un hud de shwingmehl farbrucha un unser shdivich is tsomma gfolla dar saim dawg. Im Febawar hud unser beshde kuh farseid, de old kods is farshticked im hexel un dar flegel hud ausgewwa iwwer'm dresha. Dar rema is farrissa de fliegelrood hov ich in da hand kod dar fliegelkilb is da Ann in dar bouch gfloga un dar fliegelkob hen mar nimme gfunna.

Im Mards war ich de fasanacht un de Ann war de eshapoodel. De Ann war om saif kocha un de firehole is farissa un hud da Ann de saif farshid. Im Obril hov ich en naier wogga grickd dar hud en gamosser in dar deiksel kod grawd hinna on da wekselshaer un is mosh ob gabrucha.

Im Moy hov ich bissel graws maya wol-la, no we ich kumma bin far de sens, hud ebber de nib gshdola kod.

Im Yune is ordlich gud garudshd bis mar on de hoyed gawuld hen. Dar weds-kumb war farlora, dar bouchtsuver wu mar's drinka ols drin kod hen, war tsomma gfolla, un de old mar hud nimme gsuffa. De Ann sagt, "Gella da denkshd es wair mer farlaid ovver sis ned sell. Won di dumhaid shmartzta wara don wairshd du shun long farreckd. Es daid noad ich wair olsford bi der, shunshd is nix ousgarichd. Du konshd yo ken ofdergshar uf-hanka. Now fun heid ob bin ich baws."

Im Yuly hud se mich noch em gnuvaluch dawl gshickd far en finf ocker feld wawsem tsu brocha. Se hud mer so en gnarawelich shdick flaish, un en gla bissel brod in dar kessel. We ich dar kessel uf kova hob is de hank obgarissa. Sel hud se ovver fartsarned. Se hud sel flaish em hund he gshmisia ovver ich mobs broad hovva darfa. Se hed schair gar fargessa fooder mid tsu shicka far de orma geil. Ich kon dear ned olles shriwa was ich gawoldd hob. Ich hair de inshine bloosa un uf dara drain kumd de Ann. Dard kumd se! Se hud en shwear kold. Se hud aw dar shnubba. Ich hair se de naws shneid-sa. Se kumd grawd tsu ivver de felder.

Now mus ich mich dumla, shunshd gebds grawd en shgrab.

Ich hob en line unner dail worda gatsoga un selle worda sulldshd du drucka in onnera bushdawa so os di lehser mear sawga kenna we mer selle worda sawgd in Anglish. Ich will ken ouslaging, sell kon de Ann do. Ich will gleichdidenda worda.

CHEG SHPAYD.

Following are the underlined words for which English synonyms are wanted by Cheg Shpayd.

*Dreb, si-fanger, finsel, gshbowl'sd, gfres, gris-seld, fressa, obgebeddled, ga-eabd, ucwel, layda, sod, glessa wg, fressd, diwel, aland, holbshdivel, messerawn, gagnodshd, shtos, shdids, garaid'sd, dorlogle, brechloch, ducka, shwingmehl, shdivich, farseid, hezel, fliegelrood, fliegelkilb, fliegelkob, fasanacht, eshapoodel, firehole, gamosser, duk-selshaer, mosh, nib, welskumb, bouchtsuwer, gsuffa, gella, farlaid, farreckd, noad, ofder-gshar, brocha, gnarawelich, hank, shnubba, shneidsa.*

Wie en Bree-Gloock Uff-zubrecha.

The following lines, contributed by a "Dutchman" of Eastern Pennsylvania, with an Irish name, residing in Nebraska, are given as submitted by the author. The spelling and use of English words which are not to our taste have been left untouched to avoid destroying the originality of the article.—Editor.

Won Yaemon en storkeppichy alte Gloock hut dee gebunna iss zu Breea, un wuh-bei des Wasser-Dunka un oll onnera Mittle staets failborr ous-geturned sin, so will Ich en goota Advice ver-rotta for See dorich un dorich zu cura.

Kauff, bettel utter staehl en wolfelly Watch doss gor verdult lout ticka doot, un stecks in ainich wos dos en goot Gleichniss weist zu en Oiy, (frish utter foul). Now won dee ault Gloock sich uffs Nesht setzt recht aernstlich for Bisniss, so sneek hee un schlip de Watch im Oiy unnich See—our geb yoh Acht dos See net gritloch macht, utterverzanna dusht. So zimlich Gleit, mit dem aevicha ge-tick, tick, tick in dem falsha Oiy, doh wert dee ault Gloock eppes Ungeduld'ig un Nerflich, un of course Unruich. Ivver dem doot See awfanga rumm-shuffla, un wert halva zitterich, un wunnert wos der deihenker der matter is mit dem narisha Oiy doss ess so en Keryosa Rackett macht. See fonged aw noh rumm zu squirma off dem Nesht zwae or drei minuta, oss won dee Hinkle-Lice See ploga daeta—streckt der Kopp bis weila nunner un lauwert mohl, our kon Nix sehna, doch sell shouderich tick gaet immer fort. Don uff aemohl stellt Sich smack uff dee Beh un inspect mac genouw des Oiy ivver un ivver, un daet so gor flucha won See kent. See wunnert epp ess maechlich wehr doss des Oiy kent rous Hatcha epp See actually

retty wehr zu staerta zu breea. See bruveert don noch a mohl, un squat sich flä nunner, un lust ehre gedonka shae opp fleega noch seesa, happy Draumland—our ken use, by jinks, sell verflammt tick, eick, tick macht See shelt-loss feela, un doot staets ehra Nerfa uff Nothla setza, oss wee en Shouder-shock foon a Shlang, un ess schmeist See naecht in dee Gichtera. See kon now nimme lenger ous-holta, un so mitten a roushicha Squak, doss oll dee onra Hinkle verstaera doot, doss See al ous em Scheir-hoff yaga for Engsta, doh jumpst See straks in dee Hae, fleeked so Welt See kon, donn won See witter uff dee Aert lont, Auga frich, Wilt un Storr un Fettera ge-ruffled, uff ae-mohl staert See springa ivver dee Felder nous, so schnell oss en Jack-rabbit. See stupt net for Fence, Heeka-bush or Deifel, our yauckt schmack fort biss ehr Odem fergonga iss, un is ganz Ous-gespielt, un so laekt sich gedultich ortig hee. Donn won See ope-

kielt iss, un hutt dess ding ivver-laeked, un kummt ferstenlich zu-sich, so stellt See sich witter uff dee Beh, shitted der Schwantz, flapped dee Fliegel, un paddled sich zurick Haem, un gloockt, gloockt so wennich Daemeetich—our no use, ken Oiyer Breea mae for See, felt See ivverzeikt, wonn See on sell grisslich tick, tick, tick denkt. Un sell Nesht macht See so Nerfich doss See zittert biss ehre Zeh gleppera.

Now won See recht driver drous iss ivver dem gloocka Fever, un fongt witter aw zu Oiyer laega, for en longy Zeit doot See verhaftich uff dee Beh stella wonn See en Oiy witter laekt, for See kons net vergessa ehre experience en mohl uff en Oiy zu setza. Sell is now en sure Cure, fergess net, un for aller-lei Hinkle—Fetterfeesicha included.

Verkindich dess dei Kints-Kinter, un dei meenschta nochborra. Dee advice Kusht aw nix, sell iss aw en grosses.

## Our Book Table

By Prof. E. S. Gerhard, Trenton, N. J.

Theodore Deiser, author of "Jennie Gerhardt," lately returned from a rather singular trip through Europe. He had gone abroad to collect material for his next novel. He went systematically over the ground which he intends to have his hero travel.

Richard Badger, publisher, Boston, Mass., will shortly publish John Luther Long's "Baby Garland," his next literary work and which is considered his best production since "Madame Butterfly."

Lippincott's for May has a picturesque novel of Pennsylvania-German life, by Elsie Singmaster, entitled "Their Great Inheritance." The scene is laid at Raub's Station, wherever that may be, and the plot involves a family feud between the Raubs and the Kemmerers. It is probably Miss Singmaster's most ambitious story since the days of "Sara." It is a good, strong story and is typically Pennsylvania-German; it forms a strong and interesting contrast to Mrs. Martin's latest, "The Fighting Doctor."

J. S. Diller, of the U. S. Geological Survey, is the author of an interesting publication on the Geological History of Crater Lake, Oregon, the only crater lake of great importance in the United States. Copies can be purchased for ten cents from the

Superintendent of Documents, Washington, D. C.

THE MODERN WOMAN'S RIGHTS MOVEMENT. A Historical Survey by Dr. Kaethe Schirmacher. Translated from the Second German Edition by Carl Conrad Eckhardt, Ph.D., Instructor in History, University of Colorado. Cloth; 12mo, 280 pp. Price \$1.50 net. The Macmillan Company, New York, 1912.

This is the first and only English translation of Dr. Schirmacher's "Die Frauenbewegung." The authoress is a German woman's rights advocate. The first edition of the book was published in 1905, and the second and revised edition in 1909, from which edition this translation was made.

The translation is a very acceptable one. It is in good idiomatic English, and does not show any evidence of the long and involved sentence structure of German style. The book might be outlined a little better, but that is not the fault of the translator.

The book is an historical survey and virtually covers the whole world; it is the only book in English that gives an account of woman's rights the world over. The nations of the world are divided into the Germanic Countries; the Romance Coun-

tries, the Slavac and Balkan States, and the Orient and the Far East. It might be considered exhaustive in its treatment. It contains an amount of any kind of information not found between the two covers of any other book. It affords interesting and informative reading, even if the reader does not always agree with the writer. The appearance of the book in its English form is a timely one because of the present agitation concerning woman suffrage, which, though a separate phase of the woman's rights movement, is probably the most radical demand made by organized women.

**PENN LETTERS AND PAPERS.** We take pleasure in extending the following call for data to all our readers. Mr. Meyers will greatly appreciate any favors shown in answer to the appeal.—  
Editor.

My Dear Mr. Kriebel:

I venture to call your attention to my William Penn undertaking as described

herein. I am searching everywhere on both sides of the water for the letters and other writings of William Penn, copies of which I wish to secure for my proposed edition of the works of Penn. This is a public-spirited work which is being made possible through the support of leading citizens here.

Your well known interest and activity in historical matters embolden me to ask your help in my quest. Will you kindly inform me whether there are any Penn letters or papers in the collections of the historical institutions with which you are associated? Can you tell me of private collections of historical autographs or papers likely to contain at least one letter of William Penn? Any such information as well as suggestions on any aspect of my project, I should be pleased to receive.

Bespeaking your interest and help in my great task, I am,

Very truly yours,

ALBERT COOK MYERS,

Moylan, Pa.

## Historical Notes and News

Reports of Society Meetings are Solicited

### Ohio State Archaeological and Historical Society.

The Quarterly issued by this Society for January, 1912, contains "The Diaries of Zeisberger Relating to the first Missions in the Ohio Basin," edited by Archer Butler Hulbert and William Nathaniel Schwarze. The Monograph with its valuable index covers 125 pages and is a valuable contribution to Ohio history. Price \$1.50 per copy. Address the Society, Columbus, Ohio.

### Historical Society of Montgomery County.

This society in various ways took an active part in the preparations for the celebration of Norristown's centennial week, May 5-11. We hope to give an account of the week in our next issue. It will be of interest to our readers to listen to the proclamation by the Burgess as follows:

To the Citizens of the Borough of Norristown:—

A Century ago on March 31, 1812, the Borough of Norristown was incorporated. Since that time, when the population was about 500, there has been a gradual growth

until about twenty years ago when we rapidly bounded into a beautiful town. Norristown while characterized by neither wonderful growth, nor phenomenal development, has always been in the front rank of progressive towns, and we feel justly proud and point with parconable pride in being the largest, best governed, best lighted, best paved, best sewerred, healthiest and most hospitable Borough in the United States. We also appreciate the honor of being the seat of government of Montgomery County. It is therefore particularly fitting at this time, as all arrangements are practically complete for holding our Centennial Celebration on May 5th to 11th, 1912, for me to extend . . . a very hearty invitation and welcome to our friends and neighbors of the surrounding counties, to be with us and enjoy the festivities and the celebration of our growth. We have grown from a small village, and through our prosperity, the occasion should be one of universal joy and gladness, with due veneration for the memory of our ancestors whose early struggles laid the foundations of the institutions we now enjoy. In the coming Century, let our motto be, "Progress," and in our spirit of progress, if material development has meaning; if mental cul-

ture and moral growth stand for life and advancement; if an abiding faith in Him who wills all things for the best mean all they imply, then will the future career of Norristown be as worthy as her past record is honorable, then will lit be said:—"There is no other place like Norristown where she welcomes us more graciously, none where we part from her more reluctantly."

The Citizens of our Borough desirous of further cementing the ties of friendship, extend to you, and each of you of the surrounding Counties, a cordial invitation to participate with them and renew old time friendship so that it may be perpetuated for all time to come.

I assure you a hearty welcome and fraternal greeting

SAMUEL W. LATTIMORE,  
Burgess of the Borough of Norristown, Pa.

### Pennsylvania Federation of Historical Societies.

We wish each reader could peruse the report of the Seventh Annual Meeting of this Federation held January 4, 1912. We give herewith an abstract of the work done by each society gleaned from the report of the Secretary, Dr. S. P. Heilman, Heilmandale, Pa. While much is being done much more could and should be done throughout the State.

#### Historical Society of Pennsylvania.

Addresses, "The Jeannette Expedition to the Arctic Ocean," "Slavery in Colonial Pennsylvania," "Thackeray in America," "Congress Hall," "A History of the Fabric, and Some Account of the Intended Restorations."

Publications: Vol. XXXV of the Pennsylvania Magazine of History and Biography. Leading contents, 1911: "Beginnings of the Iron Industry in Trenton, N. J." "Anthony Wayne," "Letters of James Logan to Thomas Penn and Richard Peters," "Extracts from the Diary of Joseph Heatly Dulles," "Letters of Two Distinguished Pennsylvania Officers of the Revolution," "Who Was the Mother of Franklin's Son," "A Philadelphia Schoolmaster of the Eighteenth Century," "Orderly Book of the Second Pennsylvania Continental Line." "At Valley Forge, March 29-May 27, 1778." "Selections from the Diary of Christian Leach, of Kingessing, 1765-1796." "Isaac Wilson, Head-Master." "Tombstone Inscriptions in the Baptist Graveyard at Cape May Court House, N. J." "Laurel Hill and Some Colonial Dames Who Once Lived There." "Letters from William Franklin to William Strakan."

"Five Letters from the Logan Papers in the Historical Society of Pennsylvania."

#### Bradford County Historical Society.

Publications: Annual No. 5. Contents: "The Browns, 1556-1910." "Early History of Burlington and Reminiscences." "The Old Athens Academy." "Early War Times." Sketches of members deceased during the year. List of articles received during the year in the Library and Museum. "Earliest Records of the County."

#### Lebanon County Historical Society.

Papers read: "The Humberger School Association and Its School." "Lebanon County's Place in the U. S. Congress and its deliberations with special reference to the period of the Representativeness of the Hon. John W. Killinger." "Lebanon County's Part in the Battle of the Monitor and the Merrimac, March 9, 1862." "The Marshalls—A Family of Lebanon County Physicians." "Lebanon County in the Foreign Wars of the United States, 1898-1902."

Publications: No. 6, Vol V. Containing a Paper by the Rev. Theo. E. Schmauk, D.D., in the Society's Seal secured the previous year; another Paper on "A Word as to Seals," by Capt. H. M. M. Richards, Litt.D.

#### Washington County Historical Society.

Papers read: "The Life, Times and Services of the Rev. John McMillan, D.D." "Washington's Visit to Western Pennsylvania, particularly to Washington County." "The Life of David Hoge."

#### Kittatinny Historical Society.

Papers read: "The Personality of the Judiciary of Franklin County." "The Bibliography of Franklin County." "The Underground Railroad." "The Lutheran Churches of the Cumberland Valley." "Early Highways, with Special Reference to the Three Mountain Road."

#### Historical Society of Frankford.

Papers read: "A Sketch of the Life of the Hon. Richardson L. Wright." "Frankford's Industrial Development." "Frankford's Old Fire Companies." "Two of Frankford's Old Residents—Isaac and Ann Rover." "The Jolly Post Boy Inn." "Tombstone Inscriptions of the Castor Family in the Presbyterian Grave Yard."

#### Site and Relic Society of Germantown.

Papers read: "Old Philadelphia Seventy-five Years Ago." "Tales from Old Taverns."

"The Spirit of '76 and the Spirit of 1911."  
 "The American Officers of the Revolution."  
 Publications: "The Cricket Grounds of Germantown."

### Presbyterian Historical Society.

Publications: "The Journal of the Presbyterian Historical Society. Leading Contents: "The Earliest Account of Protestant Missions, A. D. 1557. Part II." "The Little Family in the Presbyterian Church." "The Mission of Sheldon Jackson in the Winning of the West." "The Old Reformed Churches of Prussia, Germany." "Some Noteworthy Features in the Annals of the Mahoning Presbyterian Church: 1785-1910."

### Lehigh County Historical Society.

Papers read: "Diary of James Allen." "Reminiscences of Rev. S. K. Brobst and his Times."

### Historical Society of Berks County.

Papers read: "Former Scientists and Scientific Societies of Reading." "Early Dentistry and Dental Practitioners in Reading." "The Ancient Swedish Settlement at Molatton." "The Rothermel Homestead in Germany." "The Reading German Library Association, 1803-1840."

### American Catholic Historical Society.

Publications: "Records of the American Catholic Historical Society"—a quarterly Journal. Leading 1911 articles: "Baptismal Register of Holy Trinity Church, Philadelphia, 1793-1799, inclusive." "Prehistoric Finds Michigan." "Early Schools in Philadelphia." "Catholics in Colonial Virginia." "Letters of Bishop Hughes of New York." "Commodore John Cassin, U. S. N." "Great Britain and the Catholics of the Illinois Country, 1763-1774." "Parish Registers of Prairie du Chien, Galena and Fever River, 1827-1833." "French Catholics in Philadelphia." "Indians and British." "Joseph Coppinger." "George Meade." "John Neagle, Artist." "Paul Reilly." "Was Bishop Hughes Offered a Peace Mission to Mexico by President Polk." "From Contemporary Records and the Diary of President Polk. "A Bit of Mission Story of the Pacific Coast." "Bohemian Mission. Its Registers." "Appeal from Hardin County, Kentucky, for a 'Comforter and Teacher,' 1800." "The Penobscot Indians." "Thomas Dongan, Catholic Colonial Governor of New York." "The Clergy List of 1819, Diocese of Baltimore." "Correspondence between Bishop Conwill, of Philadelphia, and Bishop

Plessis, of Quebec, 1821-25. Relating principally to the 'Hogan Schism.'"

### Historical Society of Western Pennsylvania.

This Society applied its wonted energy during the year mainly to arranging for a celebration of "The Centennial of the Beginning of Steamboat Navigation on the Western Rivers," which affair was held on October 30, 31, and November 1. Incident to the Celebration papers were read and addresses delivered on "The Ohio River and American Expansion," "Washington and Early Inland Navigation," "New Orleans and the Ohio Navigation Company," "The Wheeling Bridge Case and Pittsburgh and Wheeling Rivalry for Headship on the Ohio River," "Early Bridge and Ship Building on the Ohio River and Its Tributaries," "The Belmont Bridge Case," "What an Historical Building Should Mean to Pittsburgh," "New England's Relation to the Ohio Valley," "Pittsburgh—Key of the Revolutionary War on the West," "The Ohio River and the Future of American Inland Navigation," "America and the Problems of the Pacific."

### The Pennsylvania-German Society.

Papers read: President's Address, "The Influence of the Pennsylvania Germans in the Development of Our Public School System." "The Pennsylvania German in the Settlement of Maryland." "Charles Calvin Ziegler, a Pennsylvania German Poet." Publications: Vol. XIX Proceedings. (For the Year 1908). "An Account of the Manners of the German Inhabitants of Pennsylvania."

### Dauphin County Historical Society.

Papers read: "William A. Kelker's Indian Collection." "Christian Riots—a Poem." "Biography and Etymology of Some Counties of the Commonwealth." "Camps About Harrisburg During the Civil War." "Spring Topics," "Pen Portraits of Horace Greeley" "Tributes to Abraham Lincoln, George Washington and Henry W. Longfellow." "Parting of the Ways." "Local Roads near Harrisburg," "Songs of Other Days." "Christopher Columbus." "The Harrisburg Anti-Slavery Society in 1836." These eight papers by the Hon. Theo. B. Klein.

Special work: Placing on the front of the Society's Building, No. 9 South Front street, Harrisburg, a tablet stating that "This property was willed to the Historical Society of Dauphin County, Pennsylvania, by William Anthony Kelker as a me-

morial to his parents, Rudolph F. and Mary A. Kelker, 1908," the tablet a gift to the Society by a generous member.

#### Northampton County Historical Society.

Papers read: "A Century of Presbyterianism in Easton." "Recollections of a Boyhood in Easton Nearly Seventy Years Ago, with Reference to Earlier and Later Periods." "Bath and its Environments; Recollections of a Boyhood of Sixty Years Ago, with Reference to Earlier and Later Periods."

#### Grand Lodge F. & A. M. of Pennsylvania.

Paper read: "History of the North American Indians of Western Pennsylvania and New York, including a description of Brodhead's March from Pittsburg to Olean, N. Y., an Expedition sent out by Washington under Col. Brodhead to exterminate the Indian Tribes."

#### Historical Society of Schuylkill County.

Papers read: "The Introduction of the Electric Telegraph into Schuylkill County." "Letters from Col. Oliver C. Bosbyshell, giving his experiences as an early telegraph messenger boy in Pottsville." "Early History of Schuylkill Haven and Adjacent Districts." "Depredations of the Indians in this Vicinity Prior to the French and Indian War." Second Part. "Report to date of work on the Bibliography of Schuylkill County." "History of Early Coal Mining in Schuylkill County." "Conditions of the Mines After the Long Strike of 1875." "Reminiscences of Early Days in Pottsville gathered from interviews."

Publications: "Tales of the Blue Mountains."

#### Bucks County Historical Society.

Papers read: "Early Potteries of Bucks County." "In Memoriam, R. Winder Johnson." "The Grier Family." "The Penn Family, of Bucks, England." "A Century of Chairs." "Old Time Lumbering on the Delaware."

#### Historical Society of Montgomery County.

Papers read: "Influence of Study of History on Patriotism." "Reminiscences of General Hancock's Early Life." "Tribute to Gen. W. H. H. Davis." "Zebulon Potts, an Ancestor." "Rev. Abel Augustus Marple." "The Lower Providence Baptist Church of Montgomery County." "Colonial Architecture." "Washington's Headquarters

in Worcester." "History of Wentz's Church." "St. John's Lutheran Church, Centre Square."

#### Tioga County Historical Society.

Papers read: "Tioga County, Then and Now." "Legend of Tioga County." "History and Development of Tioga County."

Publications: Vol II. Part IV. Contents: "Early Roads in Tioga County." "Indians in Tioga County." "Origin of the Welsh Settlement." "Tioga County, Then and Now."

#### Chester County Historical Society.

Papers read: "William Penn, A Pennsylvania Precursor of the Hague Conference." "Slavery in Pennsylvania During Colonial Days."

#### Lancaster County Historical Society.

Papers read: "The General Position of Lancaster County on Negro Slavery." "Lancaster County's Relation to Slavery." "The Early Abolitionists of Lancaster County." "The Underground Railroad." "A Reminiscence of Langdon Cheves." "An Anti-Slavery Reminiscence." "Side-lights on Slavery." "The Attitude of James Buchanan Towards the Institution of Slavery in the United States." "Thaddeus Stevens and Slavery." "The Christiana Riot; Its Causes and Effects." "The Position of Lancaster County on the Missouri Compromise." "Who Was Jacob Hibshman, the Congressman from Lancaster County." "Autograph Letters." "Report of Committee on Commemoration of the Christiana Riot and Treason Trials of 1851."

Publications: All the above named Papers, and a special Supplement of 134 pages, by W. U. Hensel, devoted to the Christiana affair and its containing history.

#### Church Historical Society.

Addresses: "An Appreciation of the Rev. John Marm Neale, D.D." "The Early History of the Missions of the Church in Utah, Montana and Idaho."

#### Pennsylvania Society of New York.

Publications: 1911 "Year Book." The "Book" is comprised of 232 pages, and contains upwards of a hundred illustrations—of persons, places, buildings, arms, seals, flags, towns, cities, maps, fac-similes, emblems, and autographs, all relating to Pennsylvania.

**York County Historical Society.**

Papers read: "Baron Steuben at York." "A Tale of Early Hanover." "The Collapse of the Conway Cabal at York." "The Continental Congress at York." "James Smith, of York, a Signer of the Declaration of Independence."

**Susquehanna County Historical Society.**

Papers read: "The Use and Importance of Local History." "The Old Milford and Owego Turnpike." "The Pioneer of Silver Lake." "The Year Without a Summer." "Current History."

Addresses: "Education and the Country Life Problem." "The Public Library." "The Historical Spirit."

**City Historical Society of Philadelphia.**

Publications: Pamphlets. "Settlements on the Delaware River Prior to the Coming of William Penn." "Notes on the Secret Service of the Revolutionary Army Around Philadelphia." "The Military and

Naval Operations on the Delaware in 1777." "A Few Facts and Traditions About Lower Dublin Township." "The Pennypack in Lower Dublin Township."

**Hamilton Library Association of Carlisle.**

Papers: "Carlisle Prior to the Revolution." "John Dickinson." "Odds and Ends of Cumberland County." "York, Dillsbury and Greencastle Rail Roads."

**Pennsylvania History Club.**

Papers read: "Negro Slavery in Pennsylvania."

**Wyoming Historical and Genealogical Society.**

Papers read: "Echoes of the Massacre of Wyoming, Number 2." "Central Connecticut in the Geologic Past." "Modern Views of the Federal Constitution."

Publications: Volume XI, in January, 1911.

## The Forum

The Penn Germania Open Parliament, Question-Box and  
Clipping Bureau—Communications Invited

This is a subscribers' exchange for comparing views, a what-not for preserving bits of historic information, an after dinner lounging place for swapping jokes, a general question box—free and open to every subscriber.

**The Forum of Allentown, Pa.**

Hustling Allentown in "Dutch" Little Lehigh gives many evidences of being wide awake, not the least of which is the existence of the Forum details of which are here given. Many larger and smaller communities would do well to copy after the active brethren of the "Peanut Town."

At a regular meeting the Forum adopted the constitution prepared for it by E. J. Lumley, David A. Miller and Rabbi Joseph Leiser. The purpose of the Forum is thereby made more definite and this society will hereafter endeavor to be of greater benefit, educationally, in the city.

The new feature of the Forum that will attract greatest interest is the creation of a board of directors who will outline a program in which problems of city, county, state and nation will be studied. The Forum as an organized body pledges

itself to remain non-partisan and not to take any active part as a body in any political campaign. According to the new constitution, women will be admitted to membership on the same footing as men.

The constitution as adopted is given below:

In order to provide a forum for the discussion from all points of view of questions affecting the welfare of our city, county, state and nation, and in order to more perfectly understand the political, civic, municipal and educational problems of our day, without as an organization, allying ourselves to any political party or as an organization taking part in any political campaign we organize this Forum of Allentown.

**ARTICLE I.**

The name of this organization shall be known as the Forum of Allentown.

## ARTICLE II.

Membership—Any man or woman of age shall be eligible to membership in the Forum.

## ARTICLE III.

Officers—Officers of the Forum shall consist of a president, vice president, secretary, treasurer.

## SECTION II.

Duties of Officers—President shall preside at all meetings. In his absence, the vice president. In the absence of both, a temporary chairman shall be elected to preside for the meeting. Secretary shall attend to the clerical affairs of the society, sending out notices, notifications of meetings and keep the record of the affairs and papers and other material as comes within the nature of the Forum. The treasurer shall keep all moneys of the society and pay out all bills properly vouched by the president and secretary.

## ARTICLE IV.

Dues—Dues for the Forum shall be one dollar per annum.

## ARTICLE V.

Monthly meetings shall be held on the second Monday of the month, beginning in October and adjourning in June. Special meetings subject to call of chair.

## ARTICLE VI.

Government of the Forum—The program and subject matter of study and discussion as well as all other matters pertaining to the welfare and object of the Forum shall be in the control of a Board of Directors to consist of the president and vice president, secretary, treasurer and one other elected by the Forum to serve on this directorate.

## ARTICLE VII.

This constitution is subject to amendment by a majority of all present at any meeting.

## ARTICLE VIII.

The Forum pledges itself to remain non-partisan and shall not entertain any legislation within its meetings that seeks to advance any partisan measure or requires this Forum to act as one body to effect that end.

## Nursery Rhymes

H. W. Kriebel, Editor,  
Lititz, Pa.

My Dear Sir: You collection of nursery hymes in the March P. G. awoke in me many recollections. The request for similar lore or variations caused me to try to recall what I heard as a child and youth,

and I was surprised at the number of verses that I had not thought of, for years I did not learn to speak German so as to make practical use of it until I studied it from books by hard effort on my own account and in college. But these ditties grandmother who never learned to use I heard in childhood, from my maternal English and who died at our home when I was seven years old, or from my mother, or from occasional use by neighbors or their children.

My grandmother used to rock us children—me and four younger—and sing:  
Hai-a, ba-bai-a, was robbelt im Stroh?  
Die Gaense gehen barfuss und haben kein Schuh,

Der Schuster hat Leber, kein Leisten dazu,  
Hai-a, ba-bai-a, was robbelt im Stroh?

The patty-cake song by mother and grandmother, accompanied of course by the proper motions, was:

Patscha, patscha, kuchen, Der Baecker hat gerufen,

Wer will schoene Kuchen backen,  
Der muss haben sieben Sachen:  
Eier und Salz, Butter und Schmalz, Milch und Mehl,

Und Saffron macht die Kuchen gel' (b).

A variation of what the P. G. published was taught us thus:

Drass, drass, drilchen, Der Mann her hat ein Flichen,

Das Filchen lief weg, Und der Man der liegt im Dreck.

Frequently the name of the child who was trotted on the singer's knee, was inserted before "lieg im Dreck," and the words were accompanied by a movement as if to let the child fall on the dirt or earth.

A slumber song was:  
Suh, suh, suschen, Leimbach liegt bei Husschen,

Fitzerow liegt nahebei.

Leimbach was my mother's and grandmother's native village, and I was told that it was customary to insert names of villages to suit the locality.

For older children, a variation of the P. G. verse, was:

Hier stehe ich auf der Kanzel, Und predig wie ein Wanzel;

Eine Huhn und ein Hahn, Die Predigt geht an;

Eine Katz und ein Maus, Die Predigt geht aus.

Gehe alle nach Haus, Und halte deine Schmaus.

A few lines that I heard sung by half-grown boys in Kansas, who were of German parentage was, about 1880:

Eins, zwei, drei und vier, Vater trinkt die Buttermilch,

Mutter trinkt das Bier.

Another stanza, sung to children at times, was:



Drei Ochsen, vier Kuehe sin sieben Stueck  
Vieh,  
Die Hoerner sind krumm, Und die Maedel  
sind dumm.

To please the boys "Maedel" was inserted, or "Buben" to please girls.

A rollicking song of nonsense that always pleased children as soon as they were able to catch the sense of it, which was very early, was:

Ich bin der Doctor Eisenbart, bil-a-awill-  
a-wim-bum-bum,  
Ich kuriere die Leute nach meiner Art,  
bil-a-wil-a-wim-bum-bum,  
Ich kann machen dass die blinden gehen,  
und die Lahmen wieder sehen.  
Bil-a-wil-a-wim-bum-bum.

When my mother crossed the ocean in 1835 a passenger mounted some object and grandiloquently poured forth a long string of doggerel of which only the following is recalled, as my mother remembered little if any more than is here given:

Guten Morgen, meine Herrn, Aepfeln sind  
keine Birn',  
Birne sind keine Aepfeln, Die Wurst die  
hat zwei Zwepfeln;  
Zwei Zwepfeln hat die Wurst, Der Bauer  
kriegt viel Durst,  
Viel Durst hat der Bauer und sein Leben  
wird sehr Sauer,  
Sehr sauer wird sein Leben, Der Wein-  
stock hat viel Reben,  
Viel Reben hat der Weinstock, Ein Zieg-  
bock ist kein Geisbock, etc.

About the time of the war between France and Germany in 1871, the Germans of Philadelphia where my folks lived, recalled with enthusiasm old songs. Among them was:

In Lauterbach habe ich mein Strumpf  
verloren  
Und ohne Strumpf gehe ich nicht heim,  
So gehe ich gleich nach zu Lauterbach hin  
Und ziehe mir mein Strumpf auf mein  
Bein.

Another song of the same period yields but a fragment to my memory:

O, du hast mich wie ein Bruder be-  
schuetzen

Und wenn die Kanonen geblitzen,—

Another refrain, to what attached, I do not know, was:

O, hast du den Mann mit dem Hut nicht  
gesehen,  
Mit dem Hut gesehen, mit dem Hut ge-  
sehen. (Repeat.)

Two others, probably drinking songs, or conected therewith, sometimes heard, I do not know just where, were:

1 Hast du nicht den Mann gesehen,  
Hat besoffen ein Luder, Hat ein blauen  
Kittel an,

Und ein schwarzen Buttel?

2 Grade aus dem Wirtshaus komm ich  
heraus

Strasse wie wunderbarlich siehst du mir  
aus,

Rechter Hand, linker Hand geht alles  
vertauscht,

Grade aus dem Wirtshaus komm ich  
heraus.

One more that was likely common among youths was:

Ein scheckig Paar Ochsen, ein krumm-  
buecklige Kuh,

Das gibt mir mein Vater wenn ich hei-  
rathen thue,

Und gibts' er mir nicht, dann heirathe ich  
nicht

Und bleib ich bei mein Schaetzchen und  
sage ihm nichts.

So far as these or any of them were brought over from Germany by my mother's family, I think they would be very similar to folk-rhymes among the Pennsylvania Germans, as my mother's folks came from electoral Hesse (now absorbed by Prussia since 1866), and the Hessian dialect appears much more like the Pennsylvania German dialect than do most, if not all others.

(Hon.) J. C. RUPPENTHAL,  
Russel, Kansas.

### A Story With a Moral.

Brother Wagenseller of the Middleburg "Post," (Snyder County, Pa.), tells the following "story." He fails to state that this was not a Pennsylvania German family.

"A man who was too economical to subscribe for a paper sent his little boy to borrow the copy taken by his neighbor. In his haste the boy ran over a \$4 stand of bees and in ten minutes looked like a warty summer squash. His father ran to his assistance, and, failing to notice a barbed-wire fence, ran into that, cutting a handful of flesh from his anatomy and ruining a \$4 pair of pants. The old cow took advantage of the gap in the fence and got into the cornfield and killed herself eating green corn. Hearing a racket, the wife ran out, upset a four-gallon churn full of rich cream into a basket of little chickens, drowning the entire hatch. In her haste she dropped a \$25 set of false teeth. The baby, having been left alone, crawled through the spilled milk and into the parlor, ruining a brand new \$20 carpet. During the excitement the oldest daughter ran away with the hired man, the dog broke up eleven setting hens and the calves got out and chewed the tails off'n four fine shirts on the clothes line. (Now is the time to subscribe.)"

### Meaning of Names.

By Leonhard Felix Fuld, LL.M., Ph.D.  
Editorial Note.—Dr. Fuld has kindly consented to give a brief account of the

derivation and meaning of the surname of any reader who sends twenty-five cents to the Editor for that purpose.

#### HORNING.

The surname Horning is derived from the Anglo-Saxon Hornigas which means a trumpet or a drinking horn. As a surname Horning has three derivations and meanings. In most instances it was used to designate a man who resides at the corner. In many cases it was used to designate the proprietor of the tavern or other shop bearing the sign of the horn. In most recent instances it has been applied to a quarrelsome individual,—“one who has horns like an angry bull.”

LEONARD FELIX FULD.

#### Grappe Schiesse.

After reading your valuable journal I became imbued with the spirit of writing you an occasional article which I think might interest some of your many readers and with your permission I submit an incident which occurred quite a number of years ago. My parents resided in Orwigsburg, the former county seat of Schuylkill County, a short distance from which my father owned a fine farm. One of the farm hands was a Swabian (Schwope). One day my father said to him, on coming for his daily orders, “Mike, kanscht du schiesse?” “Yah wohl, mein herr, i' kann schiesse; was soll i' thun?” “Ich wil haben du solscht die Grappe (Raben) schiesse; sie verderben zu viel welschkorn.” “Yah, yah, i' kann cie schiesse aber i' hab kein G'wehr.” “Vell, ich lein dir en G'wehr und pulver und schrote.” The gun and ammunition were handed to him, and I knew from the way he handled the weapon, like a shinny, he did not know what he had, and said, “Pop, I am going to the farm early in the morning.” “Why, my son?” “Because there's going to be a circus; he don't know as much about a gun as a gun knows about him.” I arrived in time to see the fun, as just as I got within eight or ten feet of him the gun went off at both ends, killing four crows out of six from the top rail of the fence, while Mike lay sprawling upon his back, yelling to beat the Democratic convention. His wife, who had accompanied him, instead of paying some attention to him went to pick up the gun. Mike, fearful she might get shot, yelled, “Ach, lass nur liegen, es blitzt noch nein mal.” I found upon investigation he had measured ten loads of powder and shot and mixed them all together in a tin cup and then

poured them into the gun without any wads except a piece of elder bush on top to keep the shot from rolling out. I picked him up and found his shoulder unhinged. I took hold of his wrist, placed my foot against his ribs and with a good, hard pull snapped his joint back into place. “Yah, yah, i' gleichs G'wehrle net; es hat mi' alles futch g'schlagen wie ein aisel und i' schiesse keine mee Grappe. Nee, sie bleibs all lebendick ob i' sie mer schiesse vill.” I used my handkerchief for a sling and sent him home. I told my father all about it and he said “Well, well, it takes a boy.” It was four or five weeks before Mike could resume his work and when he met any person, “Hello, Mike, was fehlt diu denn ein?” “I' have Grappe g'schosse und es G'wehrle is an die szwei enner los g'angen.”

Respectfully yours,  
FRANK B. BANNAN.

Note.—Has any one of our readers heard this or a like story before but “located” at some other place? We do not know but would like to find out whether the same accident with the same result happened to an unfortunate “farmer” at some other time and place. Who knows?—Editor.

#### Indian Head on Penny Sarah Longacre.

The other evening on reading over an article on numismatics, I came across the fact that the Indian head on our penny, and which has been minted ever since 1859, was modeled from a young girl named Sarah Longacre at the Philadelphia mint. I think her father was the director of the mint at the time. I have little leisure now to trace up the matter and, therefore, thought of sending the item to you, and you could turn it over to some of your friends to follow the clue. I am willing to bet a box of cigars that she was a descendant of the Langenecker family.

E. B.

#### Fortunes From Fertility.

The Country Gentleman of April 27, 1912, contained an interesting article by J. Russell Smith on “Fortunes from Fertility; Systems that create and maintain two-hundred-dollar-acre values.” The “Dumb-Dutch” have made Lancaster County, Pa., to which this article refers, a garden spot. Why should they be looked down upon? The farmer of Lancaster County has been getting results for 200 years; the State recognizes the dignity of his business by providing for the teaching of agriculture in the public schools. The day is coming when the honest tiller of the soil will be looked up to, not down upon.

# The German and Swiss Settlements of Colonial Pennsylvania:

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PART III. Continued from May issue page 416

with which she had often cradled her infant daughter to sleep; or that still more inspiring story of John Christian Schell and his wife and four sons, who kept at bay a band of sixty-four Indians and Tories all night long, shooting at them from the windows, and keeping up their courage by singing lustily Luther's old battle-hymn, "Ein feste Burg ist Unser Gott," emphasizing, we well may believe, especially the lines:

"Und wenn die Welt voll Teufel waer'  
Und wollt' uns gar verschlingen,  
So fuerchten wir uns nicht so sehr,  
Es muss uns doch gelingen."<sup>9</sup>

(159) What has been stated above is perhaps only another way of saying that the whole religious life of the early Pennsylvania Germans was strongly marked by pietism. This movement, which we have spoken of before, was not a propagation of dogma or a new ecclesiastical polity, but the immediate application of the teaching of Christ to the heart and conduct, a revolt against the formalism of the orthodox church; it was to Germany what Methodism became later to England.

It is interesting to note the development of pietism in Pennsylvania. Almost all those who came over in the early part of the century were affected by it; nay, the Frankfort Company was formed by the members of one of the so-called *Collegia Pietatis* founded by Spener; hence Germantown owes its foundation to this movement. Zinzendorf and the Moravians, the Schwarzenau Baptists, the Schwenkfelders, Otterbein and Boehm, who founded the United Brethren, and Muhlenberg, who had been educated at Halle, then the centre of the movement in Germany,—all were thoroughly imbued with the spirit of pietism. The same tendency, carried to excess and manifesting itself in mysticism, is seen in the Society of the Woman in the Wilderness (160) founded by Kelpius, and in the Ephrata Community.

The stream of emotional religion, thus having its source in Germany, gained new strength in Pennsylvania, where all conditions were favorable to its development. While in Germany it practically died out as a force before the end of the century, in the New World it flowed on in new channels, and finally culminated in the founding of several new denominations, which today are strong in numbers and influence.<sup>10</sup>

<sup>9</sup> Kapp, p. 262 ff. It is a satisfaction to know that this brave family was rescued on the following day.

<sup>10</sup> The United Brethren, the Evangelical Association, the Dunkards.

The great majority of Germans in colonial Pennsylvania belonged to the two principal confessions, Lutheran and Reformed, the latter coming chiefly from Switzerland and the Palatinate, the former from Württemberg and other parts of Germany. Their numbers in the Quaker colony were nearly equal.

One phenomenon which a century ago attracted widespread attention was the perfect harmony and good feeling which existed between the two.<sup>11</sup> There had been a time in the Fatherland (161) when jealousy had existed between them and when petty quarrels had divided them. The common sufferings and persecutions in more recent times had tended to smooth over their differences.<sup>12</sup> From the moment they arrived in Pennsylvania we see but little evidence of hostility. The members of both denominations being poor and dwelling in sparsely settled communities, they were unable to build separate churches, and in the majority of cases they founded Union churches,<sup>13</sup> in which they worshiped on alternate Sundays. In some cases this arrangement has been continued down to the present day.<sup>14</sup>

In view of this community of interest, members of one congregation often worshiped with the other, Lutherans and Reformed frequently intermarried, baptisms, marriages, and funerals (162) were performed by ministers of either denomination, and, in general, lines of demarcation were very loosely drawn. Indeed, it would probably have been difficult for many of the people to say what were the essential differences between the Lutheran and Reformed churches, and a story is told of a man who said that the only difference was that the Lutherans said "Vater Unser," while the Reformed said "Unser Vater." All this dulled the edge of denominational feeling. It was easy to pass from one church to another, and throughout the eighteenth century Lutheranism was looked upon as closely allied to the Church of England,<sup>15</sup> while in a similar manner the Reformed Church was classed with the Presbyterians.<sup>16</sup>

<sup>11</sup> "Which fellowship has also been preserved sacred and inviolate, . . . so that one may well desire that such traces of harmony might also be found in Germany." (Life of Schlatter, p. 139.) Raynal, Burke, and others speak in high terms of the harmony existing between all the sects and churches of Pennsylvania,—overlooking, however, the numerous petty quarrels. Between the Moravians on the one side and the Lutherans and Reformed on the other there was a very strong feeling.

<sup>12</sup> "Bei aller Zerstückelung der Glaubensparteien haben die Pfaelzer nach langen Kaempfen sich endlich vertragen gelernt" (Riehl, Pfaelzer, p. 379.)

<sup>13</sup> Such a church had been built in the seventeenth century by Karl Ludwig in Mannheim, common to the three confessions and dedicated "zur heiligen Eintracht." (Riehl, Pfaelzer, p. 386.)

<sup>14</sup> Some of these union churches are common to other denominations also; such is Mellinger's meeting-house, in West Cocalico Township, Lancaster County, in which worship Lutherans, Reformed, Mennonites, and Dunkards.

<sup>15</sup> See p. 146, note.

<sup>16</sup> Thus in the constitution of the new Presbyterian church into which the Reformed church of Frankford (Philadelphia Co.) was merged we read: "And the said congregation being satisfied that the shade of difference between the principles of the German Reformed Church and those of the Presbyterians of the United States are scarcely discernible and unimportant," etc. (Dotterer, Hist. Notes, p. 27.) In colonial documents the Reformed are frequently spoken of as Dutch Presbyterians, or Calvinists..

A crying need of both churches before the fourth decade of the last century was the supply of regular ministers, of whom there were scarcely any, while the number of church members (163) amounted to many thousands. Often the schoolmaster would read sermons and conduct services. There had been some distinguished men who in an unofficial way had tried to introduce some order; among the Reformed there were John Philip Boehm and George Michael Weiss, the former of whom founded the churches in Conestoga Valley and perhaps in Lancaster. The earliest Lutheran church was founded in Falkner's Swamp in 1720. The two Stoevers were especially active, and at every cross road founded a Lutheran congregation and opened a church record; most of these churches still exist.<sup>17</sup>

It was not, however, till the fourth decade that official and systematic efforts were made to organize (164) the scattered congregations of Lutherans and Reformed in Pennsylvania. Michael Schlatter, a native of St. Gall, Switzerland, came to America in 1746 for the purpose of studying the church situation, and of devising some means of help. Through the aid of the Reformed Synod of Holland, and the generous contribution of friends in Germany, Holland, Switzerland, and even England, he was enabled to bring over in 1752 six young men, regularly ordained ministers, and settled them in Philadelphia, Falkner's Swamp, Lancaster, Reading, and other places. Until 1792 the German Reformed Church in Pennsylvania was under the general supervision of the Holland Synod; since that date its affairs have been administered by its own organization.<sup>18</sup>

Henry Melchior Muhlenberg occupies the same relation to the Lutheran Church in Pennsylvania as Schlatter does to the Reformed. He was a man of learning, energy, deep religious feeling, and administrative talent. It is doubtful if a better adapted man could have been found in all Germany to undertake the peculiarly difficult task he was called to do. The story of his life, his travels, his labors, his tact in dealing with the (165) difficult problems connected with the loose relations then prevailing among churches and sects,—all these, as he relates them in his diary and in the *Halle'sche Nachrichten*,<sup>19</sup> must inspire every reader with profound respect for this pioneer of the

<sup>17</sup> One of the early churches with which the name of John Caspar Stoever is connected is the well-known Reed church, in Tulpehocken, founded in 1727 by the settlers from Schoharie, N. Y. Like the cathedral of Durham, it was "half house of God, half castle" and served as a fort against the Indians. Mr. L. A. Wollenweber alludes to this double function in the following lines:

"Do droben uf dem runde Berg,  
Do steht die alte Riethe-Kerch;  
Drin hot der Parre Stoever schon  
Vor hunnert Jahr manch Predigt thun;  
Gepredigt zu de arme, deutsche Leit  
In seller, ach! so harten Zeit.  
Auch wor die Kerch 'n gute Fort  
Gegen der Indianer wilde Hort—  
Un schliefen drin gar manch Nacht,  
Die arme Settlers wo hen bewacht."

<sup>18</sup> At the end of the year 1899 there were 240,130 members of the German Reformed Church in the United States.

<sup>19</sup> Muhlenberg came to Pennsylvania under the auspices of the Orphan House founded at Halle by August Hermann Francke, and for many

Lutheran Church in America, and the father of a distinguished line of preachers, warriors, statesmen and patriots.<sup>20</sup>

Through his efforts order was soon introduced among the members of the Lutheran Church; new congregations were started, and those already in existence were strengthened. The subsequent history of the Lutherans is different from that of the Reformed Church, which today is almost entirely composed of the descendants of the early Pennsylvania Germans, whereas the Lutherans have received exceedingly large additions from the vast immigration from Germany in our own century. In the country at large there are many separate bodies of Lutherans.—the Pennsylvania (166) Germans being members of the "Ministerium of Pennsylvania and Adjacent States."

A problem of capital importance to both Reformed and Lutherans came into prominence during the first decades of the nineteenth century and gradually assumed wide significance. The question whether the services should be held exclusively in German began to be agitated at first in the larger cities, especially those where the English influence was strong. As early as 1803, when the Rev. Henry A. Muhlenberg<sup>21</sup> was called to Trinity Church in Reading, it was understood that he should often preach in English. Evidently the time was not ripe for so great a change, for we soon find the experiment abandoned and German exclusively used. The movement, however, could not be kept down; the natural order of things brought it more and more to the front, so that in many cases the result was the splitting up of congregations, one part of which would continue to hold services in German, while the other would introduce English.<sup>22</sup> The change, however, came slowly and was stubbornly opposed by the conservative element. (167) It was undoubtedly owing to this conservatism that so many of the younger generation left and joined other churches. Feeling ran so high that the Reformed Synod of Frederick, Md., in 1826 publicly rebuked a young minister for giving an address in English.<sup>23</sup>

It is claimed that the Moravians are the oldest Protestant denomination in the world, dating back to the days of Huss. After the death of the great reformer, many of his followers continued in secret the worship of God according to their own doctrines, while openly professing to be members of the Catholic Church. Their secret heresy being discovered, they were forced to flee from their native land, and in 1722 settled in Saxony on the estate of Count Zinzendorf, where they founded the now historic town of Herrnhut. Zinzendorf, who was a Lutheran, became much interested in their peculiar views, and finally joined them and was made bishop. Missions from the begin-

years wrote back detailed accounts of his labors, which, with the reports of other ministers, have been published under the title of "Hallesche Nachrichten." They are of extreme value for the student of the manners and customs, the religious and social condition of the times.

<sup>20</sup> Among his descendants were General Peter Muhlenberg; Frederick Augustus, Speaker of the House of Representatives; William Augustus, founder of St. Johnland.

<sup>21</sup> Grandson of the patriarch Henry Melchior.

<sup>22</sup> Such was the origin of the St. Paul's Reformed Church in Lancaster, built almost next door to the First Church; English is used exclusively in both at the present time.

<sup>23</sup> Life of Philip Schaff, p. 153.

ning were one of the chief functions of the Moravians, and they already had sent missionaries to Greenland and other places before coming to America. It was natural, then, that they should cast their eyes to the heathen across the Atlantic. In 1735 a number of missionaries came to Georgia with the intention of (168) settling there and preaching the Gospel to the Indians: but the war with Spain interfered with their plans, and in 1740 they came to Pennsylvania, where they bought a large tract of land and founded Bethlehem.

In 1741 Zinzendorf came and took charge of the new settlement. He was inspired with the laudable desire to unite all the German Protestants in the colony, and organized, or rather took charge of, the movement already started, and which was known as the Pennsylvania Synod. John Gruber, Henry Antes, and John Bechtel had met in 1740 to talk over the unsettled condition of religion in Pennsylvania, and Antes advised a union of all German sects and denominations. On December 26, 1741, he published a circular inviting representatives of the different communions to attend a general meeting at Germantown, "not for the purpose of disputing, but in order to treat peaceably concerning the most important articles of faith and ascertain how far they might agree on the most essential points." A number of people met January 12, 1742, at the house of Theobald Endt, where the above-mentioned Pennsylvania Synod was organized. During the next ten months seven of these Synods were held in different places, at which Lutherans, Reformed, Schwenkfelders, Mennonites, Dunkards, (169) and Separatists were present. The project failed through denominational jealousy. Bechtel, Antes, and others joined the Moravians, being attracted by Zinzendorf. It was the action and success of the Moravians which hastened the coming of Schlatter and Muhlenberg, whose aim was to care for the long-neglected interests of the Reformed and Lutheran churches.<sup>24</sup>

The missionary efforts of the Moravians among the Indians greatly prospered: many converts were made and the settlements of Gnadenhütten, Friedenthal, and others were founded. The labors of such men as Post, Spangenberg, Nitschman, and Zeisberger, whom Thompson calls the "John Eliot of the West," present a picture of piety, self-denial, and patient endurance rarely equaled in the annals of missions. The French and Indian War with its intensified (170) race-hatred interfered with and practically put an end to the mission-work on a large scale.

The doctrines of the Moravians were not very different from those of the Lutherans;<sup>25</sup> they were only marked by a greater depth of religious feeling and the spirit of self-sacrifice. Their manners and

<sup>24</sup> At one time the existence of the Lutheran Church in Lancaster was threatened by Nyberg, its pastor, who himself went over to the Moravians and wished to carry the congregation with him. The gentle Muhlenberg frequently indulges in harsh language concerning what he calls the machinations of the Moravians. No doubt Zinzendorf was ambitious and imperious; John Wesley, who ardently admired him at first, came to see this later. (See Tyerman's *Life of Wesley*, Vol. I. p. 207.) Yet the Moravians in Pennsylvania were inspired by true evangelical zeal; Schaff calls them a "small but most lovely and thoroughly evangelical denomination."

<sup>25</sup> The Moravians do not indulge in the habit of dogmatizing, and refuse

customs were peculiar to themselves and are picturesque and interesting. At first the settlement at Bethlehem was communistic, but in 1760 a division of the property took place, the community retaining, however, a tavern and a tanyard, 2000 acres near Bethlehem and 5000 near Nazareth. The profits on the property sold were devoted to the cause of missions. In the olden times there was a sharp distinction made not only between the sexes, but between the different ages and conditions of the same sex. Each class had its own place in church, often lived together, and had its own peculiar festivals. The women were outwardly marked by means of ribbons, children wearing light-red, girls dark-red, the unmarried sisters pink, the married women blue, and widows (171) white.<sup>26</sup> Even in death these distinctions were kept up, and in the graveyard at Lititz the bodies were buried according to age.<sup>27</sup> There was and is still a deep touch of poetry over the religious life of the Moravians. Not only were head and heart cultivated in religion, but also the æsthetic nature. This was largely done by means of music, in which they excelled and which from the earliest times they have cultivated. Music, often very elaborate, marked all their services and added a refining influence to the emotions excited by religious worship. Bethlehem is still thoroughly Moravian in many of its features, and few towns in the United States offer more objects of interest to the traveler than are to be seen here in the way of schools, old buildings, church, and graveyard.

The Roman Catholics had little influence in provincial Pennsylvania. Although toward the middle of last century their numbers were greatly exaggerated, yet they were actually very small, in 1757 being less than fourteen hundred in all. Of (172) the few German Catholics most afterwards became Protestants, and today it is rare to find a Catholic of Pennsylvania-German ancestry.

There is no more interesting or picturesque sect in the country, or indeed in the world, than the Mennonites. As they played so large a part in the first settlements of Pennsylvania, and as so many thousands of Americans are descended from them, it is worth while to devote a little space to their history.<sup>28</sup> To trace them to their origin we shall have to go back to the Waldenses of the twelfth and thirteenth centuries, and through them to the days of the primitive church. While the connection between the Mennonites and Waldenses is not absolutely proved historically, yet there is a fair argument made out by

controversy. They have put forth no formulated creed of their own, yet on the Continent they declare their adhesion to the Augsburg Confession with its twenty-one doctrinal articles. The great theme of their preaching is Jesus Christ. (See Thompson, *Moravian Missions*, p. 9.)

<sup>26</sup> Henry, *Sketches of Moravian Life*. For description of Moravian dress (with picture) see Ritter, p. 145.

<sup>27</sup> "No ornaments were allowed to disturb the simple uniformity of the tokens of remembrance; the marble slab was even limited in its length and breadth to 12 X 18 inches, and these all flat on the grave-mound." (Ritter.) As late as 1820 an offer of \$7500 for the privilege of a vault was refused.

<sup>28</sup> It is singular how little is known in this country of the Mennonites,—due undoubtedly to the desire and consistent effort on their part to be  
"little and unknown,  
Loved and prized by God alone."



the supporters of this theory.<sup>29</sup> It is proved that in those places where the Mennonites, or Anabaptists, first arose there had been for long periods of time communities of Waldenses and related sects. The doctrines were the (173) same: refusal to take oath, non-resistance, rejection of a paid ministry and infant baptism, simplicity of dress and life and of religious worship. In all these things the Mennonites are the logical if not the actual successors of the Waldenses.

If this historical connection were capable of proof, it would indeed be an inspiring thought, and one fraught with profound belief in the on-working of Providence, that through the Dark and the Middle Ages, in the days of ignorance, corruption, sin, tyranny, and persecution, the true Church of God, composed of those who worshiped Him in spirit and in truth, should be carried along, first openly, then in secret for long centuries, then finally, at the outbreak of the Reformation, once more boldly coming forth and proclaiming that true religion and undefiled consists not in form or ceremony, not in magnificent cathedrals built by man, but in the heart and in the life of the followers of the meek and lowly Jesus. The Mennonites, like the Waldenses, had no theology, cared not for intricate discussions of philosophy, but took the life of Christ and His teachings as their only rule of conduct. They did not believe in the union of Church and State, nor in putting pressure on any one in matters of religious belief; "Believe and let believe" (174) was their motto.<sup>30</sup> If any one could persuade them out of the Bible, they were willing to hear him; but neither persecution, fire, sword, prison nor exile, could bend their will, or make them recant what they believed to be the truth as it is in Christ Jesus. Not only were they steadfast in the faith, but they rejoiced in dying the death of martyrs.<sup>31</sup>

The Mennonites have often been confused with the Anabaptists of the Münster rebellion, (175) yet Menno himself wrote a book against these fanatics, and the only connection between the two parties was that both were called Anabaptists, then a term of reproach. The vast majority of those who are now known as Mennonites<sup>32</sup> were earnest.

<sup>29</sup> In recent years the arguments have been strongly summed up by Keller, *Die Reformation und die älteren Reformparteien*.

<sup>30</sup> Their attitude in this respect was almost identical with that of John Wesley, who once made the remark, "As to all opinions that do not strike at the root of Christ we think and let think."

<sup>31</sup> Salat in his "Chronika" says of the Mennonites: "Mit froehlicher, laechelnder Gebaerde heischten, wuenschten und begeherten sie den Tod, nahmen ihn ganz begierig an und gingen ihn ein mit Absingung deutscher Psalmen und anderer Orationen." (Quoted by Nitsche, *Gesch. der Wiedertaeufer in der Schweiz*, p. 35.) The death of Felix Manz, January 5, 1527, is so inspiring that I cannot forbear quoting the description of it given in Brons' *Ursprung, etc., der Taufgesinnten oder Mennoniten* (p. 40): "As he stood there [on the boat], beneath him the waters of Lake Zuerich, above him the blue sky, and round about him the giant mountains with their snow-capped summits lighted up by the sun, his soul, in the presence of death, rose above all these things. And as on one side a minister urged him to recant, he scarcely heard him; but when, on the other side, he heard the voice of his mother, and when his brothers besought him to remain steadfast, he sang, while his hands were being bound, with a loud voice, 'In manus tuas Domine commendo spiritum meum,' and immediately afterwards he sank beneath the waves."

<sup>32</sup> So called from Menno, Simon born in Witmarsum, Friesland, in 1492.

sensible, intelligent, God-fearing, industrious, upright men and women.<sup>33</sup> Many of their doctrines were simply two or three hundred years ahead of the times, and the last decade of the nineteenth century has seen their main doctrines universally admitted. They believed war to be unchristian; the Peace Congress at the Hague shows at least how widespread is the desire to abolish armed conflicts. They believed in the separation of Church and State: the Constitution of our own country is based on that principle. They believed in freedom of conscience: today this is practised in all civilized countries. Although quaint and curious, and in some respects narrow even today, yet they deserve the credit of being the torch-bearers of religious liberty.

The first colony of Mennonites in Pennsylvania (176) was that of Germantown; the great resemblance between them and the Quakers made the latter welcome them and they often worshiped together. It was to the monthly meeting at Rigert Worrell's that Pastorius, Hendricks, and the Op den Graeff brothers presented the famous petition against slavery in 1688, the first instance of the kind in America. It is an interesting fact that the Dutch Mennonites (like the Huguenots) were in the main artisans, and especially weavers; and no sooner had Germantown been settled than they began to make cloth and linen, which almost immediately won for itself a widespread reputation.

While there were Mennonites settled in other parts of Pennsylvania, Lancaster County was and is still their chief centre. They were expert farmers and soon prospered; today the best farms, the stateliest barns, and the sleekest cattle belong to them. In general they have retained the manners and customs of their fathers; many still dress in quaint garb, the women wearing caps even in their housework.<sup>34</sup> They worship (177) in plain meeting-houses, choose their ministers by lot, will not take oath, nor bear arms. In certain localities, such as Strasburg and Landisville, they outnumber all other denominations.

Yet while all this is true, those families which have moved to the city or gone to other States have gradually left the old-fashioned faith of their fathers and become worldly. Some interesting facts in this connection could be given.<sup>35</sup> Yet the sect is still large; in 1883 they

He was to the moderate part of the Anabaptists what Luther and Zwingli were to the churches founded by them.

<sup>33</sup> See the testimonies to this effect collected by Arnold, *Kirchen- und Ketzergeschichte*.

<sup>34</sup> We have an interesting glimpse of the appearance of the Swiss Mennonites shortly before coming to Pennsylvania: "Es war ein ganz hartes Volk von Natur, das Ungemach ertragen konnte, mit langen, ungeschorenen Baerten, mit unordentlicher Kleidung, schweren Schuhen, die mit Hufeisen und grossen Naegeln sehr schwer beschlagen waren. Sie waren sehr eifrig Gott zu dienen mit Gebet, Lesen und Anderem, waren sehr einfach in all ihrem Thun wie Laemmer und Tauben. . . . Denn davon, dass sie in der Schweiz auf dem Gebirge gewohnt hatten, ferne von Doerfern und Stadten, und wenig mit andern Menschen Umgang gehabt hatten, ist ihre Sprache ganz plump und ungebildet." (Mueller, p. 271.)

<sup>35</sup> Take the family of Heinrich Pannebecker, one of the Mennonite settlers of Germantown. In spite of his own principles of non-resistance, 125 of his descendants took part in the Civil War. When, a short time ago, Judge Brubaker of Lancaster died, his place was immediately occupied by Judge Landis; both were descendants of the Swiss Mennonites of Lancaster County, one of whose principles was not to take oath. It

had in Lancaster County 3500 members, 41 meeting-houses, and 47 ministers, 8 of whom were bishops.<sup>36</sup>

Like all denominations, large or small, the (178) Mennonites had their schisms; even in the lifetime of Menno Simon a council was held at Dort in 1632 to settle on terms of agreement. One of the most important divisions occurred in Switzerland, and resulted in the formation of a sub-sect, which later was transferred to the Palatinate (where it still exists), and thence to Pennsylvania. This was the branch known as the Amish, founded by Jacob Ammen of Canton Berne, his purpose being to preserve more severity and simplicity of doctrine and dress. The use of buttons was considered worldly vanity, and only hooks and eyes were allowed on the clothing.<sup>37</sup> The Amish still exist in Pennsylvania, where they worship in private houses, having no regular minister, and adhering rigidly to the confession adopted by the Synod of Dort in 1632.<sup>38</sup>

But even in the New World the tendency to schism showed itself. The Reformed Mennonites were founded by Francis Herr toward the end of the eighteenth century. Having withdrawn from the regular body, he held meetings in his own house, and drew many people to him. His son, (179) John Herr, carried on the work and became bishop of the little sect, together with Abraham Landis and Abraham Groff.<sup>39</sup>

The River Brethren were founded by Jacob Engel, who came in his childhood from Switzerland, and lived in Conestoga Township. He was a Mennonite and became convinced that this sect as it then was lacked religious vitality; and in connection with his brother John and several others he established a system of stated prayer-meetings. The little flock soon increased, ministers were appointed, and meetings held in Engel's house. They had no design at first to found a separate sect, but, as almost always happens, the logic of circumstances forced them to this, and in 1776 a religious organization was made. They are commonly supposed to be a branch of the Dunkards, but are rather an offshoot of the Mennonites. They took their name from the fact that they originated near the Susquehanna. They are strictly non-resistant and elect their bishop by general vote.

The Dunkards, now a flourishing denomination, were founded by Alexander Mack, of Schwarzenau, in Westphalia, in 1708, though their real origin dates from 1719, when about (180) twenty families came to Pennsylvania and settled in Germantown, Skippack (Montgomery Co.), Oley (Berks), and on the Conestoga Creek (Lancaster Co.). Their leader was Peter Baker, who had been a minister under Mack in Schwarzenau. In 1723 Baker made a missionary tour through the

may be of interest to add that H. C. Frick, Mr. Carnegie's partner, is also a descendant of the Swiss Mennonites.

<sup>36</sup> The latest statistics give 57,948 as the total membership of all branches of the Mennonites in the country.

<sup>37</sup> Hence called "Haeftler or Hookers." (See Mueller, *Bernische Taenfer*, p. 314 ff.)

<sup>38</sup> There are to-day 12,876 Amish and 2,438 Old Amish in the United States, making a total of 15,314.

<sup>39</sup> See Musser's Reformed Mennonite Church.

German settlements and established a church at Conestoga,<sup>40</sup> consisting of thirty-six members. In 1724 Conrad Beissel was chosen assistant to Baker, "but Beissel, being wise in his own conceit, soon caused trouble in the church in regard to the Sabbath," he declaring that this should be celebrated on the seventh day. The result was that when in 1729 Alexander Mack himself came to Pennsylvania, the question was put to the Conestoga church, and being decided against Beissel by a large majority, he with a few others withdrew and organized at Ephrata a society of Seventh-Day Baptists. The Conestoga church at its organization had settlements in the present counties of Lancaster, Berks, Dauphin, and Lebanon, over which Baker had charge till the arrival of Mack, who then assumed the office of bishop, with Baker as assistant. The latter died in 1734, Mack in 1735. (181) Settlements were made later in Virginia and especially in Ohio, where the Dunkards are still numerous.<sup>41</sup> Their doctrines are not very different from those of the Mennonites; like them they disbelieve in infant baptism, refuse to take oath or to bear arms. They differ from them in the mode of baptizing, which they perform by dipping (*tunken*), hence the name of Tunker or Dunkard.

Perhaps the most interesting phenomenon of religious life in early Pennsylvania was the rise and progress of the German Seventh-Day Baptists and the establishment of the monastic community at Ephrata, in Lancaster County.

We have seen that Beissel with a few others left the Conestoga church and came to Cocalico Creek, where they settled down. Beissel was a man of unusual abilities, though of only limited education. He was born in 1690 at Eberbach in the Palatinate, where his father was a baker, a trade which he followed himself. Being converted to pietism, however, he came to Pennsylvania in 1720, intending to spend his life in solitary communion with God. After leaving the Conestoga church he lived for a time the life of (182) a hermit on the Cocalico, surrounded by many who built themselves cottages and imitated his ascetic life. Among those whom he thus attracted was a German Reformed minister of Tulpehocken, John Peter Miller, and Conrad Weiser, a Lutheran (who afterwards left), and later some of the leaders of the Dunkards, Kalklöser, Valentine Mack, and John Hildebrand.

As the numbers increased it became necessary to provide accommodations for them, and in 1735 a convent for sisters was erected called Kedar; in 1738 a corresponding monastery for the brethren, and later many other buildings were built.<sup>42</sup> In 1740 there were thirty-six single brethren and thirty-five sisters. At one time the society, including the married members, amounted to nearly three hundred. The ruler or prior of this community, Conrad Beissel,—called by his followers Gottrecht Friedsam,—seems to have been a man of great personal magnetism and drew the loyal affection of all who met him. He was

<sup>40</sup> Lancaster County was not formed till 1729; till that year it was known as Conestoga.

<sup>41</sup> There are in all 108,694 Dunkards, divided into Conservatives, Old Order, Progressive, and German Seventh-Day Baptists, the latter of whom amount to only 194.

<sup>42</sup> A number of these old buildings are still standing, and the curious

looked on with mystic affection and even worship. (183) some going so far as to regard him as a second Christ.<sup>43</sup>

It would be a pleasant task to give a detailed account of this strange community, its poetic customs, its midnight religious services, often lasting till daybreak, its weird music, its exaggerated mystic piety, its monastic garb and cloister names;<sup>44</sup> but all this would lead us too far. The community gradually died out, until at present only a small remnant remains, who still meet however, from time to time, and worship in the manner of their ancestors.

Still another interesting sect is that of the Schwenckfelders, so named after Casper von Schwenckfeld of Ossing in Silesia, who was a (184) contemporary of Luther, and who incurred the wrath of the latter, because of his peculiar tenets, chiefly concerning the Eucharist, the efficacy of the divine Word, the human nature of Christ, and infant baptism. On account of the latter his followers were frequently confused with the Anabaptists. Many clergymen and nobles in Silesia and elsewhere espoused his doctrines, especially in Liegnitz and Jauer, where almost the whole population were of his adherents. Later they were persecuted first by the Lutherans, then by the Jesuit missionaries sent to convert them in 1719. In these troubles only one thing was left them—flight. In 1726 more than one hundred and seventy families escaped from Harpersdorf, Armenruh, and Hockenau, and making their way on foot to Upper Lusatia, then a part of Saxony, found shelter near Greisenberg, Görlitz, Hennesdorf, Berthelsdorf, and Herrnhut, where they were hospitably received by Zinzendorf and the Senate of Görlitz. They lived in Saxony eight years, but in 1734 were forced once more to take up the life of exiles. In 1732 two families went to Pennsylvania, and their report and the advice of certain benefactors in Holland induced forty families to follow. They arrived September 24, 1734, in Philadelphia, where some settled, while others went to Montgomery, Berks, (185) and Lehigh counties. They now form two congregations, with three hundred families and five churches or schoolhouses.<sup>45</sup>

visitor can see the rooms in which the inmates lived, the chapel in which they worshipped, and even the very sacramental utensils which they used one hundred and fifty years ago. Interesting descriptions of Ephrata have been given by Seidensticker and Sachse.

<sup>43</sup> This was the evident meaning of a verse in one of the hymns which Sauer published for Beissel:

"Sehet, sehet, sehet an,  
Sehet, sehet an den Mann!  
Der von Gott erhoehet ist,  
Der ist unser Herr und Christ,"

and which was the cause of a quarrel between the two. (See Penn. Mag., Vol. XII.)

<sup>44</sup> Some of these names were genuinely poetical, such as Sisters Geneveva, Eusebia, Petronella, Blandina, Euphrosina, Zenobia. Whittier, who alone of American poets has felt the poetry of Pennsylvania-German life, has a Hymn of the Dunkards, beginning:

"Wake, sisters, wake, the day-star shines;  
Above Ephrata's eastern pines  
The day is breaking cool and calm.  
Wake, sisters, wake to prayer and psalm."

<sup>45</sup> Among the well-known Schwenckfelder names are Wiegner, Kriebel, Jaeckel (Yeakel), Huebner, Heydrich, Anders, Hartranft, Schultze, Weiss, Meschter.

We have already discussed the strong pietistic tendency in Pennsylvania, and how it manifested itself not only in the sects, but among the regular confessions. This deep, personal religion was especially cultivated by the Moravians. It is well known that John Wesley was first brought to a sense of the defects of a mere formal orthodoxy and the need of a heart-religion through the Moravians. On his journey to Georgia he came into close contact with David Nitschman, and, after landing, with Spangenberg, and learnt from them the power of God as manifested in the heart. It was through Peter Boehler in London that he finally became convinced of the possibility of a saving faith, instant conversion, and the joy and peace of believing.<sup>46</sup> This early connection with German emotional religion had far-reaching consequences. It is a singular fact that Methodism in America was founded by Germans (186) who had been converted by Wesley, who himself had received from the Moravians some of his peculiar doctrines—doctrines which he in turn passed on to his fellow countrymen and which were destined to exert so extraordinary an influence on the religious life of the New World.

We have seen that of the Palatines who overran London in 1709, some three thousand were sent to Ireland. In 1756 Wesley visited the town of Ballygarrane and preached to the Germans of whom he says in his Journal:<sup>47</sup> "They retain much of the temper and manners of their own country, having no resemblance to those among whom they live. I found much life among this plain, artless, serious people. The whole town came together in the evening, and praised God for the consolation." Of this number were Barbara Heck and Philip Embury, who, on account of difficulties in the way of getting a living in Ireland, with many others came to New York. This was in 1760, and six years later Philip Embury held the first Methodist meeting in this country, in the historic sail-loft in John Street.<sup>48</sup>

Methodism was introduced into Pennsylvania a little later by Captain Webb, one of Embury's (187) assistants.<sup>49</sup> Among those who welcomed it was Martin Boehm of Lancaster County, who had been a Mennonite and later was one of the founders of the United Brethren. The Boehm homestead became a center of Methodist influence in Pennsylvania. Asbury frequently stopped here, and many powerful revivals were held, numbers of the German and Swiss farmers in the neighborhood were converted, most famous of all being Father Henry Boehm,—son of Martin,—who was Asbury's travelling-companion for many years. Methodism spread more slowly through the cities, and it was only after the beginning of the present century that churches were founded in Lancaster, Reading, and other cities. To-day a large

<sup>46</sup> See Tyerman's *Life of Wesley*; also *Wesley's Journal*. In 1738 he spent nearly two weeks in Herrnhut. He writes: "I would gladly spend my life here. Oh, when shall this Christianity cover the earth, as the waters cover the sea?"

<sup>47</sup> June 16, 1756.

<sup>48</sup> Buckley, *Hist. of Methodists in the United States*, p. 101.

<sup>49</sup> See *Penn. Mag.*, vol. XII. It is a little curious that in Philadelphia as well as in New York the first Methodist meeting was held in a sail-loft.

proportion of the members and ministers in the State are of Pennsylvania-German descent.<sup>50</sup>

This, however, is not the only way in which Methodism has influenced the German inhabitants of the commonwealth. Although it is denied that the United Brethren Church was (188) founded in imitation of Methodism, yet the latter certainly exerted a vast deal of influence on the former. The two founders of this denomination were Martin Boehm and Philip William Otterbein, the former a Mennonite, the latter a peculiarly spiritually-minded Reformed minister. Both Boehm and Otterbein experienced conversion, in the genuine Methodist sense of that word, and both, moved by the Spirit, began to preach a heart-religion. Great success attended their efforts, and thousands crowded to revival services. In 1768,<sup>51</sup> at one of these meetings, they met for the first time, and falling on each other's neck cried out, "Wir sind Brüder." Some years after a regular church organization was formed, and received from the above incident the name of United Brethren. For many years there was a close fraternal relation between the newly founded church and the Methodists; they adopted many features of the Discipline, had class- and prayer-meetings, the itinerant system, annual and general conferences, and other details. For many years fraternal delegates were sent to the respective conferences, and letters were written bearing friendly greetings. Otterbein was the intimate friend of Asbury, and it (189) was on the advice of the latter that he went to Baltimore, to the German Reformed Church, which later became the first church of the United Brethren.

It seemed to be the policy of Methodism in its early years in America to discourage all evangelistic work carried on in other languages than English,—apparently because the authorities were convinced that all others would soon die out. Hence they welcomed the efforts made by the United Brethren in evangelistic work among the Germans, and consequently both were on friendly terms and without denominational jealousy. Some indeed did desire a union and propositions were made looking toward this end. Nothing came of them, however, and after some years both denominations ceased sending delegates and friendly messages to the respective conferences.

The United Brethren Church was originally almost exclusively composed of Pennsylvania Germans and is now largely made up of their descendants.<sup>52</sup>

Still more closely connected with Methodism is the Evangelical Association, founded by Jacob Albright, who had been brought up a Lutheran, (190) and who in 1796, "yearning for the salvation of his spiritually neglected German-speaking brethren, started out as a humble layman to preach to them the Gospel of Christ. His labors extended over large portions of Pennsylvania and into parts of Mary-

<sup>50</sup> Among the bishops are Bowman, Hartzell, and Keener (Church South). A glance at the minutes of the Pennsylvania conferences will show how large a percentage of the ministers are of Pennsylvania-German descent.

<sup>51</sup> The date is not sure. See Berger, *Hist. of the United Brethren*, p. 78.

<sup>52</sup> 264,980 members in all.

land and Virginia and resulted in the saving of many souls."<sup>53</sup> Albright had originally no thought of founding a new religious organization, but finally, in 1800, he yielded to the oft-repeated and urgent requests of those whom he had led to the Lord and began the work of organization. Their Discipline, largely taken from that of the Methodists, was published in 1809. A glance therein will show how thorough the influence of the latter Church was:—they have quarterly, annual, and general conferences; bishops, presiding elders, the itinerancy, class-meetings, and other Methodist characteristics.<sup>54</sup>

(1791) The spirit of schism which seems ever present in religious bodies, manifested itself in the Evangelical Association. Some dozen or fifteen years ago, certain questions arose concerning the General Conference and especially the episcopacy, and gradually the differences of opinion grew so widespread, that in 1891 two General Conferences were held each claiming to be the legal representative of the Church. Hence arose the body known as the United Evangelical Church, the first General Conference of which was held in 1894. In their Discipline no changes were made in the accepted doctrines of the Church, but several new articles were added and the language of all was changed.<sup>55</sup>

Another body of Christians widely spread in Pennsylvania is the Church of God, sometimes called Winebrennerians from the founder, John Winebrenner. He was a minister of the Reformed Church, and settled in Harrisburg in 1820, where a revival soon broke out under his preaching. This being regarded as an innovation in the customs of the Reformed Church, Winebrenner met so strong an opposition that the doors of his church were closed against him, and about the year 1825 he was forced to separate (1792) from his denomination. His preaching was heard by great numbers of Germans, and in 1829 a regular organization was established. Owing to their doctrine of immersion they are classed with the Baptists. The polity of the Church of God, however, is Methodistic in some respects; the Annual Eldership corresponds to the Annual Conference, and the General Eldership to the General Conference.<sup>56</sup>

We have only space here for a word or two on the influence of other English denominations on the Pennsylvania Germans. In many cases the Presbyterian, Episcopalian, Baptist, and Swedenborgian churches, especially in large cities, are swelled in numbers by the descendants of these people.

<sup>53</sup> See Discipline of the United Evangelical Church.

<sup>54</sup> Albright had little knowledge of English and preached in German to the people of Eastern Pennsylvania. If Asbury had cared to form a German ministry within Methodism, this separate body of German Methodists probably would not have been formed. The original conference in 1807 called itself the 'Newly formed Methodist Conference.' Albright had been a Methodist, and was such still in his heart, faith, and practice. (See Berger, Hist. of the United Brethren in Christ, p. 193.) In 1899 there were 117,613 members in the Evangelical Association.

<sup>55</sup> The United Evangelical Church now has 59,830 members.

<sup>56</sup> The membership amounts at present to 38,000.



## (193) CHAPTER VII.

## IN PEACE AND IN WAR.

Mr. Fiske has estimated that the 20,000 English who settled in New England before 1640 have increased to fifteen millions. Considering the large families of the old-fashioned Pennsylvania Germans it would seem probable that the 100,000 or more who came over before 1775 have multiplied at least as rapidly as their Puritan neighbors. It would be a moderate statement, then, to say that to-day there are between four and five million people in the United States who in some line or other can trace their ancestry to the early German and Swiss settlers of Pennsylvania. Of these not far from two millions still inhabit the State founded by their ancestors. This mass of people must have had more or less influence on the development of the United States, and they themselves must have been largely moulded by their new surroundings. As Freytag says, "In dem unaufhörlichen Einwirken des Einzelnen auf das Volk und des Volkes auf (194) den Einzelnen läuft das Leben einer Nation."<sup>1</sup> In the present chapter we shall endeavor to show some of the ways in which this mutual influence manifests itself; how the people have met the new conditions in which they were placed; what has been their attitude to the State in politics and in the various wars through which the country has passed since they came; in short, to tell, in brief outline, the share that the Germans have had in the development of Pennsylvania in particular and the United States in general.

In regard to politics we are struck by the fact that the Pennsylvania Germans have not stamped themselves so strongly on the country as their numbers would warrant. Great statesmen and men of national reputation are not numerous—not so much so proportionately, for instance, as in the case of Huguenots and Scotch-Irish. In Pennsylvania down to the middle of the eighteenth century the public offices were almost entirely in the hands of English-speaking people. In the city of Lancaster the office of burgess had always been held by an Englishman till 1750, (195) when Dr. Adam S. Kuhn was elected.<sup>2</sup> From that time, however, the German element is more and more represented, and since the Revolution their proportion of local officers in the towns and cities of Berks, Lancaster, and the other counties has

<sup>1</sup> Freytag, vol. IV. p. 1. Cf. also, "von solchem Standpunkte verlaeuft das Leben einer Nation in einer unaufhoerlichen Wechselwirkung des Ganzen auf den Einzelnen und des Mannes auf das Ganze. Jedes Menschenleben, auch das Kleine, giebt einen Theil seines Inhalts ab an die Nation." (Ibid., vol. I, p. 24.)

<sup>2</sup> The Lutheran pastor in Lancaster, Rev. Joh. Fr. Handschuh, gives expression to his joy over this event in his diary: "Den 20. Sept. kamen einige Kirchenraethe und erzaelhten mir mit Bewegung und Freude ihres Herzens, wie . . . unsern Kirchenrath Dr. Adam Kuhn haette man zum Oberbuergermeister . . . erwachlet." (Hall. Nach., I. p. 542.) At the same time Jacob Schlauch, also a Lutheran, was elected Unterbuergermeister, while of four other Lutherans elected one was High Constable, and three others were assessors.

been very large.<sup>3</sup> Up to the Revolution, however, the political activity of the Germans was largely confined to local affairs. Nor is this to be wondered at. Hitherto they had formed a compact body of their own, pre-eminently a rural population, whose chief occupation was to found homes for themselves and children in the New World. Then, too, they had come from a land where there was little chance for political activity, where the government was despotic, and where the country-folk had little or no voice in the affairs of state. This is true not only of the (196) Palatinate and Württemberg, but also of Switzerland, for even in that land of freedom, the prototype of our own land, the peasantry had no political rights whatever until nearly one hundred years after the emigration to Pennsylvania began.<sup>4</sup> It must also be remembered that a considerable number of the people, Dunkards, Mennonites, and Moravians, refused on religious grounds to hold political office.<sup>5</sup>

Can we wonder then that the Germans of Pennsylvania were a long time in coming to an active and enthusiastic exercise of their privileges in the matter of political intrigues and office-holding? We do not mean to say that they were all indifferent to the political questions of the day, or that they had no interest in public affairs, but only that in the eighteenth century, at least, (197) eagerness for office was not a marked trait of their character.

Since the Revolution, however, they have been more and more prominent in State and county politics. Dr. Egle says that in the Constitutional Convention of 1789-90 it was their votes that insured the passage of the new Constitution. Not only was the local magistracy largely drawn from their ranks,<sup>6</sup> but in the larger field of State politics they have furnished a number of distinguished men. The names of Kuhl, Antes, Muhlenberg, Hiester, Graff, etc., are familiar to the student of early Pennsylvania history, while no fewer than nine of the governors of the commonwealth were of German descent.<sup>7</sup> It was Governor George Wolf who finally introduced the public-school sys-

<sup>3</sup> For instance, in Reading all the chief burgesses (ten in number) and twelve of the seventeen mayors have been German (1883); a similar proportion prevails for justices of peace, aldermen, etc. In the borough of Kutztown all the burgesses except one have been German.

<sup>4</sup> "Die Bewohner der Landschaften waren bis Ende des achtzehnten Jahrhunderts thatsächlich von der Staatsleitung ausgeschlossen." (Daendliker, II. p. 632.) Freytag, speaking of the Thirty Years' War, says: "Noch hundert Jahre sollten die Nachkommen der Überlebenden die maennlichste Empfindung entbehren, politische Begeisterung." (Vol. III. p. 13.)

<sup>5</sup> Germantown was incorporated as a borough town in 1689, but about 1704 lost its charter because no one was willing to accept the various offices. The records of this short-lived municipality read like an extract from "Diedrich Knickerbocker." In 1795 the Moravian Bishop Ettwein deplored the dereliction of "some of the brethren in Lancaster who had joined a political body called the Democrats and even accepted office therein." (Ritter, p. 98.)

<sup>6</sup> In 1777 all but one of the officers of Lancaster were Germans.

<sup>7</sup> Snyder, Hiester, Schulze, Wolf, Ritner, Shunk, Hartranft, Bigler, Beaver. In this connection may be mentioned Governors Bouck of New York, Ramsey of Minnesota,—Lebanon County German on the maternal side,—Schley of Georgia, John Bigler of California, and Geo. L. Shoup of Idaho.

ten, and Joseph Ritner's manly protest against the usurpations of the slave States called forth from Whittier a tribute to the sturdiness of Pennsylvania-German character.<sup>8</sup>

(198) in national politics their prominence is not so apparent, since here they come in competition with all the rest of the country. Yet we must record the names of Frederick A. Muhlenberg, president of the convention which ratified the Constitution of the United States,<sup>9</sup> Michael Hillegass, Treasurer of the Continental Congress, and such men as Simon Cameron, Colonel John W. Forney, John Wanamaker, and others. Of course it would be inappropriate here to give a catalogue of men in public life, or even a statistical view of the same. Yet I have carefully gone over the files of the *Congressional Record* from its first issue down to the present, and find in every Congress from five to ten typical Pennsylvania-German names, representing the Keystone State at Washington;<sup>10</sup> other States, especially in the West, have often been represented by men who trace their origin to the early German settlements of Pennsylvania.

(199) Such is a brief glance at the public life of Pennsylvania Germans in politics and in times of peace. It remains to give a similar brief view of their services in the various wars through which the country has passed during the last two centuries. Here it may be stated without fear of contradiction that they have shown themselves as ready as any of their fellow countrymen to sacrifice life and fortune for their country's good.

When the Germans began to come to Pennsylvania the troubles with the Indians in New England and New York were over. In the former colony the terrible prowess of the Puritan warriors had crushed the Pequots and Narragansetts; in New York the wise conduct of the Dutch and English had permanently attached the Five Nations to the interests of England, in spite of all the intrigues of the French to win them over.

The attitude of Pennsylvania toward the Indians from the first had been one of conciliation and kindness; the example set by Penn, of dealing with them with strict honesty, had been in general followed by his successors. The relations between the Germans and the Indians had always been friendly, and the former had shown a deep interest in the spiritual welfare of the latter. As early as 1694 Kelpius declared his desire to preach the Gospel to them, while the (200) Indian missions of the Moravians form one of the noblest chapters of State history.

For many years Pennsylvania was entirely free from the dread and terror that had been the inseparable companion of the early settlers of

<sup>8</sup> "Thank God for the token! one lip is still free,  
One spirit untrammelled, unbending one knee," etc.

(Works, vol. III. p. 47.)

<sup>9</sup> He was also first Speaker of the House of Representatives under Washington's administration.

<sup>10</sup> Among these names are Hiester, Muhlenberg, Krebs, Wolf, Bucher, Wagener, Fry, Hubley, Sheffer, Keim, Yost, Ritter, Frick, Erdman, Leib, Strohm, Everhart, Kuhns, Trout, Kurtz, Kunkel, Leidy, Longnecker, Lehman, Coffroth, Glassbrenner, Koontz, Haldeman, Albright, Negley, Shoemaker, Shellenberger, Yocum, Klotz, Beltzhoover, Ermentrout. In Berks County out of twenty United States congressmen from 1789-1885, fifteen were of German descent.

New England. The Delawares, who occupied that part of the country before the coming of Penn, gradually and peaceably receded before the onward march of white settlers, till about the middle of the century they had retired beyond the Blue Mountains and left practically all the territory to the east and south to the whites.

Soon after, however, this state of affairs came to an end. Dissatisfaction and discontent,—largely on account of the famous "Walking Purchase,"—the intrigues of the French, and especially the disastrous defeat of Braddock in 1755, let loose upon the frontier settlements of Pennsylvania all the horrors of Indian warfare. Among the greatest sufferers were the German settlers, especially in Berks and Northampton counties. Hundreds were slain and scalped, houses, barns, and crops went up in flames, children and women were carried into captivity. The letters of Conrad Weiser, Muhlenberg, and others give many harrowing details of scenes which were then of almost daily occurrence.<sup>11</sup>

(201) The attitude of the Germans was at first somewhat indifferent, owing chiefly to the non-combatant doctrines of Mennonites and Moravians, and to the fact that in politics they in general followed the lead of the Quakers. Yet when the danger became more acute many offered their lives in the service of the commonwealth. Franklin says: "Much unanimity prevailed in all ranks; eight hundred persons signed at the outset. The Dutch were as hearty in this measure as the English, and one entire company was formed of Dutch."<sup>12</sup>

(202) As to actual numbers engaged in hostilities it is hard to give complete figures. In the Pennsylvania Archives we find a list of provincial officers in 1754; out of 33, 8 are German. In 1756, in Conrad Weiser's battalion, 22 out of 38 are German. The rolls of privates are not given, but we have other reasons for believing that they were practically all of the same nationality. Thus a German chaplain was appointed; Gordon says (p. 342) that Weiser's battalion consisted of Germans, and in the list of Captain Nicholas Wetterholt's regiment every name is German. Even in the other two battalions many Germans were enlisted.

So much for actual warfare. The services of the Germans in other

<sup>11</sup> Some of these descriptions are very dramatic,—such as that of the man with his two daughters, who had loaded their wagon and were prepared to escape the next day, and the preceding night the girls, being "angst und bange ums Herz, sie sagten zum Vater es waere ihnen so traurig zu Muthe, als ob sie bald sterben sollten, und verlangten das Lied zu singen: 'Wer weiss, wie nahe mir mein Ende,' etc., sungen es auch mit einander vom Anfange bis ans Ende, thaten ihr Abendgebet, und legten sich zur Ruhe." The next day the Indians came and both the girls were killed. (See Muhlenberg, in Hall. Nach., vol. II. p. 465.)

<sup>12</sup> Watson, p. 273. Cf. also letter of Daniel Dulaney (Penn. Mag., vol. III. p. 11 ff.): "The Germans complained that no measures had been taken to avert the calamity, . . . demanded arms, . . . and signed an application for a militia law." It was not strange that they should be willing thus to fight to save their homes. Many had been soldiers in Germany and Switzerland. In the forces mustered in Albany in 1711 to be sent to Canada, one thousand were Palatines. (Gordon, p. 163.) Out of a whole population of 356 Palatines in Queensbury, N. Y., 40 men joined the expedition against Canada; and in Amesbury 52 volunteered out of a total population of 250. (See O'Callaghan, Doc. Hist. of N. Y., vol. III. pp. 571, 2.)

respects are just as important. Most distinguished of all was Conrad Weiser, who for many years was the official Indian interpreter and agent of Pennsylvania. Before the war he did all he could to pacify the Indians; he was frequently sent by the government to them, and successfully carried out many dangerous missions. When war broke out he raised a battalion and was everywhere active. His name occurs in these events more frequently (203) than that of almost any other at this time,—he was constantly making reports, indorsing petitions, explaining the condition of the inhabitants, giving orders and suggestions. It was he, more than any other man, who kept the Five Nations faithful to the English at that time. The value of that service can hardly be overestimated.<sup>13</sup> The spirit of this heroic man may be seen in the following words written by him to Richard Peters, October 4, 1757: "I think meselfe unhappy; to fly with my family I can't do. I must stay if they all go."<sup>14</sup>

In the very forefront of the French and Indian War were the Moravians. No group of people suffered more, did more service, or showed more heroism than these messengers of the gospel of peace. At the first mutterings of war they became objects of suspicion to their fellow countrymen. Their intimate relations with the Indians, their settlements at Gnadenhütten and elsewhere, their frequent journeys through the wilderness, often extending as far as New York,—all this tended to raise suspicions. Then, too, their peculiar customs, their early communistic life, (204) elaborate ritual, and peculiar dress seemed especially to the Scotch-Irish Presbyterians to smack of Romanism. We have already seen how the fear of the Catholics, together with politics, had led to the establishment of English schools for the Germans. The suspicion of the Moravians is only another symptom of the same fear. Even the French themselves seemed to believe that the Moravians would go over to their side whenever they should approach. This suspicion was unfounded, and the whole country awoke from their error when, on November 24, 1756, the massacre of Gnadenhütten occurred, in which not only the Indian converts, but Martin Nitschman, his wife, and several other Moravians perished.

Although non-combatants, the Moravians were reasonable; they fortified Bethlehem, brought together a large quantity of provisions, and even armed themselves in case of last extremity; in many ways they were of invaluable assistance to the cause.<sup>15</sup> Their heroism was manifest in word and deed. "The country," (205) wrote Spangenberg to Zinzendorf, "is full of fear and tribulation. In our churches there is light. We live in peace and feel the presence of the Saviour." The 8th of September, 1755, which witnessed the defeat of Count Dieskau, was distinguished at Bethlehem "by an enthusiastic missionary confer-

<sup>13</sup> Weiser says himself that the council of the Six Nations always looked on him as a friend and as one of their own nation. (See Penn. Arch., 1st Series, vol. I. p. 672.)

<sup>14</sup> Penn. Arch., 1st Ser., vol. III. p. 283.

<sup>15</sup> In 1755 Timothy Horsfield writes: "At moderate computation the Brethren have lost £ 1500, and the expense they are daily at in victualling the people, with their horses, who pass and repass through Bethlehem, and supply them with powder and ball." (Penn. Arch., 1st Series, vol. II. p. 523.)

ence, composed of four bishops, sixteen missionaries, and eighteen female assistants, who covenanted anew to be faithful to the Lord, and to press forward into the Indian country as long as it was possible, in spite of wars and rumors of wars."<sup>16</sup> The services in general of the Moravians to the country were great. Missionaries like Spangenberg and Post were of the utmost value in keeping the Indians quiet for many years, and many important embassies were intrusted to their care.<sup>17</sup>

(206) However active the Germans may have been in the French and Indian War, there can be no doubt about their enthusiasm and patriotism during the Revolution. Those who have traced their history to the banks of the Rhine and the mountains of Switzerland will not be surprised at their patriotism during these trying times. A love for independence and a hatred of tyranny has ever been a distinguishing trait of Palatine and Swiss.<sup>18</sup> Although faithful to the English crown before the war, they had no reason to be particularly attached to it. As far back as 1748 the Swedish traveller Professor Kalm distinctly states that they had no particular feeling for England, and tells, in words that seem to be prophetic in the light of subsequent events, how one of them declared that the colonies would be in condition within thirty or fifty years to make a state for itself independent of England.<sup>19</sup> When (207) the strain on the relations between the colonies and the mother country came, none were more ardent in expressing their sympathies than the Germans. On February 25, 1775, Pastor Helmut, of the Lutheran church in Lancaster, writes that the whole land was preparing for war, nearly every man was armed, and the enthusiasm was indescribable. If one hundred men were asked for, he says, far more offered themselves and were angry if they were not taken. Even the Quakers and Mennonites took part in the exercises, and in large numbers renounced their religious principles.<sup>20</sup>

The importance of this testimony for our present discussion lies, of course, in the fact that Lancaster County was almost entirely inhabited by Germans. The same spirit manifested itself in Berks County,

<sup>16</sup> De Schweinitz, *Life of Zeisberger*, p. 222.

<sup>17</sup> "During the late bloody war, all commerce between the white people and Indians being suspended, he [Post] was intrusted first by this government, and then by Brig.-Gen. Forbes, with negotiations to secure the Indian nations; and although such commission might seem out of the way of a minister of the Gospel, yet he yielded thereto on its being argued that the bringing of peace with the Indians would open the way for future harvests," etc. (*Penn. Arch.*, 1st Series, vol. III. p. 579.) Although a large price was set on the head of Post, he was fearless. "I am not afraid," he wrote, "of the Indians nor the devil himself; I fear my great Creator God." (*Ibid.*, p. 542.)

<sup>18</sup> "Die Freiheit ist die Luft in der Ihr geboren, das Element in dem Ihr erwachsen, der Lebensgeist der den Helvetischen Koerper unterhalt." (*Daendliker*, vol. I. p. 18.) The same "Drang nach persoenlicher Unabhængigkeit" is characteristic of the Palatinate; Riehl says that the words, "Eines andern Knecht soll Niemand sein, der fuer sich selbst kann bleiben allein," is the motto of every native in whom is Alemannic blood.

<sup>19</sup> Montcalm is said to have made a similar prophecy in a letter to a "cousin in France." (*See Eng. Hist. Review*, vol. XV. p. 128.)

<sup>20</sup> A Mennonite preacher, Henry Funck, took oath to the State and did good military service; in consequence of which he was read out of the Church. (*Penn. Arch.*, 2d Ser., vol. III. p. 463.)

where practically the entire population was German. When news of the Tea Duty came to Reading there was great excitement, and meetings were held condemning the English. After the battle of Lexington in 1775, every township resolved to raise and drill a company.<sup>21</sup> (208) At the various conventions held in Philadelphia from 1775 on, a large proportion of delegates from Berks, Lancaster, York, Northampton, and other counties were Germans. We may take as a single example the convention of 1776, of which Franklin was president. Out of 96 delegates 22 were Germans; 4 of the 8 sent by Lancaster and 3 of the 8 sent by Berks were Germans. Northampton sent 6.<sup>22</sup>

Such was the spirit among them. With the exception of the Menonites and Moravians, who were opposed to war on religious grounds, the patriotic feeling was practically unanimous. Even the sects rendered assistance; the Menonites gladly furnished money and provisions, while the Moravians were of service in many ways.<sup>23</sup>

(209) These facts tend to show the spirit of the Germans, who were equally earnest in putting their patriotism in operation. We have seen above how companies of militia were formed at the news from Lexington. It is a significant fact that the first force to arrive at Cambridge in 1775 was a company from York County, under Lieut. Henry Miller,<sup>24</sup> which had marched five hundred miles to reach its destination. Colonel William Thompson's battalion of riflemen, so styled in Washington's general orders, was enlisted in the latter part of June, 1775; eight of these companies of expert riflemen were raised in Pennsylvania. Among the captains were Michael Doudel (210) of York County, George Nagel of Berks, and Abraham Miller of Northampton; the companies of Captains Ross and Smith of Lancaster were also largely made up of Germans. As the editors of the Pennsylvania Archives say, "The patriotism of Pennsylvania was evinced in the haste with

<sup>21</sup> Montgomery says that by July, 1775, at least forty companies were ready for active warfare. In a letter from a member of Congress to Gen. Lee, dated July 23, 1776, we read: "The militia of Pennsylvania seem to be actuated with a spirit more than Roman," and again, "the Spirit of liberty reigns triumphant in Pennsylvania." (Force's Amer. Arch., 5th Ser., I. p. 532.)

In Richard Penn's Examination before the House of Commons, Nov. 10, 1775, he said that there were 60,000 men fit to bear arms in Pennsylvania, and that he believed all would willingly take part in the present contest. (Ibd., 4th Ser., VI. p. 126.)

<sup>22</sup> Among them were Muhlenberg, Hillegass, Slagle, Hubley, Kuhn, Arndt, Hartzell, Levan, Hiestand, etc.

<sup>23</sup> The Hon. William Ellery of Rhode Island writes in his Diary in 1777 that the Moravians, "like the Quakers, are principled against bearing arms; but are unlike them in this respect, they are not against paying such taxes as the Government may order them to pay toward carrying on the war," etc. (Penn. Mag., vol. XI. p. 318 ff.)

In a petition to Congress the Moravians themselves say: "We hold no principle anyway dangerous or inconsistent with good government. . . . We willingly help and assist to bear public burdens and never had any distress made for taxes," etc.

President Reed of Philadelphia in a letter to Zeisberger thanked him, in the name of the whole country, for his services among the Indians, and particularly for his Christian humanity in turning back so many war parties on their way to rapine and massacre. (De Schweinitz, Life of Zeisberger, p. 481.)

<sup>24</sup> Judge Pennypacker, in Penn. Mag., vol. XXII.

which the companies of Colonel Thompson's battalion were filled to overflowing, and the promptitude with which they took up their march for Boston."<sup>25</sup>

All three companies of Baron von Ottendorf's corps were raised in Pennsylvania; of the German Regiment formed in 1776—which took part in Sullivan's campaign against the Indians—five companies were raised in the same State—among the captains were George and Bernard Hubley<sup>26</sup> of Lancaster. In all other regiments enlisted in Lancaster, Berks, York, and other counties the Germans formed a good proportion. (211) Even in the city of Philadelphia the oldest German colonists formed a company of armed veterans, whose commander was over one hundred years old.<sup>27</sup> Unfortunately many of the rolls of Pennsylvania in the Revolution have been lost, and it is impossible to give complete statistics. We know, however, that the Quaker colony occupied a front rank in all that pertains to the war.<sup>28</sup> Any one who carefully goes over the extant records as recorded in the Pennsylvania Archives will convince himself that the Germans contributed their fair share of soldiers to the War of Independence.

Naturally enough we find a smaller proportion of German officers than men, especially in the higher ranks. Most of the officers from captain down in the companies formed of Germans were (212) of course of the same nationality, many of them rising afterwards in the ranks.<sup>29</sup> This is true, for instance, of the four Hiester brothers, their cousin Major-General Joseph Hiester, Colonels Lutz, Kichlein, Hubley, Spyker, Nagle, Eckert, Gloninger, Antes, Weitzel, Zantzinger, and many others. The most distinguished of all, and the only two great generals furnished by the Germans, were Gen. Nicholas Herkimer<sup>30</sup> and Gen. Peter Muhlenberg, the friend of Washington. At the out-

<sup>25</sup> These companies attracted much attention in the country through which they passed. Thacher in his "Military Journal of the Revolution," under date of August, 1775, says: "They are remarkably stout and hardy men; many of them exceeding six feet in height. They are dressed in white frocks or rifle-shirts and round hats. These men are remarkable for the accuracy of their aim; striking a mark with great certainty at two hundred yards' distance." (Penn. Arch., 2d Ser., vol. X. p. 5.

<sup>26</sup> Author of one of the earliest histories of the Revolution.

<sup>27</sup> Graham, Hist. of the United States, vol. II. p. 531.

<sup>28</sup> In 1779 President Reed wrote to Washington: "We . . . hold a respectable place in the military line. We have twelve regiments equally filled with any other State and much superior to some; we have a greater proportion raised for the war than any other . . . have been by far the greatest sufferers on the frontiers, have had more killed, more country desolated," etc. (Penn. Arch., 1st Ser., vol. VII. p. 378.) Alexander Graydon (Memoirs of a Life Chiefly Passed in Pennsylvania, p. 128) says: "Against the expected hostilities Pennsylvania had made immense exertions. . . . Had all the other provinces done as much in proportion to their ability, and the men been enlisted for the war, we might have avoided the hairbreadth escapes which ensued."

<sup>29</sup> According to the Proceedings of the Penn. Ger. Soc., vol. V. p. 18, in Northampton County 26 captains and 26 lieutenants were German; out of 2357 volunteers 2000 were Germans.

<sup>30</sup> The hero of Oriskany was a descendant of the New York Palatines, a number of whom went to Tulpehocken, Berks County, in 1723. Of course no mention is made here of De Kalb and Steuben, who do not come under the rubric of Pennsylvania Germans.



break of the war the latter was pastor of the German church at Blue Ridge, Va., and the story is well known how one Sunday he preached on the wrongs of the colonies, then putting off his gown, showing his uniform beneath, ordered the drums beat at the church door for recruits.<sup>31</sup>

(213) Not only in actual fighting did the Germans help the cause, but likewise in furnishing the necessary material of war, provisions, horses, wagons, etc. Lancaster, Berks, and other counties were at that time the most prosperous agricultural districts in the country. Travellers who passed through them all speak of the comfortable houses, the stately barns, and the rich fields of grain. It would be difficult to conceive what the starving army of Washington would have done had it not been for these flourishing farms. It was especially here that the non-combatant Mennonites proved their loyalty; they never denied requests for provisions. It is interesting to note how uniformly the committees appointed by Congress to look after these things were composed largely of Germans. Lancaster County seems to have done the most in this respect, then York, Berks, Northampton, and finally the English counties of Chester and Bucks.<sup>32</sup> We find (214) ample recognition of these services in the records of the time. In Morse's American Geography published at Elizabethtown, N. J., in 1789,<sup>33</sup> we read: "It was from farms cultivated by these men that the American and French armies were chiefly fed with bread during the late rebellion, and it was from the produce of these farms that those millions of dollars were obtained which laid the foundation of the Bank of North America, and which fed and clothed the American army till the glorious Peace of Paris."<sup>34</sup>

(215) Such is a meagre outline of the part played by the Pennsyl-

<sup>31</sup> This story has been rendered into verse by Thomas Buchanan Read:  
 "Then from his patriot tongue of flame  
 The startling words of freedom came," etc.

<sup>32</sup> We give one extract out of many which could be given from the Penn. Archives. In the call for troops on August 1, 1780, York furnished 500, Lancaster 1200, Berks 600, Northampton 500, Chester 800, Bucks 500, Philadelphia County 200, and City 300; of wagons Cumberland furnished 25, York 25, Lancaster 50, Berks 20, Northampton 15, Bucks 15, Philadelphia County 20, and Chester 45. (See Penn. Arch., 2d Ser., vol. III. p. 371. Cf. also Archives, 1st Ser., vol. V. pp. 301, 317, 605; vol. VI. p. 327; vol. VII. p. 567.)

<sup>33</sup> Quoted by Barber, History of New England, New York, New Jersey, and Pennsylvania, p. 551.

<sup>34</sup> Cf. also Letter of Pres. Reed to Col. Brodhead in 1779: "The gratitude of the officers of Pennsylvania for the generous supplies afforded by the State does themselves and State great honor." (Penn. Arch., 1st Ser., vol. VII. p. 570.) One of the well-known characters of Philadelphia during the Revolution was Christopher Ludwig, Baker-General of the Continental army. At one of the provincial conventions to which he was delegate, General Mifflin proposed to open private subscriptions for the purchase of firearms. There was much opposition to this, when Ludwig thus addressed the chair: "Mr. President, I am but a poor gingerbread-baker, but you may put my name down for 200 pounds." When in 1777 he was appointed by Congress Baker-General of the army, the proposition was that he should furnish a pound of bread for a pound of flour. "No, gentlemen," he said, "I do not wish to grow rich by the war; I have money enough. I will furnish 135 pounds of bread for every 100 pounds of flour you put into my hands." (See Penn. Mag., vol. XVI. pp. 343 ff.)

vania Germans in the Revolution. The same spirit manifests itself in all subsequent wars down to the last great rebellion. As the main discussion of this book is confined to the eighteenth century, we must content ourselves here with a few brief remarks. It is an interesting fact that just as we have already said, the first company to reach Washington at Cambridge was from York County, Pennsylvania, so, nearly one hundred years later, the first force to reach Lincoln at Washington in 1861 was a regiment composed of five companies from Reading, Allentown, Pottsville and Lewiston,—almost entirely composed of the descendants of the German patriots of Revolutionary days.

As to the numbers engaged in the Civil War, it is not necessary here to go into details. A few facts will suffice. The population of Berks County in the sixties was about nine-tenths German; the rolls of the eight thousand soldiers furnished by this county to the Rebellion show by actual calculation about the same proportion, or, more accurately, 80 per cent. of German names; this leaves out of account English names, many of which are variations of a German original. A similar computation of the rolls given in Evans' History of Lancaster County show the proportion (216) to be somewhat less, about 60 per cent; the explanation of which, of course, lies in the fact that a larger proportion of English-speaking people inhabit that county. Although I have not extended this somewhat laborious method of ascertaining such facts to Lehigh, York, and other counties, a casual inspection of the rolls given in the various county histories leads me to believe a similar percentage would be found there.<sup>35</sup>

When we turn from the scenes of war and ask what have the Pennsylvania Germans done for the business, artistic, scientific, and literary development of the country, we find ourselves confronted (217) with a far more difficult task. In the case of politics and war we have more or less complete statistics as to the men engaged therein, and the difficulty is chiefly that of selecting such facts as will give a fair picture of the truth. In the present case we can only note the names of those who have made a national reputation in the various departments of life, leaving out of account the vast body of the middle class, which after all makes up the national life.

We have seen that the Germans were chiefly farmers, and their skill, thoroughness, and industry have made them pre-eminent in this line.

<sup>35</sup> Following are some of the officers above the rank of captain in the Civil War who were descendants of the early German and Swiss settlers of Pennsylvania and, in a few cases, of Maryland and Virginia: Generals Beaver, Dechert, Gobin, Halderman, Hartranft, Heckman, Heintzelman, Keifer, Pennypacker, Raum, Wister, Zook, Custer, Rodenbough, Small, Sweitzer, Zeilin; Colonels Frederick, Haupt, Levering, Shoup, Spangler, Barnitz, Runkle, Schwenk; Majors Appel, Diller, Reinoehl, Yoder, Kress, Wilhelm, Rittenhouse; Surgeons Egle, Kemper, Foltz, Oberly, Sternberg; Rear-Admirals Ammen, Schley; Chaplain Ritner; Chief Engineer Schock. For short biographies of the above see "Officers of the Army and Navy who served in the Civil War," ed. by Powell and Shippen. Mention ought perhaps to be made here of Barbara Frietchie,—the heroine of Whittier's legendary poem,—who was born at Lancaster, Pa., Dec. 3, 1766, and died at Frederick, Md., Dec. 18, 1862. For the true facts concerning her, see White's National Cyclopedia of American Biography.

Yet even in the eighteenth century there was a certain number of mechanics among them, and these carried on their trade after reaching the New World; living for the most part in the country,—for there were few towns and villages before 1750,—and carrying on farming at the same time. Benjamin Rush says that the first object of the German mechanic was to become a freeholder, and that few lived in rented houses. He also says that they soon acquired the knowledge of mechanical arts which were more immediately necessary and useful to a new country.<sup>36</sup> This adaptability has shown itself in the (218) development of those manufactures and inventions which have made Pennsylvania so famous. One hundred and fifty years ago a glass-foundry was established by the eccentric Baron Stiegel, who also manufactured the once almost universally used ten-plate stoves;<sup>37</sup> the first paper-mill in the United States was built in 1690 by William Rittenhouse, a Mennonite preacher; and we already have seen how early the Germantown weavers became famous. At the present time many of the vast iron-foundries and steel plants which are found in Reading, Bethlehem, Allentown, and elsewhere have been established and are today owned and operated largely by men of Swiss-German descent.<sup>38</sup>

The Germans in the last century and up to comparatively recent times seem to have had little interest in trade;<sup>39</sup> yet they have given to (219) the world one who is the most widely known merchant-prince in the country today.

In the field of learning, the Pennsylvania Germans have produced a number of men of widespread reputation, and the names of David Rittenhouse in astronomy, Joseph Leidy and Caspar Wistar in medicine, Muhlenberg in botany, Haldeman in philology and zoology, show that they have not been unfruitful in the domain of scientific investigation.<sup>40</sup> Nor is it perhaps inappropriate to mention here the fact that the two largest telescopes in the world were given by James Lick, of a prominent family of Lebanon County, and Charles Yerkes, whose ancestors were among the first German settlers of Montgomery County.

In the fine arts we have not so much to chronicle; in recent times we note a number of Pennsylvania names among well-known book-illustrators, with no one great name. So, too, in what may be called national literature,—in contradistinction to that of a purely local na-

<sup>36</sup> Cf. also Mittelberger: "It is a surprising fact that young people who were born in this land are very clever, docile, and skilful; for many a one looks at a work of skill or art only a few times and imitates it immediately," etc.

<sup>37</sup> The first stoves were jamb-stoves, walled into the jamb of the kitchen fireplace, with the back projecting into the adjoining room. They bore the naive inscription:

"Baron Stiegel ist der Mann,  
Der die Ofen giessen kann."

<sup>38</sup> Among these "iron kings" may be mentioned H. C. Frick, Hon. John Fritz of Bethlehem, Hon. C. C. Kauffman of Lancaster Co.

<sup>39</sup> Proud says: "The Germans seem more adapted for agriculture and the improvement of a wilderness, and the Irish for trade," etc. (Vol. II. p. 274.)

<sup>40</sup> The well-known naturalist and secretary of the Smithsonian Institution, the late Spencer F. Baird, who was born in Reading, Berks Co., was of English, Scotch and German descent.

ture, discussed elsewhere,—in recent times the names of several (220) of the younger American writers should find a place in the present discussion.<sup>41</sup> In poetry, however, Bayard Taylor may be at least partly claimed, being in two lines of Pennsylvania-German blood.

## (221) CHAPTER VIII.

### CONCLUSION.

The Pennsylvania Germans and their descendants have in round numbers been in America for two hundred years; they have shared in its prosperity, have borne their part in peace and war, and have contributed in no slight degree to its success. They are thoroughly American in thought, word, and deed. Most of them are completely assimilated to the Anglo-Saxon element of the American stock, and are scattered far and wide over the whole country. And yet in those communities where they are massed together they still form a more or less distinct ethnical entity,—a wedge, so to speak, thrust into the very heart of the United States, having their own language, their own peculiar religious forms,—in some cases, like the Dunkards, not to be found elsewhere in the world,—their own customs, and even their own type of figure and countenance.<sup>1</sup> (222) Of course the German traits are not so striking today as they were one hundred years ago; most of the superstitions and unfortunately some of the earnest piety of our grandfathers have passed away, while in their place have come various traits of American character, some good, some bad. Yet even today the type is a distinct one and strikes at once every observant traveller who visits the State.

When we come to analyze the origin of these people, we find that they are composed of two great ethnical stems. \*As we have already seen, they came almost entirely from South Germany, especially from the Palatinate, Württemberg, and Switzerland. The two latter countries are purely Alemannic, while the Palatinate is of Frankish basis with a more or less strong admixture of Alemannic, especially in those parts nearest the French frontiers. The Pennsylvania Germans, then, are composed of almost equal parts of both these great stems. Many of the (223) traits given by Riehl and Dändliker,—the Frankish spirit of independence, the Schwabentrotz of the Alemanni, the indomitable

<sup>41</sup> About the only writer who has touched the field for fiction presented by life among the Pennsylvania farmers is John Luther Long, who, in the Century Magazine for March, 1898, published a short story entitled "Ein Nix-Nutz." The young Canadian poet, Archibald Lampman, who recently died, was of Pennsylvania German ancestry.

<sup>1</sup> In reading the present chapter we must bear in mind that the descendants of the early Swiss and German settlers of Pennsylvania form two distinct groups,—those who have remained on the ancestral farms, and those who have gone to the larger cities and to the States to the South and West; the two groups are probably equal in numbers. The latter group has been far more completely assimilated by their English neighbors, they have intermarried, Anglicized their names, and there are probably thousands who are unaware of their Pennsylvania-German descent.

industry of both and their joy in labor, their extraordinary skill in agriculture, their frugality, honesty, and serious view of the responsibilities of life,—all these are not only cited in the works of men like Rush, Muhlenberg, and others, but are observable even to this day in the rural districts of Pennsylvania.

It is interesting to compare the character, traits, habits, customs, and ideals of the early settlers of Pennsylvania as they were in the Fatherland with those of their descendants in the years that have elapsed since their coming. Indeed in no other way can we get a true conception of the real genius of a people. No one would think of studying the character of New-Englanders without some knowledge of their Puritan ancestors as they were in England. Such a comparative study as this shows us the Pennsylvania Germans not as an isolated phenomenon in the midst of English settlements, but the bearers to the New World of another civilization, marked with their own character and customs brought from the Fatherland. We have given above some of the common traits of character; still more striking is the resemblance in customs, (224) such as methods of farming, style of houses, love for flowers and music, affection and care for horses and cattle, religious toleration, and, perhaps more than anything else, the identity of superstitious customs and beliefs.

One trait has persisted down to the present—the strong spirit of conservatism. This has from the very beginning been blamed by their English-speaking neighbors, who a century and a half ago called them stubborn and headstrong; and even today the State historian is apt to call attention to the fact that the Germans are slow to move along those lines in which the Anglo-Saxon is rushing forward. This conservatism has its good and its bad sides. No doubt it would be better for some village communities to have more of the “hustle” of the West, or of the education and refinement of certain aristocratic communities of New England. On the other hand, it is certain that lack of repose is a great weakness in our national life; “Ohne Hast, ohne Rast” is an excellent motto, but Americans in general have cut the Goethean proverb into two parts, and thrown away the first. Students of ethnology like Riehl and Freytag have constantly emphasized the enormous value to a nation of a strong body of farmers.<sup>2</sup>

(225) It is not meant here that it is better for any particular individual to be a farmer, although it would seem that an independent life of comfort, even though one of toil, such as the Pennsylvania farmer enjoys, would be preferable to the half-slavery of shop, factory, or counting house which, for the majority of city people, is the only pros-

<sup>2</sup> Thus the former says (Buergerliche Gesellschaft, p. 41). “Es ruht eine unueberwindliche konservative Macht in der deutschen Nation, ein fester, trotz allem Wechsel beharrender Kern—und das sind unsere Bauern. . . . Der Bauer ist die Zukunft der deutschen Nation. Unser Volksleben erfrischt und verjuengst sich fort und fort durch die Bauern.” Freytag (vol. II., 2. Abth., p. 170) says: “Auch deshalb liegt die letzte Grundlage fuer das Gedeihen der Voelker in der einfachen Thaetigkeit des Landmannes,” etc.; and again: “Je reichlicher und ungehinderter neue Kraft aus den untern Schichten in die anspruchsvolleren Kreise aufsteigt, desto kraeftiger und energischer wird das politische Leben des Volkes sein koennen.”

pect in life. It certainly is, however, good for a country to have a substantial, prosperous substratum of farmers, for today, even as yesterday and forever, the basis of national prosperity is and must remain in the tilling of the soil. I for one do not wish to see the day when the sons of the old Pennsylvania-German stock shall, like those of the Puritans of New England, be filled with ambition to migrate *en masse* to the city and to desert the homesteads of their ancestors, and especially to throw away as useless the extraordinary skill in farming which has come (226) down to them as the inheritance of thirty generations of ancestors, who have made Eastern Pennsylvania—and before that the banks of the Upper Rhine—a veritable garden.

Not that no changes should be welcomed by them. The farmer should share in whatever is of service in the improvements of modern life. Books and pictures and music and flowers characterize the homes of many of our farmers today; may they increase more and more! Those who have had the opportunity of observing the conditions of life in the rural districts for the last twenty-five years, cannot help noticing great changes. In some parts of Lancaster County German is being rapidly replaced by English, even in the home life, and in the most remote communities. This is not so true of Lehigh, Berks, and Northampton counties, but it seems hardly to be doubted that the time is not far distant when the Pennsylvania-German dialect will be a thing of the past.

Railroads, telegraphs, and trolley-cars are constantly levelling the differences between town and country, and making the inhabitants of Eastern Pennsylvania a more and more homogeneous mass. A potent factor of this process is the constant intermarrying between Germans and their English-speaking neighbors. In no (227) State in the Union is there a more thorough mingling of nationalities than here. There is hardly one of the old families of Philadelphia, for instance, in which does not run English, Welsh, Scotch-Irish, Dutch, French, and German blood. This fact constantly meets the student of Pennsylvania genealogy. Away back in the eighteenth century Muhlenberg frequently speaks of the mixed marriages which he was called on to perform, and from that time down to the present the process has gone on, until today it is not too much to say that nearly every old family with an English or Scotch-Irish name has some strain of German blood in it, and *vice versa*.<sup>3</sup>

There are some who are impatient at the suggestion (228) that an in-

<sup>3</sup> This is true of the Morris, Shoemaker, Levering, Keen, Wistar, Keim, Ross, Evans, and many other well-known Pennsylvania families. As being of more than mere genealogical interest, a few individual examples are here given. The mother of Senator Simon Cameron was a Pfautz, his wife was a Brua; Judge Jeremiah Black, who has been called "in some respects the ablest man Pennsylvania has produced since the Revolution," was partly of German descent; we have already mentioned in other connections Spencer F. Baird, Bayard Taylor, and Archibald Lampman. The late Governor Russell of Massachusetts is said to have been a descendant of Abraham Witmer, who built in 1799 the fine old stone bridge over the Conestoga near Lancaster (see Papers of Lanc. Co. Hist. Soc., Oct. 1898). Finally, the wife of Lord Curzon, viceroy of India, belongs to the Maryland branch of Pennsylvania-German stock.

fusion of English blood can add anything to the old-fashioned Pennsylvania-German stock; and yet, perhaps, there is no reason for this feeling. Each nation has its own characteristic features, its own strength and weakness. It seems to be universally acknowledged that the German character is marked by honesty, industry, deep religious spirit, and many other minor yet noble traits. It is this deep inwardness, as Dr. Schaff calls it, that has made the German race the founders of Protestantism, and that has produced in their midst deep thinkers and great scholars. The Anglo-Saxons have other attributes in greater measure, perhaps,—energy, individual initiative, power of self-government,—attributes which have made them the empire-builders of the world. Surely the Pennsylvania Germans should be glad to see these peculiarly English traits engrafted on their own stock; and the Anglo-Saxon American may on his side be glad to see the elements of steadiness, probity, and even conservatism mingle with the ever-increasing forward movement of American civilization. Some fifty years ago a wise German observer of American life<sup>4</sup> saw the advantage to be derived from this union. He says: "Could (229) but a little of this quickness in practical perception and boldness in embarking in the most daring enterprises be engrafted on German steadiness and thoroughness, it would produce fine fruit indeed." And we cannot close this brief survey of an interesting subject more appropriately than with the words of Dr. Philip Schaff, who, speaking of the great mission of Germans in America, declares that they should "energetically appropriate the Anglo-Saxon American nature and its excellencies, and as far as possible penetrate it with the wealth of their own German temper and life."

<sup>4</sup> Francis Lieber, *The Stranger in America*, p. 199.

NOTE.—This concludes the promised reprint of the text proper of “The German and Swiss Settlements of Colonial Pennsylvania; A Study of the So-Called Pennsylvania Dutch, by Oscar Kuhns.” There are left unpublished the Appendix on Family Names, the Bibliography and the Index. The index will be included in the index for the current year to be supplied with the December number.

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Illustrative of German-American Activities

Contributions by Readers Cordially Invited

These notes, as indicated by the name, reflect what the Nation's citizens of German ancestry are thinking and doing. The items must of necessity be brief, representative and selective. Subscribers who can serve as regular or occasional contributors to the department are invited to write us, stating what special field they are willing to cover. Different sections of our country, different aspects of human endeavor, must be represented and narrow, sectional, clannish viewpoints avoided.

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**Minnesota Bible League** In January a movement was started here to, in a

measure, counteract the influence of Reginald Campbell, who visited this city last December, and the so-called new theology. Quite a number of pastors in the city, outside of the Lutheran Church, are tainted with higher criticism. The movement resulted in the formation of the Minnesota Bible League. We had the honor of drawing up the "Fundamental Principles," which were unanimously adopted, viz:

"1. We believe that the Holy Bible is the Word of God, inspired by the Holy Ghost who spake through the prophets and apostles; that it not only contains the Word of God, but that it is in every part, from Genesis to Revelation, the Word of God, thus not leaving it to man to decide how much and what is to be believed and what rejected.

"2. We believe that through the fall of Adam all men are conceived and born in sin, and that the only hope for man was in a Redeemer; that God in His infinite love for our fallen race, in the fullness of time, sent His only begotten Son

to redeem man by becoming his substitute and bearing his sin.

"3. We believe that Jesus Christ is that Redeemer, the Son of God, who was conceived by the Holy Ghost, born of the Virgin Mary, and became man, so that as true God and true man in one person, He was crucified, died and was buried, and on the third day rose again from the dead, that He might be a propitiation for our sins, and reconcile us unto the Father, and be a sacrifice for all the sin and guilt of man.

"4. We believe that man is saved alone by faith in the atoning blood of Jesus Christ, and that we are 'justified by faith in Christ and not by the works of the law'."

The Fundamental Principles have been printed on cards and scattered broadcast. At the bottom is the following: "Accepting the above statement of Fundamental Principles, I enroll myself as a member of the Bible League of Minnesota." The object is to reach the different denominations that are under the influence of the negative criticism.—G. H. T., Minneapolis, Minn.—*The Lutheran*.

**Superstitions** The Quakertown, Pa., *Free Press* said editorially recently:

Help to turn on the light against the superstition that many communities are compelled to contend with. Inaugurate a campaign against endless chain letters, hexereis, and all other forms of charlatany with which we must continually be confronted. A number of people in neighboring counties are making themselves the laughing-stock of those who do not believe in any of these humbugs, and so have made their places of residence a by-word. Civilized people should not be scared so readily into a belief in the supernatural. There should nowadays be no necessity to fight against ignorance and superstition, yet we must admit grudgingly that evidences of these still haunt the most enlightened neighborhoods and are yet able to send shivers of apprehension up and down the spines of the more timid ones. As to punishment for failing to comply with some heathen rite or some formula of witchcraft, that is all moonshine. We suffer by our own indiscretions and violations of natural religious or civil law at the hands of God or constituted authority, never because we fail to comply with the repetition of some meaningless rigmarole, the purchase or sale of a "charm" to ward off evil, or the exercise of enchantment to bring about the desirable things of life. Help to turn on the light.



**First Lutheran Church in the Carolinas** The first Lutheran church in the Carolinas was built at Orangeburgh about 1737. Some half a mile from the center of the present city of Orangeburgh and toward the Edisto River there is a graveyard which presents the appearance of having been used a long time and where the entombed generations of the present day are slumbering with those of the past. Around this place, with the old church edifice very near it, the former village

once stood. The Orangeburgh church was built of wood and clay, in the same manner as chimneys are when made of clay. It fell to ruins at the time of the Revolution. The spot has never been built upon since that day and is now known as "the old churchyard." Here also the first Lutheran pastor of this congregation in Carolina lived and died. He and his successor kept a record of all the births, deaths and marriages in the parish, it being today one of the most valuable historic records in South Carolina, and is known as the "Geissendanner Record," so called from the name of the two ministers, John Geissendanner, the elder, and his nephew, John Geissendanner, the younger. The old church became changed into an Episcopal house Geissendanner took orders in the Church of England, and he continued to labor there to the close of his life. At the time this change was effected the congregation numbered 167 communicants, and on Whitsunday following 21 persons of worship in 1749, when the younger were admitted to the Lord's Supper. After the Reverend Geissendanner (the younger) died, in 1761, nothing further is known concerning the church and the congregation until 1768, when a new Episcopal chapel was ordered to be erected, and the Rev. Paul Turquand preached there for many ears, in connection with another congregation.—*American Monthly Magazine*.

**Church Fable** The following fable from the *Lutheran Herald* deserves a wide circulation. It not only has much point for our American Lutheran Church, but has the merit of being exceedingly timely. It reads as follows: "A Fox stood before a Rabbit-warren and shouted: 'Hey, Widen out this entrance, Friend Rabbit, you have made it much too narrow! This whole Warren of yours is built on too narrow lines. As it is, none but Rabbits, like yourself, can enter.' 'Just so, that Foxes

and Wolves may not enter in, we shall stick to our narrow lines.' 'How intolerant,' grumbled the Fox, as he trotted away." The moral is not hard to find. If the Lutheran Church in this country refuses to let down its bars; if it fears to join the many movements that have as their spirit indifference to the old faith, and as their goal the breaking down of what was built up at the cost of much blood and treasure during the past Christian centuries; if it is shy of sectarian alliances and entanglements;—it is because the fox is at the door—the fox of Intolerance as to the faith once delivered to the saints. That fox has friendly eyes and a smiling face; but it also has sharp teeth and a lean and hungry look. When a man can tolerate everything except what Christ and His apostles taught, beware of him!—*The Lutheran.*



**Luck and Superstitions** The *Examiner and Express* of Lancaster, Pa., made light of "Luck Superstitions and Fate" in the following words:

Here are two items from a Kansas paper: "Another blow at the thirteen superstition. It is said that occupants of No. 13 in the Helena hotels found money in their rooms the same as others." "A Kinsley farmer sold thirteen horses to a Kansas City firm the other day for \$1300."

But it will take more than this to kill the thirteen superstition. Ridicule and reason cannot prevail against the thirteen absurdity or any other superstition. You may even plead that it is a mockery of divine Providence to assume He rules the world by fateful numbers or has more liking for one than another.

You may urge that it is a species of atheism to set up fate and luck in place and it will have no effect.

When you talk to good people who shudder at petty superstitions you often wonder if they believe there is a "divinity that shapes our ends," or, if they do,

have they any intellectual conception of what such belief implies.

But as we have said, there is no use in arguing against the myths in our beliefs. Perhaps the best way to show their absurdity is to enumerate them and then calmly ask what must be the mental attitude or capacity of the one who thinks the world is governed or events foreordained by the following causes.

Thus in ordinary households it will be found that if the housewife drops a dish-cloth she will at once assert that she will have a visitor shortly, while if she let fall a knife a strange woman is coming, if a fork a man, and if a spoon a fool.

If two knives, forks or spoons are placed in a wrong position when the table is being laid for any meal there is going to be a wedding, as is also averred when an one stumbles up the stairs. If salt is spilled there is going to be a row or quarrel, but this can be averted if the spiller will burn a pinch of salt and throw a pinch over your left shoulder.

Again, if a chicken crows at you or at your door he is playing the part of a clairvoyant, and is telling you you will have a surprising bit of news or receive an unexpected visitor. The latter fate is also said to befall you if you drop a pair of scissors and they stick in the floor, over which circumstances others will also tell you you should wish before speaking, while if a needle sticks in the floor you will receive a letter.

Again, should a pin be lying on the ground with the head toward you, pick it up, as it denotes good luck; but on the other hand, avoid any which have the points toward you, as to have anything to do with these means bad luck.

A good housewife, especially if she have a proper respect for superstition, will never sweep at night time, but if she is ever compelled to do so she will sweep the dirt into a corner, where she will leave it till the morning. This is believed to prevent misfortune overtaking the house during the night. Nor will she ever sweep the dirt out at the door, but, instead, she will lift it into a dustpan and

burn it, this being considered necessary to protect the family possessions.

If you break a dish or other article of domestic crockeryware evil will pursue you till you have broken two more. Reverting to falling upstairs, another superstition has it that, if unmarried, you will not be united in wedlock until the next year, while if your chair stumbles backward, your chances of getting married go with it for a year.

Getting out of bed backward brings misfortune for the ensuing day, while putting out the right foot first insures the smiles of Dame Fortune, as also will putting the right stocking and boot or shoe on first, but misfortune follows if it is the left which is so treated.

These are but a few of the common luck signs that people mention every day or act upon—especially among the gentler sex. Now what must be the mental condition of people who entertain such absurd beliefs? Is it not an inheritance from our far away ancestors who, knowing nothing of law, cause and effect, found a demon in every stone and a sign in every star?

So long as the crude mind entertains such luck and fate beliefs we can easily account for mobs. The man or woman who does not believe this world is ruled by a divine Power and just law will not have much or full respect for human enactments. One who is still a savage in superstitious beliefs is apt to be savage when his emotions are unduly aroused.

**German Language and Legal Notice** The matter of the German language has repeatedly got into court in various forms. For example, the supreme court of New Jersey decided in *State vs. City of Orange*, 54 N. J. L., page 111, that where a notice is required to be published in a newspaper, printed in German, the notice must also be in German. When printed in English, it would be merely printed and not published, as "publish" means primarily to make known. J. C. R.

**The German Navy Visit** The recent visit of the German Navy to our shores occasioned a symposium on the subject which appeared in the *Rundschau zweier Welten* for June. Professor Münsterberg, one of the contributors, expresses himself in these words:

"Die Zahl der deutschen Einwanderer nimmt stetig ab, die Zahl der deutschen Besucher ist ebenso stetig im Wachsen. Wir Deutschen im Lande können uns beider Tatsachen von Herzen freuen; die eine beweist das Deutschlands Wohlstand zunimmt, und das industriestarke Land nunmehr nicht gezwungen ist, einen Teil seiner Bevölkerung aus wirtschaftlichen Gründen ins Ausland zu schicken; die andere bekundet, dass in Deutschland das Verständnis für die Neue Welt am Wachsen ist, und mit tausendfältigen Kulturbeziehungen zwischen den zwei Ländern zu fördern. Und jeder Besucher bringt uns ein Stückchen deutschen Geistes und deutschen Wesens mit: die Wirtschaftsführer und die Techniker, die Politiker und die Verwaltungsbeamten, die Gelehrten und die Dichter, die Künstler und die Musiker, die Sozialreformer und selbst die Globetrotter, sie alle sind willkommene Zeugen der neuen frischen deutschen Regsamkeit. Aber von allen Boten die Deutschland zu freundlichen Besuche zur Neuen Welt entsendet, kann doch keiner so viel vom besten Wesen des deutschen Reiches mit sich bringen, als es die Männer der Flotte vermögen.

"Das Kriegsschiff und seine Mannen zeugen von Deutschlands neuem stolzen, wirtschaftlichem Aufschwung. Das Kriegsschiff und seine Mannen zeugen nicht minder von dem unermüdlichen Geiste der deutschen Wissenschaft. . . Das Kriegsschiff und seine Mannen sind ein Sinnbild des deutschen Geistes der Disciplin und der ehernen Geschlossenheit. . . Das Kriegsschiff und seine Mannen bringen aber dem, der zu sehen versteht, auch zugleich Kunde von dem neuen Geist, der Deutschland beherrscht, dem Geist der Initiative. . . Das Kriegsschiff und seine Mannen sind ein Symbol

des Geistes der deutschen Ehre. . . Das Kriegsschiff und seine Mannen bekunden aber nicht nur den Willen zur Macht sie tragen nicht minder den Willen zur Freundschaft mit dem besten der Welt, zum ehrlichen Frieden und zur Völker verbindenden Kultur. In seiner Kriegsgerüstetheit sichert es die ungestörte Friedenszeit, deren Deutschland sich nunmehr länger erfreuen dürfte, als irgend ein anderes Kulturvolk, und mit dem Frieden sichert es die stille, emsige Arbeit im Dienste der ganzen Menschheit."



**Personal Liberty vs. Liquor Traffic** With reference to the attitude the German-Americans ought to take toward the liquor traffic, it seems to me the arguments advanced by Mr. Miller in the June issue are unanswerable. I have never been identified with any temperance organization, but I am a believer in prohibitory laws for the public good. We need such laws to protect men of weak wills against themselves. It is not known by those who have not kept in touch with the course of events in the Fatherland that the total abstinence propaganda is being vigorously pushed in that country. It has been several times reported that the German emperor has recently become a total abstainer. There are at present many temperance organizations and societies and a number of German periodicals are championing the cause. It is not necessary that I should give statistics here nor the names of a number of prominent men, physicians and others, who are engaged in the crusade. The governments of France and Switzerland are also engaged in trying to diminish the evils resulting from the drink traffic. The same can be said of Great Britain. Several years ago while spending some time near Stirling in Scotland I had occasion to consult a physician. In one of my conversations with him he told me he never prescribed alcohol in any form and that many of his fellow practitioners

pursued the same course. A few years before a clergyman of the Anglican church told me that forty-five hundred of his brethren were total abstainers. All those governments that are doing most for the public welfare are vigorously working against the liquor traffic. Here again I need not enter into details. In view of the facts it seems to me the wisest course for all German-American organizations is to keep silent on this question. They should not be expected to become total abstinence societies; neither should they set themselves officially against the greatest reform of modern times. Let every member act in this matter in such a way as commends itself to his individual judgment. Most of the fraternal organizations have gone on record as opposed to the liquor traffic, but they do not interfere with the individual habits of their members, unless they drink to excess. Personal liberty is indeed a precious prerogative, but only for those who know how to use it wisely.—Charles W. Super, Athens, Ohio.



**The Bible and Education** One year ago, the Illinois supreme court gave the preposterous opinion that it was unlawful to read the Scriptures in the public schools because it is a sectarian book! Already eight states have accepted that remarkable conclusion and have banished the Bible—the pillar of our liberty and morality. It is much to the credit of Pennsylvania, with its staid Scotch-Irish and German population, that it has refused to be misled by the modern Bible-phobia, and that it continues to pay due respect to the Scriptures. The number of schools in which daily readings of the Bible are given has increased from 3000 to 3900 in the cities, and from 15,000 to 20,000 in the country. (The figures are approximate.) And more than this; In most of these schools the Bible is recognized, not as some wonderful ancient piece of literature, but as the very Word of God. However per-



functory the reading of the Scriptures in many instances may be, it can not be denied that their recognition as God's Revelation carries with it a most wholesome and salutary influence upon the mind and heart of the pupil.—*The Lutheran*.

The German immigrant reared church edifice and school building close together; the former shielding the latter. The public school system divorced these. Should not all descendants of the Penna. German pilgrim fathers set their faces as a wall against the threatened emasculation of education by the spurning of the Scriptures?—Editor.



**America and Germany** The welcome of the German fleet at Hampton Roads by President Taft is an event much more significant than the perfunctory interchange of official courtesies would denote. The cordial hospitality of the nation to Rear Admiral von Rebeur-Paschwitz, his staff and the stalwart personnel of the fleet is an index of the good will of America toward Germany, and our admiration not merely for her unexcelled naval and military organization, but for her social and civil institutions and the magnificent accomplishment of the Fatherland in every field of human endeavor.

Modern civilization is in debt to Germany for the encouragement of the liberal arts and the developments of applied science that go far to make life worth living. Of her artistic genius it may be said, as of Sir Christopher Wren, that she has touched nothing that she has not adorned. The student of political economy must give his attention to the Constitution of 1871, with its minutely specific regulation of the powers of the Reichstag and the Federal Council; the jurist notes with approval the inviolable security of the judiciary far beyond the reach of the imperial displeasure or the fear of the heresy of the popular recall; the student of fiscal problems observes

with interest how closely the German financial system agrees with that of our own Government in the simplification of its accounting system by limiting the number of items of revenue and expenditure. But the impress of Germany on modern life and thought is potent and abiding in innumerable other ways. The theologian, in a country where there is a multiplicity of sects and the utmost latitude of opinion, looks to Germany to find freedom of thought coexistent with outward unity and sectarian solidarity. The educator sees how carefully the schools are administered by the best teachers procurable, and beholds public servants invariably chosen by the drastic application of the system of competitive examination. The system of accident and old age insurance for workmen sets an example for the rest of the world to emulate. As for music and literature and art, it is not necessary to point out Germany's inestimable contribution to the history of culture in every land. Scarcely a mode of amelioration of any social condition can be proposed that cannot be directly or more remotely referred to a point of origin in Germany. The rest of the world, in that imitation which sincerely flatters, proves its confidence in the thoroughness of the German passion for research, first by finding what Germany has done in war or peace, in steel-mill or electrical laboratory, in hospital or museum, in studio or conservatory, and then by improving its own practices and processes by what Germany has long known and done.

In the United States particularly there is fervent and widespread sympathy with German ideals, aspirations and modes of thought and conduct. It is not merely because a considerable portion of our population is of German extraction. But there exists among us something like the eager spirit of inquiry, in the dissatisfaction with half-truths and makeshifts and temporary expedients, that is the distinguishing trait of the German mentality. Our country has grown very fast, and we are frequently accused—and

justly accused—by Europe of being in entirely too much of a hurry. But if our reach exceeds our grasp, at any rate we know what we are after, and we look to Germany to teach us that railway speed is compatible with personal security, that the appreciation of literature may go hand in hand with scholarship, that if we would build strong houses and “sky-scrapers” and safe bridges we must lean heavily upon the researches of the physicist, the chemist and the engineer. We are ceasing to poke ridicule at the savant who conducts abstruse researches in a laboratory—for we do not have to look further than Menlo Park to see what the results of such scientific inquiry may be. The increasing reverence of our attitude toward science, the growing appreciation among us of all the forces of light and leading that make for the improvement of the mind and the refinement of personality—these are among the contributions of the labor and the thought and the life of ancient Germany to the welfare of modern America.—*Public Ledger*.



**Carnegie Foundation** President Haas, of  
 vs. Muhlenberg College,  
**Denominational** contributed an article on Education  
**Societies** to *The Lutheran* from which we clip the following:

necessary for any one interested in education to study carefully the various reports issued by the Carnegie Foundation. In the report for 1911 which has just appeared there occur a number of items, which the Church should know and on which some comments seem demanded.

In describing Pennsylvania the statement occurs: “At least half of these denominational institutions are small, struggling and of low educational standards. One of the Presbyterian ‘colleges,’ for instance, is made up of 164 preparatory and 44 college students. One of the Lutheran ‘universities’ is composed of

35 preparatory, 48 collegiate, 12 professional, and 17 graduate students, 15 of the latter being non-resident. Assuming that the denominations can make real contributions to higher education, such multiplication as this is surely unjustifiable. Its effect is to reduce all education to a lower level and to depress all betterment of the teacher’s place.”

In this statement the unjust accusation of low educational standard is met by estimates of higher institutions in which some of the institutions discriminated against by the Carnegie Foundation are well thought of. A scientifically prepared classification by government experts at Washington does not show that “small” and “struggling” imply low standards.

Another comment upon this extract is an objection to the veiled insinuation that denominations can make no real contribution to higher education. There is evidence of prejudice in the attitude that only non-denominational schools contribute to higher education.

The third comment, however, is a call to the Church to cease its indifference to its educational work. It is unworthy of the Church to allow its institutions to be open to unfavorable criticism because it does not support them.

A second statement in this report of the Carnegie Foundation is of interest. President Pritchett says: “So long as the history of the Hebrew people and their religious experience were regarded as authoritative for nineteenth century Christians, any advance in historical and scientific criticism which affected the credibility of these records put Christian men upon the defence.” Now however “Christianity is presented to the student more simply and directly, and freed of many of the dogmatic terms under which it was formerly interpreted, and as a result of this changed intellectual attitude, the teaching of religion no longer arouses the bitter discussions that marked the university life of twenty-five

years ago." The scientific man has changed his position and is no longer a rank materialist. Now the student "may see that Christianity, without in the least lowering its code of morals, is yet consistent with the most cultivated life, and he need no longer be troubled by the illusion that in order to show his spirit he must adopt an irreligious attitude. The student who prided himself as being an agnostic and who boasted of that attitude has practically disappeared." At the conclusion it is asked why the universities could not teach such Christianity which offends no one, and consists in faith in God, His governance, human communion with Him, a life of righteousness, service and unselfishness.

We may ask whether present religion, at peace with modern culture, has not paid too high a price by its relinquishment of vital truths. The religion suggested is mere unitarianism of an ethical type which critically rejects the Old Testament. There is no assertion of Christ's person, life and death in the so-called Christianity recommended to the universities. There is no place for either Christ or the Church. Is this true progress? Or has Christianity in some quarters succumbed to rationalism? Has not philosophy been substituted for faith?

The third statement occurs in a discussion on "Theology" in which it is claimed from very insufficient data, that denominational colleges are not necessary to obtain a supply of ministers. "It is likely that they would have entered that calling no matter what college they had attended."

In this attitude it appears again how the Carnegie Foundation has a bias against denominational schools. It uses all its learning to discredit them; their faults are castigated oftener than those of the universities. Why this prejudice? It may be disclaimed, but a study for several years and quotations from former reports would enable us to show that we are right in asking: Why this prejudice?

**To Regulate "Treating"** The supreme court of Washington State has recently had under consideration an ordinance of the city of Tacoma which sought to prevent the pernicious habit of "treating." It appears that a saloonkeeper "treated" one man to a drink, was arrested and found guilty, and he then took the case to the highest state court on the ground that to prevent a man from doing as he pleased in this regard was an unconstitutional infringement of the rights of personal liberty. The court after due deliberation handed down the decision that the city had a perfect right to regulate the custom, and that it was not an abridgement of the rights of any individual.

**Life Insurance** Can a man have his life insured and still have his full trust in God? If so, then why is it wrong?

Here are a few Bible quotations that ought never to be lost sight of when the temptation comes to seek life insurance from men:

"I will never leave thee nor forsake thee." (Heb. 13:5).

"Leave thy fatherless children, I will preserve them alive: and let thy widows trust in me." (Jer. 49:11).

"It is better to trust in the Lord than to put confidence in man." (Prov. 18:8).

These and many other promises of God to care for His own should convince any one that no one whose absolute trust is in the Lord will seek insurance at the hands of man.

But even if you would concede this point we would still have several things against life insurance. It is a game of chance, which amounts to gambling. It is speculation on human life, which is repulsive to God, and to man unless blinded by self-interest. It is a systematic scheme of wholesale robbery which annually transfers from the pockets of the masses to the coffers of life insurance companies more than \$200,000,000 in the

United States alone, and these profits come largely from those who are too poor to keep up payment of premiums and allow their policies to lapse. For every five dollars paid in premiums a little less than two dollars get back to the policy holders. Life insurance should therefore be opposed from the standpoint of spirituality, morality and sound business.—*Gospel Herald* (Mennonite).



**Virginia's Anti-Treating Bill** Virginia will depart from one of her old customs, and if an anti-treating bill offered by Delegate W. B. Fitzhugh of Northampton becomes a law the Old Dominion, the home of hospitality, will take a back seat. Delegate Fitzhugh is an enemy of the demon rum, and he has come forward with a bill which will make obsolete the old-time and familiar "Let's have one." More than that, whenever a gentleman shall see a thirsty wayfarer along the highway and shall invite him to partake of the Virginia julep, and the friend shall say, "I don't care if I do," the gentleman extending the invitation will make himself liable to a fine of \$25. And no dispensary of exhilarating beverages is to allow any treating to be done.—*Exchange*.



**Baseball vs. Decalogue** "Baseball properly played takes precedence of the decalogue," says a professor of homiletics in the University of Chicago. After classifying this professor with the animal that talked to Baalam, *The Pittsburgh Gazette Times* says, "Life is too short to join issue with Dr. Hoben. It probably would not be worth while anyhow." The editor very properly adds: "In thousands of Christian homes throughout the United States, God-fearing parents are wondering why so many college professors go out of their way to sneer at and belittle old-fashioned standards of conduct and methods of moral

instruction. They cannot understand why the Bible is eschewed as the best rule of conduct for the young while they are receiving the instruction and training to equip them for the battle of life. They are not only dismayed at the attitude of professors in institutions like the University of Chicago, but they are noting with amazement and misgiving that in state colleges and universities founded by the commonwealth and supported by the taxpayers, the decalogue and the Good Book and almost all that savors of a devout regard for things once considered sacred are tabooed. Philosophy, political economy, sports and fads have crowded out not merely some of the essentials of a useful education, but elemental truths and the divine bases of moral standards as well. The elevation of the diamond above the decalogue as a regenerative force in the making of a man is but a piece of the latter day flubdub that is causing the judicious to grieve at home while the youth away at school is finishing off with inconsequential flippancies and fripperies that sooner or later will turn to bitter fruit. The Chicago professor is a particularly deadly species." If we were to add anything to this scathing rebuke from a secular editor of a theological professor, we might be accused of being caustic.—*The Lutheran*.



**The Krupp Centenary** Centennial anniversaries are numerous nowadays; the one that will presently be commemorated at Essen is to be significant not merely of the foundation of the great steel works by Friedrich Krupp in 1812, but of the evolution of defensive armament and its contribution to German imperialism.

There is a humble one-story cottage in the midst of the vast assemblage of shops and foundries that eloquently tells of the modest beginnings of the enormous armor-plate and gun-making establishment. Eight years after Friedrich

Krupp had begun to make cast steel at the new works, he had to move out of his commodious residence into this mere hut, because he could not find a market for what he made. Today the ordnance and armor-plate from this establishment are household words in every land. Moreover, for half a century those who would improve the living conditions of the laborer have observed with admiration the maintenance of the model town of workingmen's houses at Essen, and the operation of a thoroughgoing system of life, sickness and accident insurance. In addition to the old age pensions there is a trust fund to be drawn upon by those whose term of service is not sufficient to entitle them to a regular allowance.

It is not remarkable that the employes of the Krupps have shown little disposition to quarrel with their employers, or that the Kaiser deems it worth while to attend the centenary to confer decorations on 900 employes who have served the firm for 25 years. In much the same way that the United States owes her modern navy to the shipbuilders of Philadelphia, Germany owes her military greatness of the industrial community of Essen.

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**The Pennsylvania Patriarch** A "schoolmarm" of a village school near Morgantown has had troubles with the nomenclature of her pupils in the year now closing. Usually the difficulties of the rural pedagogue are disciplinary; there is some boy or girl who believes himself of herself bigger and stronger than "teacher" and able to turn the tables when the attempt is made to inflict corporal punishment. But Miss Anna Stauffer's embarrassment is due to the interesting circumstances that 30 of her 45 pupils bear the same family name of Stoltzfus. If all the children in each of the families represented were of school age the roster

would be greatly increased, for three of these families have each seven sons, and a fourth has six.

The patriarch of the tribe is the Rev. Samuel M. Stoltzfus, who has had 20 children. This is exactly the number of the children of the great musical patriarch, Johann Sebastian Bach, whose choral works were lately performed in the Moravian community of Bethlehem, which still preserves the domestic and social traditions of the pioneers. The Amish pastor in terse and simple language describes his household of thrift and industry—and of such are the salt of the earth:

"I was a tenant farmer for many years, and 13 years ago bought my present farm. I soon found out that to support a large family required real hard work. I started out poor. I am not wealthy now, but have reared a large family, and would not exchange positions in life with any man living—not with Rockefeller or Carnegie, or any millionaire. We live happily. I have a good wife, who has been blessed with excellent health. We never had a servant, because my wife is a good housekeeper. She makes all the clothing for the children and is economical."

In these few lines is summed up the healthy philosophy and creed of human happiness. To have sufficient for one's simple needs, and to earn this competency by the work of one's own hands, in the sweat of one's own brow, is surely the true and complete felicity. Pastor Stoltzfus asks favors of no man. He is a good shepherd of a flock, a devoted father of the famil, and his example is worthy of emulation on the part of those who have outgrown the idea of finding happiness and peace in the old-fashioned patriarchal conception of a community of interests in a family where the father is at once the high priest and the king who can do no wrong.—*Public Ledger*.

# OUR HISTORIC HERITAGE

Articles giving information about the history of the Germans in the United States from the arrival of the first immigrant to the present, of whatever section of our country, of whatever vocation of life, of whatever class or association, of whatever period in a man's life, as well as discussions of questions of the day so far as German ideals have bearing on these, are to appear under this general head.

## The Forest Preacher on the Schoharie

A Historical Tale of the Life and Customs of the German Americans of the Eighteenth Century

By Frederick Meyer.

Translated from the German by Professor E. A. Jacoby, Philadelphia, Pa.

(Continued from June Issue)

Mr. Kreiscorn visited me. The report was circulated that I had died, because I was not present at the burial in the lumber camp. The people had heard of Urschel's illness, and, as often happens on such occasions, confused our names.

"Who died in the camp?" I inquired.

"A Frenchman was killed in a row over an Indian girl," was the reply.

"That is awful."

"No one mourns the Frenchman, but the sawmill and several buildings were burned during the fight. The English and Dutch property owners are almost crazed by the loss."

"These men are responsible for the debauched life in the lumber camps. The entire civilization which England brings to the Indians consists of drunkenness, perfidy and adultery."

"It is true," Mr. Kreiscorn replied.

"Who preached the funeral sermon for the Frenchman?"

"No one, Red Peter spoke very loud, when the coffin was lowered. As I approached, I noticed that Peter was furious with anger, because no grave could properly be dug on account of the frozen ground. Then some one mentioned to him that the grave was not deep enough. Thereupon Peter swore and cursed the louder. Nothing else was done at the burial."

"What happened to the murderer?"

"A so-called justice of the peace examined the case. Because most of them were intoxicated during the fight and the Indian girl was already up and off with another man, he could indeed not fasten the crime upon any one. His only anxiety was to be paid for examining

the case. The wise judge decreed, "The murderer and his victim are equally guilty, and must share the expense of the trial."

This is called justice in the name of his majesty, the king of England. No wonder that the Germans drove the sheriff out of the settlement.

I am delighted that Urschel is recovering from her illness.

The landlord sent me a flask of whiskey with the message that I should be sure to keep warm during this cold winter.

### CHAPTER XIII.

A terrible accident happened on Mr. Herkimer's farm. In felling trees, one fell on the spot where Mr. Herkimer stood. It was the last day they wanted to work in the forest before starting the spring work on the farm. It is very sad that this faithful man must meet his end in this way. Mrs. Herkimer had an evil presentiment. The night previous she had heard three very distinct knocks in the house and although the brave woman was usually not superstitious or timid, fear seized her that for a while she could not move a muscle. Her husband whom she awoke bantering her, said that she had eaten a very hearty supper, and therefore disturbing dreams were the penalty.

They summoned me at once. Although life was not extinct when I arrived, he breathed his last in a few minutes without regaining consciousness. This was a great pity. Our Germans do not dissemble, but express their feelings freely.

Mr. Herkimer's youngest son, Nicholas, was not at home at the time. The young man loved a military life and had joined the army. He was in the region of Lake Champlain where a war between the French and the English threatened to break out. We buried the father without being able to inform the son of the funeral. Conrad Weiser is on his way thither where he, commissioned by Eng-

land, should sign an agreement with the Indians.

These obsequies! I had no idea that so many Germans live in the vicinity. From every direction the men had come. Many brought shovels in order to make a road through the deep snow drifts. Also all of them had their guns to ward off the attacks of the ferocious wolves. As I glanced over the crowd I indeed felt as if it were an army of armed soldiers who were starting on a campaign.

Mr. Herkimer was one of the leaders in the colony. On account of his honesty and his upright, quiet manners, all respected him and loved him like a father. Requiescat in pace.

As I beheld the crowd of people, I resolved that a single large church should be built at the Schoharie, as a far distant visible token, center and rallying point for all Germans in the settlement. The many small churches which exist in Pennsylvania, as Conrad Weiser has informed me, divide our people into innumerable mutually opposed parties. That shall not occur here, if God grants me life and strength.

How essential in this work would Mr. Herkimer's influence be! The younger Weiser too belongs to us only in part. With his family he removed to Tulpehocken in Pennsylvania to be near his father upon whom the burden of years were weighing rather heavily. Of course, he still owned a house in Weiser's village and spent a week each year at the Schoharie. Would that those of advanced years might remain with us as I need their services.

The young are moreover a brave race. What is bred in the bone does not come out of the flesh. What women these Germans do have!

One of Red Peter's sons married Maria Illig during the bitterly cold weather. It was a bad winter day. Field and forest were rigid with ice and snow, as the bridal couple drove up to my log cabin and I gave them the church's blessing.

They could, however, not slip past the

landlord on this their wedding day. The loquacious tavernkeeper placed a substantial meal before them, the companions of young Peter drank many a glass to the health of the bridal couple, and before they were aware of it the dark winter night had set in. At last they drove in a sled toward their log cabin. They had not proceeded far before bride and groom heard the shrill yelp and hungry cry of a pack of fierce wolves. The horses run at top speed through the lonesome forest. Nearer came the wolves, they feel the hot breath of the leader. Thereupon young Peter deals him a blow which sends the beast reeling into the snow. But only for a moment and the wolves are again close behind them. They try to leap into the sled. Young Peter throws the reins to his bride, and grasps his pistols. His is a steady hand. Every shot goes true. Scarcely are the pistols reloaded before the hungry wolves renew their attack. Maria guides the smoking horses with a firm rein and sharp cries. The sled flies like an arrow. Clouds of snow and ice conceal the track and make the pursuit of the wolves more difficult. Now they see the log cabin. Again there is the report of a pistol. Another half mile and the foam covered steeds panting and trembling in every limb stand before the house. One bound and the door was locked behind Maria. Young Peter fires the freshly loaded pistols and the blood of the wolves dyes the snow. But now the whole pack is upon him. He has no time to reload. He defends himself with the driving whip. Another moment and he must fall.

Suddenly the door opens. Our wives at the Schoharie do not swoon at the sight of twenty or thirty fierce wolves. They are accustomed to the fight. The young bride dashes out of the door. In her hands she holds a blazing broom. She beats the wolves. They fear the fire. Howling with pain and fear they flee into the forest. Young Peter and Maria embrace each other. They enter the hut

and celebrate their wedding in peace.

\* \* \* \* \*

Something serious happened to me. I do not know how I shall record it. My heart is so heavy. For two days I have not been myself. I wonder if I shall subdue this. I would rather remain forever silent. On account of what follows I must relate it. O Peter Resig, why must this befall you? I almost believe with the Brahmin of India, in an earlier existence, for in this life I have certainly not deserved all my afflictions.

After the Easter holidays Jonathan Schmul came into the settlement. He visited me and without noticing how he was grieving me he quite coolly remarked:

"Catharine Weisenberg met with great good fortune in America. She married Sir William Johnson, who is the richest man outside of the city of New York."

"Impossible," I said, and forced myself to betray no sign of disappointment. "Rich and haughty dames are Johnson's equals, not poor German servant girls."

"It is true," Mr. Schmul replied, "but they are a bad lot. They threw themselves away on Sir William Johnson. He wants a true wife not a gay and painted woman who loves him for his money alone. For this reason he tempted Catharine and said to me, 'Jonathan Schmul, she is a woman who would rather yield her life than her honor.' The result was, he married the girl."

"But she still has two years to serve."

"Truly, but the laws are made for poor men, not for rich like Sir William Johnson."

"He might be sued!"

"A suit at law costs more than Mr. Van der Heid is willing to spend for a servant girl."

"Was Catharine willing to marry him?"

"Certainly. Johnson is rich, and is a great man. He is a good man, he respects the girl and will care for her tenderly."

I sat alone the entire evening. With



stoical calm I must submit to the inevitable. As I prepared to retire, great bitterness and anguish seized me. Resting my arms on the table I stood for two long hours. I was fearful of the barren loveless life of a bachelor disdained alike by God and man. I must acquire household effects. I want children around me. How shall I accomplish this, O God! God!

I sit and wait while others acquire property!

#### CHAPTER XIV.

Many years have passed since I wrote the last chapter. Strange feelings seize me, as I pore over the old papers and live the past over again.

How things have changed at the Schoharie. My title of "Forest Preacher" no longer applies to me. The forests have disappeared from the valleys. The tar manufacturers have departed. Only the "Lumber Camp" with its devastating work is still on the hills. The wilderness through the industry of the farmers has been converted into a paradise. The envious persons have also remained behind and have done us great harm. In my old age I have surrounded myself with a family which will be the subject of a future narrative.

\* \* \* \* \*

War broke out between the French and English. Several times we feared the attacks of the French with their Indian allies. Wild rumors reached the valley of the cruel deeds of the Indians. These are evil times in which we live.

I was greatly pleased by the visit of my friend Conrad Weiser during the spring.

"You are a stranger in my house," I said taking his hand.

"I believe it," Parson. "I am a stranger among my other friends and acquaintances in the valley, a stranger even in my own house."

"You have not become a Cain, a fugitive and vagabond upon earth?"

"Almost, only it is a good spirit that drives me forth into the wilderness."

"Pray, tell me."

"I will, I will, I must first make a request of you. Over in the Catskill mountains I have an old acquaintance whose wife is sick. I truly believe she is demented. My wish is that you visit this sick woman. I have brought two horses with me, and if we mount at once, we will reach the Lumber Camp before night."

Quickly I packed my medicines and took a New Testament. In a short time we were making our way up the valley toward the mountains which beckoned to us in the distance.

"Truly my life is that of a wanderer," Weiser said at last. "I resemble my father. What did the man not endure? One can scarcely believe that a man can suffer so much. Peace to his memory. The evening of his life which he spent with me was calm and peaceful, like the setting sun after a thunder storm on a summer's evening. He sleeps beside the little church which we built on our farm. I, his son, fare no better. The quarrel of the nations allows me no peace. The governor wants me to settle the quarrels for him."

"Isn't it wonderful," I remarked, "that we, too, here at the end of the world should be drawn into the quarrel of the nations? We fled from Germany to the Schoharie in order to escape the oppressions and exactions of the French and now we must endure still greater injustice at the hands of our national enemy."

"It is a fact," Weiser replied. "A man cannot avoid the most vital questions and contests of his time. Mankind constitutes an entirety. Therefore, pastor, the church teaches the existence of inherited sin. If one part fails, the punishment is visited upon the entire nation. As the religious wars of the Reformation found their re-echo at the St. Lawrence and St. John, so will the German farmers in the settlement become involved in the strife, whereby, I hope, the

French will be driven forever from the control of America by the Germans."

"Then we shall no longer read of the wild west, because we are as near to civilization as Paris, London, or Berlin," I replied.

"For the Prussians I have respect. There a young prince ascended the throne of his fathers, Frederick II, who has accomplished heroic deeds which have revived the confidence of the Germans in his race and the future of his people."

"God grant it! But a campaign of Prussian arms will not do it. We need a German literature. We must become a nation that has spirit and thoughts if we wish to direct other nations."

"Very well! We have even signs of that. During Christmas I was in New York. The governor took me to a theatre or something of the kind. The entire story of the sufferings and death of our Saviour was sung. I wept and rejoiced. It must be beautiful in heaven. A man sang first: 'Comfort, comfort my people.' Then a woman's voice took up the song and when she came to the strain, 'Unto us a child is born,' at once the whole choir and orchestra joined in, 'Wonderful Counsellor, Mighty Redeemer, Everlasting Father, Prince of Peace.' Then came another part when all present arose, and the governor in-

formed me, that this was the 'Great Halleluia Chorus.' I can not describe the singing. I could not sleep that night. A German, Handel by name, wrote the music. He is still living in England. Here we have the beginning of German literature."

"What is the governor's opinion of the settlers?"

"He is a deceitful man. I don't trust him. I am, of course, in his employ while he needs me as his agent to the Indians. I have mentioned that the Prussians and French are at war. For some reason of their own England sympathizes with the Germans. For this reason the war broke out in America. I shall try to win the Six Nations (Iroquois) to our side. This is a hard task because the Indians like the French better than the English. The French do not work and take the land away from the Indians, like the English and Germans do. They marry Indian women and sink to their rank. I do not trust the savages this time and I advised Nicholas Herkimer to keep his powder dry. War will come before the year is ended."

"Herkimer is a clever man. When I recall how he assisted me in constructing the altar, then I am aware that I am becoming old."

# The Pastorius Protest and the Real Beginning of the German Immigration.

A Reply to H. A. Rattermann

By Wilhelm Kaufmann, Cleveland, O.

**Y**OUR kind invitation, Mr. Editor, to reply to Mr. Rattermann's article in the January edition of the Pennsylvania German was received in May. As the question in dispute is of great importance, it may not be too late now to reply to it. I shall do so in the spirit of the consciousness that we all are seekers of the truth.

I am told by my friend Rattermann that Pastorius, not being a member of the Assembly of Pennsylvania in 1688, could not submit his protest against slavery to that body. Indeed it is doubtful if Pastorius belonged to the Provincial Assembly, although Dr. Seidensticker (*Festschrift von 1883*) claims that he did. But there can be no doubt that a protest signed by one of the most intimate friends of Governor Penn and by three other reputable citizens would have been received by the Assembly in the form of a *petition*. A record of such a proceeding would have been entered upon the minutes and thereby the matter would have become public property, open for discussion and agitation. Nothing more could be expected by the opponents of slavery in 1688. The decision with regard to slavery, being a national question of great importance, of course belonged to the General Government. But the Provincial Assemblies have often used the channels of petition and in some cases those of recommendation (as in Virginia, 1750) to bring the

slavery question to the attention of the London authorities. Instead of submitting his protest to the Assembly, Pastorius sent his document to the representatives of the Quakers, where he met with defeat. The pious brethren paid very little attention to the matter and the protest having been referred to the highest tribunal of the Denomination, disappeared at last among the many papers of minor value. About 150 years later it was discovered there and it is by this accident only that we know that as early as 1688 such a movement had been in progress. A man of energy, or a person with the instincts of a heroic character would have acted differently. He would have braved opposition and would have sought for publicity instead of avoiding it. The whole proceeding shows that Pastorius was a man of the best intentions, but that he lacked the courage to proclaim publicly what he considered to be just and right. He had the heart, but not the force of a true reformer.

Pastorius was an excellent and an honest administrator of the small colony which he established, the model of a peaceful citizen and a true patriarch, but among the many brave and manly pioneers who made Pennsylvania, he will hardly be counted as one of the most prominent leaders. And if we seek for a type of the hardy pioneer of our race we ought to be slow in selecting the Patriarch of Germantown. He will always be remembered with reverence and esteem, and the fact that he foresaw with the

prophetic eye of the poet, the glorious future of the colonies, ought never to be forgotten. But there is hardly an element of heroism in his lifework, and no display of energy aside from the administration work in Germantown. He was gifted with an abundance of mental powers to act as an organizer on a more extended plane and the opportunities to become a prominent leader in the colony were open to him, but he preferred the simple life of a lover of flowers. His literary productions in seven languages have been collected, but it is safe to say that nine-tenths of the contents might just as well have seen the light of publication in Sommershausen or in Crefeld.

This is substantially what I have stated in the appendix to my book "Die Deutschen im Amerikanischen Buergerkriege." I do not believe that sentiment should be our guide in writing history, and I do not think that it is warranted to clothe the figure of the Patriarch with the mantle of heroism. But this has been done, especially by the gentlemen who act as orators at the Deutsche Tag celebrations. Let me insert here that these festivals are too often repeated, thereby losing much of their force as demonstrations. The "spellbinders" at such occasions have almost exclusively dwelt on the Pastorius episode, they have made the Patriarch the hero, it might be said, the single hero of German Pioneerdom. This is not only an unhistoric conception of the personality of Pastorius but it is also an unjust slight of the many brave men of our race, who wrote their poetry by means of the broadaxe and the plow. The erection of the monument in Germantown has, in the estimation of many a German all over the country, increased this wrong conception. Our friends do not consider that the monument should be looked upon as a markstone of German pioneerdom in general and they regard it more in the light of a personal glorification of Pastorius.

Pastorius had no knowledge whatever of the earlier immigrations of Germans

and he honestly believed that his little band of weavers from Crefeld were the first German pioneers of America. But this illusion has been destroyed by historical researches. If a certain year must be selected to establish the date of the beginning of German immigration the year 1620, the time of the landing of the Mayflower pilgrims, is the more correct date. The Germans took part in the first exploration of what is now the United States. There were three distinct zones of German settlements in the 17th century.

I. The immigration to New Netherland (New York) beginning even a few years earlier than 1620, gaining considerable proportions in 1635-1645 and continuing after the English occupation of the town in 1664.

II. As the German immigration to New Sweden on the Delaware was principally caused by a publication in Frankfurt (Main) in 1633, there is good reason to call this immigration the first attempt of an *organized* movement. The print in question was called "Argonautica Gustaviana" and was authorized by King Gustav Adolph, the hero of the Thirty Years War. In 1642 fifty-four German families arrived on the Delaware, more than four times as many as the Pastorius flock 39 years later.

III. The Pastorius immigration of 1683. The increase which Germantown received during the next twenty-five years consisted of Mennonites and other sectarians, who had left their home country on account of religious motives. The large German immigration which started in 1710 was composed mostly of fugitives from the Palatinate who had lost their property by the French invasions.

Rattermann admits that a third and perhaps one-half of the Dutch of New Netherland have been Germans and that the Swedish Colony also has contained a large German element. But he maintains that these Germans immigrated as Dutch and Scandinavians while Pastorius

and his followers should be considered as the first *German* immigrants.

The three separate bodies named stood in the same relation to the authorities in the three colonies. Each set came as German home seekers, bought or rented land from the Dutch in New Netherland, from the Swedes on the Delaware and from the English in Penn's Dominion. Each party lived under the law of the colony to which they had drifted by choice or by chance and the majority, perhaps all of them, became citizens in due time. From the moment of embarkation they had lost their rights as German subjects, whatever these rights may have been. The fatherland did not care for them, in fact the political complications of Germany did not permit any protection, and the fugitives never asked for such favors; they were glad to have escaped from conditions which were little different from outright slavery. Mr. Rattermann's attempt to except the Germantown people from the position of the other two groups of newcomers seems to be dictated by sentiment. It is of very small importance, if a few hundred Germans in Germantown, closely united by the powerful bonds of religion, have retained their German proclivities through several generations, while their countrymen in other parts Americanized more or less after a shorter stay in the country.

The question of the real beginning of German immigration is not to be decided by such arguments as the printing of the German Bible at Germantown or the appearance of the first German newspaper, neither by local pride or by the claim of Pastorius that he and his followers should be considered the first immigrants of our nationality. The *date of arrival* in this country is the only way to decide this question. We have no census of the Germans of New Amsterdam, but there is enough circumstantial evidence to prove that their number as early as 1625 must have been larger than that of the Pastorius party. The State of New

York as well as the city have for many years appropriated money to collect all the obtainable details of the history of New Netherland. By this support the following important works have been published:

*O'Callaghan*, "Documentary History of the State of New York" (four volumes).

*Broadhead's* Historical Work.

*Fernow, B.*, "Records of New Amsterdam Colonial History." (11 volumes).

*Fernow, B.*, "Records of New Amsterdam" (seven volumes).

I have carefully examined O'Callaghan and Broadhead. Among the names of pioneers mentioned I found 85 men, nearly all of them supposed to be heads of families, whose places of birth was added to the names, thereby clearly indicating that they hailed from the interior of Germany. But there are mentioned about six or eight times as many names, without this identification. It seems to be more of an accident, that the place of birth is affixed to a name. The best source for such identification is to be found in the passenger lists of vessels arriving at New Amsterdam. Such lists have been preserved covering a period of seven years only (from 1657-1664). The lists for the previous 35-40 years are missing. I will cite a sample case from O'Callaghan's "Documentary History. Among the passages of the ship "Otter" arriving in 1660 were 14 "Dutch" soldiers, to wit: Jacob Loyseler from *Frankfurt* (Main), John Vresen from *Hamburg*, Thomas Vorstuydt from *Bremen*, Herman Haellings from *Verden* (on the Weser) Jan Vaex from *Neustadt*, Jan Bier from *Bonn*. The place of birth of the other eight soldiers is not stated. The Loyseler mentioned above is Jacob Leisler, later on the leader of a patriotic uprising of the people of New York. In the passenger lists of other vessels the birth-place is affixed to about one in eight names. Still we find there quite a number of men from Germany. It is probable that their number was three or four times as large as the

lists would indicate. The number which I could identify in this list and in other documents may appear to be small (85 in all) but it should be remembered that New Netherland was very thinly populated, containing about 10,000 white inhabitants in 1664, at the time of the English occupation. New Amsterdam (now New York City) in 1628 had 270 inhabitants, 1652 600-700, 1664 about 1500. But among the municipal officers of the little town we find as early as 1626 several natives of Germany, even the Dutch Governor (Minuit) hailing from Germany. The "fiscal," a sort of city treasurer, was Ulrich Lupold, born in Stade near Hamburg, the first physician, Dr. Kierstade immigrating from Magdeburg and the leader of the City Council in later years was Peter Keiter, born in the Ditmarschen country. He was known by the name of J. Peter van Kuyter which shows that the changing of German names did not originate in Pennsylvania. Among the most important men in the Dutch town was Augustin Herrmann, a German from Prag, later on the diplomatic advisor of Governor Stuyvesant.

A great deal of interesting material has been collected by Mr. Otto Lohr for the New Yorker Staatszeitung. This material has been gathered from other sources than those which I have used. According to Mr. Lohr, Heinrich Christiansen, born in Cleve, Germany, arrived on the Hudson as early as 1614. He built the first house on Manhattan. Christiansen was the captain of a vessel which made ten trips between Holland and her new Colony. Among the pastors of the Dutch Reformed church two, Drisch and Polheim, were Germans, Drisch hailing from the Palatinate. The two Lutheran pastors of New Amsterdam, Gutwasser and Fabricus, were called from Germany. Nearly all the Lutherans in the town were Germans, a fact stated by Senior Muhlenberg in the Hallesche Nachrichten.

According to Lohr some of the richest

merchants of New Amsterdam were Germans, among them Nicolaus de Meyer from Hamburg, Paul Schrick from Nuernberg, Ebbing, Leisler and van der Beck. Wilhelm Beckmann "goodfather" of Beekman Street, was born in Holland but his father hailed from Koeln. Dan. Litsche from Coeslin (Prussia) kept the first hotel of the town. B. Jorrisen from Hirschberg (Silesia) owned farms, several mills and a ship. Another rich German was Johann Haberdink, a Westphalian—John Street was named after him. He left real estate to the Dutch Reformed church, which drew a princely income from this gift. Some of the first families of present New York sprang from German parentage. The Carners from Abraham Karner, a native of Hamburg, who in 1656 was established on Wall Street. The Hoffman family are descendants from a German born in Reval (now in the Baltic province of Russia). The first of the Messlers came from Worms, of the Remsens from Oldenburg, of the Schurmans from Bremen (this pioneer immigrated in 1649). The Schoonmakers' European home is Hamburg, that of the Broecks, Muenster, the van Buskirks hail from Holstein, the Zabrieskies are descendants of Albert Zaborowski, born in East Prussia and an immigrant in 1661. Many more details could be furnished, but the above will be sufficient for the purpose stated. The Germans of the lower Rhine, of Westphalia and in fact of all northern Germany spoke the same language. Separation of Holland from Germany took place about the middle of the 16th century and the official recognition of the Netherlands as a separate nation as late as 1648. There was hardly any difference between the Dutch and the Germans at the period in question and it would not be much out of the way to treat the two people as one.

Holland, towards the beginning of the 17th century had become a harbor of refuge to the fugitives from the neighboring countries. The fact that the

Mayflower pilgrims started on their eventful journey from the Dutch city of Leyden may be mentioned, although known to everybody. From France a large number of Huguenots sought shelter in Holland. But the most fugitives came from Germany; sectarians of different denominations and people who

were driven by the horrors of the Thirty Years War. But these fugitives speaking the same language, could hardly be distinguished from the real Dutch. Many of them drifted to foreign lands, to the Dutch possessions in Asia as well as to the West Indies, including New Netherland.

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**The Coming Battle**

“The battle of the Reformation must be fought over again in this twentieth century; everything points that way.”

So said one of our city pastors who is familiar with modern currents of thought. He does not stand alone in that view. Nearly all the Lutheran pastors and theologians who have seen twenty or more years in the ministry are aware that sweeping changes have taken place in matters of faith during the last two or three decades. What really has happened? First, a radical change of attitude toward the Bible has taken place. Think of the hue and cry that would have been raised in the churches had the Bible been robbed of its supernatural elements and character twenty years ago as has recently been done in the Sunday school literature that is being placed into the hands of the majority of young children in the Protestant communions of America! Now there is but a ripple of opposition as compared to what there would have been then. To any one who is familiar with the literature on this subject, it is astonishing with what rapidity miracle has been read out of the Bible and myth read into it.

Second, there has been a radical

change of attitude toward the central teaching of the Bible. What has become of the doctrine of justification by faith? How completely it has been overshadowed by teachings that lie on the circumference of the Christian faith! How the ethical content of the Scriptures has been placed into the foreground, and how the preaching of sin and guilt and repentance and faith has been thrust into the background! Christ in us, and not Christ for us—Christ as our pattern, and not Christ as our Sacrifice for sin—Christ as our preacher, and not Christ as our Priest,—has become the prevailing theme in many pulpits, as we all know. Thus robbed of its kernel, what is the Gospel worth?

There are real foes for us to meet, and the time for valiant fighting has come. If the Reformation was not a failure; if it preserved for the world a heritage of faith that is worth holding fast; then it is high time that we gird on our armor and prepare for the coming battle. Some of the little things that absorb so much of our time and energy must be set aside and we must face the great issues of our faith like men who wrestle not with flesh and blood, but with powers and principalities.—*The Lutheran*.

# A Visit to the Ephrata Cloister

By Rev. A. O. Reiter, Pottsville, Pa.



THE concert of the previous evening, the first of the season of 1890 and 1891, had been voted a success, and "the boys" of the Franklin and Marshall College Glee Club were correspondingly happy. A beautiful November morning, clear and crisp, demanded action. To loaf at the hotel until train time without getting into some kind of an escapade, to such an aggregation of young Americans on such a morning would have been impossible. What should we do? Someone, more or less familiar with the history of Ephrata and the strange religious doings of the sect that Conrad Beissel had organized there, proposed a visit to the old Cloister. I had been born and reared some hundreds of miles from Ephrata and, of course, knew nothing of either. But curiosity was aroused. They told us of a wonderful Bible, printed and illustrated in various colored inks, and all done by hand and with quill pens, of a basket the Sisters once made with a view to carrying larger quantities of clothing to the line than they had formerly been able to do, only to find after the basket was finished that no door or window in the building was large enough to allow the passage of the basket; and, strangest of all, of huge human footprints produced by some sort of "hexerei" which were to be seen on the ceiling of the "saal" or chapel. Of course we wanted to go. The landlord told us it would be useless, that no strangers had been admitted to the Cloister within the memory of man, except a reporter for a Philadelphia paper, who some fifteen years before had wheedled himself in and had "written up" the institution. But that fact

only made us the more determined to try our luck. Even if ordinary strangers could not get in, if a reporter had accomplished the impossible, we could try, and at least have the fun of trying.

A short walk brought us to the door of the Cloister, where our arrival was announced by the barking of a black and tan terrier. In answer to our knock a middle aged servant woman came to the door and promptly but politely refused our request for admission, saying that "the old lady" was in bed and must not be disturbed. But we were insistent, telling her that we did not wish to disturb "the old lady" or her slumbers. We should be satisfied to see the saal, the basket and the Bible, and urged her to secure us that privilege.

A tip or two probably helped some. At all events she promised to see "the old lady" and if possible secure admission for us. She disappeared but soon returned telling us that we could not be admitted. On one pretext or another we sent her in three times to secure the coveted permission only to meet with refusal. It seemed useless to wait longer, and we were turning to go when some one—I think it was myself—proposed that we should at least give "the old lady" a song before leaving. And remembering that she was old, we started in with a song that was popular when our grandmothers were girls. Whether Christina Bauman, the lone occupant of the cloister that morning, the last of the sisterhood who had once filled its cells, in the days before she took her vows of chastity, poverty and obedience had ever heard and loved that song or not I do not know. At all events it was a song of the days of her childhood. And while Carter of Princeton, in an hour inspi-



ration, had given to it a setting for male voices, most beautiful and impressive, the melody remained the same that generations before us had sung. The song was Annie Lyle.

We had sung the first verse and chorus and were just starting on the second verse, when the servant again appeared in the doorway. Furtively wiping her eyes with the corner of her apron, she told us that our singing had touched the old lady's heart and that she wanted us to come inside and sing for her. The garrison had capitulated, the door was open, but our difficulties were not yet over. The passageway was narrow, and "Buck" Irvine, the leader of the club, now Dr. Irvine, the headmaster of Mercersburg Academy, was wide, and "Schmitty," now the Rev. Andrew H. Smith, of York, Pa., was wider. Irvine could get through by moving crab-fashion, but Schmitty stuck fast even going side wise. It was a case of push and pull but perseverance won. And in a few moments the entire club, including "Schmitty" somewhat the worst for wear, arrived at the refectory of the ancient cloister.

Christina Bauman, the sole survivor of the sisterhood, was eating her breakfast which consisted that morning of corn bread and radishes. But however frugal the apparent fare, the aged woman showed no signs of starvation. She was over eighty years of age, but hale and hearty, weighing, I should judge, some 250 pounds. I remember, distinctly, how on the way home some of us tried to solve the problem of what could be done in case of a fire or death to get that body out. The solution appeared in the daily papers a year or so later when she died and the papers said they took out a part of the wall to remove the body.

As it was Annie Lyle that had opened the way for us, once in the presence of this abbess of the cloister, we repeated the song in full. Then followed other college songs, but out of consideration for her age and secluded life we refrain-

ed from college yells, and the lighter claptrap of the college repertoire. On the request of the servant woman that we sing something in German, we made an attempt to sing "Die Wacht am Rhein," but I am not going to say that we succeeded in a way that would have called for an encore from a Berlin audience.

Up to this time Miss Bauman had not spoken to us. She sat with her head bowed and spoke only to the servant. But the tears we saw splashing on her plate spoke more eloquently than words of the joy that had come to her on this red-letter day of her later life. And now she looked up and asked in German if any of us could speak German. Half a score of natives of Lancaster, Berks and Lehigh counties answered her at once. But "Tommy" Leinbach, now the Rev. T. H. Leinbach, of Reading, became the spokesman for the club. After a brief conversation the servant was sent for the hymn books which more than a century before had been composed and printed in that very community. The words and six-part music were strange to us, but not difficult. And probably for the first time in the later half of her life, Christina Bauman heard a number of men sing the old hymns that had greeted and cheered her childhood. What memories that singing, however imperfect, must have awakened in that lonely heart! What wonder that she wept anew for very joy!

But time was flying and our train was coming. We wanted to see that basket, that Bible, those footprints on the ceiling. The servant was sent to show us anything and everything the cloister contained that we wanted to see. The basket was an ordinary wash basket somewhat larger than usual, but of course far too large for any door in that ancient pile. The Bible, as I remember it, was indeed a wonderful piece of work, an enormous book, which when opened covered the top of the table on which it had been laid. The text was hand printed and illustrated in the wide margins with pictures of birds, flowers, angels

and various religious emblems, and the work all done with pen and ink. It must have taken generations and many hundreds of hands to accomplish such a task. There were single rubrics that must have taken weeks of time. Only in a community that had given up all earthly ambitions, that could conceive no higher duty than that of simply waiting for the coming of its Lord could such a work have been possible.

What has become of that book? In these later years I have asked that question of a number of people who ought to know, but no one seems to know anything about it. A priceless treasure to the antiquarian, a historic monument of the first importance that book ought to be in the archives of some responsible institution. Either the library of Franklin and Marshall College at Lancaster or the State library at Harrisburg should be charged with the responsibility of preserving this most valuable original document.

I have said—"as I remember it"—I saw the book for but a minute or two, I was only a college sophomore and cared little for such things. I was not and am not a German scholar. I received an impression which I still carry with me, but would not have any reader build too much upon it. Perhaps only the marginal illustrations were pen-made. The text may have been printed from types. Of that I cannot be certain. I was told it was a Bible. My belief now is that it was not the whole Bible, but a sort of a missal containing readings for daily devotions. But even with these allowances and deductions, beyond question there was in that cloister that day in 1890 a book of inestimable value as an historic monument of the Ephrata community. We saw that book. Someone has it now. And it should be found and put where it can be preserved for all time to come.

But college boys, out sight-seeing, are far more apt to be interested in the spooky, woozy footprints on the ceiling

of the saal than in any number of old German Bibles, however illustrated or however valuable as historic monuments. We were no exception to the rule. There they were, and he was no Cinderella who left those huge Gargantuan tracks for later generations to gaze at in wonder. How came they there? Of course in such a company, there were explanations, old wives tales that great-grandmothers had told to wondering boyhood, of spooks and witches, and devils, and of traitors to the faith doomed to walk head downward on the ceiling of the holy place they had desecrated in life. The fact that he left scorched footprints behind him, gave more than a clue to the final destiny of him "who doomed for a space to walk the night," had but brief respite of his tortures while walking there. But aside from the changed view of the relation between the natural and the spirit world, making the *fin de siecle* college boy chary of such tales, the tracks themselves were the sufficient disproof of any such theory. They were not the tracks of a ghost but of real flesh and blood, moreover they were pointed in all directions showing that they were on the boards before those boards ever became a part of the ceiling.

But how came men so religious as were those who built that saal as a place of prayer, to nail into place boards disfigured by such tracks? Surely if some impious one with dirty feet had disfigured their fair surface, the workmen would have removed the marks from the boards before putting them into a conspicuous part of that sacred place. If the tracks were there when the saal was built, they must have been practically invisible.

Every carpenter knows that he must not handle surfaced lumber that is to receive natural finish when it is covered with frost. If he does his hands will leave their mark wherever the wood is touched. When the frost disappears, the marks will be scarcely visible, but as time goes on and the wood changes col-

or with age, the marks become more and more prominent. The ceiling in the saal of the old cloister at Ephrata has never been painted. The rich golden brown is the natural color of the aged wood, and the tracks left on the smooth surface of the boards, are the naked testimony, that some one who ought to have been sound asleep in the huge building where the men lived apart, was stealthily prowling near the cloister of the sisterhood, one frosty morning long, long ago. Who was that "peeping Tom" or shall we, in view of what we are promised in the diary of Ezekiel Sangmeister, say "peeping Conrad," who came and went unseen by the workmen on the temple, but "departing left behind him footprints," accusing footprints on the ceilings of the saal?

But our train was coming, and this recital must also have an end. We left the saal and hastened to pay our respects

once more to the aged lady who had received us so courteously. But before we could go, she bade us all write our names and addresses on a sheet of paper which she kept, telling us, that if we ever came to Ephrata again we should come to see her, and that the sending in of our names would secure our admission. That did not happen. Christina Bauman had gone to join again the sisterhood in heaven before the glee club's return visit to Ephrata, and the cloister was in other hands. The basket and the Bible, I am told are gone. The footprints on the ceiling of the saal, however curious, are of no value, but to the eighteen or twenty college boys who on that beautiful November morning sang their way with Annie Lyle into the ancient cloister at Ephrata, there remains and always will remain a beautiful and most interesting recollection.

**Dr. Hexamer's Dank.** The June issue of *Mitteilungen* published by the National German American Alliance is distinctly a Hexamer number, following the celebration of the fiftieth birthday of Dr. Hexamer, who was married to a daughter of Con-May 9. We clip the following:

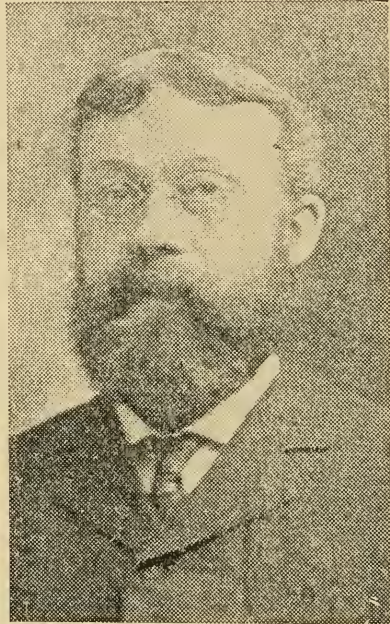
Dr. C. J. Hexamer, der Präsident des Deutschamerikanischen Nationalbunde, wünscht der deutschen Presse des Landes seinen Dank für die grosse Ehrung auszusprechen, die sie ihm erwiesen, as sie der gegentlich seines fünfzigsten Geburtstages veranstalteten Feier ein so lebhaftes Interesse entgegenbrachte und ihrer in langen und ausführlichen Berichten gedächte. Zugleich sagt er seinen Getreuen vom Nationalbunde, dem ganzen amerikanischen Deuschtum und seinen vielen Freunden in Nah und Fern für die Glueckwuensche Dank, die sie ihm dargebracht haben. Nicht weniger wie zweitausend Gratulationsbriefe und

Depeschen sind ihm an seinem Ehrtage zugegangen, nicht allein aus Amerika, sondern auch aus Deutschland und anderen Ländern. Wohl kaum ist vorher einem Deutschamerikaner eine so grossartige Ehrung zuteil geworden, wie Dr. Hexamer an seinem 50. Geburtstage. Er ist davon überwältigt und erklärt dass seine schwachen Verdienst über Gebühr anerkannt und gewuerdigt worden sind. Auch von amerikanischer Seite, von hervorragenden Bürgern, Vereinigungen und Instituten sind ihm schmeichelhafte Glueckwuensche zugegangen. Vor allen Dingen gebührt sein Dank natürlich den Arrangeuren und Veranstaltern der Feier. Er wird im Laufe der nächsten Zeit allen Gratulanten schriftlich seinen Dank ausdrücken; da sich das natürlich nicht in wenigen Tagen tun lässt, so hat er diesen Weg eingeschlagen, um seinen Freunden seine freudige Genugtuung über die ihm zuteil gewordene grosse Ehrung auszudrücken.

# Company I, First Regiment Pennsylvania Volunteers

A Memoir of Its Service for the Union in 1861

By James L. Schaadt, Allentown, Pa.



JAMES L. SCHAADT



**S**EVEN states had adopted Ordinances of Secession, and by the solemn act of their Legislatures declared their intention to sever their connection with the Union which had existed for seventy years. One of them, South Carolina, always under the inspiration of Calhoun and Stevens and other teachers and advocates of the doctrine of States' Rights, the boldest and most re-

gardless of her obligation to her sister States of the Union, on the 12th of April, 1861, fired upon a national fort and upon the flag to which she owed fealty, and with shot and shell drove its handful of defenders into an honorable capitulation. There was no mistaking this action on the part of South Carolina. She was determined to secure the rights to which she believed herself to be entitled, by a resort to arms, and to draw into the conflict every other State of sim-

ilar belief. It meant war, war to a final decision; and so loyal men all over the country, long accustomed to hear with complaisance the vaporings and threats of Southern politicians, realized with a shock the existence of treason and rebellion, and resolved that the fall of Fort Sumter must be avenged, and the flag restored to its proud position.

Nowhere, in all the wide land, was that determination stronger than in the breast of the phlegmatic Pennsylvania German, and no citizen sprang more quickly to the defense of the flag than he. On the 13th of April, 1861, the very day of Sumter's fall and two days before President Lincoln's call for 75,000 volunteers, a public meeting assembled at Easton, to condemn the actions of traitors and to support the National Government. The meeting was attended by citizens of Northampton and Lehigh Counties and was addressed by Governor Andrew K. Reeder and others in words burning with patriotism. The call for volunteers was immediately answered, and on the 15th, the very day upon which the President called for volunteers, four companies were enrolled by Captains Yohe, Bell, Hackman and Dachradt, and their services offered to Governor Curtin.

In the neighboring borough of Allentown, three uniformed militia companies had been maintained for some years; the Allen Rifles, under Captain T. H. Good; the Jordan Artillerists, under Captain William H. Gausler, and the Allen Infantry, under Captain Thomas Yeager.

The Rifles were organized about 1850, wore regulation blue uniforms, carried Minie rifles, and under the instruction of Captain Good, who was noted as one of the ablest tacticians in the State of Pennsylvania, attained a degree of proficiency in Hardee's tactics and the Zouave drill which won for them a reputation extending beyond the borders of the State, and in the opinion of competent judges, made them rivals of

Colonel Ellsworth's Chicago Zouaves. Their fame brought them invitations to give exhibitions at many places. In 1859 a crack military company from Washington, D. C., challenged the Rifles to a drill, and York, Pa., was selected as a half-way meeting place for the performance. The Rifles came home victorious.



**MAJOR W. H. GAUSLER.**

Captain Jordan Artillerists, 1856; Captain Co. I, 1st P. V. 1861. Major 47th P. V., 1861, to April 15, 1864.

The Jordan Artillerists were organized in 1856. Their membership was drawn principally from citizens of what is now the First Ward, Allentown. William H.

Gausler, a resident of the ward, son of David Gausler, an officer in the Florida War of 1835, who lost his life fighting under General Sam Houston for Texan independence, and great-grandson of Jacob Clader, a soldier of the Revolutionary Army, was invited to take command of the embryo company. He was fully occupied with the affairs of business, conducting a canal transportation line between Philadelphia and White Haven, a planing mill and lumber yard as a member of the firm of Pretz, Balliet, Gausler and Company, at Second and Union Streets, Allentown, from 1856 to 1859, and from the latter year engaged in the wholesale coal and lumber business as a member of the firm of Pretz, Gausler and Company until the outbreak of the Civil War. Although fully occupied with business affairs, he accepted the command of the Artillerists in 1856, promising himself to retain it only temporarily, and little dreaming that he would remain in command of a militia company during the next five years, and then enter the military service of his country for three years longer, first as captain of the Artillerists, when mustered in as Company I of the First Regiment Penna. Vols., and later as Major of the 47th Regiment, Penna. Vols.

Captain Gausler gave faithful attention to the company, which was clothed in the regulation U. S. army uniform and fully equipped with Springfield rifles, belts, canteens, etc. The Hardee tactics were followed, and under his instruction the company became noted for its double-quick maneuvering and its drill in the manual of arms at the tap of the drum.

It received many invitations to give public exhibitions and in 1859 entered a competition for a handsome U. S. flag at the invitation of the Easton Fair officials for the best drilled company. The Artillerists entered the competition, but no other company would compete against them, not even the Easton companies, and although the company covered itself

with glory it did not receive the flag, because the officials decided that there had been no test, since it was the only company in the competition.

The large ball room at Rex's Hotel in the First Ward served as an armory for the Artillerists. The Rifles had their armory in the upper part of the town on Hamilton street, between Seventh and Church streets. They were the up-town company, just as the Artillerists were the down-town company. The Jordan divided the two, and a warm but friendly rivalry existed between the two organizations, each striving to excel the other in appearance, uniform, equipment and efficiency, with the result that each became a crack company. In the good old militia days, before the war, the companies paraded upon suitable occasions, such as Washington's Birthday and the Fourth of July, and it was the ambition of each to turn out the greater number of men with a finer uniform, and the one with the fuller ranks rejoiced with a great joy, and congratulated itself in cheering bumpers at the inns along the route of parade.

In the fall of 1860 the Artillerists purchased new regulation United States Army uniforms with dress coats and overcoats. The company paraded in the new uniform for the first time on Jackson Day, Feb. 8, 1861, when it entertained the Norristown Rifles commanded by Captain John F. Hartranft, later Major General, and later still Governor of Pennsylvania. In the evening a ball was given at the old Odd Fellows' Hall, the proceeds of which were to be applied to the payment of the new uniforms. To their cost each member was also to contribute \$1.50. Before the contributions were paid, the company went into active service, and their faithful captain paid the bill for the uniforms.

The Allen Rifles also wore the regulation United States Army uniform and the only substantial difference between their uniform and that of the Artillerists was in headgear, that of the latter com-

pany being a plumed hat, while the Rifles wore a cap.

Captain Gausler also assisted his brother-in-law, Hon. Herman Schuon, later Mayor of Allentown, to organize a band of musicians under the leadership of William H. H. Menninger, which was called the Menninger Band, and was connected with the Artillerists. This band has since developed into the famous Allentown Band.

On the 21st of February, 1861, both companies, accompanied by the Menninger Band, went to Philadelphia, where they participated in the military parade on the occasion of the raising of the flag over Independence Hall by President Lincoln. The two companies and the band were entertained at the National Armory at Franklin and Race streets, and the next day being Washington's Birthday, went with the President to Harrisburg, where Mr. Lincoln addressed 5000 Pennsylvania soldiers from the balcony of the Jones House, later the Commonwealth Hotel, while on his way to the inauguration at Washington. The Artillerists were detailed to guard the Jones House during the delivery of his address.

Captain Gausler and Captain Good were, personally, the best of friends; both were good soldiers and commanded good companies; and agreed in all points except politics. Captain Gausler was a pronounced Republican and supported Lincoln for the Presidency, while Captain Good was a hard-shell Democrat and favored Breckenridge at the November election in 1860. Partisan feeling ran deep and strong in those days; many a Democrat would not buy sugar and meat from a Republican grocer, while one religious denomination seriously held as an article of faith that no Democrat would be permitted by St. Peter to pass the gates of Heaven. Captain Good, during the campaign of 1860, being a courageous man, did not conceal his political views, and his sympathy with Southern Democrats was well known. Loyal to

the core, as was shown by three succeeding years of faithful service given, by him to the cause of the Union as Colonel of the 47th Pennsylvania Volunteers, there was not wanting some malicious tongue which, started the report that Captain Good had said that if the South seceded he would take his company, the Allen Rifles, and fight for her cause. The report was false; Captain Good never made such an expression, as all unprejudiced men, acquainted with him, and his character believed; but in those days of tense excitement, the poison of the slander spread rapidly, and Captain Good became, at least in the minds of all Republicans, a suspected person.

On April 16, 1861, Captain Gausler and Captain Good were in the lobby of the American Hotel at Allentown, surrounded by a crowd of excited citizens, watching every move of the two Captains, who as commanders of two of the local military companies, were at the moment the most important figures in the community. At 5 p. m. the two captains received telegrams from Governor Curtin to report their companies at Harrisburg at once, and they hastened to assemble their men at the armories. An hour later a second telegram ordered them to come with not less than 100 men in each company. In a short time Captain Good sent for Captain Gausler.

The poison of the slander had penetrated the ranks of the Allen Rifles, and Captain Good, almost broken-hearted, informed Captain Gausler that the Rifles refused to go with him. He proposed to Captain Gausler that the two companies should be thrown together, and go under the command of Captain Gausler. The matter was put to a vote, and the Rifles voted to consolidate. The same evening the Artillerists took similar action. Even then, after this resolution by both companies—to illustrate how high political feeling ran—Captain Gausler was approached by prominent Republicans, such as Colonel H. C. Longenecker, Aaron Reninger, Ephraim B. Grim, John H.

Oliver, Tilghman Good (later postmaster), and others, who offered to secure for him the command of the regiment then proposed to be raised, if he would withdraw from the consolidation and leave the Rifles and their late commander, Captain Good, at Allentown. Needless to say that Captain Gausler's friendship for him was too staunch and loyal to yield to any temptation, proposing deeper humiliation to Captain Good. On the contrary, Captain Gausler persuaded the grieving and deposed captain to go with the consolidated company to Harrisburg, suggesting possible honors in store for him. Captain Good followed this advice, and on the formation of the First Regiment three days later, was chosen Lieutenant Colonel through the influence of the Easton captains and James W. Fuller, who knew Captain Good to be a good soldier and a sound, loyal and faithful Union Democrat, notwithstanding all malicious and envious slanders to the contrary.

Captain Yeager of the Allen Infantry never regarded the Governor's telegram to come with no less than 100 men. Instead he assembled his company and hurried off in the afternoon of the 17th. This impetuosity and disregard of orders won for him and his company places on that glorious roll of honor—the First Defenders.

At 9 o'clock on the morning of Thursday, April 18th, the two companies assembled on Hamilton street between Sixth and Seventh, consolidated, and under command of Captain Gausler and followed by the entire population of Allentown, marched to the cheering notes of fife and drum, played by musicians Julius Benkert and Augustus Ebert, to the East Penn Junction depot and took train for Harrisburg. The following are the names of the members of the Allen Rifles and Jordan Artillerists, which a few days later were designated Company I of the First Regiment, Penna. Vols. Those marked with a star were the members of the Artillerists:

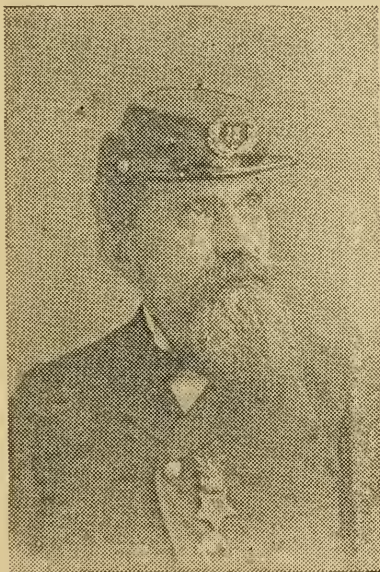
1. Captain Wm. H. Gausler.\*
1. First Lieut. Emanuel P. Rhoads.
2. Second Lieut. Benj. C. Roth.\*
1. First Serg't Abiel Heilman.\*
1. Second Serg't Edwin G. Minnich.
2. Third Serg't Henry Fried.\*
3. Fourth Serg't Noah Trumbor.
1. First Corporal, Henry Trumbor.
2. Second Corporal Mahlon Fried.\*
3. Third Corporal Daniel G. Miller.
4. Fourth Corporal Charles Mertz.
1. Musician Julius Benkert.
2. Musician Augustus Ebert.\*

Privates—1. Tilghman Albright, 2. James Albright, 3. Henry A. Blumer, 4. Wellington J. Blank, 5. Daniel Bechtel, 6. Anthony Behlen.\* 7. David Bergenstock,\* 8. Nelson Crist, 9. William Dech, 10. Tilghman Dennis, 11. John Eichel, 12. Perry Egge,\* 13. William Ginginger, 14. Henry Guth, 15. Willoughby Gaumer,\* 16. William H. Haldeman, 17. Oliver Hiskey,\* 18. Jonas Heldt, 19. William P. Harris, 20. Peter Huber, 21. Ellis Hamersly, 22. William Hilliard, 23. Martin Hackman, 24. Charles Haines, 25. Charles Hackman, 26. David Hardner, 27. Henry Haldeman,\* 28. Thomas Keck,\* 29. Lewis Kehler, 30. Solomon Kramer, 31. Franklin Keck, 32. William Kleckner,\* 33. Melchior Konold, 34. Henry Kramer, 35. Alonzo Kuhns, 36. Henry Keiper, 37. Benj. Kleckner,\* 38. Thomaas Laubach,\* 39. James Leiser, 40. Tilghman Miller, 41. Henry Miller, 42. Henry Mohr, 43. Charles Miller, 44. William J. Moyer, 45. James McCrystal,\* 46. John Nonnemaker, 47. Daniel Nonnemaker,\* 48. Andrew Nagel,\* 49. Jesse Ochs,\* 50. Peter Rimmel,\* 51. Edwin Roth,\* 52. Tilghman Ritz,\* 53. Lewis Rehr, 54. Edward Rimmel,\* 55. James M. Seip, 56. Richard M. Saeger, 57. Christian Stahley, 58. Charles Schwenk, 59. Joseph Steele, 60. James Stuber, 61. Joseph Smith,\* 62. Franklin Trexler,\* 63. Henry Trexler,\* 64. Walter Van Dyke,\* 65. George Wenner, 66. Abraham Worman, 67. Henry Wagner, 68. Franklin Wasser.\*

The officers of the consolidated com-



pany, commissioned and non-commissioned, were selected as nearly equally as possible from the two companies. First Lieutenant Benjamin C. Roth, of the Artillerists, vacated his position for First Lieutenant Emanuel P. Rhoads, of the Rifles; and Second Lieutenant Cyrus Wasser, of the Artillerists, resigned his commission, and his place was taken by First Lieutenant Roth. J. P. Schindel, then 22 years of age, son of Rev. Jeremiah Schindel, Senator from Lehigh County, accompanied the company to Harrisburg with the intention of enlisting, but in a few days was appointed by Secretary of War Cameron a second lieutenant in the Regular Army and assigned to the Sixth U. S. Infantry.



**CAPTAIN B. C. ROTH.**

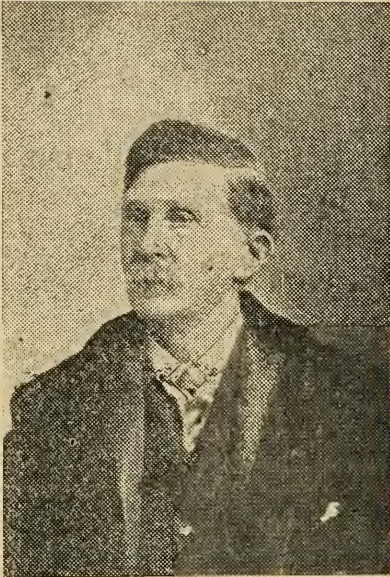
Second Lieut. Co. I, First Reg't 1861. Private Co. D, 128th, 1862. First Lieut. Co. D, 41st. Reg't Pa. Vols., 1863. Serg't Co. E, 202nd Pa. Vols. 1864, First Lieut., Aug. 30, 1864. Captain Sept. 4, 1864.

At Reading Captain Gausler's company was joined by Captain Alexander's company from that place and the two arrived at 3 p. m. of the 18th at Harrisburg. The company was met by Senator

Schindel who gave a \$20 gold piece to Captain Gausler to pay for the suppers of the men. After supper the company marched to Camp Curtin. During the night of the 18th and early morning of the 19th, the two Lancaster companies of Captains Hambright and Franklin, with the Clemens Band from Lancaster, the four companies from Easton, and Captain Selfridge's company from Bethlehem, arrived at the camp. On the morning of the 19th the first guard mount at Camp Curtin was conducted by Colonel Joseph Knipe of the Governor's Staff; Captain Hambright, a Mexican veteran; and Captain Gausler, assisted by the Lancaster band.

Captain Gausler was designated Officer of the Day, thus becoming the first officer of the day at Camp Curtin, and, perhaps, of the war. The ceremony of guard mount was repeated the next day, the 20th of April. The Harrisburg company of Captain Eyster had been mustered in April 18 as Company E and was already encamped. Captain James L. Selfridge's company A of Bethlehem, Captain Jacob Dachradt's Company B, Captain William H. Armstrong's Company C, and Captain Charles H. Heckman's Company D, all of Easton; Captain Enlen Franklin's Company F of Lancaster, Captain George W. Alexander's Company G of Reading, Captain Gausler's Company I of Allentown, and Captain Henry A. Hambright's Company K of Lancaster, were mustered in April 20, by Captain Fitz John Porter, U. S. A. Captain Ferdinand W. Bell's Company H of Easton was mustered in on April 21. They were formed into the First Regiment, and on the 20th of April Samuel Yohe of Easton, formerly captain of Company C, was chosen colonel; T. H. Good of Allentown, formerly captain of the Allen Rifles, Lieutenant Colonel; and Thomas W. Lynn of Easton, Major. Clemens' Band of 16 men was designated the Regimental band.

From this point the history of Company I is the history of the First Regiment.



**JAMES B. STUBER.**

Private Co. I, First Regiment, Penn'a Vols.  
and Second Lieut. Co. I, 47th Reg't, Penn'a  
Vols.'

Immediately after muster the regiment was armed with muskets and each man furnished with 12 rounds of ball cartridges, which, for want of cartridge boxes, they carried in their pockets. The good ladies of Harrisburg provided them with two days' rations of boiled fresh beef and hard tack in the new haversacks. The regiment was ordered to protect the line and bridge of the Northern Central Railroad from Washington to Baltimore, and reopen and re-establish communication between the two cities, destroyed by the Baltimore mob after the passage of the Massachusetts Sixth the day before.

In the night of the 20th of April the regiment, under command of Brigadier General George C. Wynkoop, boarded Northern Central gondola cars for Washington. Arriving within nine miles of Baltimore, Gun Powder Bridge was found to have been burned by the enemy. The regiment disembarked, and went into Camp at Cockeysville. The fresh

beef soured in the hot cattle cars and the men were without rations for three days. The farmers in the neighborhood brought loads of eatables, but such had been the rumors of poisoned food that the men declined to accept any gifts from the farmers, and even refused to drink the water from the wells.

This was the first experience of the inconveniences of military service. The camp at Cockeysville was located on high ground, about a half mile from the village. The stars and bars were floating from the village hotel. Company I volunteered to capture the flag, which was the first Confederate flag seen by the men. As the company approached the hotel, the flag was rapidly hauled down. The landlord was a Union man and had been compelled to display it. The camp was located near the turnpike, and the noise made by a single horseman riding on the hard metal of the road seemed to the apprehensive recruits like the trotting of a hundred troopers: and the entire regiment sprang to arms at least half a dozen times on each of the three nights of the Cockeysville camp, awakened by the rat-tat of the echoing hoofs of a few horsemen.

On the second night, while Captain Gausler was Officer of the Day, Marshal of Police Kane of Baltimore came up the pike in a carriage and asked permission to see General Wynkoop. Captain Gausler escorted him to the General's headquarters, and the Marshal there stated that he could not any longer control the citizens, that they were armed with pick-axes and pitchforks and guns, and that unless General Wynkoop vacated Cockeysville the mob would march to his camp and massacre all of his soldiers. General Wynkoop brought his hand down upon Marshal Kane's shoulder and said: "Marshal Kane, I am ordered to proceed to Washington by way of Baltimore; and unless that order is countermanded, I will proceed; and if I cannot get there through your streets, I

and my men will march through the walls of your houses."

But in those early days of the war, the authorities still tried to prevent a conflict, and it was feared violent measures would bring on a collision and drive the State of Maryland into secession. General Wynkoop was ordered by General Scott to withdraw his men to York, Pa., where Company I, with the First Regi-

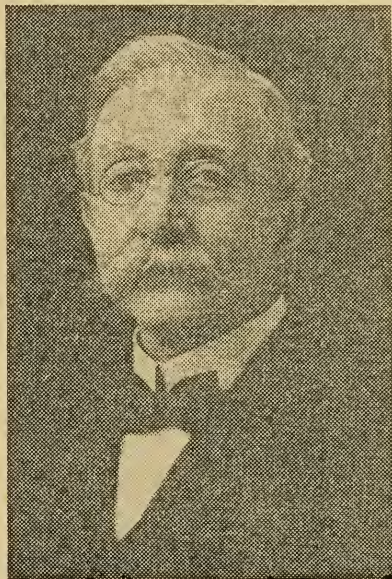
ment during this time Gun Powder Bridge being repaired and communication with Baltimore re-established, the regiment was ordered to that city, where it arrived on Sunday forenoon. The turbulent crowds, which opposed the passage of the Allen Infantry, the Sixth Massachusetts and other Union troops during the preceding month through the streets of the city, assembled and crowded the



**CHARLES HACKMAN, Age 25**

ment went into quarters on the 25th of April at Camp Scott. Here the second rations were issued, and here the regiment remained in camp for two weeks, drilling and preparing for the field.

Here clothing, equipments and cooking utensils were received. On the 14th of May the regiment was detailed to guard the Northern Central Railroad from the Pennsylvania State line to Baltimore, the train service having been restored on the 9th of May.



**CHARLES HACKMAN, Age 76**

Private Co. I, First Reg't P. V. 1861, Second Lieut. Co. G. 47th, Sept. 18, 1861.

column of twos in which the First Regiment formed along the line of its cars. The crowd would make no room for the regiment to move until Lieutenant Colonel Good from the top of a passenger car ordered them to make room at once or take the consequences. The surly crowd thereupon dispersed with yells, and the regiment marched through the city and went into camp a mile or two beyond in a bare unfinished State asylum building. The presence of the First Regiment here during the next two weeks assisted more than anything in

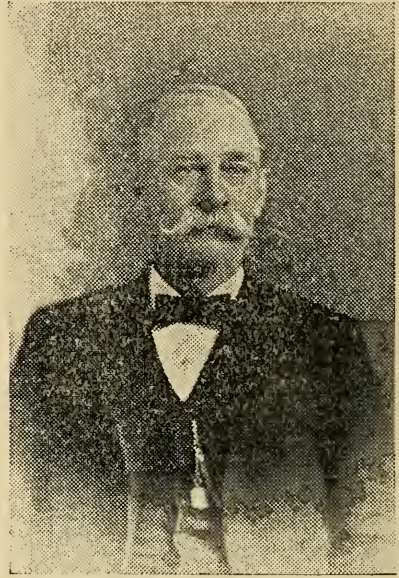
crystallizing Union sentiment in the city of Baltimore, which at times, under the influence of Southern sympathizers, wavered in its loyalty to the Union, and held the city steady to its duty. At the asylum camp, the loaded rifle of Private James Albright, upon which he was leaning with hands clasped over the muzzle, was accidentally discharged, and the bullet passed through his hands, crippling him for life. This was the only casualty of note in the experience of Company I during its service. On the 25th of May the regiment was relieved by Colonel Campbell's Twelfth Penna. and ordered to Catonsville, Md., to guard the roads leading to Frederick and Harpers Ferry, and on the 29th advanced to Franklinton; on June 3d was ordered back to Baltimore and thence to Chambersburg, Pa., where it went into camp, and with the Second and Third Penna. was assigned to the Second Brigade, Second Division of General Patterson's army.

The brigade in a few days was ordered to Hagerstown, and encamped near the village of Funkstown. While here the whole camp was alarmed at midnight and marched in double quick time to Williamsport on the Potomac, reaching there at dawn. But the expected enemy did not appear and the division returned to its camp at Funkstown.

New uniforms were issued for the regiment, supplementing the clothing which its Easton friends had forwarded. On the 21st of June the regiment was ordered by General Patterson to take ten days' rations, move with all possible dispatch and occupy Frederick City. In obedience to this order, it arrived at Frederick next day and reported to Governor Hicks. The Maryland Rebel Legislature had been meeting here, and the members rapidly made tracks at one end of the city while the regiment entered at the other. The regiment camped at the fair grounds, doing guard duty and drilling.

One night Company I and Captain

Hambright's Company K were ordered to proceed to Point of Rocks by train to bring from there military stores, about to be taken by the Confederates. The night was very dark, and when within five miles of their destination, the engineer stopped his train and refused to proceed farther without a vanguard.



W H. H. TREXLER.

Private Co. I, First Reg't P. V. April 17, 1861. Hon. discharge May 2, 1861. Re-enlisted June 3, 1863, Private Co. D, 41st P. V. Hon. dis. Aug. 3, 1863. Re-enlisted Aug. 10, 1864, Corporal of Capt. Roth's Co. E, 202nd P. V. At Lee's surrender April 9, 1865. Mustered out Aug. 3, 1865.

Company I at once volunteered to perform the duty and headed by Captain Gausler and Orderly Sergeant Heilman, marched over the railroad sills in front of the engine to Point of Rocks, where the Confederates were in full view on the south side of the Potomac River. They opened fire, but the range was too long for execution. The stores were secured and taken back to the camp at Frederick.

The "boys" were now becoming somewhat accustomed to the hardships and inconveniences of military life, and were prepared to enjoy its amenities. Even-

ing parade and the evening concerts were attended by the citizens of Frederick, and the young ladies of the town, although Southerners in sympathy, still had a smile for the Yankees. The effect upon the boys of Company I was instantaneous. They washed and shaved, and brushed up their clothes as if they constantly expected Sunday morning inspection, and it is narrated that one of the boys of the company, who had not washed his face since leaving home, now came out so clean and radiant that his comrades scarcely recognized him.

It is also said that he still lives in the First Ward.

Sentiment at Frederick was about equally divided between North and South but differences of opinion did not prevent the people of the city and its neighborhood from entertaining the Northern invaders with all the graceful courtesy of Southern hospitality. The leading citizens vied with each other in entertaining the officers of the regiment. Members of the same household often took opposite sides in regard to the burning questions of the hour, but all united in showing the Northern men a pleasant time.

The officers, including Captain Gausler, were invited to an entertainment by a Judge, brother-in-law of Governor Hicks. The Judge was a Union man, while all the ladies of the household were in entire sympathy with the South. The Judge narrated how a committee of Baltimore citizens waited upon the Governor, who was a Union Democrat, a few days previously, with a rope, and commanded him to convene the Rebel Legislature or be hanged. The Governor's answer was "Hang and be damned."

During the evening the Judœ opened a demijohn of old rye that had not been opened for 15 years, and it is needless to add did not require to be opened again.

While at Frederick, Captain Gausler went under furlough to Allentown and borrowed \$300 from Blumer's Bank, and loaned \$3 to each of his men, who had

received no pay up to this time, and were all short of ready money. The loans were later repaid by them in full to the Captain.

After two weeks spent in these agreeable surroundings, the regiment was ordered to rejoin General Patterson's division at Williamsport, Md. After celebrating the day with the citizens who entertained the entire regiment at a banquet, camp was struck at 4 p. m. of the Fourth of July, and the march taken up to the tune of "The Girl I Left Behind Me," and many were the tearful good-byes spoken to the Boys in Blue.

After marching all night and crossing the Blue Mountains at Shippensburg, the regiment arrived about noon of the 5th at Williamsport. While resting here the Twenty-fifth Penna. Vols., to which Captain Thomas Yeager's company of First Defenders, the Allen Infantry from Allentown, had been assigned as Company G, marched past. Captain Yeager and his men gave three cheers for their fellow townsmen of the Jordan Artillerists and Captain Gausler, but at the direction of Captain Yeager, "None for Colonel Good and the Allen Rifles." The poison of the slander was virulent. It has not quite died out to this day, fifty years later.

The regiment forded the Potomac, advancing to Falling Waters, in Virginia, and the next day rejoined General Patterson's division at Martinsburg. Here, on the 8th of July, the following order was received:

"Headquarters, Department of Pennsylvania.

"Martinsburg, Va., July 8th, 1861.

"To Colonel Samuel Yohe, commanding

First Pennsylvania Volunteers:

"Sir: I am instructed by the commanding General to say that your regiment has been selected to garrison this important post, on account of the confidence reposed in the administrative qualities of the commander and the heretofore good conduct of the regiment, which give assurance of the safety of the

depot, and the inhabitants will be protected, and many now opposed to us made friends of, while the lukewarm will be strengthened in their feelings.

"I am sir, very respectfully,  
"Your obedient servant,  
F. J. Porter, A. A. G."



**CHARLES MILLER.**

Private Co. I, First Regiment, Penn'a Vols., April 17, 1861. Sergeant in Co. B, 47th Penn'a Vols., Jan. 9, 1862, to Dec. 25, 1865. In uniform of Co. I, First Penn'a Vols., April 17, 1861.

This splendid old soldier is best known to Allentown people as "Ram" Miller.

On the 14th of July, General Patterson's division moved towards Bunker Hill, but the First Regiment, in obedience to the above order, remained at Martinsburg, now the base of supply. It rejoined the division at Charlestown two days later. On the 17th of July the division was ordered to hold itself in readiness with ten days' cooked rations in haversacks, to move in light marching order without baggage. The battle, which was expected to be a decisive engagement, was to be fought by McDowell's army, and was actually fought four days later on the 21st at Bull Run. The

duty of Patterson's division was to make demonstrations in favor of the army operating under McDowell in front of Washington, and, if opportunity offered, give battle to the Rebels. The division, including the First Regiment, continued these demonstrations, till it was supposed that the contemplated battle, which was daily postponed from the 16th to the 21st had been actually fought.

The term of enlistment of the First Regiment expired on the 20th of July, and there were no troops to take their places, and those of other three months' regiments. The men of the regiment were addressed by General Patterson and asked if they would volunteer to serve beyond their time. Every man of Company I stepped out and offered to remain with the exception of six. Captain Gausler immediately told them they were free to go. They left, but rejoined the company at Sandy Hook two days later, and received their pay and honorable discharges. Company I was the only one that expressed its willingness to remain. Only 15 men of the Lancaster Company (K) followed Captain Hanbright, who was so angered that he drew his sword and said he could take the 15 and whip the others with them. This highly offended the unwilling ones, but during the night they were pacified, and next day they resolved to stay. Captain Alexander's company from Reading refused to serve longer, and so did part of the Easton companies, but during the night it was fixed up, and the regiment remained and faithfully performed its duties a few days after the expiration of the term of enlistment. On the 21st the regiment moved to Harpers Ferry, on the 23rd to Sandy Hook, and on the same evening took the train for Harrisburg, where the men were honorably discharged and mustered out of service on the 26th of July.

Company I came home to Allentown on the evening of the same day, and was received by the entire population with music and speeches by citizens, among

them John H. Oliver and William H. Blumer, and entertained with a fine dinner at the old Allen House.

While at Harrisburg, on the way home, Captain Gausler received at the Brady House a personal letter from Governor Curtin, appointing him a field officer and authorizing him to assemble a recruited regiment. This letter, his commissions, dispatches, the rolls of Company I, and all his military papers, together with his lumber stock, house and contents, went down the Lehigh River in the flood of June 5, 1862, while Captain Gausler was doing provost duty at Key West as Major of the Forty-seventh Penna. Vols., the regiment assembled by him in compliance with Governor Curtin's request, in August, 1861, with the assistance of James W. Fuller, Captain H. S. Hart and Colonel T. H. Good and many of the men of Company I.

Major Gausler is at this writing living in Philadelphia, at the ripe age of 82, in the enjoyment of his faculties and good health. All of the men of Company I, as named on the muster-in roll, came back with Captain Gausler. Few of them were taken with sickness during their three months' service.

Private Willoughby Gaumer was taken sick with typhoid fever and died a short time after the return of the company, and was the first returned soldier who died in the Lehigh Valley.

The survivors of the company at this time are: Captain W. H. Gausler, Lieutenant E. P. Rhoads, Lieutenant Benjamin C. Roth, Sergeant Henry Fried, Corporal Mahlon J. M. Fried, Private Augustus F. Ebert, Private Wilson Crist, Captain Peter Huber, Private William H. Hilliard, Private Martin Hackman, Private Charles Haines, Lieutenant Charles Hackman, Private Lewis Kochler, Private Solomon Kramer, Private Franklin Keck, Private Thomas Laubach, Private Charles Miller, Private Edwin Roth, Private Lewis Rehr, Private Richard M. Saeger, Pri-

vate Christian Schwale, Private Charles Schwenk, Lieutenant James Stuber, Private Henry Trexler, Private Walter Van Dyke, Private Abraham Worman, Captain Henry C. Wagner, Private A. Taylor.

Colonel Charles A. Suydam, a private of Company E of the First Regiment, and now Assistant Adjutant General, G. A. R., is authority for the statement that more members of the regiment later went to the front, ranking from Lieutenant to Brigadier General, than from any other three months' regiment in the State of Pennsylvania, or the United States, north of Mason and Dixon's line. Out of the rank and file of Company I, Captain William H. Gausler became Major of the Forty-seventh Pa. Vols.; Lieutenant Emanuel P. Rhoads, Private Wm. H. Kleckner and Sergeant Edwin G. Minnich, Captains of the Forty-seventh; Lieutenant Benjamin C. Roth, Captain in the 202d; Private Andrew C. Nagle and Private Henry C. Wagner. Captains in the 54th; Private Peter C. Huber, Captain in the 128th; Privates Henry Haldeman, Charles A. Hackman and James B. Stuber, Lieutenants in the 47th; Private Daniel C. Miller, Lieutenant in the 128th; Private William H. Ginginger, First Lieutenant and Quartermaster in the 47th.

The survivors of the First Regiment have formed an association, which met at Easton in 1907, and elected Major Gausler president. It has always been a source of regret to every man of the regiment that they were not the very first soldiers to be mustered in for the defense of the flag. Obeying the orders of Governor Curtin to go with full ranks of 100 men, the companies of the regiment lost a day. Captain Yeager hurried off with the Allen Infantry a day ahead with his 47 men, going with the Pottsville, Reading and Lewistown companies to Washington, and so became the First Defenders of the National Capital in point of time.

The First Regiment followed the next

day, found the railroad bridge at Havre de Grace destroyed by the mob and therefore could not cross to Baltimore. The delay made them lose the proud title of First Defenders, although they were the very first Pennsylvania Regiment that reported for duty at Harrisburg, and the very first regiment to be uniformed, equipped and prepared for action in the State of Pennsylvania. And of the regiment, Company I and Captain Alexander's company were the first to report to Camp Curtin, being preceded only by Captain Eyster's Company E, which had been recruited at Harrisburg, and was mustered in on the 18th of April. Not being entitled to the name of First Defenders, the regiment has adopted the title, "Minute Men," in imitation of the embattled farmers of Cambridge and Boston in the earliest days of the American Revolution, who also proved themselves instantly ready to defend their rights and their country. I quote the just summary given by Bates in his History of the Pennsylvania Volunteers:

"During the time that the regiment was in service, it did not participate in any battles; but its timely arrival in the field accomplished much good by checking any rash movement on the part of Rebels in arms along our borders. The duties it was called upon to perform were faithfully done, and its good conduct, under all circumstances was appreciated

and acknowledged by its superior officers."

We Pennsylvania Germans, slow, conservative, rather looked down upon by the conceited Yankee and the impertinent Jerseyite, because our tongues, accustomed to the pronunciation of heavy German words, are not able to trip quite so lightly over English syllables as theirs; accused even of being illiterate, of having no newspapers or schools worth mentioning by a New England professor, who it might be expected by reason of his training and profession should be a broad-minded, liberal, well-informed man: have reason to be proud of the patriotism always shown by our people. The first companies to go to Washington, the first regiment of Pennsylvania Volunteers, came from Eastern Pennsylvania, the home of the Pennsylvania German.

The Borough of Allentown, according to the census of 1860, had 8025 inhabitants. According to the usual ratio there were 1600 adult males, of whom 60 per cent., or 1000, were fit for and liable to military duty. Upon the very first days of the war there left 128 men, 47 First Defenders and 81 as members of Company I. What other place shows such an exhibition of ready, willing patriotism as this Pennsylvania German Borough of Allentown?



# History of Emmanuel's Church, Petersville, Pa.

(Concluded from June Issue)

By Rev. J. J. Reitz, Waluport, Pa.



REV. J. J. REITZ, M. D.

## *X—Early Ministers.*

The first ministers of this church, of whose service we have positive knowledge, were Rev. John Andrew Friderichs, Lutheran, and Rev. John Egedius Hecker, Reformed. But of the minister or ministers who served this congregation for the first 28 years of its existence, from 1723 to 1751, we can not give an authentic account. We have searched in vain the "Halle Reports," and especially the voluminous edition by Drs. Mann and Schmucker, as well as some other works which might throw light on this subject. During this period the Pennsylvania Germans in this section were but few and from all appearances very poor. We can therefore safely

conclude that this congregation was not able to support a minister alone. We reason that they did as other small and poor congregations of the Palatines in America at that time, viz., employed itinerant preachers, or even so-called "Preacher-teachers," who taught the young people at the church and at the same time did some clerical work.

The fact that such minister and congregation are not named in the "Halle Reports" affords no proof, because not all the Lutheran ministers and churches in America during the 18th century were in accord or connection with the ministerium of Pennsylvania and adjacent States. The "Halle Reports" are frequently very partial, not to say bigoted while dealing with those who did not

side with their author. We mention this fact to guard against error and making the broad statement that there were only a few Lutheran ministers in America in the 18th century. In the 18th century there were two well-defined factions of Lutherans in America, the Pietists and the Orthodox, which were antagonistic to each other, and which frequently struggled at various places or churches for supremacy. Muhlenberg and his associates and the Pennsylvania Ministerium or Synod were decidedly pietistic, and in close fraternal union with the University and Orphanage at Halle, Germany. So ardent fraternal was their Synod organization that it reminds us somewhat of the Jesuits in ecclesiastical affairs. The University at Halle started in 1691 and the Orphan House in 1695, under Francke, became the great active center of Pietism, from which afterwards Muhlenberg among many others was sent forth with pietistic bias to preach the Gospel, and to which Muhlenberg was accountable for his labors in America. Here he sent his reports, known as the "Halle Reports." Other universities, Leipsic, Wittenberg, Frankfurt, etc., which opposed Pietism, also produced ministers, but of the orthodox Lutheran kind, some of whom also came to America. These formed no Synod and struggled along independently, while in spirit they stuck together. Many cases of the rivalry between these two factions might be cited where one or the other party was afterwards "politely" slighted or not even mentioned. Permit a quotation from "Halle Reports" by Mann and Schmucker.

"Another opponent with which (Rev.) Berkenmeyer had to contend was Pietism . . . ; truly to that was added, that the pietist notioned Schneider played the game as pastor, but Berkenmeyer had a high regard for the ministerial office. So he calls Langenfeld who served for a time as preacher in the Lutheran congregation at the Raritan (N. J.) a poulterer, (1748). Therefore he also takes the part of Pastor Wolf, (1745, at the Raritan, N. J.) with intense zeal, and

regards the Hamburg Consistory, which had ordained Wolf, as the true board of appellation. . . . In his aversion for Pietism, concerning which he most likely represented in the New World the opinions of his contemporary Bal. Ernst Loescher, and without any objection for personal piety, Berkenmeyer could never come into close union with the Halle people, with Muhlenberg and his friends."<sup>1</sup>

Illustrating the animosity between the two factions, we refer to "Halle Reports," Mann and Schmucker, when Muhlenberg was laboring among the Lutherans in New York.

"In the Fall of 1751 (Rev.) Riess had left. (Rev.) Andreae of Goshenhoppen did not accept the call extended to him, but sent one of his most active disciples, (Rev.) Phil A. Rapp, and thereby the German congregation was brought into direct enmity towards Muhlenberg. Rapp was bitterly hostile towards Muhlenberg and the Halle Pastors."<sup>2</sup>

It is said of Rev. Tobias Wagner, a worthy minister, who came to Pennsylvania in 1743, and lived near Reading, Pa., where he served several congregations, and who, like the popular Rev. Daniel Schmucker and many others, never joined Muhlenberg's Synod,

"The Halle people were not orthodox enough for him and in conjunction with (Rev.) John Casper Stoeber he put stones in their way and sought to raise mistrust against them."<sup>3</sup>

In "Halle Reports, Appendix to First Continuation, XVI," Muhlenberg writes March 6, 1745, about church affairs in New Hanover, as follows:

'Rev. Andreae is stationed in the neighboring districts and denounces me openly as a Pietist and Herrnhuter.'

In his writings Muhlenberg belittles other ministers and congregations when not in unison with his pietistic notions or synod, with appellations as "a vagabond sneaked in" or "those little congregations."

During the first half of the 18th cen-

(1) Halle Reports, Vol. I, p. 622.

(2) Halle Reports, Vol. I, p. 628.

(3) Halle Reports, Vol. I, p. 434.

tury and even later, there were in reality three factions of Lutherans in America: Revs. Berkenmeyer, Knoll, Stoeber and others, adhered to and reported their church affairs to the Holland Synod; Revs. Muhlenberg, Brunnholtz, Handschuh and others, reported to Halle; Revs. Andreae, Rapp, Wagner and others constituted an independent association or class. At times these factions worked together as in Rev. Wolf's troubles at the Raritan, N. J., 1745; at other times they bitterly opposed one another. Emmanuel's Church at Petersburg, Pa., has always been an independent church; and both Lutheran and Reformed were at times served by independent ministers and at other times by synodical ministers.

We believe that this old congregation was not without a minister from its origin in 1723 till 1751. Curiosity incites us to inquire whence such might have come. We have already pointed out the easy way of travel and the communication between this place and New York State about the Hudson during that time; and early ministers were accustomed to travel great distances to supply the people's wants. Riding forty to fifty miles a day on horseback was not considered wonderful at that time for a minister. There were very early Lutheran and Reformed ministers in New York State. In the published archives of the State of New York, 3:103, we have an account of Rev. John E. Goetwater, who was sent as a Lutheran pastor by the Consistory of Amsterdam, in which is given an interesting letter from Megapolensis and Drisius, Reformed pastors, dated August 5, 1657, recounting "the injuries that threaten this community by the encroachments of the heretical spirits," in which the following occurs:

"It came to pass that a Lutheran preacher, named Joannes Goetwater, arrived in the ship, the Mill, to the great joy of the Lutherans, and especial discontent and disappointment of the congrega-

tion of this place; yea of the whole land, even the English."<sup>4</sup>

Kapp in his history "Die Deutschen im Staate New York," mentions on p. 204 a Rev. Henry Frey who had come to America and to Pennsylvania between 1682 and 1709; also he names the Lutheran ministers who served in Newburg at the Hudson, during the first part of the eighteenth century, as follows:

Rev. Joshua v Kocherthal, 1709-1718 or 19; Rev. Just Falkner, 1719-1723; Rev. Daniel Falkner, 1723-1725; Rev. William Christoph Berkenmeyer, 1725-31; Rev. Michael Christian Knoll, 1731-1749.

In said book, p. 205, other Lutheran ministers are mentioned in New York State, Revs. Sommers, Wolf, Hartwig. Also not far from the northeastern border of Pennsylvania there were the Reformed ministers of whom Kapp speaks, to wit: Rev. Joh. Friedrich Haeger, 1710-1720; Rev. Geo. Mich. Weiss, 1732—.

As an example how ministers at that early time served congregations, which were small and many miles apart, we quote from Kapp's History,

"(Rev.) Michael Christian Knoll came three times a year to Newburg and received thirty bushels of wheat for his services; besides that he was pastor of the congregations at Hackensack and at Wappinger Creek."<sup>5</sup>

"From the lack of written records it has become almost impossible to gain a clear insight into the activity of these men; of which however the isolated passages at hand suffice to give us at least an approximate true picture of their official activity. We pick out Rev. Peter Nicholas Sommer of Schoharie (N. Y.). His field of labor was not only restricted to that congregation, but stretched out in a circuit about fifty English miles from Schoharie, especially during the first fifteen years of his activity (1743-1758), to all German settlements where Lutherans lived together."<sup>6</sup>

(4) N. Y. Archives, Vol. III, p. 103.

(5) Kapp, p. 16.

(6) Kapp, p. 204.

Looking again at our geography, and considering the easy and usual way of travel from the Hudson River to this place, it is not unlikely that the ministers for the Palatine settlements there and for some miles to the west of the Hudson River also visited the early German settlement at Emmanuel's Church. Again there were other itinerant ministers laboring in Northampton County, like Rev. John Casper Stoever and Rev. John Just J. Birckenstock, of whom W. J. Heller bears evidence in the Pennsylvania German (March, 1910) that they preached at two churches near Easton, only fifteen miles from this church, between 1728 and 1749. They may also have been here. In Halle Reports (I, p. 588) reference is made to Joh. Just Jacob Birckenstock that he was pastor of Jordan Church, 1740-1750, and also the first pastor at Upper Mulford, Saucun, Macungie and Salisbury. There were also some other ministers before 1750 who were laboring not far from this church, of whom we have authentic account, as Rev. J. Henricas Goetschires, Rev. Boehm, Rev. Joh. Conrad Wuertz at Egypt Church, dating from 1734, which church is about fifteen miles west from Emmanuel's Church (Cf. Penn. Arch. 6th Ser. Vol. VI). They may occasionally have officiated here. Fifteen miles southwest from this church there labored Rev. Joh. Wilh. Straub, at the Schmalzgass (Salisbury) Church in 1741. Shortly before the middle of the 18th century also Revs. Muhlenberg, Schrenke and Kurtz were at times near this congregation according to "Halle Reports." Revs. Wagner, Streiter, Weiss and Stoever were at times laboring near this church, as we learn from other sources, church records and baptisms, and who are said to have labored here. On September 29, 1747, the first Reformed Synod of America was organized with thirty-one ministers and elders, showing already many Reformed ministers for the first half of the 18th century, in addition to those who were not members of said Synod.

In general these all served a worthy purpose in supplying the people's wants during the first half of the 18th century. Whether styled regular or irregular, in consideration of the times and conditions, we are inclined to award to those ministers their just reward. All of them did at least some worthy service to keep the Christian church alive during those trying and turbulent times when not idealism but reality and practicability were the issue among the poor Palatines. All honor to such strong and faithful ministers as Schlatter and Muhlenberg who had their faults, who with zealous activity through the instrumentality of their synods, started respectively 1747 and 1748, helped to place the Reformed and Lutheran clergy and congregations in America on a firmer and more respectful basis.

We will now refer more definitely to the first two ministers of the church of our sketch of whom we have authentic records: Rev. John Andrew Friderichs and Rev. John Egidius Hecker.

Rev. John Andrew Friderichs wrote the title page in the old record book (wherein the first baptismal record is 1755), and signed his name at the bottom of the page. The record is in German, and the following is a translation of the title page:

"Union Church Book  
of the  
Lutheran and Reformed Congregations  
in  
Moore Township, Northampton County,  
in the Province of Pennsylvania,  
in which will be recorded:

- (1) The Baptized,
- (2) The Confirmed,
- (3) Those going to preparatory service and communion,
- (4) The regularly married, and
- (5) The Deaths.

Procured and started in the month of July and in the year of our Lord and Saviour Jesus Christ 1763.

John Andrew Friderichs, V.D.M."

Remark.—In the title page the township name Lehigh is crossed out and Moore written above it; this may have been done later.

Likewise his name occurs in the communion record of 1764. From the baptismal and communion records we learn that he served here till 1772, and probably till 1780. He lived for a time at Saucon from where he moved in 1762 to Smithfield, now Monroe County, Pa., from whence he came at various times to preach at this church. From the records of other churches we learn that he preached also at Saucon, Indianland (St. Paul's), Wesnersville, etc. Muhlenberg writes of him:

"Wednesday, the 10th of Feb. (1762) Received a letter from Rev. Mr. Fried of Smithfield, beyond the Blue Mt., who reports that he still serves the Saucon congregation, that he has to ride every fourteen days thirty miles over bad roads. He is discouraged and receives too little compensation."<sup>7</sup>

The lot of the ministers for the Pennsylvania Germans about the middle of the 18th century was indeed a hard one; no wonder many succumbed under the strain. Generally stern poverty stared the people in the face, and by force of necessity they cared more for material than spiritual things. Frequently the ministers had to be farmer on week days and clergyman on Sunday, and in addition labor in a wild country where their peace was often disturbed by the Indians. The life of Rev. John Andrew Friderichs illustrates this. We quote from "Halle Reports," where Muhlenberg writes:

"October 13, (1763) at 11 o'clock we arrived in Providence at my home, and heard with sorrow that the Indians had cruelly murdered some of our German fellow Lutherans about 30 miles from here, and had scalped them, and that many families had taken to flight. From there we journeyed further (to Philadelphia for Synod) . . . On the 22 of October (1763)

there also came our poor colaborer of the scattered sheep above the Blue Mountain, Rev. Fried, unexpected at that, and reported that on account of the Indians he had left behind across the Blue Mountain his little home, some gathered winter grain and cattle, and that he had escaped to this side with his wife and children. He made some report of his tedious official labors in many small congregations."<sup>8</sup>

This Rev. John Andrew Friderichs was in his old age in straitened circumstances. We quote again from "Halle Reports" where Muhlenberg writes:

October 31, 1778. Further up towards the Blue Mountains lives Rev. Mr. Friderici who has studied with me 40 years ago at Goettingen, and who has labored, struggled and suffered himself tired there. He is old, feeble and bedfast, and in poor circumstances because he can not get along anymore. We have for a few years collected something for him in one and the other congregations, but it is not sufficient. Rev. Mr. Lehmann has promised to collect for him in his congregation."<sup>9</sup>

Rev. John Egidius Hecker was one of the first Reformed pastors of the "German congregation in Moore Township," as this Petersville congregation was then sometimes called, from 1751 to 1773 and perhaps later. In the Historic Manual of the Reformed Church in the United States, by Rev. Joseph H. Dubbs, D.D., we find the following:

"John Egidius Hecker, b. Dillenberg, Nassau; d. Northampton Co., Pa. 1775. Ordained in Europe. Pastor of congregations in Northampton Co., Pa. Independent."

Mr. W. F. Hecker, of Allentown, Pa., a great-grandson of Rev. Hecker, writes of him:

"Rev. John Egidius Hecker brought with him from Germany a recommendation dated June, 1751, given by I. E. Hoffman, Nassauish Bailiff at Orenian, as follows: 'John Egidius Hecker, son of the illustrious Nassauisch Dillenburgischen Equery, performed his studies in Theology in Herburn Nassau.' This John Egidius

(7) Halle Reports, p. 885.

(8) Halle Reports, p. 543, 549.

(9) Halle Reports, p. 735.

Hecker emigrated to America about 1751 and located in Northampton Co., Pa., as a German Reformed minister, where he married and died in his early days, leaving a family of seven children, three boys and four girls. The record in Washington, D. C., shows that Rev. John Egidius Hecker landed in America September 23d, 1751,

Koch. My father, Peter Hecker, was a son of Jonas Hecker, so that Rev. John E. Hecker was my great-grandfather."

Rev. Hecker probably lived just east of the church because in an application for a tract of land taken out August 14,



Monument of Rev. John E. Hecker at Emmanuel's Church, Petersville, Pa.

name of ship Neptune. I do not know anything of his church records. I was present at the dedication of his monument (1873), church and cemetery near Petersville in Northampton Co. At that time I did not have the above record which should be on the monument, and no doubt will be put on now if laid before the proper authority. The names of his children are as follows: Adam, Yost, Jonas, Mrs Peter Troxel, Mrs. Bartholomew and Mrs

1765, by a certain John Sneider, when he attempted to gain possession of the church land for the title of which there seems to have been some irregularity, *Egadius Hecker* is mentioned as adjoining to the east of said land tract.

In the baptismal record of the church is the following:

"Jost Wilhelm, ein sohn Johann Egidius Hecker et Catarina, u. e, geboren den 7ten Octobris, 1769. Getauft den 17ten ejus testes erant Jost Dreisbach et uxor—ejus Elizabeth Dreisbachin."

Rev. Hecker preached also at Indianland church, about seven miles north-west of the old German congregation in Moore Township, because in the record book of the Indianland church he recorded the proceedings of the dedication of the second church there on November 8, 1772, and signed it "John Egidius Hecker, V. D. Ministre."

Likewise in the old record book of the Indianland church a very prominent account is given of the baptism of the "schoolmaster's" daughter by Rev. Mr. Hecker on April 30, 1769. Judging from the unusually large number of sponsors, the foremost personage there (schoolmaster) at the church, and the prominent record made, it was a big affair—showing the popular and respectful standing of Rev. John Egidius Hecker.

Rev. Hecker was at the old German congregation in Moore Township in 1773, because in the old record book he recorded the annual settlement or statement for the years 1771, 1772 and 1773, and signed then himself, as an example of which we present the following:

"1771, July 7, the deacons Paul Flicke and Vallantin Waldman made settlement and the alms collection amounted to 2 p. 17s and 8 pence and 3 which is received by John Miller and Michael Esch.

Signed,

John Miller,  
Michael Esch,  
Deacons.

Philip Trum,  
John Leix,

Witnesses.

JOHN EGIDIUS HECKER,  
V. D. Ministre, J. C. t."

From the church records we have been unable to learn anything definite of Rev. Hecker after 1773.

He died about 1775 when loving hands buried his remains under the altar of the church, where he administered the Lord's

Supper to his neighbors for a quarter of a century, from 1751 to 1775.

In 1873 when the 150th anniversary of the founding of this church was celebrated one of the main features was to dedicate a large monument to Rev. Hecker, in the original cemetery. A picture is presented herewith. The inscription on said monument is as follows:

"To the memory of  
REV. JOHN E. HECKER.  
Who was pastor of this  
Reformed congregation  
One hundred years ago  
and is buried here."

#### XI.—*Fate of the Old Church.*

In the latter part of the 18th century the old church built in 1723 eventually became unfit for public services, and was abandoned. In the old record book the church records are neatly kept till 1773. Thereafter we find only the school records in another book till 1850 when the present Emmanuel's Church was erected. There is a large list of annual communicants recorded in the latter part of the old record book dating from 1797 to 1839. We were inclined at first to believe that these communions were held in the old school house of the Petersville congregation, but it is likely that the old record book was borrowed by a neighboring church to record communions.

Rev. Fritzing, pastor of the church, remarked at the reunion in 1873:

"How long it (the first church) stood, can not be fully determined, yet we know for certain that it was there in 1772, but needed repairs very much."

Tradition has it, that some time after the middle of the 18th century the members of the church made preparations to build a new and larger church, and that in consequence, in a certain winter they cut and hauled a large number of logs to the church, which lay there many years and finally rotted because for various reasons the members could not agree and the title to their church land was in doubt.

It seems that the Palatines had made their homes about this church, with the impression that the Penns would give them gratis a piece of land for church and burial purposes. At any rate they built their church and made the graveyard alongside of it, on a large farm of 76 acres on the top of the hill, which was to be reserved for such purpose. but they had no proper papers or deed for said land. In the course of time it was rumored that some one else had taken out a warrant for their church land. In this plight a dispute arose

Union Lutheran and Reformed); and "Big Moore" or Salem's Church, a few miles northeast from the old church (1772 Union Lutheran and Reformed). This division left the central portion or mother church very weak. Those in the immediate vicinity still clung to their church. Their hope and wish to retain their church land for school and church service and burial purposes was finally fulfilled. To this the present beautiful brick Emmanuel's Church and thriving congregation bear ample evidence.

Much difficulty was experienced how-



Old pewter communion set and baptismal bowl of Emmanuel's Church, Petersville, Pa., not in use anymore for many years.

among the members as to the place to build their church. Some were in favor of trying to regain possession of their cherished church land, while others favored building elsewhere. It thus happened that about 1770 our *Old German Protestant Congregation in Moore Township* split into three sectional factions, from which developed the three neighboring flourishing congregations, viz., "Indianland" or St. Paul's Church, seven miles northwest from the old mother church (1756 Lutheran, and 1772 Union Lutheran and Reformed), "Stone" or Zion's Church, a few miles southwest from the old church (1770

ever before they had full possession of their church land. In 1765 John Schneider, of Chestnut Hill, near Easton, took out an application for the same and finally consented to sell to the congregation. A deed was accordingly signed by him April 14, 1774, to "would-be" trustees, Paul Flick and William Beck, in pursuance of application by John Schneider No. 478, August 14, 1765. On September 30, 1782, the same was transferred by deed by Paul Flick (William Beck having died meanwhile) to three trustees of the congregation. The same deed was recorded on September 3, 1790, at Easton in Deed Book G, Vol. I, p. 311, by John Arnd, Recorder.



A few extracts from the aforementioned deed may be of interest.

"And whereas for a number of years past there hath been erected on said land a Church or House of publick Worship and School House for the Instruction of children in useful Learning and the Knowledge of the Christian Religion. Which Buildings now are and hereafter are intended to be continued in the Use and Service of a Congregation of German Protestants of the Lutheran and Reformed Calvinist Persuasions residing in Moore Township aforesaid and Parts adjacent to have their worship either jointly or severally as to them shall seem most meet and proper and best answer their Purposes of religious and brotherly fellowship. . . . and to assign and make over all his Right and Interest in the said Premises unto Philip Drum of More Township aforesaid, yeoman, Casper Erb, of same Township, yeoman, and Henry Bartholomew of Allen Township in the said county, Blacksmith, Persons appointed by the said congregation as Trustees for that Purpose. . . . In Trust nevertheless and to and for the sole use and Benefit of the aforesaid German Protestant Congregation, in More Township aforesaid and the Parts adjacent, for the joint or separate Exercise and Performance of publick Worship according to the usual Rites and Mode in the Lutheran and Reformed Calvinist Persuasions and the Instruction of their children in useful Literature as aforesaid."

The deed was signed by Paul Flick in the presence of John Daniel Jaquet and Henry Heffelfinger, and Wm. M. Nair, J. P., of Northampton County.

On December 8, 1823, the "*Old German Congregation*" obtained a warrant from the State of Pennsylvania for the same. An abstract from said warrant is interesting.

"The Commonwealth of Pennsylvania. To all to whom these Presents shall come, Greeting:

Know ye, That in pursuance of an Act of General Assembly, passed 31st March, 1823, entitled, 'An Act for the relief of the German Congregation in Moore Township, Northampton County,' there is granted by the said Commonwealth unto John Laup, Christian Shanaberger, Conrad Royer, and Jacob Rush (alias Bush) in Trust for the uses hereinafter mentioned, a certain tract of Land, situate in Moore Township in the County of Northampton. Be-

ginning at a post, thence by land of George Swartz and land of Paul Flick (S. 87 degrees E, 114 p.) to a chestnut, thence by said Flick's land and land of Egadius Hecker, (N. 15 degrees W. 100 p.) to a stone, thence by land late of Roland Smith (S. 85 degrees W. 55 ¼ p.) to a stone (N. 30 degrees, W. 80 p.) to a white oak, thence by land late of Christian Doll, (S. 60 degrees, W. 34 p) to a white oak, and thence by land of Casper Erb (S. 15 degrees E. 143 p) to the beginning. Containing Seventy-six Acres fourteen perches and allowance, &c. (Which said tract of Land was surveyed in pursuance of an Application No. 478, dated 14th August, 1765, granted to or entered by John Sneider, and a Warrant for the Acceptance of said survey was this day issued to the aforesaid Trustees in pursuance of said Act.)"<sup>10</sup>

### *The School of This Old Congregation.*

The old log church may have stood yet for some years after 1775 and been used at various times for religious services, but how long we cannot determine. The "*Old German Congregation*" retained its organization all that time and up to 1850 when the present Emmanuel's Church was erected. Even though it had no church building for half a century or more, it maintained a good school on the church land all that time. Many of the records of said school are in good preservation. In one old record book dating from 1801, are carefully recorded such proceedings as how the members met annually to elect trustees and through them engaged a "schoolmaster," and otherwise cared for the church property up to 1850.

The schoolhouse was a two-story building in which one-half of the first story was used for the school while the "schoolmaster" occupied the rest for a dwelling place. It is said that the young people for miles around went to school there during the winter. Aaron Royer, upwards of eighty years old, of Northampton, Pa., who was born and raised near this church, says:

"We used to call it the college, and a big school it was—as I well remember dur-

(10) Pennsylvania Archives, 3rd Ser., XXVI. p. 24.

ing the winter of 1846 we averaged ninety-three scholars, the enrollment being over a hundred, and the people prided themselves for having one of the best schools in the land."

Mr. Royer's father, Conrad Royer, was one of the early settlers about the church and was for many years Justice of the Peace and Surveyor. At that time, especially during the first half of the nineteenth century, the old congregation that cared so well for the school, was popularly known as the "*Old School House Congregation*," as the following from the church records shows:

"Moore Township, January 11, 1823, agreeable to public notice given to the Old School House Congregation for the purpose of Electing Four Trustees and one Treasurer . . ."

*Names.*—All that seemed necessary to those early Palatines was to designate their church "*The German Protestant Congregation of the Lutheran and Reformed Calvinistic Persuasion*," as a general distinction from the Catholic church from whose powerful clasp of hatred and persecution in the old country they had escaped to the New World of religious liberty. This name is in the deed for the church land. Later in the warrant for said land in 1823 it was called the "*Old German Congregation in Moore Township*." Still later it was popularly called the "*Old School House Congregation*," till in 1850 it received the name "*Emmanuel's Congregation*," by which it is known to this day.

Up to 1752 the present Northampton County was part of Bucks County and known as Forks Township. In two old deeds in the possession of Andrew Person living near this church two local names are mentioned. One is "Summer Hill," in pursuance of application No. 752 for a piece of land in 1765 a short distance south of this church, probably on account of the nice sloping land on the sunny side of the hill several miles in length on top of which stands this church. The other is "Retreat," mentioned in a deed for a tract of land near

this church in 1785, perhaps a popular name sometimes used for the locality about the church where said church was considered the best place of refuge or retreat in danger or want.

## XII.—*New Emmanuel's Church.*

The "*Old German Congregation*" having held its own since 1723, or retained possession of its church land, managed at last to fulfill its long desired wish by erecting in 1850 a nice brick church on the premises. In the "Pennsylvania Laws" for 1817, p. 9, we learn that January 9, 1817, an act was passed authorizing the trustees to sell 50 acres to procure funds for building a church. On April 15, 1822, they sold 10 acres to John Silfies, Jr., for "finishing and completing the new school house about to be built," as we read in the church records. In 1843 they sold to Charles Beil 40 acres for \$4000, with which money they then built the present brick church in 1850. At that time the trustees were Edward Kleppinger, William Beegey, Daniel Silvius and Henry Koch, who acted as the building committee. Ever since that time Emmanuel's Church, though a small country congregation of 200 members (Lutheran and Reformed), has been prospering. Everything is in good repair, church, organist's home, church land, cemetery. Not long ago stained windows were put in the church; two years ago a grand new pipe organ replaced the old pipe organ, for which Andrew Carnegie paid the half.

Although there was no good and suitable church edifice on this church land of 76 acres from about 1780 to 1850, yet the "*Old German Congregation*" always conducted its business transactions well, and had ministers to attend to the spiritual wants of baptism and marriage, while for their communion and confirmation the members went to neighboring churches, and above all they maintained always a good school. In the meantime they were served on the Lutheran side after Rev. Friderich's pastorate (1780 to

1850) by Revs. Daniel Schumacher, Jacob Van Buskirk, J. S. Obenhauer, Frederick Geisenheimer, F. W. Meendsen and A. Fuchs; and on the Reformed side after Rev. Hecker's decease in 1775 till 1850 by Revs. Conrad Steiner, P. P. Permisius, Fred Wm. Van der Sloot, Sr., Fred Wm. Van der Sloot, Jr., Jacob Christ Becker, Cyrus J. Becker.

The Lutheran ministers of the new *Emmanuel's Church* have been:

Rev. A. Fuchs, 1850-1868; Rev. D. Kuntz, 1868-1869; Rev. R. B. Kistler, 1870-1876; Rev. G. A. Bruegel, 1877-1887; Rev. J. J. Reitz, M.D., 1887-1912.

The Reformed ministers of the new *Emmanuel's Church* have been:

Rev. E. H. Helffrich, 1851-1858; Rev.

J. Gantenbein, 1859-1864; Rev. R. Lisberger, 1864-1871; Rev. J. Fritzingier, 1872-1875; Rev. D. B. Ernst, 1875-1877; Rev. J. E. Smith, D.D., 1877-1912.

A picture of Rev. Dr. Smith, the present Reformed pastor, is found in "Pennsylvania German," February number, 1910, p. 96.

The organists of the new *Emmanuel Church* have been:

J. J. Weber, 1850-1857; John Schefer, 1857-1861; James Snyder, 1861-1865; Edward Engler, 1865-1869; J. H. H. Hendricks, 1869-1877; E. A. Heimer, 1877-1886; William H. Santee, 1886-1906; Samaritan Dech, 1906-1908; Mrs. Emma Schall, 1908-1912.

**Jack Sheets,** One of my correspondents asks for the story of Jack Sheets, the wireless hero.

Here it is:

Jack Sheets is a sixteen-year-old high school boy of Philadelphia. During his spare hours he mastered the mystery of wireless telegraphy and learend the code.

Last summer he secured a position during vacation as wireless operator on the steamer *Lexington*, an Atlantic coast vessel.

On the first voyage out the ship ran into a storm off the coast of South Carolina. Huge waves swept over the vessel. The frightened passengers huddled in the cabin, while the crew fought to keep the *Lexington* off the much dreaded reefs.

Lying prone on the deck, where no man could stand, and cool as a veteran, was young Sheets, flashing his distress signal over the waters.

Before long, because of the buffeting of the waters, the wireless rigging was parted from the transmitter, rendering the boy's instrument useless.

But—

In his make-up was hero stuff. He realized that the lives of passengers and crew were in his small hands, and he took a desperate chance.

No sooner was the connection broken than he started to climb into the rigging with his instrument. Up there, stretched between the masts, was the wireless outfit.

The captain, himself lashed to the wheel, looked to see the boy blown away in the teeth of the gale or thrown into the sea by the lurching ship.

It was a fearsome chance.

Summoning all his determination and every atom of his strength and agility, young Sheets slowly but surely made his way. Lashing himself to the mast, he was able to attach his instrument to the wires.

And there he stayed.

Meantime the vessel had drifted on to the reefs and was pounding out its life. And Jack Sheets, the sixteen-year-old boy, was up there sounding out his pleading call for aid.

Finally through the storm came an answering signal, and shortly after the revenue cutter *Yamacrow* came to the rescue.

It was a situation requiring good seamanship, but the passengers and crew were taken off, one at a time. The last one off was the captain. The next to the last was Jack Sheets.—*Edwin A. Nyc.*

# The Penn Germania Genealogical Club

**EDITOR**—Cora C. Curry, 1020 Monroe St. N. W., Washington, D. C.

**MEMBERSHIP**—Subscribers to The Penn Germania who pay an annual due of twenty-five cents.

**OBJECT**—To secure preserve and publish what interests members as, accounts of noted family incidents, traditions, Bible records, etc., as well as historical and genealogical data of Swiss German and Palatine American immigrants, with date and place of birth, marriage, settlement, migration and death of descendants. Puzzling genealogical questions and answers thereto inserted free.

**OFFICERS**—Elected at annual meeting. (Suggestions as to time and place are invited.)

**BENEFITS**—Team work, personal communications, mutual helpfulness, exchange of information suggestions as to what should be printed, contributions for publication, including the asking and answering of questions.

## Revolutionary Soldiers in Indiana

The Indiana Quarterly Magazine of History in its March list of Revolutionary soldiers whose graves have been located in Indiana, and marked by the Daughters of the American Revolution includes the following:

Funck, Henry, d. 1816, Harrison Co. Served in Frontier Militia, Capt. Joseph Bowman's Co., under Col. George Rogers Clark.

Kesler, John, b. 1757, d. 1843, Tippecanoe Co. Four enlistments from Pa., York Co. Pensioner.

Legore, John, b. 1755. Lived in Md. during the war, moved later to Pa. d July 7, 1829, Rush Co. Pensioner.

Neeley, Maj. Joseph, b. at sea 1758, d. 1811. Enlisted in Hanover Tp., Lancaster Co., Pa. Wife Martha Johnston. Pensioner.

Reiley, John, b. Dec. 9, 1751, Cecit Co., Md., d. Dec. 22, 1845, Rush Co. Enlisted in Chester Co., Pa.

Riley, John, b. 1752, Carlisle, Pa., d in Paoli, Orange Co. Wife Mary McIlvaine. Pensioner.

Van Buskirk, Isaac, b. Oct. 7, 1760, Va., d. Oct. 27, 1843, Gosport, Monroe

Co. Moved to Pa. after the war. Wife Jerusha Little.

Davis, Enos, b. 1761, d. 1841. Private in Capt. Henry Gale's Co., Maryland Militia. Pensioner.

## Genealogical Card

Hon. J. C. Ruppenthal, Russell, Kansas, has filled and filed hundreds of cards, 3 by 5, printed on both sides, calling for the following data:

1. Surname; given, baptismal, adopted, nick-name.

2. Birth; year, month, day, in what country, state, county, in or near city, P. O.

3. Education; schools, when? where? common, private, high, aca'l., college, university, special, diplomas, degrees.

4. Religion; by inheritance, by choice, creed, church membership or preference, change.

5. Political affiliation, with all changes.

6. Occupations; with dates and place, specialties, avocations, hobbies.

7. Membership; fraternal, secret, educational, religious, beneficiary, learned, social, commercial, military, etc.

8. Residence; successive, postoffice addresses with dates.

9. Offices held; public, private, honorary, military, corporate, etc., with time and place.

10. Race; complexion, color of hair, beard, size, weight, health by periods.

11. Nationality; if not native of U. S. time and place of immigration; when, where naturalized.

12. Military or army record.

13. Married; when, where, to whom? (repeat, if twice, etc.) death or divorce of spouse, when, where?

14. Children; number and name each, with date and place of birth (death).

15. Father's name; mother's maiden name; ancestry of each.

### Germans in North Carolina

Files of the PENN GERMANIA and Pennsylvania German are invaluable sources of information as is illustrated by the following important genealogical data summarized from an article relative to German Emigration to North Carolina.

Rev. Dr. J. C. Leonard, Lexington, N. C., in the Pennsylvania German for June, 1909, says:

German emigrants for the most part landed at Philadelphia. Some remained there or in the Province for a time. Some went directly South. German emigration to North Carolina was at its height between 1745 and 1755. Old deeds and grants to individuals and churches are in the archives at Raleigh and Columbia, and in the County Court Houses.

The original territory settled by them is not large, viz: the present Counties of Alamance, Burke, Cabarus, Caldwell, Catawba, Cleveland, Davidson, Davie, Forsythe, Guilford, Lincoln, Randolph, Rowan (Roan), Stanley and Stokes, fifteen counties in all.

German settlers went elsewhere in the State but not in large numbers. Germans everywhere are slow to give up their own language, but North Carolina was an English State.

The Germans in this State took a conspicuous part in the Revolutionary War. The people in the Yadkin and Catawba valleys (the Germans) went to help the mountain people (the Scotch-Irish) to fight the Indians.

Many familiar Pennsylvania names are still in North Carolina; among these may be found: Frey, Everhart, Lohr, Kress, Christmas, Luther, Ramsuer, Fritz, Byerly, Wehrly (Whirlow), Friedle, Hedrick, Rothrock, Meyer (Myers), Weidner (Whitener), Boger, Beck (Peck), Lopp, Zimmerman (Carpenter), Michael, Frank, Leibergood (Liven-good), Kuntz (Coontz), Wildfang (Wilfong), Kern, Zysloop (Siceloff), Lingle, Diehl (Deal), Berger (Barrier, Berrier, Barger), Schaaß (Shoaf), Conrad (Conrad), Wagner, Grubb, Hoffman (Huffman), Creim (Grimes), Haffner, Rauch (Rowe), Hartman, Huyet (Hyatt), Hartman, Schneider (Taylor), Lantz, Zinck (Sink), Huntsicker, Klopp (Clapp), Leonardt (Leonard), Reinhardt, Fischer, Lutz, Miller, Schaeffer (Shaver), Wentz (Vance), Waitzer (Walzer, Walter), Syegrist (Sechrist), Wahrlick, Jantz (Yountz), Weber (Weaver), Jung (Young), Hoch (Hoke), Hinkle, Henkle, Brinckley, Arndt, Krause (Crouse), Klein (Little, Small), Hage (Hege), Sauer (Sowers), Kratz (Crotts), Thar (Darr, Derr), etc.

For a long time most of western North Carolina and Tennessee was within the boundaries of Anson County, N. C. Rowan County was cut off and organized in 1753, Surrey County in 1770, Burke County in 1777, etc.

The first German settlement in this county is believed to have been about 1745. The Pennsylvania Germans settled mostly south and east of Salisbury.

The Cherokee Indians—the most powerful of the Indian tribes—still claimed this territory and committed murders and minor depredations, until in 1756 Fort Dobbs was built about twenty miles east of Salisbury for the protection of the farmers in that locality.

Many moved to Virginia for greater

safety, many went back to Pennsylvania from time to time. After the Revolutionary War many Germans went to North Carolina to the same old localities:

### Reunions

All descendants of Johann Georg Reinhardt and their families will hold their first reunion at Waldheim Park near Allentown, Pa., August 22, 1912. For particulars address the Secretary, Osman F. Reinhard, Bethlehem, Pa.

There will be a reunion of the Range family at the residence of Mr. F. L. Furgeson, Millvillage, Erie County, Pennsylvania, Wednesday, August 28, 1912. Descendants of Theobald Shollas or Lieut. John Range are urged to attend and all will be welcome. Communicate with Judge John Siggins, Tidioute, Warren County, Pa.

### German Names in Shenandoah Valley, Va.

The report of the Shenandoah County (Va.) Court Proceedings, May Term, 1912, as given in the old family newspaper *Shenandoah Valley*, published by Henkle and Co., New Market, Va., contains among others the following family names: Lindamood, Lantz, Funkhouser, Hepner, Spiker, Henkel, Moomaw, Crabill, Hoover, Hottle, Grabill, Glaize, Gochenour, Bauserman, Beeler, Hines, Bender, Arehart, Dellinger, Koontz, Brumbach, Lineweaver, Bowman, Nesselrodt, Hedrick, Rittenour, Strickler, Lutz, Kline, Orndorff, Swartz, Keller.

### The Mast Family History

Bishop Jacob Mast, born 1738 in Switzerland, came to America an orphan, 1750, in company with four sisters and a brother in care of their uncle Johannes Mast. These lived in the Amish settlement in Berks County until 1760 when on account of Indian depredations they with other Amish families moved to

Lancaster County. The book before us is an account of the descendants of this Jacob Mast and others related to him. The record of 2170 families is given in the 822 pages. In each family, so far as possible, the author gives dates, place of residence, occupation, church connection. In addition there are footnotes, biographical sketches, half-tone illustrations, cross references, and a well-arranged index. The work, not without some of the imperfections liable to be found in such publications, is a credit to its author who, still a young man, finished the work in about four years. Those who have collected family data will appreciate what it means to list correctly over 2000 families. Among the family names indexed are the following:

Armbrust, Aten, Bagenstose, Bair, Bardo, Barton, Basom, Bayard, Bear, Beamesderfer, Beechy, Beiler, Bigley, Blank, Blaser, Blough, Bontrager, Boyer, Boyer, Bratton, Burns, Bushong, Byler, Calhoun, Carr, Clark, Coffman, Coleman, Contner, Cooper, Crater, Deeds, Dewees, Deiner, Detrich, Dimm, Dunwoody, Dysinger, Dyer, Eaby, Eckert, Emerson, Emmert, Fawney, Fett, Fetter, Fisher, Ford, Fox, Frink, Froxel, Fulton, Garmine, Garver, Gearhart, Gemperling, Glick, Good, Gordon, Grady, Haines, Hammaker, Harsh, Hart, Hartzler, Heestand, Hertzler, Hoelley, Hoestetler, Holley, Hooly, Hood, Hoolley, Hoover, Hostetler, Ihrig, Jacobs, Kauffman, Kelly, Kenagy, Kennel, Kerch, Kester, King, Kintzer, Knepp, Koffroth, Krepps, Krebill, Kurtz, Lantz, Lapp, Lemen, Lightner, Lord, Long, Ludwig, Maitland, Martin, Mast, McCracken, McFallen, McKnight, Metcalf, Millard, Miller, Mogel, Moore, Moose, Mote, Moyer, Munsey, Nafzinger, Neuhauser, Newkirk, Page, Patton, Peachey, Petersheim, Plank, Rader, Raum, Ray, Reeser, Renschler, Richardson, Richmond, Ritter, Robinson, Rudy, Sattazahn, Saunders, Sausman, Schertz, Schlabach, Schmidt, Schmucker, Schnell, Schrock, Seaman, Sharp, Sheeler, Shimp, Shotzberger, Shurtz, Slider, Smith, Smucker,

Sommers, Souder, Stolzhus, Strickhouser, Stroup, Stutzman, Summers, Swartz, Teisher, Teisner, Troutman, Troyer, Uhlrich, Umble, Walters, Wamsher, Wanner, Weaver, Weinhold, Weirich, Weiser, Wenger, Westley, Wetzler, Willis, Winegardner, Yoder, Zeiders, Zook, Zug. The name and address of the author are C. Z. Mast, Elverson, Pa.

### Queries

31. *Wertz*. George Wertz (1753-1837) was an early settler of Milligan's Cove, Bedford County, Pa. Who were his parents, brothers and wife? Am trying to gather data about this branch, am a great granddaughter of this George Wertz. Mrs. J. R. M.

32. *Urlich*. Michael Urlich, b. 3-20-1713, d. 4-1-1759, and wife Anna Elizabeth among first communicants of the Hebron Moravian Church, South Lebanon Township, Dauphin County, Pa. Wanted, names of parents. Son Michael b. 8-7-1757, d. 8-14-1817, Uhrichsville, Ohio, married Catharine Burroway or Barroway, 1772. Mother of his children wife died 1794, married Susanna C. Rowse. Wanted, light on this family. Mrs. W. E. P.

33. *Haws*, or *Hawes*. Wanted the names of the wife and children of any of the following, which are taken from the "Heads of Families" or the census of 1790 of Pennsylvania:

(a) Martin Hawes, baker, Pewter Platter Alley, Philadelphia. Free white males above 16 years old, 2; under 16 years, 2; free white females, 2.

(b) Daniel Haws, Montgomery Co. Free white males above 16 years old, 2; under 16 years, 1; free white females, 2.

(c) Henry Haws, Montgomery Co. Free white males above 16 years old, 1; under 16 years, 1; free white females, 3.

(d) Jacob Haws, Chester Co., Coventry Township. Free white males above 16 years old, 2; under 16 years, 2; free white females, 2.

(e) Maths. Hawses, Montgomery Co. Free white males above 16 years old, 1; under 16 years, 2; free white females, 1.

### Answers

4. Hawes—While Chester County, Pa., appears to have been the seat of most of the Hawes family during the Revolution several families were then living in Cumberland and Northampton Counties. In 1783 at least three families were in Essex Co., Virginia, viz., Isaac, James and Samuel Hawes.

Burtner—George Burtner in 1790 was living in Codorus Township, York County, Pa.

13. N. R. F.—Mott, Adam, the emigrant had a son John whose son James married Elizabeth Condiff. Descendants are members of the D. A. R.

15. C. M. H.—Green, Robert, of Culpepper Co., Va., emigrant of 1710, was born in Ireland in 1685. He had neither daughter, granddaughter nor great-granddaughter named Hannah Green. His great-grandson Willis (married Artemesia Lillard) had a son John R. Green, who married Hannah McClure; this family lived in Owen Co., Ky.

11. A. D. G.—Gretzinger, Christian, emigrant to Reading, Pa., from Wittenburg, Germany, married Christiana Printz. They had but one child, John, who married Amelia Wentzel, also of Reading. This couple had but one son, the late Prof. William Christian Gretzinger, Registrar of Bucknell University, Lewisburg, Pa.

5. Cherokee Creek, Tenn. Morse in his American Geography published in 1794, page 528 says that "The Tennessee called also the Cherokee and absurdly the Hogohege river is the longest branch of the Ohio."

Quite a search has been made for the point mentioned as Cherokee Creek; this is the only thing found. Would be glad for further information.

17. W. W. N.—Felte, Peter, emigrant of 1748, apparently to Dauphin Co., then Lancaster Co. This name appears to have been anglicized very soon as the Revolutionary soldiers of this family appear under the spelling Felty. Hans or John, Henry, Isaac, John Mi-

chael, Peter and Peter, Jr., Sebastial, Ubrey, Ulrich and William, most if not all were from Lancaster County.

9. Referring to inquiry No. 9, from C. M. H., in the April issue of PENN GERMANIA, I would say that I understand that the Rev. Melville B. Schmoyer, 1419 Linden street, Allentown, Pa., is at present engaged in writing a history of the Lehigh Church, in Macungie Township, and may be able to give some information. Also the Rev. John Baer Stoudt, Grace Reformed Congregation, Northampton, Pa., is engaged in writing a history of Lehigh Co. and Northampton Co., Pa. Possibly "C. M. H." can obtain information from one or the other of the above.

25. Hoevelman, Heffleman. Trinity Lutheran Church, Lancaster, Pa. In *Baptismal Record*. Johan Jacob Hebelman s. of Arnold and Eva Susanna, b. May 5th, baptized July 6th, 1793. Reference Pennsylvania German Society, Vol. VI, p. 253.

Johan Arnold Hebelman s. of Arnold and Eva Susanna, b. August 15th, baptized October 28, 1780. Same, page 211.

Burials in Newville, Cumberland Co., cemetery. Heffleman, Michael b. March 9, 1790; died July 24, 1845. Heffleman, Mary, wife of Michael, b. December 22, 1785, d. February 2, 1837. Reference Dr. Eagle's Notes and Queries, Vol. 1897, p. 149, 1st column.

"List of Subscribers" in I. Daniel Rupp's History of Dauphin, Cumberland, Franklin, Bedford, Adams and Perry Counties, page 598 (Cumberland County) Michael J. Heffleman. Book published 1846.

4. Isaac and Barbara (Burtner) Haws 1782-1850, 1797-1882, had ten children, viz: Elizabeth, 1816-1889, m. Jacob Singer; Andrew Jackson, 1825-1899, m. Louisa Brinker; Mary, m. Wm. Drury; George Washington, m. Lavina Sarver; Benjamin Franklin, died single;

William, died single; John Lafayette, 1834-1910, m. Catharine Yonker; Nancy, m. David Walters; Margaret, 1840-1842, infant; Christian, m. Christian McDonald.

4. Haws.

(1) Fanny L. Haws, b. 7-4-1869 wf. of Herbert Morris, dau. A. J. (2) (b. 1-2-1825, d. 3-8-1899) and Louisa Brinker (4) (b. 12-5-1828, d. 7-10-1896), m. 9-3-1848.

(2) A. J. Hawes, son of Isaac (b. x-x-1782, Lancaster County, Pa.,? d. 12-7-1850, in Freeport, Armstrong Co., Pa.) and Barbara Burner (4) (b. 12-10-1797, d. 6-4-1882), m. x-x-x.

(3) Louisa Brinker, dau. of John (5) (b. 10-28-1803, d. 11-20-1884) and Betsy Henry (6) (b. 9-28-1808, d. 4-1-1883), m. 4-20-1824.

(4) Barbara Burtner, dau. of John, son of Gottfried (?) Burtner.

(5) John Brinker, son of Capt. Abraham (b. x-x-1774, d. 12-20-1850) and Louisa Moser (7) (b. 9-18-1779, d. 11-18-1865), m. x-x-1795.

(6) Betsy Henry, dau. of Peter (8) (b. x-x-1764, d. x-x-1852) and Margaret Horne (b. x-x-x, d. x-x-1832).

(7) Louisa Moser, dau. of John (son of Christian) and Mary Catharine Klein, dau. of John.

(8) Peter Henry, son of Frederick and \_\_\_\_\_ (killed by Indians about 1778).

16. Bickel. Tobler Meyer in his *Deutsche Familiennamen* (chiefly drawn from Zurich and East Switzerland) gives the name Bickel as coming from Botger, as a diminutive of the same. Botger is a personal name from Bod which means to command and gar which means a spear. Heintze. *Deutsche Familiennamen* gives the names Büchel, Bukl from the Old High German Buhil which means a hill. The name comes undoubtedly under either of the above two explanations.—(Prof.) Oscar Kuhns.



# DIE MUTTERSPROCH



“O, Muttersproch, du bist uns lieb.”—A. S.

## An Germania.

Conrad Krez was a scholar, poet and soldier in this his adopted land, but loved his native land, even as a good son loves his mother.—R. M.

Kein Baum gehoerte mir in deinen Wael-  
dern,  
Mein war kein Halm in deinen Roggen  
feldern,  
Und schutzlos hast du mich hinaus getrie-  
ben,  
Weil ich es in der Jugend nicht verstand,  
Dich weniger, und mehr mich selbst zu  
lieben,  
Und dennoch lieb ich dich, mein Vaterland.

Wo ist ein Herz in dem nicht dauernd  
bliebe,  
Der fruehe Traum der ersten Jugend Liebe?  
Und heiliger als Liebe war das Feuer,  
Dasz einst fuer dich in meinem Busen  
brant  
Nie ward die Braut dem Brautigam so  
theuer,  
Wie du mir wardst—mein Vaterland.

Und hat es auch Manna nicht auf dich ge-  
regnet,  
Hat doch dein Himmel reichlich dich ge-  
segnet;  
Ich sah die Wunder suedlicher Zonen,  
Seit ich zuletzt auf deinem Boden stand,  
Doch schoener als Palmen und Zitronen,  
Ist der Apfelbaum in meinem Vaterland.

O Land meiner Vaeter, laenger nicht das  
meine.  
So heilig wie dein Boden ist mir keine;  
Nie wird dein Bild aus meiner Seele  
schwinden,  
Und knuepft mich an dich kein lebend  
Band,  
Es wuerden mich die Todten an dich  
binden,  
Die deine Erde deckt, geliebtes Vater-  
land.

—Conrad Krez.

## To Germania.

By Conrad Krez.

Translated into the English by Robert  
Morgeneier, Oakland, California.

No tree in all the forests thine,  
In thy fields of grain no stalk was mine,  
And thou exiled me to a foreign shore.  
For—in youth I could not understand,  
How to love thee less, and myself more.  
But I love thee still, oh my fatherland.

Where is a heart, of hearts untold,  
That cannot love's young dream unfold?  
But more sacred than love was the flame  
This bosom bore for thee, ever grand!  
Never was bridegroom to bride more dear,  
Than thou wast to me, beloved father-  
land.

And if manna didst not upon thee rain,  
Thou didst many blessings of heaven gain,  
I saw the wenders of southern climes,  
Since last my foot did press thy sand,  
But more beautiful than palm or limes,  
Is the appletree of my fatherland.

Oh, land of my fathers—ever lost to me,  
None are more holy, more sacred than thee.  
Never from my soul shall thy images fade.  
And, if severed shall be every living  
band,  
The dead, at rest in the tomb's cool shade,  
Shall bind me to thee, beloved father-  
land.

### Agricultural Free Schools.

Ich glaub die Shool Super'tender un die hoacha in Harrisborrick un so rum har, wella now yetz Bauera Shoola ufdun, un wella es yung Ful'k es baura larna accord'n tzu da beshta Free Texbook-bicher un accord'n tzu da neyshta moda.

Sel gebt 'n ferdarrbt nice ding for die Bauera Boova won sie es blooga larna ken-na ous da bicher uf da feddera porch in era patten-ledder shoo! Se kenna es dresha aw larna, sawga sie, im pahlor uf 'm sofer, un braucha net im shtaub sei in der Shire, un hem un hussa noss shwitzta, as we m'r hut missa we Ich Gnecht war bey'm Christ Hoofmoyer we ar on's Yukke Grossa gabaert hut um de hell'ft.

Es war en Leckt'rer do om Hawsa Bar-rick die lestcht wuch dar hut's ousgelaegt we das es bauera galarnt sul warra in der Township Colletch im a yohr oder a pair yohr—des is won g'loonk gelt ous da leit gatoxt con warra by da Brogressifs wo die Shool Mosheen runna uf Salaries fun tzwonzig bis drisig dawler der dawg.

Der Curse, oder course, we m'r secht, is en longer wo die Boova un die Maid Shtuddy'a missa un es nemmt feel bicher—free texbook. Un es gebt en lot Professors—Monnsleit un Weibslleit for Teachers!

Es sulla net weniger as acht Profes-sors sei. Dart is mul  
der Professor fun Grumbeera-Keffer-ology;  
der Professor fun Hola Harner in Kee un Bulla;

der Professor fun Mist-Bree Sewerage;  
der Professor fun Si-Raisa un Si-Hycheen;  
der Professor fun Inkubator-ology un Hinkel Neshter Science;

der Professor fun Fruchtraisa un Hessa-Micka-ology;

der Professor fun Hola-Boona un Bluma-Hecka-ology;

der Professor fun Si-Misht-Kemistry un Analytical Hinkle-Feddera.

Accord'n tzu da neyshta Moda sull ken Geil may schoffa uf der Bauereye, un es sulla nix as Race-Geil g'holta warra for Breminums tzu tzeega on der County fa'r.

Es blooga un fahra sull olles gadu warra mit Nanty-Mobeels—blooga un hoy-hame-fahra, dess sul alles g'shafft warra mit Motor Masheena as die Shtate furnist for nix same as we die Free Tex Boox, so sella waeg—ahhuh!

Die Weibslleit Professors die sulla tenda tzu da Electric Butter-Drayer Masheena un tzu da Bilers wo 's Wasser kucha for die Hinkle un's onner fedder-fee tzu drenka.

Die Kee die sulla aw gadrenkt warra mit gakuchtes Wasser, so as sie yo ken Microbes in der Womba shlooka, un ken cherms in die Eidera greega!

Note is nuch en Ampt, aens as die Sara Jane garn het, un des is Matron fun da Micka un Shnooka-Folla un Instructress fun Fly-Swatter-ology. Sie war alfort goot om Micka fonga un kon en Gshmase-Mick ous em Malossig Shissly rous heista g'shwinter as aenig ebber as Ich my laeva g'saena hob. Sie maent uf course so 'n position sut net wenniger as Drisig Dawler die Wuch batzawla for henyah es arsht fardle, un noach sellem gengt sie uf'n strike for 'n haechery salary—so sella waeg!

Ich hob en plan g'hot for das der Lever-guth sut si Pull un Infloonce yoosa un sut mir 's 'pintment greega fun Professor of Kee-Shtall Mishta, awver, we Ich fershtay gebts nix a so unnich der neya "Code." Die Kee-Shtell sulla g'sewered warra, un was alls uf der Misht haufa g'fahra is worra for oldters, des sull now nuch ma "Disposal Plant" g'numma warra un sull ferbrennt warra for die Hells un G'sund-heit fun der nuchbershooft—ah—Gsundt zu halta. So as nemond may der Mumps grickt oder Titefoot fever, Parrbla un Wehy Tzaya—un nix sonsht wehes, so sella waeg! Yah!

Die Hoacha, Grossa, Fetta, Etchooca-shunists, die bahaubta, as won die Town-ship Zoonyvarsitis un die Baura-Colletches mul tzaea yohr im Gong sin, un torna die Grattyates mul rous bey 'm Dausent, as es Bauera so easy warrt as en Ompt zu filla in der Shtate Hells Mosheen, un sell warrt so easy as nix may gadu warrt as we der lohn tzu tzeega, wile 's ken kronky leit may gebt fun Keemillich un oog'sundy Looft! Un sel kon's nimmey gevva weil die Kee nix as gakuchtes wasser soufa un pure-food, disinfect Hoy fressa un der Kee-stall sawage warrt ferbrennt. "Sell shtait tzu reasont" hut olles der oldt Corky gsawd.

Wunn mull olly Bauereye der telehome hut, un en Wireless Telegraf, un die Ney-patten Milk Masheena, un die Shtate furnisht oll es "purefood" as der Dokter Wiley manufactera kon, no is es bauera "made easy!"

Die Socialists die sulla die arvet shoffa om a lohn fun a dawler die Shtundt un olles was uf 'm londt woxt. Un won's hap-pena sut as der Gompers un der Debs un der Chon Mitschel mul Koenig warra, note sull die Gnechts un die Mauda nuch olly Somshdawg owet en Ticket greega for in der Seeater oder der Pictet Show.

O, die Bauera Colletch is all recht for der "uplift" un for 's Shoffa "made easy"!

HON. WENDEL KITZMILLER.

Note by editor:—

Hon. Wendel Kitzmiller in sending the foregoing contribution said: "I inclose a Penna. German paper on the coming Agri-cultural Township College, which I consider a fool-outrage on the conservative

taxpayer. If you can use it, as it is, spelling and all, do so and welcome." What do our readers have to say to the charge that the proposed agricultural education is a "fool-outrage?"

### ICH BIN FAR "UNKEL SAM."

By Solly Hulsbuck.

Republikon und Demokrawt,  
Und Socialist, beshoor,  
Und Prohibition,—lewar grund,  
Wos is des doch en foor!  
Der aesel und der elefont  
Sin im'r fornadraw,  
Und so wun aner kikt und blarrt  
Dut glei der onar aw.

Der "boss" hukt uf em sitz und locht—  
Ar gleicht se hara blarra,—  
Und krakt de whip recht arnhtlich  
Iv'r ol de party narra;  
Wun aner shdreidich wart ebmols,  
Nemt ar en un da nows  
Und feert en wid'r fort,—bekaws,  
Bekaws—AR is der boss.

Republikon und Demokrawt—  
Wos is des duch so dum!  
Ken wunar is der "party boss"  
So nidardrechtich grum!  
Des party politiks is niks  
Os humbuk und en sham;  
Tsu'm deiv'l mit deim politiks,  
Ich bin far "Unkel Sam."

'Sis hoch'r tariff olsmol,  
Und onra tseita nidar;  
'Sis trust gebust und net gebust,  
Und hoch'r tariff wid'r.

So gan mer nei far politiks;  
Und sin so gree os graws;  
Der "boss" dar run'd des guv'rment  
Und Wall St. run'd der "boss."

Mer fechta far de party, yaw,  
Und wun's de "Union" brecht,  
Ov'r war's net bes'r for uns ol  
Wun g'fuchta war far recht?  
Lus narra shdima far der "boss,"  
Sei humbuk und sei sham,  
Tsu'm deiv'l mit da party—Ich,  
Ich bin far "Unkel Sam."

Wos wel mer mit dem politiks  
Du oldar Damokrawt,  
Und du—du shtief Republikon?  
Wos?—Husht du ehes g'sawt?  
Nou, denkt der net 'sis bol-mol tseit  
Far arlich sei—war kon,  
Und shdima we der bada dut?—  
Und Gut shikt uns der MON.

Lus Wall St. blara far der "boss,"  
Se hen der buk'r kawft;  
Der "boss" is era monkey  
Und dut wos Wall St. sawgt.  
'Sis uf tsu uns far fechta  
Gaya era driks und sham;  
Tsu'm deiv'l mit deim politiks,  
Ich bin far "Unkel Sam."

War is der "Unkel Sam," du mon?  
Why, sel is mich und du,—  
Republikon und Demokrawt,  
Und onra nuch datsu.  
Der kondidawt wo arlich is  
Und frei fun Wall St. sham,  
Sel is der kondidawt far mich,  
Ich bin far "Unkel Sam."

## Our Book Table

By Prof. E. S. Gerhard, Trenton, N. J.

"The Book News Monthly" for June has a sonnet entitled "To John Luther Long, on seeing his opera 'Madame Butterfly,'" by Florence Earle Coates. "Madame Butterfly" is probably Mr. Long's most artistic production.

ALMA AT HADLEY HALL. By Louise M. Breitenbach. Illustrated by John Goss. Cloth, 12mo; 331 pp. Price \$1.50. L. C. Page & Company, Boston, 1912.

This is a delightful story of life-at a boarding school for girls. It is true and it

is natural. Whoever is fond of books for girls and loves the best to be found in such books will find this charming reading. It is so realistic and natural that it must have been written by one who was herself at a boarding school. It is all "girl."

Alma Peabody, the new girl with a "temper," is the central figure. This temper, of course, needs to be directed into the proper channel. The account of her liveliness and ideals, of her ambitions and associates, and the recounting of her experiences of Freshman year combine to

make an interesting book that is decidedly appropriate as a graduating present for a girl graduate, and one that any school girl wants to pack in her trunk for vacation reading.

**OUR LITTLE POLISH COUSIN.** By Florence E. Mendel. The Little Cousin Series. Cloth, 12mo; decorative cover; with full page illustrations in color; 147 pp. Price 60c. L. C. Page & Company, Boston, 1912.

This volume like its companions in the same series is written in a simple narrative style so that any child of ordinary intelligence can read it and understand it.

It seems that if this "Little Cousin Series" is intended to do any particular thing, it is to inform one-half of the world how the other half lives. And in so doing it gives the reader to understand that America is undoubtedly the most extravagant, the most pert, and the most dissatisfied of all nations.

The book tells how the people live and how they amuse themselves, especially the younger ones. And incident to this it gives in simple narrative form a general account of the origin and dismemberment of Poland; the latter event forms undoubtedly one of the most pathetic and tragic chapters in the history of modern nations.

**GREAT EDUCATORS OF THREE CENTURIES.** Their Work and its Influence on Modern Education. By Frank Pierrepont Graves, Ph.D., Professor of the History of Education in Ohio State University; Author of "A History of Education in Three Volumes," etc. Cloth 12 mo; 289 pp. Price \$1.10 net. The Macmillan Company, New York, 1912.

There are histories of education, and then there are some more histories of education, but here is something that is new and fresh, and mainly because it is not a history of education in the accepted term, but a series of essays on the great educators of the last three centuries. Not unlikely the book will be read by many who do not feel inclined to read a larger, more comprehensive and more philosophical work on the same subject.

The book contains fourteen chapters, each one of which is devoted to one representative educator and what he stands for. The men whose lives and works are recounted are Milton, Bacon, Ratch, Comenius, Locke, Francke, Rousseau, Basedow, Pestalozzi, Herbart, Froebel, Lancaster and Bell, Mann and Spencer. Naturally the biographical matter is more abundant than in a formal history of education; at the same time, however, only such ma-

terial has been selected as has a direct bearing on the educator considered, and such that produces a social setting. Seemingly the writer exercised a good sense of proportion. It is virtually a book of biographical monographs based on the lives of men who have made educational history.

The style is fresh, and so is much of the material; in fact, the work contains a lot of material not easily found elsewhere. Each chapter contains a list of books for supplementary reading. The book is available for class work, for reference, or for the individual pupil.

**THE WORLD'S LEADING POETS.** By H. W. Boynton. Cloth, 12mo; 346 pp. With Portraits. Price \$1.75 net. Henry Holt & Company, New York, 1912.

This is a volume of the new series of biographies entitled "The World's Leaders," and edited by Prof. W. P. Trent. Other volumes in the same series are "The World's Leading Painters;" and "The World's Leading Conquerors."

This particular volume contains the names of Homer, Milton, Virgil, Dante, Shakespeare, Milton, and Goethe. Surely no one will find fault with the writer's selection.

It is the purpose of this series to present the man rather than to recount the history of his time or to criticise his work more than what is necessary for a background. It is not likely that we learn anything new concerning these men; no new facts are disclosed nor are any wonderful discoveries announced. But this does not in any way detract from the merits of the book. These subjects have been written about, and will undoubtedly be written about, through countless ages. These poets wrote for all time and they will be written about as long as language is likely to last; but it is very seldom that any writer has anything new concerning them to bring before the public. It is an admirable instance of putting old wine into new bottles. The old wine is rich and the new bottles are clear and bright; this in itself is a reasonable excuse for the book's existence. The style is clear, simple, and straightforward. The reader who would find a clearer and more able presentation of the lives of these men would needs have to seek far.

There is nothing pedantic about the book; it is scholarly in a wide sense; it is not supplied with references nor is it a collection of so-called "investigations." It is a literary work that is interesting, instructive, and inspiring. Its thoughtful reader cannot help having a better and nobler idea of the world's great poets who have couched some of life's commonest experiences in noble and immortal verse.

THE CORPUS SCHWENKFELDIANORUM  
 "GERMAN AMERICAN ANNALS for  
 January-April, 1912, says under Reviews:  
 One of the most notable undertakings in  
 America is the Schwenkfelder Edition of  
 the works of Caspar Schwenkfeld, the  
 founder of the Schwenkfelder Church and  
 contemporary of Luther. This mammoth  
 enterprise was launched by the community  
 of Schwenkfelders in Pennsylvania, num-  
 bering something like a thousand commun-  
 icants and consisting very largely of thrifty  
 farmers. . . . While the chief subscribers  
 are Schwenkfeld farmers, the editorial di-  
 rection of the work is in the hands of the  
 best scholars of the Schwenkfelder Church  
 . . . The enormous labor of collecting the  
 scattered prints and manuscripts of

Schwenkfeld's writings, often from the  
 most obscure corners of European libraries,  
 occupied some 20 years. When this col-  
 lection is added to that of the original  
 Schwenkfelder documents, already collect-  
 ed at Pennsburg, Pa., they together will  
 constitute one of the most interesting  
 archives in America." The second volume  
 of the Corpus has been issued and the third  
 is in preparation. We heartily endorse  
 these words by "M. D. L." the reviewer;—  
 "It would be a noble benefaction if some  
 generous donor would subsidize this work  
 with ample funds to carry it on more rap-  
 idly to completion, and thus enable the  
 editors to increase their corps of collabora-  
 tors and make this a notable movement to  
 the literary and scientific enterprise of  
 America."

## Historical Notes and News

Reports of Society Meetings are Solicited

### REPORTS WANTED.

In our June issue extracts from their  
 annual report showed in part what the  
 members of the Federation of the Histori-  
 cal Societies of Pennsylvania did during  
 the year 1911. We should be very glad to  
 receive and publish regularly notes of the  
 meetings and work done by each of these  
 societies. Every member of any and all  
 of them is hereby called upon to see to it  
 that reports for publication are sent us  
 regularly. Will YOU do this?

#### Bucks County Historical Society.

B. F. Fackenthal, Jr., of Riegelsville,  
 has presented the Bucks County Historical  
 Society with a fac-simile of George Wash-  
 ington's book of expenses in account with  
 the United States during the Revolution-  
 ary War, starting with the expenses of  
 equipping him to go to Cambridge to take  
 charge of the Army. One of the entries  
 and notes draws attention to the fact that  
 he had a number of spies in the British  
 lines.

The spring meeting of the Bucks County  
 Historical Society was held on Historical  
 Day of the County Seat Centennial and  
 Old Home Week, Wednesday, June 12th, in  
 the society's building, Doylestown. The  
 general subject for the meeting was "Cook-  
 ing in the Open Fire," with an explanation  
 of the cranes, trammels, pot hooks, lug  
 poles, bake ovens, Dutch ovens, gridirons,

skillets, peels, hobs, spits, pin kitchens and  
 other ancient cooking appliances from fam-  
 ily traditions or information of persons  
 now living who have cooked in the open  
 fire before the introduction of cooking  
 stoves, with a brief general introduction  
 by the president.

The papers read are as follows:

1. "Baking," by Mrs. Fryling, of Me-  
 chanics Valley.
2. "Roasting," by Mrs. Henry D. Pax-  
 son, of Holicong.
3. "Cooking Shad," by Mrs. J. E.  
 Scott, of New Hope.
4. "Pie Baking," by Mrs. A. Haller  
 Gross, of Langhorne.
5. "Broiling," by Mrs. Hampton W.  
 Rice, of Solebury.
6. "Frying," by Mrs. Albert W. Pres-  
 ton, of Solebury.
7. "Soap Making," by Mrs. Irvin M.  
 James, of Doylestown.
8. "Applebutter Making," by Miss  
 Eleanor Foulke, of Quakertown.

#### Old Street Names Restored.

Iron signs bearing the ancient names of  
 Germantown streets are to be placed at  
 street corners, along with the tin signs  
 which the city puts up to designate the  
 modern names. This step for the preser-  
 vation of the old-time names of the high-  
 ways has been decided upon by the direc-  
 tors of the Site and Relic Society.

In the majority of instances the older

thoroughfares of Germantown no longer bear their original names, many changes having been made about fifteen years ago in the endeavor to avoid the duplication of street names throughout the city. This was a matter of regret to many of the old residents of Germantown, and some of them still use the original street names in preference to those having official sanction.

The members of the Site and Relic Society believe that the old names ought to be preserved, because these names are used in the old documents and writings pertaining to Germantown, and already in some instances it is difficult to identify highways by their old names.

The following is a list of the names of streets that have been altered:

Present Names.	Old Names.
East Logan street.....	Fisher's lane
Wister street.....	Duy's lane
Manheim street.....	Cox's lane
Queen lane, Indian Queen lane, Bowman's lane.	
West Penn street.....	Linden street
East Penn street.....	Shoemaker's lane
West Rittenhouse street.....	Poor House lane
East Haines street, Methodist lane, Pickius' lane.	
Collum street.....	Jefferson street
School lane.....	Bensell's lane
East Washington lane.....	Abington lane
West Sharpnack street.....	Good street
Carpenter street.....	Tullinger's lane
McCallum street.....	Adams street
Newhall street.....	Baird street
Laurens street.....	Bexley street
Devon street.....	Bockius street
East Stafford street.....	Bowman street
Bouvier street.....	Branch street
Bellfield avenue.....	Cedar lane
Musgrave street.....	Cedar lane
Magnolia avenue.....	Cedar lane
East Rittenhouse street.....	Center street
Garfield street.....	Clifton street
Lena street.....	Cumberland street
Phil-Ellena street.....	Church street
Weaver street.....	Cherry street
Cosgrove street.....	Douglas street
Woodstock street.....	Dutton street
Lambert street.....	Eberle street
Osceola street.....	Engle street
Hortter street.....	Franklin street
Baynton street.....	Hancock street
West Haines street.....	Lafayette street
Woodlawn avenue.....	Laurel street
West Price street.....	Lehman street
Marion street.....	Lynch street
Schuyler street.....	Marshal street
Clapier street.....	Mechlin street
East Seymour street.....	Mehl street
Church lane.....	Mill street
Durham street.....	Miller street
Mechanic street.....	Mohawk street
Sheldon street.....	Miller street

Magnolia street..... Nash street  
 Ross street..... Nash street  
 —Ind. Gazette.

**County Without Live Society.**

Unfortunately some counties have no live society and can therefore not render reports. Witness the following letter. Would it not be a good thing to use the magazine to arouse interest in matters historic in such counties?

As to the Penn Germania being sent to the Historical and Genalogical Society of \_\_\_\_\_ County, I would beg to state that the society appreciates the visits of the Penn Germania exceedingly, but am sorry to state that the inactive condition of the society has prevented the secretary from sending reports as would be desirable. It is deplorable that a county so rich in historic interest and men of means and intelligence does not have a live historical society. Much literature of historic value has been and is still being gathered for its library awaiting a revival of the interest that should be manifest in the society. We are hoping for a revival of interest along this line at no distant day.

Wishing abundant success to the Penn Germania. Yours respectfully,  
 PRESIDENT.

**THE GERMAN SOCIETY OF PENNSYLVANIA.**

**Condensed Annual Report of the Board of Directors for 1911.**

Membership—26 new members were admitted, 13 members died, 10 removed and 5 resigned, 36 are behind in the payment of their dues. Total number of members in good standing, 520, as against 558 at the close of 1910, hence a loss of 38 members.

The following table shows the constant decline in membership during the past decade and the urgent necessity for heroic efforts of our members to arrest the retrogression.

1902..752	1906..696	1909..627
1903..724	1907..693	1910..558
1904..700	1908..665	1911..520
1905..691	A decline of about 30 per cent.	

Finances—The balance sheet shows receipts and expenditures and list of the assets.

Relief—1352 applications were received, of which 776 were granted and attended to. The remainder after careful investigation and for good reasons refused. Cash expenditure for relief \$999.14. In order to properly measure the scope of our activity the quite numerous cases of such assistance, not requiring pecuniary assistance,

but advice and support in many other directions, must not be overlooked. We refer to the reports of our employment branch and the judicial and medical boards.

**Employment**—Conditions in the labor market during the past year continued unfavorable. Of the 313 applicants for work only 167 could be placed. 142 employers availed themselves of the services of this branch, which we cannot too urgently recommend to such of our members and our friends, who employ workmen themselves.

**Library** received 1414 visits—1150 from members and 264 from outsiders, 4398 German and 874 English books were taken out. The report of the librarian gives a list of the newly acquired books and their catalogue numbers.

**Judiciary**—This important branch, a blessing for many people, unable to pay for legal aid and protecting themselves from oppression, was well patronized during the year and in all cases assistance rendered promptly and vigorously.

**German-English Night School** reopened October 2nd with 258 male and 56 female pupils in 12 classes. During the 40 years of the existence of this school it was attended by 25,146 pupils, hence a yearly average of 628.

**Archives**—Much additional material for research relative to the history of the German element in our country was acquired. This branch is available without charge for research work subject to application and to the rules of the committee.

**Real Estate**—The property is in excellent physical condition thanks to the vigi-

lance of the board and its policy of timely repairs to forestall larger ones. Again our hall and auditorium was used by quite a number of organizations, having no abode of their own.

**Medical**—24 cases were reported at our office and promptly attended to by our board of physicians, besides a number of cases, likewise treated, which for reasons of urgency could not be previously reported at our office. Four patients were treated in the freebed of our society at the German hospital.

**Lectures and Entertainments**—Thanks to the untiring efforts of the committee, quite a number of events of interest and scope were offered to the members and our friends during the year and, as a rule, well patronized—for particulars we refer to the report of the committee. Further lectures are being contemplated and will be announced in proper time.

**George Schleicher Fund**—The former incumbent of the scholarship at the University of Penna. has finished his term and graduated with honors. His successor is Mr. H. Philipp Hoffmeister. The prize for the best work in the German department at the University was awarded to and divided between the Misses Carrie Adler and Gretchen Carrow, because of the parity in their work.

To the daily press the board expresses its appreciation and thanks for their generous and cheerful co-operation.

The German Day as usual was celebrated in our hall on October 6th, also the 147th Anniversary of our Society on December 26th, both events proving a highly gratifying success.

## The Forum

The Penn Germania Open Parliament, Question-Box and Clipping Bureau—Communications Invited

This is a subscribers' exchange for comparing views, a what-not for preserving bits of historic information, an after dinner lounging place for swapping jokes, a general question box—free and open to every subscriber.

The following lines are an extract from a letter written by Prof. Samuel Riegel, of Lebanon, Pa., to his friend, Dr. J. H. Sieling, now of York, Pa.

### Pioneer Experiences.

Father David Leobenstein is the name of the colonist who with his wife, carried the family Bible and a cradle from Phila-

delphia to Kleinfeltersville. Like many of our first settlers he located on a farm with good, rich soil and running water. Another interesting feature about the estate is that under part of the house is a beautiful spring, the source of Mill creek.

They made this journey in 1736. Much of the route was nothing more than an Indian trail; hence the necessity of walking. They had an only son, who married

and had three daughters,—the reason why the family name died out.

Christine Zeller, the heroic wife of Heinrich Zeller, is the name of the lady who with a broad ax decapitated three prowling, plundering Indians at the cellar loop-hole. Seeing the plunderers stealthily approaching, she descended the cellar steps (having barricaded the house) stationing herself alongside the opening with upraised weapon. Presently the head of the first Indian protruded through the hole, when down came the weapon with a heavy blow. Promptly dragging the trunk through the loop-hole, she, in a disguised Indian tongue, gave notice for the other two to follow, all was right within. The second and the third was dispatched in the same bloody manner; she glorying on the return of her husband at night over her conquest of their treacherous foes.

At the Hoffman homestead (Leobenstein) I have been hospitably entertained, and in conducting family worship, which is never omitted in father Hoffman's house, the old Bible was used in conducting the service.

My grandparents when quite young lived two miles west of Lebanon, now Sunny Side. One day grandmother was alone, the children had strolled into the fields, and she was busy in the kitchen attending to household duties, standing with her back to the open door, when she saw a shadow, and felt the presence of some person. On turning about she beheld three Indians already in the room. Her first thought went after her children, but they not being about, she was called back to herself. She felt the necessity of being brave, and her presence of mind did not forsake her. The Indians came in as noiselessly as a cat, wearing the rubber Indian moccasin. They were civil and asked for something to eat. She went about preparing a lunch, keeping close watch on the actions of her uninvited guests. She had occasion to go into the cellar, and when she returned, they stood admiring what was the pride of our grandmothers, the copper and pewter ware, dippers, bowls, spoons, ladles, etc. When the meal was ready, and they were asked to be seated at the table, they ate rapidly, with a keen appetite. After their hunger was satisfied they left the table, and one at a time with right hand uplifted thanked her in their fashion for her hospitality, and as quietly as they came left the house.

### "All Together."

More than seventy-five years ago a German boy came to America to make his fortune. He thought he had done it when he

got a place as cashier for a Pennsylvania coal-mining company at a salary of four hundred dollars.

A year or so later two of his younger brothers came over. He cheerfully took them in charge. For one he found work near at hand. To the other he advanced three hundreds dollars of his hoarded savings for the purchase of a packful of cheap jewelry to peddle. In a little while the three brothers joined their capital and sent for a fourth brother. All of them together then established themselves in trade.

The first money that could be spared from that venture was spent for the passage of two sisters and the father, for the mother was now dead. A family home was established in New York, and "big sister" presided over it.

After a time she married. Instead of giving her a chest of silver or grandmother's old mahogany sideboard for a wedding present, they gave her four thousand dollars—just half the family fortune. The next year "little sister" also married, and with her, too, they divided. She got two thousand dollars.

From trade the family went into banking. Besides its offices in New York, it now has branches in London, Paris and Frankfurt.

In the little German town from which the family came is an endowed school, free to all races and all creeds, a joint memorial gift to the old home. The members of the family are rated high in Bradstreets, and equally high in the respect of those who know their business standards and their public and private benefactions.

The head of the house recently celebrated his eighty-eighth birthday. To one who congratulated him he said, "I feel very rich in the possession of my children, my grandchildren, and my great-grandchildren. For them I enjoy living, and I thank God that we are all together."

The tale needs no tacked-on moral to make plain its beauty or drive home its lesson.—Youth's Companion.

### Meaning of Names

By Leonhard Felix Fuld, LL.M., Ph.D.

[Editorial Note. Dr. Fuld has kindly consented to give a brief account of the derivation and meaning of the surname of any reader who sends twenty-five cents to the editor for that purpose.]

### Kern.

The surname KERN is a German name derived from the word KERN which means seed or interior of the fruit. Figuratively it means the choice or the best of anything.



Compare the Latin CERNERE. As a surname it was used as a complimentary name and was given to the best man of the locality.

### Continuation of The Reminiscences of The Lehigh Canal From 1840 to 1856.

At the terminal of the Delaware Canal, Bristol, Pa., coal was transferred from the Canal boats to vessels of from two hundred to five hundred tonnage.

At Philadelphia, vessels were loaded with coal from wharves from the Glass House in Richmond to Catherine St., including Poplar St. Wharf and the High Bridge. The Delaware River in front of Philadelphia was black with vessels up to 1856, when this business was transferred to Baltimore and New York.

I remember Ex-Postmaster Fields, of Philadelphia, making a remark one day, that the loss of this business to Philadelphia was more than one million in population.

The planing mill, previously referred to, built by Pretz, Gausler & Co., at Union St., Allentown, was the only planing mill between Philadelphia and Wilkes-Barre, Pa., up to 1856.

After the failure of the old Allentown Bank in the forties, there was no bank between Easton, Pa., and Wilkes-Barre, Pa., up to about 1852.

I made one only trip on the Schuylkill Canal in 1849 with a boatload of fence paling, manufactured by Bradley, Child, of Keck, Child & Co., White Haven, Pa. I sold the paling to a Mr. Ritter at Reading, Pa. The people of Reading nearly sunk my boat, out of curiosity to see the first fence paling. Previous to this time the farmers between Reading and Allentown came to Allentown via Kutztown to purchase lumber and fence paling.

Beating on the Lehigh Valley from 1829 to 1856, previous to the steam railroads, was the leading business for eight months of the year, from April to December. During the winter months the Conestoga teams took the place of boats.

A story used to go the rounds of Jesse Schaeffer, who was proprietor of Conestoga teams in Allentown, Pa.; when one day he was asked for lemons and had no lemons on hand, he said: "Nelson, grig die pencil, ein und stwanzig fure auf der strase und keine lemons do."

### SNYDER COUNTY HERO.

#### Knocked The Rebel Flag Off of Fort Sumpter.

Snyder County has among her citizens a man who deserves credit for a deed that

is very little known by the general public. His name is David Trutt and he lives in Selinsgrove.

During the war of the Rebellion, David Trutt was a member of Co. D, 52d Regiment of Pennsylvania Volunteers Heavy Artillery and after Fort Sumpter had fallen and was in the possession of the Rebel Army, the United States desired naturally to recapture it. To accomplish this a number of Companies of Artillery were stationed as close to the fort as possible and Mr. Trutt's Company was located on Morris Island in front of Fort Sumpter and his cannon was about 2½ miles distant from its walls. The artillery men had been shooting at the confederate flag for two days and none of them had been able to dislocate it, when Mr. Trutt said to Frank Jarrett (one of the Overseers of Monroe township) that he bet he could knock it down on two shots. The cannon was turned over to Mr. Trutt, he aimed his cannon a little low and to the left and on the second shot that he fired, he knocked the flag staff clear off and Fort Sumpter was without its emblem of secession. This occurred on the 2nd day of July 1863 and was a happy occasion for the Union forces in that vicinity.

Fort Sumpter was not finally recaptured by the Union army until the fourth day of July, 1864, however the bombardment of Union Artillery had so shattered its walls that it looked like a piece of mosquito netting. On the same day that Sumpter fell to the Union Army, Mr. Trutt was captured by the Confederate Army on James Island and was conveyed to Florence prison, from where he was taken to Salsberry, South Carolina prison, from where he was transferred to Libby prison and from there to Andersonville prison. In which prisons he was kept for nine months and seventeen days, or until the war was over.

The statement of facts above set forth is related by both Mr. Jarrett and Mr. Trutt and their authenticity can not be questioned.

Mr. Trutt is the father of a large family in Selinsgrove and is not like some men, anxious to brag about his deeds. He is respected by all who know him and this deed itself entitles him to be numbered among the many uncrowned heroes of the Civil War.—Middleburg Post.

### The Family Reunion.

This is the season of family reunions. In this county, which has been so long settled and where the population has been so staple, there are very many families which, in the course of generations, have become very numerous and influential, and whose members take pleasure in tracing their relationship and delving into the his-

tory and action of their ancestors.

This is best done through the medium of stated family reunions and through the organization which that implies. The sentiment which brings this about is not a very worthy one, but it has a distinct educational value, since in tracing the history of the family and the events of which its members were a part, it is necessary also to trace more or less the history of the state and the country.

Nor should we despise the sentiment of family pride, which these gatherings engender. Every man or woman, of course, must stand mostly upon his or her own individual merits; yet it is something, nevertheless, to be able to point to worthy ancestors, who were men and women of merit and achievement. To know of such is, in itself, an incentive to good citizenship and to worthy conduct.

Berks is better today because so many sterling men and women founded families here which have endured for generations and centuries, and we will all be better in the future through honoring the founders of these families and cherishing the traditions of our ancestors, who wrought so well for us and left us a heritage of honorable lives and achievements.—Kutztown Patriot.

### Hunting Grounds of the Lenni Lenape.

In a historical sketch of the city of Norristown, printed in the "Norristown Herald," on March 30, was included the following abstract which may be of interest to some of our local historians:

#### FROM INDIAN TIMES TO 1776.

It was in 1685 that the Lenni Lenape sold this part of their happy hunting grounds to William Penn. Some time later the Proprietary marked off 7,500 acres on the Schuylkill, and by patent dated October 2, 1704, conveyed it to his son, William Penn, Jr., calling it the "Manor of Williamstalt," with the idea and the hope that it would long remain his namesake's homestead.

The son held the land but five days. Some historians say he was a spendthrift, and preferred money to miles of land. James Logan, his father's agent in the province, seems to hint at homesickness for England. He writes: "Last night William Penn, jun'r, sold his manor on Schuylkill to William Trent and Isaac Norris for £850. They were unwilling to touch it—for, without a great prospect, none will now meddle with land—but in

his case he was resolved to leave the country." And so, two hundred and eight years ago, for a sum equivalent to \$2,266.61 in our currency, was sold the whole of Norristown and the townships of East and West Norriston besides.

It appears not to have been such a great bargain even in the estimation of the purchasers; for on January 11, 1712, Trent sold all his half interest to Norris for £500, only £75 more than it had cost him over seven years before; and so the land became "Norrington," and our town stayed in the Norris family until the second Isaac Norris died, and Mary Norris, his widow and administratrix, on September 17, 1771, sold it in a plantation of 543 acres to John Bull, of Limerick township—a very staunch patriot, by the way—for the equivalent of \$12,265 in our money.

On November 2, 1776, Bull sold all but fifty acres of his land to Dr. William Smith, for the University of Pennsylvania, of which he was Provost, but there must have been valuable buildings on the part retained by Bull, for next year, when the British came down from Fatland Ford on their way from Brandywine to Philadelphia, they spread such havoc by fire at Norristown that the State subsequently allowed Colonel Bull £2,080, the University £1,000, Hannah Thompson £807, and William Dewees £329—in all \$11,240 in our money—for their losses.

### A Neglected Cemetery. Why?

The condition of the old cemetery at Tenth and Linden streets is causing a great deal of adverse comment on the part of the people living in that neighborhood. The cemetery is one of the landmarks of Allentown. On it are sleeping some of our pioneer residents. For years, however, there has been very little effort made to keep the burial ground in anything like decent condition. We understand that there is a fund of fifteen hundred dollars somewhere, the interest of which is to be devoted to the care of the cemetery. At the present time old wagons are stored on the grounds. Whenever strangers visit Bethlehem the residents of the old Moravian borough take pride in showing them over the old Moravian burial ground, and the visitors always go away profoundly impressed with what they have seen. None of us would care to take a stranger to the old Allentown Cemetery at Tenth and Linden streets. Can not something be done to make this historic and sacred spot more attractive?—Allentown Paper.

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## CURRENT LIFE AND THOUGHT

Illustrative of German-American Activities

Contributions by Readers Cordially Invited

These notes, as indicated by the name, reflect what the Nation's citizens of German ancestry are thinking and doing. The items must of necessity be brief, representative and selective. Subscribers who can serve as regular or occasional contributors to the department are invited to write us, stating what special field they are willing to cover. Different sections of our country, different aspects of human endeavor, must be represented and narrow, sectional, clannish viewpoints avoided.

**Aim of Lutheran Colleges** The *Lutheran Observer* in an editorial discussing the commencement season, says:

"An education that fails to impress its subjects with their increased responsibilities is radically defective. Our Lutheran colleges have kept the ideal of service steadily to the fore. They have valued the humanities and the sciences, but they have believed, with President Hibben, of Princeton, in his inaugural the other day, that education should seek "the development of the whole man" and that by the whole man they have understood the conscience and the religious faculty as well as the intellect. Their aim has been, and is, to develop the sense of duty, to magnify the worth of Christian principle, to emphasize the teaching of Christ that the true nobility of life is found in service."



**San Francisco's Religious Problem** According to *Lutheran Woman's Work* San Francisco has a population of 436,912 of whom 205,000

are foreign born. Among the score of foreign countries represented there are 60,000 Germans and 10,000 Swedes. "This overwhelming preponderance of foreigners presents a problem at once an emergency and an opportunity. The question is, Can the churches of San Francisco teach God's message to this mixed people of strange races, and build up a community ruled by conscience and by Christ?" Of the total population 26 per cent. are Roman Catholics, 4 per cent Protestants. Of the Protestant churches the Lutheran reports the largest membership, 3,632. California is a vast "Melting Pot" with San Francisco as its center. 70,000 Germans and Swedes and a Lutheran Church population of 3,632! Why should there be such discrepancy? Can California readers answer the question?



**Politics and Souls** The relationship between clean politics and the salvation of souls is much closer than some of our good friends of the

Church of the Brethren seem to think. Some day this will be clear to them and the great mistake of placing restrictions upon the voting of church members will be remedied. But in the meantime how much of corruption will flourish because of their failure to take the most important action a free man can take?

We have ample evidence in years past that much of the uncleanness of politics has been due to the failure of decent men to take that interest in such matters as they should. This has constituted one of the most alarming weaknesses of our government. But a change is coming. It is coming more and more to be the case that the dominant figure in politics is the independent voter, and in the near future it is this element that will sway elections.

In the face of all this evidence of progress can the Brethren afford to face to the rear? Or rather can they afford not to face to the front? Did it ever occur to those who oppose voting at elections that the suffrage is not merely a privilege but a duty as important as any they can perform? Upon those protected by law is laid the responsibility to do all in their power to support the law. Failure to vote against a corrupt candidate or a bad political action, both of which place law in jeopardy, is as much a failure to perform a Christian duty as it would be to fail in reaching out to save some soul on the way to perdition. As a matter of fact, directly and indirectly, there is no more imposing agency for sending souls to perdition than corrupt politics. Are the Brethren willing to stand in the position of allowing such an important cause of evil to flourish without any adequate effort on their part to correct it, contenting themselves with throwing out the lifeline to an occasional drifting soul, while allowing thousands to go to a destruction that they might have been instrumental in preventing? That is exactly the position in which they have placed themselves by declaring against political activity. Their error will be manifest some time but what a waste of valuable opportunity in the meantime.—*York Gazette.*

**Training for the Farm** The *American Magazine* for July gives the following sketch under "Interesting People." Hurrah for the county of "Fetta Ochsa un dumma Leut!"

"Not many years ago it was said of Berks County, Pennsylvania, that some of its inhabitants were still voting for Andrew Jackson. It was also spoken of as the place of fat cattle and stupid people. Now it is known as a county having a rural school system scarcely equalled anywhere in the State. Eli M. Rapp, the county superintendent of schools, is responsible for this change. He was elected superintendent of the rural schools in 1896 and immediately began to preach the doctrine that the farmer's boy and girl ought to be trained for the farm and not away from it. This teaching sounded good to the farmers and they re-elected him three years later and have continued to re-elect him each third year.

Mr. Rapp began his work by introducing a three-grade organization in each township, which marked a new era in the history of one-teacher schools in the county. Nearly 12,000 diplomas have been issued and over 40 per cent. of the graduates securing them have attended higher institutions of learning. Another progressive move was the organization of township high schools, of which there are now eleven in the county.

Supt. Rapp found that the pupils had few books to read and inaugurated a free traveling library plan. Then he began to establish libraries in the county schools; there are more than four hundred of these libraries now.

The teachers naturally followed the lead of the superintendent and began to get awake. A pedagogic traveling library was established, the teachers were organized, higher salaries were secured and the terms lengthened. The teachers were given more work to do, but were satisfied, for they were paid more money for doing it. As a result, of course, the country boys and girls received a much better education than before.

In the meantime, the superintendent

was busy making the school buildings and grounds more attractive. The schools were encouraged to provide playgrounds and the directors were taken to task when they permitted unsanitary and unsightly conditions to exist, being asked:

"Is there a sufficient supply of dictionaries? N. B. Dictionaries over ten years old are out of date.

"Is the play of the children properly directed? N. B. Country children should play more."

Self-grading certificates of success, as they are called, issued to all the teachers, constitute a novel feature of Mr. Rapp's plan. "Can you give yourself 100 per cent.?" this card reads, and presents a list of qualifications, allowing 20 per cent. for personality, 15 per cent. for scholarship and so on. At the end of the card the teacher is advised that in case she finds that she falls below fifty she should quit teaching for the sake of the children and the State and for her own sake.

There are many other ways in which Superintendent Rapp has endeavored to improve the rural schools of the county, but none has aroused as much interest as the Boys' Agricultural Club and the Girls' Domestic Science Club. All over Berks County boys and girls are to be found wearing the emblems of these two organizations, one reading "Boys' Agricultural Club of Berks County," with the words "Better Farming" in the center, and the other "Girls' Domestic Science Club of Berks County," surrounding the motto "Better Housekeeping." Each year these clubs have an exhibition at Reading which is a miniature county fair. The boys show vegetables, field crops and poultry in prize contests, while the girls display dainty products of the needle as well as bread, pies and other articles.

One effect of these contests has been to stimulate the interest of the parents in better farming methods and to increase their respect for the rural school and for agricultural training in general. In some instances the boys have been

able to grow better crops than their fathers ever have produced. Moreover, the farmers and their boys have been brought into closer relationship and have come to understand each other better.

—E. I. Farrington.



**German Thrift** One day, thirty-odd years ago, a number of German mechanics, artisans and shopmen threw up their jobs in Cincinnati and moved their families out to Kansas. It took nearly every dollar they had to make the move, and when they had established themselves on government claims in Ford county they were left almost broke. The colony settled mostly around Windhorst, fourteen miles southeast of Spearville. Those thrifty German factory hands and shopmen freed themselves from the slavery of working for wages and today they are the richest farmers in the Kansas wheat belt.

It was a struggle. It took pluck. But they had the pluck; they had the land that would bring results; and "the settlement," as the country settled by these Cincinnati Teutons is known, is the richest community in the Arkansas valley.

Among these Cincinnati shop hands were Joe Pientner and his kinsmen, Peppercorn and Klinke. In those hard days when even the slightest crop failure meant real disaster, Pientner and his kinsmen took turn about working the fields while the others went to Dodge City and worked for wages in the Santa Fe shops and roundhouse.

Today Joe Pientner owns eighteen quarter sections in the Windhorst neighborhood, nearly 3000 acres of land. "And there isn't a quarter worth less than \$6000," declared a Spearville real estate man. Pientner is worth something like \$130,000; Peppercorn and Klinke are worth nearly as much. Henry Knobler, another German of the Windhorst settlement is worth \$100,000.

These wheat growers of Ford county are mighty independent folks, says Fred

Hemey. Last year was generally a "poor" year, and yet they were able to bin their wheat, hold it all winter and are now hauling it to market at \$1.04 to \$1.05 a bushel.—*Kansas City Journal*.



**Union** Shall we encourage union work?

**Work** That depends upon who is to be united and what work is to be accomplished. If it means the propagation of a full Gospel religion, and those who unite in its support are sincere in their efforts, encourage it. If it means keeping still on any or many Bible doctrines so that there may be no jar in the work, beware. If it means co-operation with unbelievers, such as universalists, unitarians, "latter day saints," etc., denounce it. We have heard much about the unequal yoke in the marriage relation, business associations, etc., but little has been said about the unequal yoke with unbelievers in so-called Christian work. The first essential in real Christian union is union with Christ. There can be no real union with Christ and in Christ except through an acceptance of Him as our Saviour, of His blood as the atonement of our sins and of His whole Gospel as our rule of life.—*Gospel Herald* (*Mennonite*).



**Facing a Crisis** The brainiest men of our times are debating the question whether or not our civilization is in peril. Every Christian patriot is feeling anxious. Will America be able to stand the strain of the rapid changes pressing upon it? Ferrero, the greatest living historian, whose history of the Roman Empire is the most popular work of the kind since Gibbon, says: "America is passing through a period very similar to that which marked the beginning of the Decline of the Roman Empire." The French writer Rene L'Gerhard says: "In tending toward a level our civilization tends toward universal mediocrity."

Religion, while preserving a considerable intellectual power, has lost much of its social influence and, consequently, its effectiveness as guardian of moral order and tradition. Marie Corelli, an English novelist of wide observation, says: "It needs no gift of prophecy and no special intuition to see that we are on the brink of some tremendous change in the destiny of the human race. Everything points to it—our tottering creeds, our fluctuating standards of men and morals."

Here are three witnesses giving sober testimony as to present-day tendencies and to an imperative demand for a vital, national religious life. These writers are of different nations, influenced in part by dissimilar schools of thought, yet their conclusions coincide. Educators, statesmen, and men of affairs admit that our country is facing a crisis.

As Christians we believe that the Gospel of Jesus Christ is the solvent of our pressing problems. The question is, Will the leaders of the Protestant churches in the pulpit and in the pew; the workers in our Sunday schools, get away from petty bigotry, denominational pride, boast of past achievements, and face seriously and unitedly, the present situation? The Church and the Roman Empire failed to evangelize the northern barbarians that invaded it. Will our country make Rome's mistake? Will we fail to reach the foreigners and their children until they take possession of the homeland?—*Heidelberg Teacher*.



**Luther's Famous Letter to Charles V.** We give below Luther's letter to Charles V, the original of which was purchased by J. Pierpont Morgan for \$25,000 and, with his characteristic generosity, presented to Emperor William. That letter will find a permanent home in Luther Hall at Wittenberg and will there be encased and placed on a costly pedestal furnished by the Emperor where it will be on ex-

hibition. Many other letters of Luther are to be seen in that historic Luther-house; but it may be taken for granted that none will attract more attention than this famous letter, which Emperor Charles never saw because no one dared to hand it to him.

January 15, 1520.

Grace and peace from our Lord Jesus Christ! Doubtless every one marvels, most gracious Emperor, that I presume to write your Imperial Majesty. For what is so unusual as that the King of kings and Lord of lords should be addressed by the meanest of men? But who ever can estimate the enormous importance of this subject, which so intimately concerns the divine verities, will not wonder.

For, if it be worthy of being brought before the throne of His Majesty, how much more before that of an earthly prince; for even as earthly princes are an emblem of the heavenly so it becomes them to follow their great example, viz., to look from their heights upon the lowly of earth, and "raise the poor out of the dust and lift the beggar from the dunghill."

Therefore, I, poor, miserable creature, throw myself at your Imperial Majesty's feet as the most unworthy being who ever brought forward a matter of such importance.

Several small books I wrote drew down the envy and hatred of many great people, instead of their gratitude which I merit: (1) Because against my will I desire to write anything, had not my opponents, through guile and force, compelled me to do so. For I wish I could have remained hidden in my corner. (2) As my conscience and many pious people can testify, I only brought forward the gospel in opposition to the illusions or delusions of human traditions. And for so doing, I have suffered for three years, without cessation, all the malice which my adversaries could heap upon me. It was of no avail that I pled for mercy and promised henceforth to be silent. No attention was paid to my efforts after

peace, and my urgent request to be better instructed was not listened to.

The one thing they insisted upon was, that I with the whole gospel should be extinguished. Therefore seeing all my labor lost, I appealed to the example of St. Athanasius, to see if perhaps God might not, through your Imperial Majesty, support His cause. Hence, O lord, prince of the kings of the earth, I fall humbly at your Serene Majesty's feet, begging you will not take me, but the cause of the divine truth (for which cause only God has put the sword into your hand) under the shadow of your wings, protecting me till I have either won or lost the cause.

Should I then be declared a heretic I ask for no protection, and only plead that neither the truth nor the lie be condemned unheard. For this is only due to your Imperial throne. This will adorn your Majesty's empire! It will consecrate your century, and cause its memory never to be forgotten, if your Sacred Majesty do not permit the wicked to swallow up him who is holier than they, nor let men, as the prophet says, "become as the fishes of the sea—as the creeping things that have no ruler over them."

I herewith commend myself to you, hoping for all that is good from your Sacred Majesty, whom may the Lord Jesus preserve to us and highly exalt to the everlasting honor of His gospel. Amen. Your Imperial Majesty's devoted servant.

MARTIN LUTHER.

Wittenberg.

**Bethlehem** Bethlehem, Pa., is the one **Religious and** historic city in the land in **Commercial** which religion, combined with art and culture, has been able to fight off the claims of commercialism for supremacy. Even during the period when it was the central point of railway operations along the line of the Lehigh Valley, and the banking institution of that corporation was situated



in South Bethlehem, the triple town remained essentially a city of homes, of quietude, piety and peace.

But with the advent of the enlarged Bethlehem Steel corporation, and its control by Mr. Gustave Schwab, and the up-building of numerous ancillary institutions stretching far out into the country, and attracting labor in large quantities from the heart of Europe, the picture is now presented of the old and the new, of the love of God and the love of life, of devotion to the peculiar ways of an ancestry and of a wide cosmopolitanism, running a race, neck by neck, for the control of the larger city and its sentiment.

When Muhlenberg rode into Bethlehem on horseback on the 17th day of August, 1750, and met Conrad Weiser there with his trusty companions, and was invited "to coffee" by Bishop Kammerhof, he remarked that the town was already in that day consisting of various great and massive buildings for church and community use, and that there were a large number of adults and children composing its population. He pictured the region as a very pleasant one to the eye: "On the one side flows a broad stream named the Lehigh, and on the other side there is a country district which rises upward step-wise to high mountains."

It was in December, 1740, when a small party of Moravians came to the site of Bethlehem on a purchase of five hundred acres from William Allen. The first house was finished in the spring of 1741, and had a peak gable and projecting roof. It remained standing until 1823. Zinzendorf arrived in Bethlehem in 1741 in time to keep the first festival of Christmas with the little band in the first house. We still have the records of the trips made between Philadelphia and Bethlehem on horse and on foot by numbers of the early settlers.

The Bethlehem community was not a community of property as is usually supposed, but of labor. The congregation had but one store for many years, at the

corner of Main and Market streets. The Crown Inn was the first tavern, built two years after the founding of the town on the south side of the Lehigh. The Sun Inn, built in 1758, belonged to the congregation until 1848.

During the Revolutionary War the young ladies' seminary became a general military hospital, and the town was visited by Washington and other patriots. General Lafayette, after being routed at the battle of Brandywine, was brought to Bethlehem and was nursed to recovery. In the sisters' house the banner of Count Pulaskie was embroidered.

Up to 1844 the Moravian congregation refused to sell any of their land to persons outside of their own number. But those good old days have long since gone by. The modern economical value of Bethlehem lies in the fact that it is both a Philadelphia and a New York town, being the terminus of the North Pennsylvania Railroad, connecting amid a most thriving territory and population, with Philadelphia, and connecting with New York through both the Lehigh Valley and the New Jersey Central Railroads. Lying close to the famous zinc mines of Friedensville, being in close contact with both the coal and the iron regions, it has become a great manufacturing center.—*The Lutheran*.



**Jahn and Gymnastics** It was the suffering of his fatherland that inspired Frederick Ludwig Jahn for the task of building up the physique of his countrymen.

Restless, aggressive and untiring, he bent his energies to this one aim by his writing, his teaching and his example. He seized at once upon the idea of making the physical training the dominant force in the remodeling of the nation from the opening of his first Turnplatz in 1811, until a jealous government cast him in prison ten years later. The very badge adopted by the gymnasts was composed of figures representing the

dates of turning points in German history. In the war of liberation the loyal turners were the first men to rise to the call and Jahn, the leader, led a troop of cavalry recruited by himself. Here was the man and the occasion. Jahn was honored by the University of Jena for services to the fatherland in time of need and his disciples were in the crest of the tidal wave of reawakened national feeling.

Societies sprang up in every town and hamlet under the leadership of his pupils, and yet, lest the path of the reformer should be too easy, the success and growing power of these gymnastic societies so excited the suspicion of the unstable government that Jahn was cast into prison on the false accusation of treasonable associations and spent the declining years of his useful life in bitterness and disappointment.

His banishment, however, did not stop the movement, and for one turner there arose ten until now Turngemeinden are found wherever immigration has carried the German people. Fifteen thousand followed the colors in 1871, and with the establishment of the new empire turning has flourished as never before, this time with the approval of the state, and the energies of the societies have been turned from politics to playgrounds and from socialism to schools, while in Freiburg, over Father Jahn's grave his grateful followers have built, as his mausoleum and as a shrine for the inspiration of future generations, a museum to guard sacred the collected relics of this great reformer, and a memorial gymnasium to carry on the work for which he gave his life.—*R. T. McKenzie.*

anything out of the ordinary. We are all familiar with the beautiful poem of the good old Quaker poet Whittier about Barbara Frietchie, who was said to have waved the Union flag in the very face of Stonewall Jackson as he marched at the head of the Confederate troops through the streets of Frederick, and how Barbara was alleged to have said:

“‘Shoot, if you must, this old gray head,  
But spare your country's flag,’ she said.”

That's a very pretty sentiment and in our mind's eye we can see the loyal old woman leaning out of the second-story window of her cottage hurling defiance at the rebel chieftain. It's very pretty, we say, but unfortunately it is for the most part fiction. There was some basis for the poem, but the story was related to the poet by some one who was present when the rebel troops marched through the streets of Frederick, but who had a most lively imagination and told the story as he might have wished the incident to have happened. The poem, of course, loses none of its charm even though the iconoclasts have shattered, to a great degree, one of the idols of our childhood days. It may not be out of place for the *Democrat* to tell the true story of Barbara Frietchie. Barbara Frietchie was a loyalist woman who had been loyal to the Union all her life. She had in her little cottage at Frederick a flag fastened in one window of her house and it had been there all through the war, up to the time of Jackson's march through the city streets, and so far from being waved by the ancient woman, who was then past ninety, it simply hung where it had hung for a long time and where it was hanging even until recently.

Jackson himself did not move at the head of his troops through the principal street and past the Frietchie house, but personally left his command, made a detour through the street to call on a friend and rejoined his command just in front of the house, and seeing the flag asked whose it was and was told that it was that of an old woman, so he said: “All

**The Legend of** The unveiling of a **Barbara Frietchie** monument erected to the memory of Barbara Frietchie at Frederick, Mr., reminds the *Democrat* of the fact that the inspired pen of a genius may sometimes make a heroine out of a woman who never did

right, let her alone"—and the natives to this day boast of it not as a tribute to the courage of the woman but on the assumption, as one of them said not long ago to a newspaper reporter, that "a Southern gentleman never fires on a woman."

Out of that small material Whittier made a lyric that is one of the treasures of American literature and that is confessed by the best British critics to rank foremost in the whole range of lyrics in our language. She remains the first citizen of Frederick forever.—*Allentown Democrat*.

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**Modern Language Teaching** I came here from Minneapolis to attend the

"National Educational Association" and was honored by being invited to speak on the "three language education" before the "Modern Language Association" branch. My speech was well received as you see from the enclosed slippings. On Saturday evening I spoke before the "Swedish Singers Union" concert in the coliseum following Governor Eberhard, on the need of agitation that large classes may be formed in September, when for the first time Scandinavian classes will be organized in the Chicago schools. Modern Languages in the graded public schools is a popular theme in most states, but alas, little is done in great old Pennsylvania, the Keystone State of "Germania" in America. I met at the N. E. A. superintendents of states, principals of high schools from all parts of the country, and found our cause was growing. (Dr.) J. N. Lenker, Chicago, Ill.

"Americans, according to Dr. J. N. Lenker, of Minneapolis, are the best linguists in the world. He advanced his theory yesterday morning at the Modern Language Round Table Conference held at the Auditorium Hotel in connection with the meeting of the National Educational Association.

"Twenty of the twenty-nine million

immigrants who have come to our shores," said Dr. Lenker, "learned English after their arrival. Their children will be equally good linguists if they are taught by the methods by which the parents acquired a new language—that is, by the correct natural method. If you would learn a foreign language, talk it.

"We should raise our standard to a three language education; English, the language of the nation; the language of the home or the immigrant settlement, regardless of what it may be, and the language of most profit to the cultural and business interests of the child in later life."—*Chicago* ———.

16

**The Mortgage Bank** Lippincott's for August has an article on "The Mortgage Farm" which shows that the need of a large investment in farm mortgages is evident and that the institution of the mortgage bank must be established in this country. It says:

"The mortgage bank is well known in every country of western Europe. In Germany there are 36 mortgage banks, with capital of \$170,563,000 and combined reserves of \$66,711,400. These banks have \$2,648,000,000 in bonds. Of this amount \$1,571,000,000 are 4 per cent. bonds and \$977,000,000 are 3½ and ¾ per cent. bonds. By standardizing the farm mortgage, the German mortgage banks have been able to sell their bonds on better terms than the American railroads can obtain for their first mortgage securities. The mortgage bank gathers together thousands of individual farm loans, consolidates them into one aggregate security, and upon this security issued a standard bond. In addition to the security of the mortgages, there is the capital and accumulated earnings of the bank. The same institution, although less highly developed, is found in France, Russia, Austria, Italy and more recently, in Great Britain. From the standpoint of the borrower, the mortgage offers great advantage. . . . Farm

mortgage banking in the United States has been attempted in the past with disastrous results. . . . As a result of these unfortunate experiences, mortgage banking fell into serious discredit, and it is only recently that interest in the subject has been revived. It is to be hoped that in the interest of the nation's prosperity, and in order to place within the investor's reach the soundest of all securities, this institution which has been perfected in Europe shall be speedily introduced into the United States."

These lines are an added evidence that the Germans are the world's school teachers today. The suggestion of the writer of this article merits the most careful consideration.—Editor.

**the Tiger** Lehigh County, Pa., was settled, populated, developed and is now dominated by Pennsylvania Germans, by men and women who believed in and labored for Christianity. That a different spirit is also at work in this community at present seems to be shown by the following incident. The proprietor and editor of *THE PENN GERMANIA* recently called at the Socialist headquarters at Allentown, Pa., and asked for a particular copy of a Socialist publication. This was in due time forwarded by mail, accompanied by a copy of a paper not called for at all, whose publication was not even known to the writer. The latter is a four page sheet saturated with atheistic teaching. We quote the following, appearing unsigned and, therefore, editorially.

"Any person who, in spite of the proof of the Titanic disaster, where over 1000 people prayed to God for help, but were drowned like rats or kittens, recent floods, etc., and the electrocution of Rev. Richeson, a supposed special representative of God, for the crime of murder still believes in or teaches that there is a God, is either a fool, demented or a knave."

We confess that we are pained at the

dissemination of such literature. Present day human society is bad enough in spite of the restraining influences of religion. What it would be without, who can tell? Can Socialists afford to disseminate such atheistic literature and thus labor for the unchaining of the tiger in humanity's midst?

**Are We Anglo-Saxon** "Americana" for May contains the speech delivered by Thomas S. Lohergan on "The Irish Chapter in American History" before the American Irish Historical Society, January, 1912, in New York City. In the concluding paragraphs the speaker said: "No American writer of distinction has yet done justice to the Irish element in these United States. American historians and biographers, so far, have given very little credit to the Irish. They have exaggerated their faults and minimized their virtues. My indictment against them is as much for sins of commission as for sins of omission. Our American school histories will bear testimony to that fact. The Irish do not desire to take a jot or tittle from the achievements of any other race in our cosmopolitan population, but they do demand and deserve to get credit where credit is due.

"The Irish in America have contributed more than their share to the independence, the upbuilding and preservation of this republic. They demand only a fair field and no favor. They glory in the panoply of American citizenship, and fully appreciate the civil and religious liberty which they enjoy. They have never been found wanting in their devotion to American institutions, because they recognize to the full, that this country has been for more than a century and a quarter an asylum for the poor exiles of Erin and that America still spells opportunity."

The reader can substitute the word German for Irish and the charge the speaker makes will be equally true. The

speaker said also: "Fully one-half of the population of the United States today are of Irish and German blood, yet we are frequently told that we are "Anglo-Saxons" and that England is our "mother country." Now as a matter of fact we are no more Anglo-Saxon than we are Hindoos. Europe, not England is the mother country of America. This compound word, "Anglo-Saxon" is entirely misleading. The true American type is not a hybrid Anglo-Saxon, but a thoroughbred Celtic-Teutonic race as our language, our physique and our versatile genius prove."

**Practical Education** Dr. Brumbaugh has determined to make use of the schools as far as possible to secure positions in various capacities for the boys and girls, young men and women who have had any special training whatever. Those who have special proficiency in any direction are to have certificates to that effect, and, failing these, exceptional merit of a general sort is to have some sort of official recognition. This is to guide employers in securing help.

It is impossible at the present to make this much more than a stepping stone, because we teach so little in the schools that is practical, save in the Commercial High Schools. In Germany they do these things much better. Almost every child gets some sort of training in the schools, and all who want may have a high degree of technical education. The German employer always sends to the school authorities when he wants help. The school boards take their duties seriously and are practically the only labor agencies of the country. They look after the individual with the great idea of helping the nation. It is such methods as this which have in forty years raised Germany from an agricultural to a manufacturing nation which leads all Europe.

By and by we shall do the same thing,

though possibly in a slightly different way. For the present it is most satisfactory that Dr. Brumbaugh is to make the effort at conserving such merit as is developed by our school system.—*Exchange.*

**German Monthly Discontinued** We clip the following from *Rundschau zweier Welten* for July. It does not speak well for German-speaking citizens that it became necessary to discontinue a live monthly such as the *Rundschau* has been. We wish success to the undertaking.—Editor.

For practical and editorial reasons the managers of the Viereck Publishing Company, publishers of the *Rundschau Zweier Welten*, have determined to publish their magazine henceforth in English, in combination with *The International*, published by the Moods Publishing Company. We shall still make a special appeal to the German-speaking element of our population, but our field will be considerably broadened by the change.

A vote taken among our readers some months ago clearly established the fact that one-half preferred English to German. The overwhelming majority of those who prefer the magazine as it is published at present, pledged themselves to support our publication no matter whether it was published in English or in German, as long as our policy remains the same. Dr. C. J. Hexamer, President of the German American National Alliance, and Theodore Sutro, President of the United German Societies of the City of New York, both approve of our determination.

The change of language herein involved is by no means unprecedented. "Puck" was originally a German weekly. Its German edition was, however, absorbed by its English offspring. "Leslie's Weekly" published a German edition which was likewise eventually consoylided with its English namesake."

"Die Rundschau Zweier Welten wollte

kein Unterhaltungsblatt sein. Wir waren uns bewusst, eine Kulturaufgabe zu haben. Wir haben aber bei den breiten Volks-masse nicht die Unterstützung gefunden, die wir brauchen, um unser Blatt dauernd auf seiner jetzigen Höhe zu halten. Wir bezweifeln nicht, dass es genug gebildete Deutsche in Amerika gibt, um ein vornehmes Blatt wie die Rundschau mit der Zeit auf eine selbsterhaltende Grundlage zu bringen. Diese aber unter den neunzig Millionen, die dieses Land bevölkern, herauszufinden, ist eine so schierige und kostspielige Aufgabe, dass wir den Versuch schliesslich aufgeben mussten. Lokalblätter, Tageszeitungen, Wochenschriften, die ihr begrenztes Feld intensiv bearbeiten, mögen vielleicht gedeihen; ein Blatt, das nationale Verbreitung sucht, hat ohne setarke finanzielle Unterstützung keine Zukunft, solange es in deutscher Sprache erscheint.

Oekonomische Gründe sind jedoch nur zum Teil für unseren Sprachwechsel verantwortlich. Unser Hauptbeweggrund ist der Wunsch, dem Deutschtum in erfolgreicher Weise zu dienen. Wir hoffen dabei auf die Unterstützung der deutschamerikanischen Presse, die der Rundschau, solange sie in deutscher Sprache erschien, nur in beschränktem Masse zu Teil ward. Statt uns eine helfende Hand entgegenzustrecken, haben die Besitzer grosser täglicher Zeitungen, mit wenigen rühmlichen Ausnahmen, alles getan, um unseren Kampf zu erschweren. Die betreffenden Män-chen waren beschränkt genug, in uns ein Konkurrenzunternehmen zu erblicken, anstatt eines Mitkämpfers."



**Music in Cum-berland Vallev** The Cumberland valley has always been noted

as a musical section. There is not a town in the valley of any consequence that does not have in its history something about its band. The town band may have run out in the more "progressive" communities, but it is a tradition that bids fair to cling to the

Cumberland valley for generations to come. Only last week an application was made for the charter for the famous "Singer" band of Mechanicsburg, which has been in continuous existence for more than thirty years, and whose fame is not confined to this section of country. Persons who have gone to the Grangers' picnic since its start have listened with pleasure to this band. It is vigorous and bids fair to survive successfully for many years.

In Carlisle the Eighth Regiment Band has been known as a splendid organization for years. It still flourishes.

In Newville there is staying at this time, and until he regains his health, Paris W. Chambers, whose cornet solos have charmed the lovers of good music on both sides of the Atlantic. Professor Chambers is pleasing the people of his old home town by building up the band which for years was the pride of the place. It was Paris Chambers who, years ago, brought the Chambersburg and Martinsburg bands into state-wide fame, and, before he went to New York as a concert cornetist and composer, he did much to establish the love for music, which still holds in the valley. The Martinsburg band, which he brought to a high state of efficiency and turned over to Professor Brockenshire, now musical director in the regular army, has recently been mustered into the service of the West Virginia national guard, with L. DeWitt Gerhardt as its director.

Musical organizations in Chambersburg have had their ups and downs, but Professor Charles Mentzer has an organization now which well maintains the reputation established for the town by "Bossy" Hatnick and P. Dock Frey in the olden days.

In Waynesboro there is an organization that is unique. With more than forty pieces, the Wayne band is in demand from all parts of the surrounding country, and each winter gives a series of concerts. Every member of the band is employed at some other vocation, even its director, and nearly all the

players are mechanics in the Waynesboro shops, and have only evenings in which to develop their musical accomplishments. Yet the band has had a practically continuous existence for nearly forty years, it being the consolidation of the two bands of which the town once boasted, under the famous Professors, Prosho and Flashour. Its present conductor is Harry A. Krepps.

It is no stretch of the truth to say that this valley, from Harrisburg to Winchester, could furnish fifty bands, with an average membership of twenty-four pieces, for almost any parade. To this strictly local musical organization may also be added the nationally known bands at the Carlisle Indian School and the Soldiers' Orphans Industrial School at Scotland. These bands have led inaugural parades and have been carried for hundreds of miles for special performances. Surely the Cumberland valley, along with its other distinctions, may be well termed the most musical section of the state.—*North American*.



**Perkiomen Seminary** While the pleasure of the work is the chief motive of the little Schwenkfelder body which numbers only 875 souls, as a sort of an apex to the pyramid of pleasure is the fulfilling of the dreams of their forefathers, who came to America from Silesia, Germany, in 1734. They left their beautiful homes in Germany because of the religious intolerance of their native government. They bore their persecutions for a time, but finally, in despair, they turned to America, preferring to subdue the trackless forest rather than give up their faith. From the first they felt that if they did not have some centralizing influence, such as a

school where their children could be educated in common, their little band must soon be scattered and the faith of their fathers overwhelmed by the stronger sects that were settled about them. Perkiomen Seminary to their followers represents a center of life, which for all time will be the spiritual replenisher of the Schwenkfelder Church, and the faith so dear to them is now safe forever from the forces that would assimilate it and, therefore, obliterate it. It is more than this. It gives them an opportunity to welcome the children of all denominations, both Protestants and Catholics, Christians and Jews, and to show to them and to the whole world an example of tolerance. So much so, indeed, that the student at Perkiomen tends to lose his class or denominational sense, and begins to regard the whole world as one great family of brothers and sisters.—N. N. Arnold in *Public Ledger*, June 16, 1912.



**Honesty Among Lutherans** Without presuming to be perfect or holier than others, it is notably true that the old-fashioned virtue of honesty is strikingly exemplified by our Teutonic and Scandinavian ancestors. How often the tribute is paid to the Germans, they are honest and their word is as good as their bond. As a rule our people live the plain, simple life and are satisfied to be and appear what they are. It was doubtless, with these things in mind, that the Secretary of the Home Mission Board of the Congregational Church made the statement, "that all things considered, the Scandinavians were the best foreigners who had come to American shores." The times are calling loudly for honesty in all walks of life!—*Lutheran Church Work*.

# OUR HISTORIC HERITAGE

Articles giving information about the history of the Germans in the United States from the arrival of the first immigrant to the present, of whatever section of our country, of whatever vocation of life, of whatever class or association, of whatever period in a man's life, as well as discussions of questions of the day so far as German ideals have bearing on these, are to appear under this general head.

## The Forest Preacher on the Schoharie

### A Historical Tale of the Life and Customs of the German Americans of the Eighteenth Century

By Frederick Meyer.

Translated from the German by Professor E. A. Jacoby, Philadelphia, Pa.

(Continued from July Issue)

"The governor leaves us at present in peace because he needs the help of the Germans. As soon as he is victorious in this strife he will impose burdens upon us. Why do we not drive the French and English out of the country and govern it ourselves?"

"A great idea! The Germans are qualified to carry it out, but we are too weak. My God, if I should live to see that day!"

"Who knows what the future has in store? Still we must put spurs to our horses or else night will overtake us before we reach our goal!"

Even at a distance we noticed an unusual tumult on the hills. Camp fires were burning and war signals sounded shrilly through the valley.

"Does a surprise threaten us?" I asked.

"Put spurs to your horse and we will soon be there."

A man spied us from the hill. A tall conceited man stepped up to Mr. Weiser and addressed him in the English language. It was Sir William Johnson, the man who without knowing it had wrought me the greatest injury. Hundreds of farmers armed with muskets had assembled and others were continually coming. Sir Johnson stated the cause. Two children saw at noon today several armed Indians swimming through the Schoharie and running to their houses with loud yells. The children ran out into the field to their parents. For this reason we fear a surprise from the savages. While Johnson was relating this, an Indian suddenly came out of the forest and approaching Weiser said: "Why does the white chief



assemble his warriors and dig the battle axe out of the ground?"

"Red warriors came across the Schoshonie with the war cry of the red man! We want peace," answered Weiser.

"No warriors, poor Indians, too much fire-water, no war hatchet," explained the chief.

Intoxicated Indians had caused all this excitement. Immediately the strain was removed. Unrestrained laughter and loud mirth burst forth. From the Lumber Camp came the gay women and at once among this frivolous population a wild dance began.

Within a cavern the sick woman lay. As a forest preacher I had various experiences, but this scene I will never forget. The woman was still young, and traces of beauty remained. As soon as the patient caught sight of me, she cried out wildly: "Here comes the pastor, help me, I am possessed, I have seven devils, here—here—here—they are!" The raving woman grasped me frantically by the arm and desired me to touch the devils. Helpless and perplexed I glanced about me. Not a person was in the room, only a smoky tallow candle shed a dingy light.

"My husband is away," she cried. "His name is Irish Murphy, that is he, that is his voice, he dances with the women. Here are the spirits, here—here—" She tore her tattered dress from her body. "Cursed, lost—cursed by my own father. Here—here they are again. Pastor, pray for me, drive these devils away!" She cried and sobbed. After several minutes she fell asleep from sheer weakness.

"She is demented!" It was Weiser who spoke. I asked him about the woman's past life. He knew little. As a boy he had been with Irish Murphy among the Indians. Murphy saved his life on one occasion, and out of gratitude he would gladly do him a favor. For this reason he had brought me here.

"She is without doubt demented," and with this remark his story ended.

"I believe," I remarked, "that we have here a simple physical ailment. A young

mother, deserted in the most critical hour of her life and therefore a sickness which we are powerless to treat here in the forest. She can not last long, her sufferings will soon be ended!"

Immediately the sick woman started, looked at me wildly and cried out: "Six devils have gone out of me, but one is still here—here!"

In order to quiet her I feigned deafness. She must tell me her story loud and slowly, before I can help her. This helped. Quietly and reasonably she told me the following:

"My father and a rich man together committed a crime. In order to conceal it the man of power compelled my father to commit suicide. Unnoticed I was a witness of the circumstances. Both men fought fearfully, but my father was subdued. In the midst of curses and terrible maledictions he died. The horror never left me. I lost all moral firmness. When but 16 years of age I became acquainted with Irish Murphy in New York. In a brawl of which I was a witness he remained the victor. When I displayed my admiration for him, he embraced me. 'Come with me,' he said, 'I have strong arms and will take care of you.' I went with him to the forest, in this hell. The curse of my father—O my child!" She again sank back upon the couch.

I prayed with her and promised to care for her child. She glanced toward the door for her husband to come to see her. His harsh voice could be heard. It caused the sick woman to start each time. He did not come. I recited the creed and the confessional. Her lips moved. She grew weaker. I blessed her by laying on of hands. Conrad Weiser knelt beside me. Thus she died.

We dug a grave beside the cave. Then we wrapped her body in a sheet and buried her. It was a bright moonlight night.

When we returned her child was awake and cried for its mother.

"What is your name?"

"May."

"Will you go with me?"

"I want mamma," she cried.

"Your mamma went far away and we will go there too."

I wrapped my mantle about the little girl and lifted her upon my horse. The music and dance had ceased. On the ground lay the intoxicated. We rode away from them without a farewell.

After riding a mile Mr. Weiser broke the silence: "Pastor, I will raise this little girl."

"Let me have her. I am fond of children and should like to keep her." Again we were silent and rode rapidly through the night.

"Will Irish Murphy miss his wife tomorrow?"

"Scarcely."

In the east the dawn was appearing.

#### CHAPTER XV.

After several days Mr. Weiser rode to his home in Pennsylvania. Throughout the summer the people were so busy on their farms that they paid little attention to the reports of bloody battles which occurred between the French and English in Canada. The summer was hot and sultry and I could not rid myself of the feeling of insecurity.

Autumn was already turning the color of the foliage. The squirrels were gathering their supply of nuts earlier than usual—significant omens of a hard winter. One day Jonathan Schmul in a very excited manner walked into my room. He would not sit down. As he was walking back and forth he said:

"We are betrayed and deserted. The redskins are approaching and what was built up in ten years will be destroyed and scattered in a night!" I raised objections: "I saw chief Brant in the Lumber Camp. He was very earnest in his expressions of friendship for Mr. Weiser and Sir Johnson."

"He is deceitful. He has lived among the whites, has the education of a European, and the treachery of a savage toward us!"

As I was still doubtful, Mr. Schmul

said: "You will not believe what a Jew saw with his own eyes. You shall see and hear for yourself. Tomorrow night the red devils will hold a council of war, as soon as the moon rises over the forest. This time we must go there. I will find the ways and byways and will be your guide."

His countenance showed only too plainly his sorrow for our welfare. Can the man have deceived himself? I decided to go with him.

Northward from the Mohawk, many miles distant from the nearest settlement we stood the following night. A light autumn mist lay over the forest gloom. Here and there a star gleamed through the mist.

The stillness of the night was broken by the ghostly hooting of the owls. Fear seized me. Was Mr. Schmul indeed out of his mind as many people in the settlement thought? He stood still in the shadow of a fir tree. He leaned forward listening intently. I stepped to his side.

"No one is here. We have been deceived." Quick as a flash he placed his hand on my mouth.

"Quiet, a word may mean death, wait till the moon rises," he whispered. With his left hand he pointed toward the horizon where the moon gleamed faintly. In his right hand gleamed a long knife. Fifteen minutes passed before the disk of the moon appeared. At once there was a rustling in the underbrush. About thirty figures were seen gliding over the moss silently as serpents. They were Mohawk warriors adorned with war paint and eagle feathers. They uttered a short grunt by way of greeting or sign of recognition. Far away from any settlement the Indians thought it unnecessary to place guards in time of peace. Just as the moon was rising above the forest a chief stepped quietly into the midst of the Indians. A tall slim figure, bent slightly forward with compressed lips and sinister glance, stood before them while the Indians lay silently in a simecircle about him. A crackling fire leaped skyward from a pile of brush and

lit up the group. Up to this time not a word had been uttered. Silently the savages glanced at their chief. It was Brandt, the Indian chief. He was not only the most important man of the tribe, but also the best and most eloquent speaker. His voice trembled as he began to speak:

"The great Spirit has said that the brave Mohawks will be extirpated and not a son of the tribe shall seek the ashes of his father."

With these words in which the sly Brandt cunningly mingled religion and patriotism, the Indians, their eyes gleaming, sprang up and brandished their tomahawks.

"This is the saying the palefaces teach their children and which I learnt in their schools. My heart became like a stone, my arm like iron. Who shall be extirpated, the Mohawk or the paleface? To whom does this land belong, the Mohawk or paleface?"

Then he related the injustice to the Indians. He called each one present by name, extolled their heroic deeds and those of their fathers. His voice grew softer. He spoke in that solemn tone which so easily affected his listeners: The Indians groaned.

"What have the Germans done? They have taken the Mohawk Valley and the Schoharie from us. They build big wigwams of trees. They take the fish from the rivers and streams. They are narrowing our hunting grounds. They are driving us toward the setting sun. We want their squaws and will give them our squaws. But the Germans refuse. They want to drive us away. Toward the large ocean of the setting sun they are forcing us. Do the Mohawks want to die there? Who will bury the ashes of their warriors?"

Again the savages sprang up and brandished their tomahawks. "Mohawks listen," Brant continued, "what the great father of Canada (the governor of King Louis XV of France) will do. I was in his wigwam and ate at his table. The great father sends soldiers, muskets,

powder and bread, and horses. Then we will attack the palefaces, slay them or drive them into the ocean of the rising sun (Atlantic)." He unfolded his plan. They would creep stealthily into the valleys, murder and plunder. The French are advancing. "Before the sun sets the sixth time war begins."

Mr. Schmul placed his hand on my shoulder. He beckoned me to follow him. "They will scatter and station sentinels. We must leave at once. We have heard enough."

It was necessary to arouse the settlers. Mr. Schmul took the country north of the Mohawk while I went through the Schoharie valley. Besides it fell to my lot to inform Sir William Johnson, the English representative in order that soldiers may be sent in time into the valleys.

My heart beat violently as I stepped into Johnson's house. Here Katharine Weisenberg also lives. She may appear any moment at a door and suddenly confront me. One of Mr. Johnson's sons, a lad of about twelve with his mother's eyes, politely approached me, and conducted me to his father. He was confined to his bed by a severe attack of gout. How the blood of the warrior boiled, how he cursed the fate which prevented him from using his limbs. He dictated a letter at once to the English general and gave the command in my presence that the letter should be carried to Albany the same day. Then he ordered Herkimer to have the two old cannon hauled up and placed south of the Mohawk until reinforced by English troops. Then after joining forces they would cross the Mohawk, seek the enemy's camp and attack him.

"We will punish these red devils so that they will not covet our property again," he remarked.

As I departed the idea came to me that he was indeed a man of the good old stamp. May his family be blessed. His two sons approached and extended their hands as I departed. But their mother did not appear.

## CHAPTER XVI.

In the meantime Mr. Schmul hastened northward from the Mohawk. Unfortunately the people did not believe the greatly excited man. It was reported that the people in the Catskill had been lately deceived. Why did the pastor himself not come? If there were any truth in the report Rev. Resig would certainly show himself. All explanations on the part of the Jew were useless. Truly the men examined their flintlock and powder and prepared themselves, but they did not prepare as a body to repulse an attack. They continued to work in the fields.

Nicholas Herkimer assembled his people south of the Mohawk. He waited in vain for the English troops.

On November 11, 1757, the French and Indians without any hindrance moved to the immediate vicinity of the settlement on the other side of the Mohawk. They hid in the forest. In the morning at three o'clock they attacked the peaceful Germans. With wild yells the Indians burst into the houses, dragged the sleeping inmates from their beds and scalped women and children. It was a cruel slaughter. In the beginning the men were brave, but all resistance was vain on account of the superior forces of the enemy. The French captain, Velletre, ordered the houses and barns to be burnt. From my log cabin I saw the flames leaping skyward. I heard the shrieks of the murdered and the captive women who were carried off O God!

The Mohawk valley, the granary of the state of New York was changed in one night into an ash heap and a desolate wilderness!

When the enemy, drunk with victory, attempted to cross the Mohawk, Herkimer with his men disputed their passage. He drew up his men beside his well fortified house, and the cowardly bands of Frenchmen dared not risk an engagement.

Where is the English general? It is

reported that he said: "A blood-letting will not harm the German blockheads." Therefore he remained quietly at Albany. This is the recompense that forty years of faithful service in England's colony brought. I wonder whether they promoted the English general to a higher rank at the close of the war. Scarcely, because Sir William Johnson brought a grievous complaint against him in London. The Germans have no influence there, but Sir William Johnson can not be ignored.

The distress of the settlers can not be described. One may scarcely inquire concerning some who were captured which is worse than death. Forty were killed and one hundred and two captured. The loss is tremendous, as the people through industry and thrift had attained some degree of comfort.

Several days later Sir William Johnson rode into camp. I could not refrain from reproaching the English for their inactivity. Quoting Homer, I cried:

"Soon the day will come when holy Troy shall be destroyed, Priam himself and the people of the king skilled with the spear."

"You are not from Boston," said Johnson. "There people indulge in such traitorous talk. But it is not suitable for a preacher. The Bible uses a different language."

I answered him boldly: "Our Lord says: When the salt has lost its savor it is good for nothing but to be cast out and trodden under foot of men. This applies also to the government."

He attempted no reply when we came upon the body of a woman. Upon closer examination we found her lying upon two children. She tried to flee to the woods when the scalping knife of the savage struck her down. Even in death she tried to defend her children with her life. The girl was dead, but the boy still showed signs of life. Sir Johnson poured wine on his lips. After several minutes he opened his eyes, but he could not talk. Part of his tongue was gone. Anger seized me anew. Whether it was

suitable at present or not I cried out: "This the general-in-chief calls German blood-letting, your government has been on this wise since the days of the elder Weiser."

Johnson did not reply. I added: "It is a German boy. I baptized him several years ago and I will raise him. His name is Adam Bauer."

Thus I acquired a family in the evening of my life,—a deserted girl and a mute boy,—besides a forest preacher and we have life in the forest illustrated in these three persons in one house.

Further information of the destruction of solitary farms kept reaching us. Each house had its own story of brave deeds done, but the bravest of all occurred at the home of the Schells.

Since Jonathan Schmul pronounced that fine blessing at their wedding, he was regarded as a special friend of the families who were wedding guests. To them he hastened with the news of the uprising of the enemy.

Christian Schell determined to let matters come to a fight. His log house is well built and well prepared for defense against a sudden attack of the Indians. The beams of the first story have no openings besides the massive doors and loop holes through which the besieged could fire upon the attacking party. The second story extended over the first and had loopholes in the floor whereby one could prevent an enemy from approaching close enough to set fire to the house or force the door. Mr. Schell was at all times well prepared with weapons to ward off an ordinary attack. He was in the field with his family unsuspecting of any danger when suddenly the enemy rushed out of the forest close by. On account of his speedy flight to the house the two sons of Mr. Schell, the twins, playing at the edge of the forest were captured. They were his youngest children.

The enemy numbered forty-eight Indians and sixteen Frenchmen under the leadership of Captain McDonald. It was about two o'clock when the enemy

attacked the house. While Mr. Schell and his four sons were firing, Mrs. Schell loaded the weapons. Not a shot missed its mark, and the enemy met with a bloody repulse. Again they renewed the attack, and again were repulsed with great loss. At last McDonald sprang rashly toward the block house. With a lever he tried to force the door. While he was engaged in this a shot struck his foot. Quick as a flash Mr. Schell unbarred the door and dragged the wounded captain into the house. This act saved the besieged from the danger of fire as the enemy would have burnt its captain if they had set fire to the house. At the same time he brought them more ammunition. For a moment the enemy was struck dumb, but they renewed the attack on the house with the courage of desperation.

The Schells were prepared for this last attack. While the father and his sons prepared their weapons to resist this attack the mother began to sing the song of triumph of the Reformation which was sung at her wedding. The evening breeze wafted the strains to the ears of the enemy in the forest:

By us alone naught can be done,  
Well nigh lost we mortals are,  
There strives for us a Holy One  
Whom God Himself has chosen.  
It is our Saviour, Jesus Christ,  
The Lord of Sabaoth,  
There is no other God,  
He alone must own us.

The song had scarcely died away when the enemy with long leaps rushed towards the house and pointed their guns through the loopholes of the besieged house. But Mrs. Schell was not bewildered. She was at hand with the ax, and with a few powerful strokes bent five of the enemy's weapons. In this way the men gained time to take aim at the enemy and repulse them.

The enemy withdrew. Twenty-three dead and wounded lay on the field of battle. The Schell family suffered no injury. Both eight-year-old boys were exchanged for the captured McDonald.

French rule in the West was ended. Reliable information reached us that they were beaten on every side. It is reported that the death of Gen. Wolf was the price paid for the capture of Quebec. Besides our people boast of a young Virginian on our side, named George Washington.

Just as the troops of Melac ravaged our fatherland so do we suffer at the

(To be continued.)

hands of the same people in the new world. Therefore the settlers rejoice at the defeat of the French and I am required to hold a service of thanksgiving. I also wish that the English likewise were driven out of the country.

Last Sunday the men came to church without their weapons—the first time in a long while.

**The Luxury-Loving American**      *The Saturday Evening Post* last week published an article showing that we Americans are fast becoming a race of spenders, and that even the workingmen and those who must count the pennies are living on a high scale of luxury. Since our land is a democracy and no one is held back from extravagance by the feeling that costly materials are unbecoming to his station in life, the upper middle class have taken to imitating the rich, the salaried people imitate the upper middle class, and the wage-earners imitate the salaried people.

In proving how quickly and invariably this new social principle, which is displacing the old-time economy, works, the journal says, "A moderate-priced luxury of this year becomes a necessity of the next: a fashion of last autumn has run its course by this spring, from the richest stratum of society to the poorest. A dozen new tongues of commerce, and a dozen new agencies of distribution bring to us the latest luxury that has been put on the market. As a people, we have grown a little ashamed of economy, and more than a little inclined to rank the man by his outward display of wealth and modernity."

Such degeneracy of our social standards cannot but affect the moral fibre of even faithful Christians, and it leads the rising generation to the gross selfishness of an open purse for personal comfort and pleasure, and a closed purse for public duty. The youth in the city rises and toils to spend, and even the boys and girls in the village and on the farm are affected by this new mania.

Here is the real arena for heroism in the Christian of today. To be conscientious in the administration of one's income, to stand against the perverted demands of an un-American and luxury-loving social life, to be moderate and unostentatious in all things, is the goal toward which the knightly Christian soldier, who needs no longer imperil his life in the Crusades or in defense of the Holy Cross, must train his heart and eye. Give us simple, wholehearted, conscientious Christians in the family, in the school and on the street, and the kingdom of God will flourish in our midst, and there will be as many millions for Christian education, and missions, and for the general work of the Church, as there are for the joining of the waters of the Atlantic and Pacific in the canal that has been excavated from Colon to Panama.—*The Lutheran*.

# The Prohibition Question

By Rev. A. M. Fretz, Souderton, Pa.

In the April issue of THE PENN GERMANNA, under the above heading, an invitation is given for communications on the question: *What in view of German history and ideals and the best interests of our nation should be the attitude of citizens of German descent on the prohibition of the liquor traffic?* In assuming to respond to this invitation I wish first to state my credentials.

On both the paternal and maternal sides I am descended of that sturdy German stock that in the early years of the 18th century under the severe stress of religious persecution left the Rhineland and found a home in the primeval forests of the Delaware slope of the Penn land in America; while my children—six good reasons why I am opposed to the liquor traffic—can claim through their mother an ancestry of a few decades earlier in America among the original settlers of Germantown, hailing from Westphalia. While half a dozen generations removed from the “fatherland” and hence thoroughly Americanized, I still love and have the highest regards for the land, the language, the history, the ideals and the spirit of the German people. However, as an American citizen, a lover of the “land of adoption” of my ancestors, the arena of struggles hard and sacrifices great to acquire and maintain their much prized liberty and freedom from the galling yoke of monarchy and religious oppression, I am in duty bound and by love constrained, regardless of any personal feeling, to advocate and plead and vote for that which is for “the best interests of this country.” I must therefore, on this proposed question, advocate and plead for the attitude which I conscientiously believe ought to be taken, and I know is taken, by very many citizens of German descent.

It is an erroneous view of some foreigners that in America they can do as they please without regard to the best interests of all; hence we are troubled with the peculiar national evils of other nations. The Chinaman wants to set up his opium den, the German his brewery and saloon, etc., and thus it has become necessary to set up laws to regulate or prohibit these and similar businesses, for it became evident that they are tending to the demoralization and ruin of country and people. When a business has become so utterly useless, so utterly vile, and yet, in spite of its uselessness and with the help of its vileness, has been so firmly fixed as the liquor business, or as African slavery was sixty years ago, it becomes a hard matter to deal with it, even to regulate it, and so we find that laws to regulate the evil of African slavery, because its very principle was evil, were constantly defied, until the people enlightened, awoke in their might and banished it. The same applies to the liquor evil, and the same must and eventually will be its fate. The German is slow to conviction; when, however, convicted he is positive and firm. He wants time to study and decide at his leisure, but when he has decided he is firm; hence we have among the strongest opponents of the liquor traffic, and such who are pleading for the abolition of the same, people of German descent who, regardless of personal interest or national proclivities, have studied this question, and have come to the conviction, that a business like the liquor traffic is entirely out of harmony with German history, principles and ideals, and with true social life, religion and good citizenship of this country.

It is only during the 19th century, after the ancestors of most of our Pennsylvania Germans left the mother coun-

try that alcoholism came to be in Germany as well as here such a national curse. It is only since scientific discoveries have made the manufacture of intoxicants in large quantities with so little cost, possible, that it has become the evil it is. And so we find that the curse in our country is very largely in the hands of German brewers and saloon-keepers, of more recent emigration, who are trying to impress upon America, falsely, the belief, that German history and ideals are synonymous with the drink evil. The old Germans were originally an abstemious people. Julius Caesar, B. C. 50, writes about the valiant German soldiers: "The introduction of crime is forbidden, because through it men become weakened and unable to endure hardships." So we see that the prohibition idea among the Germans is not as modern as we generally think. The words "wine" and "beer" are not found in the original German language which argues that they knew nothing of such concoctions as generally come under these terms; the words came through their Roman conquerors from Latin roots. The adage often credited to Martin Luther:

"Wer nicht liebt Wein, Weib und Gesang  
Der bleibt ein Narr sein Lebenlang."

is not his but that of I. H. Vosz of a much later time. But even in Luther's time, intemperance had become a national evil and the great Reformer had frequently warned the German people of their danger from it. On one occasion he writes:

"Every land has its own devil. Wales has its; France its; unser deutscher Teufel wird ein guter Weinschlauch sein und musz 'Sauf' heissen, da er so durstig ist, dasz er mit graszem Saufen Weins und Beers nicht kann gefuehlt werden. Es haben gewaehrt und waehren deswegen noch taeglich grosze, greuliche Schaden, Schande, Mord und alles Unglueck, so an Leib und Seele geschehen, die uns billig sollten abschrecken; aber der 'Sauf' bleibt ein maechtiger Abgott bei uns Deutschen."

In his table talks he says:

"Wer erstlich Bier gebraut hat, der hat fuer Deutschland eine Pest bereitet. Ich habe zu Gott gefeilt, dasz er die ganze Bierbrauerei verderben moechte. Ich habe den ersten Bierbrauer oft verwuencht. Es wird mit dem Brauen so viel Gerste verderbt, dasz man damit ganz Deutschland erhalten koennte."

It is a notable fact that in our day and country generally, Germans who are engaged in the liquor business and its sponsors are not noted for a very high standard of spirituality and zeal in church work. But not only past history of Germany but present activity along this line in the "Fatherland" may inspire our ideals to work and pray for the great cause; here are news items from across the sea. Germany—

"At least seven members-elect of the new Reichstag are total abstainers, including Mr. George Davidson, editor of *Der Abstinenter Arbeiter*."

A dispatch from Prussia brings the news that the

"Prussian minister of the interior has decided to add to the medical division of the ministry a central office for the war against alcoholism. It will be placed under the direction of Privy Medical Counselor Dr. Abel. By means of an official journal, pamphlets and other literature, Dr. Abel plans to direct an energetic propaganda through the schools and along other lines."

Hungary—

"The ministry of Public Instruction has issued an official proclamation to the effect that each year hereafter there shall be in all public schools an anti-alcohol day when teachers shall devote special attention to the scientific facts regarding alcohol."

If then our brethren across the sea are waking up to the frightful evil of the liquor traffic and are taking steps looking toward its destruction, shall not the intelligent, religious, German element of Pennsylvania and other states see its



obligations, and after the manner of the religious German settlers of German-town of two centuries ago, who made the first protest against the slave traffic, rise and unitedly protest against the perpetuation of the liquor traffic by the state not only permitting it but even licensing it? Let me call up for testimony noted men who are on the anti-liquor side. Dr. Isaac K. Funk recently passed from labor to reward; of him one German writer says:

"Dr. Funk was a scholarly, a logical and forceful speaker; an able and convincing writer; a zealous and devoted worker in the cause of humanity. For more than a quarter of a century he was actively identified in the battle against the drink traffic. He with his partner, Mr. Wagnalls, another German, gave the cause its most fearless advocate and supporter.—The Voice."

Hon. A. G. Wolfenbarger, another German, says of him:

"Dr. Funk was conspicuous among men of affairs and success in business, who had no hesitancy in espousing the cause of the Prohibition party in a state and city where the great national curse was in practically absolute control of the government."

Dr. Axel Gustafson, another German, speaks along the same line of him. The late Dr. Klopsch, of the *Christian Herald*, was a zealous German anti-liquor worker and writer. *The North American*, the only Philadelphia daily, outspoken against the liquor evil, as well as against other evils, is controlled and edited by a German, Mr. E. A. Van Valkenburg, with other Germans on its staff. Theodore Roosevelt, a Dutchman of whom America seems proud, declares: "The liquor traffic tends to produce criminality in the population at large and law-breaking among the saloon-keepers themselves."

Governor Hoch, a German, of Kansas, says:

"Today (after twenty years of prohibition) in one hundred out of one hundred

and five counties of the state, the law is as well enforced as any other penal statute, and in the remaining counties the atmosphere is getting quite sultry for the violators. We have the only state capital in the Union absolutely without a saloon. We have a quarter of a million of young men and young women over 21 years of age who never saw a saloon. I believe we have the most prosperous people on earth. They have over \$100 per capita in the banks, and a poor house is a joke in Kansas. Prohibition has been a great benefit to us morally, educationally and financially."

And in Kansas are many Germans and German descendants.

Prof. G. W. Richards, of Lancaster, Pa., says:

"The citizen as well as the Christian ought to ask himself the question, does it pay to license a traffic which decreases the demand for the necessities of life, that robs men of health, skill and moral power, that breeds idiots, paupers, criminals, lunatics and epileptics, that creates heavy taxes for the support of jails, penitentiaries, asylums, hospitals, almshouses, police and criminal courts, that demands a holocaust of 100,000 victims annually? In the face of all kinds of sophistries, passions, prejudices, ignorance, appetite and greed even the most indifferent in their better moments must answer, No!"

What else would German teachers say?

William H. Taft, President of United States, of German descent, says: "He who drinks is deliberately disqualifying himself for advancement." Another member of the Taft family, Rev. William N. Taft, of San Diego, Cal., has just spoken practically, by making a contribution of \$10,000 to fight the liquor fiend. A Pennsylvania Dutch boy, who answers to one of the "reasons" given in the opening lines of this article, traveling homeward from California makes this observation en route:

"We are in Texas. Here is a little town; the improvements consist of a store, a print shop, a saloon, a half dozen dwellings and the depot; not prosperous. We cross the state line into Oklahoma; the change is quite noticeable; instead of the

vast stretches of unsettled land, cultivated farms with neat farm buildings. Large settlements of Germans from Kansas, Iowa, Illinois, Ohio, Pennsylvania, etc. Geary, my stopping place, has 1600 population, nine churches, and what stands out just as boldly to one from a liquor-cursed state—no saloons. Oklahoma is a dry state, and wisely so. Evidently the sturdy pioneers who went there to found new homes for themselves and families on the rich prairie soil longed to have their children grow up in an atmosphere free from the curse of liquor, and the saloons were banished."

The boys and girls of Pennsylvania are longing, perhaps some unconsciously, for such an atmosphere in the Keystone State. When shall they breathe it with all the prosperity it brings with it, and the foulness of the rum-holes dispelled by it? Answer: when the people of German descent shall have learned to know the proper attitude to take on this question.

Hear the sentiments of other men of note, perhaps not all of German descent, but who have German blood coursing through their veins:

Abraham Lincoln—

"The liquor traffic is a cancer in society, eating out its vitals and threatening destruction, and all attempts to regulate it will prove abortive. There must be no attempt to regulate the cancer; it must be eradicated, not a root must be left behind, for until this is done all classes must continue in danger of becoming victims of strong drink. If it is a crime to make a counterfeit dollar, it is ten thousand times a worse crime to make a counterfeit man."

William McKinley—

"The liquor traffic is the most degrading and ruinous of all human pursuits. By legalizing this traffic we agree to share with the liquor seller the responsibilities and evils of his business. Every man who votes for license becomes of necessity a partner to the liquor traffic and all its consequences."

John Mitchell—

"I have no sympathy with the statement so often made, that the manufacture and sale of liquor has contributed to the industrial development of the nation. On the contrary, I believe that liquor has contributed more to the moral, intellectual and material deterioration of the people and has brought more misery to defenseless

women and children than has any other agency in the history of mankind."

Thomas Edison—

"I am a total abstainer from alcoholic liquors. I always felt that I had a better use for my head."

Lord Chief Justice of England—

The saloons of Los Angeles paid \$418,-931.50 to the city in the way of revenue last year, but they cost the city \$8,000,000 in round numbers.

Ninety per cent. of the crime of England is due to indulgence in strong drink. Henry Ostrom—

Twelve different times the Supreme Court of the United States has ruled that no man has an inherent right to keep a saloon.

To make saw-logs into boards is business, but to make boys into drunkards—that is crime.

Granite State Outlook—

Seventy-one counties in dry Kansas sent no convicts to the penitentiary last year; sixteen counties did not have a single person sentenced to any penal or correctional institution. In twenty-eight counties the poor-farms are without inmates, and in eighty-five counties in the state there are no insane patients.

The Epworth Herald—

Holding up a glass of beer, and looking through the amber-hued liquid, Theodore Roosevelt said: "There is not a thought in a hogshead of beer; there is not an idea in a whole brewery. It stupefies without invigorating, and its effect upon the brain is to stagnate thought."

The Epworth Herald—

The drink business provides a rallying-point for all the enemies of the state. Where are votes bought and sold? Where are political deals put through? Where do the corrupt politician and the corrupt business man find their strongest support? Where do the sneak-thieves and confidence-men, the burglars and gamblers and thugs, find themselves most at home? In the saloon!

Mayor Love, Lincoln, Neb.—

Take another class of men. A farmer who lives near Lincoln told me not long ago, that he had attended a farmers' picnic and that the subject was discussed among them, and the farmers agreed that the closing of the saloon was a great benefit to the farmer. They said that their men could now be safely sent to town with produce or upon other business and be sure of returning when expected. That formerly, when their men came to town for a holiday or on business, they were apt to return late at night or not until the following day, and then in a condition not fit for work, and that they were often

compelled to come to town and get their men out of jail. Again, a prominent contractor, who employs daily from thirty-five to fifty teamsters in moving earth, grading, etc., made a statement to me recently that the changes in the habits and condition of his employes during the last few months had been marvelous. He said that formerly a large percentage of his employes had spent the bulk of their earnings in the saloon. That after pay day, for a day or two, many of them would not return to work, or would come in a condition unfit for work, but that now he has no trouble of that kind at all. That almost to a man they have become sober, decent, self-respecting men.

And now, before I leave this question of business, I want to suggest this one further consideration, and, lest I be misunderstood, let me admit right here that whether or not a thing pays in a financial way, is not the highest and best reason for doing it; it is, in fact, the lowest and most unworthy reason for doing it, yet, nevertheless, it is the only reason that appeals to a certain order of mind, and those minds must be reckoned with. I think I have shown you that our experience here in Lincoln proves that prohibition does pay, and I believe that it will always pay in any community, but there are reasons why it will pay better here than in most cities, so that we should be more anxious to retain it than most communities, and these reasons are as follows:

We have with us a great state university, which is the most important and valuable asset we have, and in addition to that two other large colleges, and several smaller educational institutions. These institutions bring to us upwards of 6500 students every year, and hundreds of families who come here because some member of the family is either a present or prospective student. Now, there is no question but these people will send their children here to be educated much more freely if we succeed in permanently abolishing the saloon than they would otherwise do, and it will be an inducement for many families to move here to enjoy our educational advantages, as is shown by the enrollment in the university this year, which will reach about 500 more than last year.

That is just what is taking place now, and nothing has added so great an impetus to that movement as going dry, and nothing would be a greater check to it than a return to old conditions. Truly, we are finding that it actually pays to be decent. Then, let our ambition be to become a living, visible refutation of that argument, that a city can not grow and prosper without saloons, so that everywhere, all over

the world, wherever the fight is being waged against the saloon—and that is everywhere—our fellow-workers will point to us and our experience as giving a positive proof of the falsity of that old argument, that voting out the saloon always hurts business. Truly, that would make us, indeed, a "city set on a hill."

J. E. Porter, Mayor Kansas City, Kan.—

The Kansas prohibition law has been rigidly enforced in our city for the past five years. In that time we have increased in population. Our financial, manufacturing and commercial interests have grown materially; our people have taken on a new civic spirit; we have expended more for improvements and in building parks, boulevards, schools, municipal, water and light plants and a new City Hall than in any other period of our history.

Two arguments often advanced in favor of the traffic have great weight with some people and so perhaps with some of my fellow German descendants; one will, therefore, here just give them a passing notice. The first is that the license fees reduce taxes; the second, that a man has a right to drink liquor if he chooses, and that the state has no right to interfere. The first of these arguments shows not only a mercenary spirit ready to rob for gain, but as well gross ignorance; for from a money point of view, the open saloon is the greatest foe to general prosperity that exists in the country. The other plea put forward in favor of this traffic is equally illogical. Even assuming that a man has a right to drink liquor if he chooses, it does not at all follow that either he or any other man, or the state has a right to tempt other people to drink or to put temptation in their way. The utmost that could be made of this plea would be to say that he has a right to obtain liquor and drink it on his own premises, or with his meals in a hotel, if he lives in a hotel. Both the scriptural and the moral law of human rights forbid anything more.

But has a man a right to use liquor as a beverage if he pleases? Has not the state as good right, as solemn a responsibility, to forbid the use of alcohol as it has to forbid the use of morphine, opi-

um, carbolic acid or any other poison for that matter? Alcohol is a poison, a very treacherous one, and one that excites man's sensual nature and thereby brings multitudes to degradation. The fact that the state has some responsibility in regard to the morals of the people is universally admitted. How can it discharge that responsibility if it allows the most prolific source of immorality to flourish at almost every street corner, yea, even entering as a partner in the business and sharing the profits, in our license system? A German wife-murderer stood at the bar of justice to receive his death sentence; hear what he had to say when the judge gave him permission to speak:

"I stand here before this bar convicted of the wilful murder of my wife. Truthful witnesses have testified to the fact that I was a drunkard, that in one of my debauches I fired the fatal shot that killed the one I had sworn to love, cherish and protect. I have no remembrance of committing the fearful deed; still as the verdict is in accordance with the evidence it must be so. But, may it please the Court, I am not the only one guilty of this crime. I have been made a drunkard by law. If it had not been for the legalized saloons of my town I never would have become a drunkard, my wife would not have been murdered; I would not be here now to await the sentence that will hurl me into eternity. God knows I tried to reform, but as long as the open saloon was in my pathway, my weak, diseased will-power was no match against the fearful, consuming agonizing appetite for liquor. For one year our town was without a saloon. For one year I was a sober man. For one year my wife and children were supremely happy, and our little home a perfect paradise. I was one of those who signed remonstrance against reopening the saloon in our town. The names of one-half of this jury can be found today on the petition certifying to the good character of the rumsellers, and falsely saying that the sale of liquor was necessary in our town. The prosecuting attorney eloquently pleaded with this court for the license, and the judge who will sentence me, granted the license. You legalized the saloons that made me a drunkard and a murderer, and morally you are guilty with me before God and man for the murder of my wife. I, in my drunken, frenzied, irre-

sponsible condition, have murdered one, but you have deliberately and wilfully murdered your thousands and the murder-mills are in full operation today by your consent. I close by solemnly asking God to open your blind eyes to the truth of your individual responsibility, so that you will cease to give your support to this hell-born traffic."

This and similar prayers are being answered in our day by an illuminated and awakened conscience, in courts and attorneys and among the common people, when they stop to think and look squarely at the matter of personal liberty and responsibility, and the highest ideals of manhood regardless of nationality, and so they are saying as the large number of Christian Endeavorers said last July in convention at Atlantic City, by resolutions: "One ideal we are working for is, A saloonless nation by 1920," and among these were very, very many of German descent.

A letter in answer to my inquiry as to the position the Germans of Kansas take regarding this subject, from a ministerial brother in that state has the following: "You can put it down that the most intelligent Germans in Kansas are for prohibition." Governor Stubbs of the same state, says the following in a speech:

"Prohibition must be judged by results. The people of Kansas are very progressive, very positive and intensely practical in their ideas and habits. Prohibition in Kansas is not the result of atmospheric conditions. The climate had nothing to do with it. Reason was at the bottom of it all. It was not brought about by fanatics but by sane, sober, patriotic folks who had larger heads and more common sense than the average of the American people had at that time."

Prohibition is the doctrine of self-defense. Kansas has adopted that doctrine and is defending its people from the arch enemy of human happiness. It has muzzled a brute that is ten thousand times more vicious than a mad dog. It has established a quarantine against a plague more destructive than cholera. It

has cut out a useless expense that was more burdensome on the people than all the state and county taxes combined.

Shall we not say to this testimony—

“But the long heads and the good common sense of the average American of to-day, assisted by that of the intelligent, positive German who comes to our shores are bringing this blessing of liberty and self-defense into every state of our fair land.”

Hear the idealism expressed by another American German:

“Let us Germans too do our part in this great progressive movement, and show our English fellow citizens that it is not true that we are sold to the rum power. It is a shame that we allow the German brewers to give the public the idea that ‘free drinking’ is German idealism. Let us no longer play the ape, that gathers the dollar-chestnuts out of the fire for the brewers and distillers.”

Peter Rosegger, a great Austrian writer on the subject we are dealing with, pictures German idealism in the matter in a vigorous article concluding as follows:

“At last mankind is awakening! Practical, sensible nations, as the English and the Americans are far in advance of us in the war against alcohol. The temperance people over there are reaping almost incredible results, but even here in Germany young people even students are beginning to abstain from strong drink. If today a new Hermann should arise with the holy object of reinstating the German people and making them morally great and strong, he would already the first day have to dispatch with the sword the whiskey distillers, for the rope might break. You censure my bold language. Be assured it is a righteous indignation. I have witnessed already too much sacrifice to intemperance. I have seen young men with great and noble talent end their destiny in beer. I have seen teachers, preachers,

poets, wretchedly ending in beer. A people that must refresh its heart with alcohol, find its patriotism in beer and seek its joys of life in wine, will sink deeper and deeper into the morass, and become the scorn of neighboring nations. In this we are in danger if not the combined efforts of lawmakers, church and school will arrest the destruction. Away with alcohol!”

With these incontrovertible historical facts, and these soul-inspiring, heaven-born ideals shall it be any longer a question with a noble German, and his descendants now citizens of this fair land of ours as to what attitude to take toward the liquor traffic? Will we take our stand with the brewers, the distillers, the saloon-keepers, and their crop of human degenerates—the drinking bums, whose motto seems to be: “In America we want liberty to do as we please”; or with the host of the most intelligent, religious, noble patriotic men and women of all nationalities who love to say: “In America we please to do what is wisest and best for the land and its people, we seek to save and help the weak, the tempted and the fallen, by removing and destroying that which is of no earthly benefit to nation and people, and is the source of ruination, rather than minister to the gratification of our appetites?” When we take this attitude, then shall we have answered nobly and practically the question, “Am I my brother’s keeper?” Then shall we have honored true German history and emphasized true German ideals, and thereby shown that we love our Fatherland not the less, but our America the more. And it is plainly evident that by taking this attitude we shall have the honor to assist in wiping out the darkest blotch of civilization, the liquor traffic, with the many noble Germans who in the bloody conflict of ’61 to ’65 helped to wipe out the slave traffic and preserve the Union.

# Rev. Frederick Waage

By Rev. O. F. Waage, Pennsburg, Pa.

This venerable, and in many respects remarkable man, figured largely in the history of the Lutheran Church in eastern Pennsylvania. His long, active life made his name and fame known far and wide, and a brief account of his life and labors will be read with interest by all who knew or heard of him.

He was born August 17, 1797, in Itzehoe, a large town in the Dukedom of Holstein, then under the dominion of Denmark. His parents were Claus Heinrich Waage and Catharine Dorothea, nee Hoffmeister. On the twentieth day of the same month, three days after his birth he was baptized by the Rev. Busacus, and received the name *Cay Frederick Sophus Waage*. Three of his sponsors were of the nobility, viz., General and Baron Cay von Ahlefeldt; Ernestine von Brokdorf, wife of the Private Counsellor; and the noble lady Anna Sophia von Ranzau auf Gùldenstein. Later he dropped the aristocratic names given him, because they were distasteful to his democratic feelings, and simply called himself "Frederick."

He was the eldest of three sons in the family and alone survived beyond the period of youth. His father, too, died when this son reached his fourteenth year. An uncle living at Flensburg, in Schleswig, took him as his ward.

The charming location of his native town along the shores of the river Stor, in the most fruitful parts of Holstein, early awakened in the heart of the boy the love of the beauties of nature which he never lost. This nature-love was further nourished and enjoyed when later he made his home in the beautiful State of Pennsylvania.

As early as he could remember he attended school. When only eighteen months old he was taken to a so-called

"Klipp Schule," a sort of a kindergarten school, conducted by elderly ladies, where he was taught to read. Reading became with him a passion which never left him. At eight years of age he was sent to the town schools, and was there tutored by the "Schreib und Rechnenmeister Nagel," who wore a white-powdered wig, and who was ever ready with the rod to punish misbehavior. From his tenth year he attended the Latin school, conducted by the old Cantor Wagner, who did not use the rod, but could administer effective ear-boxes with his fist.

In the year 1811, famous for the appearing of a large, flaming comet, he was sent to the large city of Flensburg, located in the dukedom of Schleswig, to attend a school of a higher grade, where he remained more than two years. He always considered this latter period of his school days as the happiest. <sup>500</sup> here, under the direction of that noble teacher Bendixen and his assistants, he increased in wisdom and knowledge.

While attending school at Flensburg, he was quartered, with a number of other students, in an old monastery, and the boys often trembled at the thought of the spirits of the old monks moving about the halls and cells, during the dark hours of the night.

From his earliest youth he saw and heard nothing but war and the rumors of war. For in the year 1806 and succeeding years, Napoleon with his French and allied armies, devastated Europe, and did not spare beloved Holstein. In his unavoidable intercourse with the French soldiers who were quartered long in these parts of the country, Mr. Waage soon learned to speak French fluently: In the year 1813, after the decisive battle of Leipsic, where Napoleon's cruel

power was broken, was again overrun and occupied by many Swedish, Russian and German army corps, as well as by those of the Asiatic Baschkirren and Kalmucken.

In the year 1813, in Flensburg, he received catechetical instruction through the Lutheran pastor Huesmann, and on the seventh of April, with several hundred others, was confirmed in the large Marienkirche.

In August, 1813, he went to the University at Kiel, where he remained six years, and where his intense thirst for

knowledge was fully satisfied. Here he applied himself strenuously to his studies, often working until two o'clock in the night. His close association with the professors of the university, and especially the influence of his pastor, the noble Claus Harms, greatly assisted him in acquiring a first class classical education, under these benign surroundings. The desire became strong to be active in some calling in which he might be a blessing to his day and generation. This noble passion was due largely to the influence of Pastor Claus Harms, who was



Frederick Waage in early life



Frederick Waage in late life

then the celebrated defender of orthodoxy, against the attacks of rationalism at that time. Dr. Harms became Mr. Waage's ideal pastor and theologian. The portrait of Dr. Harms hung on the walls of Mr. Waage's study all his subsequent life. His autograph was enclosed in a gilt frame, containing his farewell words ere Mr. Waage sailed for America. The same is a quotation from Dr. Harms' last sermon, heard by Mr. Waage, based on I Peter 5:7, "Casting all your cares upon God, for He careth for you." And it was at Claus Harms'

earnest request that young Waage once more entered the Cathedral Church, and knelt at the altar to pray, before leaving his native country. Pastor Waage's whole life was tinged by the spirit of the saintly Harms and the blessed influence he obtained at Kiel.

A desire to see more of the world of which he had read so much, and a desire to escape military service which threatened him, decided him to emigrate to America. Hence in June, 1819, he took passage in the ship "Milo," in Hamburg, and in September arrived in Philadel-

phia, having been on the ocean 68 days.

Here he providentially became acquainted with Rev. Jacob W. Dechant, the elder, who directed him to the Rev. F. W. Geisenhainer. The latter offered him a home in his house until Mr. Waage could be ordained. At that time the Lutheran Synod would not ordain and admit a foreigner to the holy ministry until two years after his arrival in this country. These two years, spent by Mr. Waage in the family of Rev. Geisenhainer, were to him most precious. Under the supervision of this most excellent, fatherly divine, he continued his

theological studies. To this time of his life he often referred with gratitude to God. It was to him a special providence of God, that he was led to these two good men, Dechant and Geisenhainer, when he landed in this new world.

It was in the year 1822, August 27th, that Mr. Waage became a licentiate of the Lutheran Ministerium of Pennsylvania, during its annual session at Germantown, Pa. His ordination followed on June 10th, 1828, at Reading, Pa.

His first parish consisted of the congregations at Trumbauerville and Richlandtown, Bucks County, Pa. These he



Birthplace of Frederick Waage

served four years when he accepted his second call to a parish spreading over parts of Northumberland, Columbia and Lycoming Counties.

In this parish he served eight congregations at Milton, Muncy, Williamsport, Paradise, Fullmers, St. James', St. John's and Black Hole Valley. During this period of his life he became a naturalized American citizen, and a genuine believer in republican institutions.

This parish being an unusually laborious one, he remained only three years, and in 1829 he received and accepted a call to the New Goshenhoppen charge,

where he spent the remainder of his life. This parish was then composed of the present St. Paul's near Red Hill, St. John's at Spinnerstown, and Trumbauerville, the last two located in Bucks county. In 1836 he organized the Lutheran congregation at Niantic, Huber's, and in 1854, he also organized the Lutheran church at Ridge Valley, Bucks County, and thus adding these two churches, he was pastor of five congregations. This parish he served forty years. After resigning this charge in 1868, owing to the infirmities of his age, he still assisted his son and successor in this



parish, the Rev. O. F. Waage, several years, thus rounding out full fifty years in the active ministry of the Lutheran Church. In his early ministry he became intensely interested in the Homœopathic system of medicine. In addition to his arduous ministerial duties, he thoroughly studied that system of medicine and for many years practiced Homeopathy successfully in connection with his pastoral work. His intention at first was to use this new system of healing the sick exclusively in his own family, but when his success in that sphere became known, others called upon him to treat them in illness, and thus he largely became a general practitioner of Homeopathy. He thus fulfilled a double mission, healing both the bodies and souls of men. And this was not odd, for St. Luke was "a beloved physician"; and the Lord Jesus commanded His early disciples to "preach the Gospel and heal the sick." Beyond a doubt, Mr. Waage was an unusually well educated man. He was blessed with a wonderfully retentive memory. His sermons were carefully prepared, and written word for word, and after reading them over once or twice, he could repeat them from memory most accurately. And at that time ministers usually preached long sermons, lasting over an hour. As a pulpit orator he had few equals, always using the best classical German language. He was a close student and great reader. His large library contained, in addition to the best theological literature of the time, the literary works of the best authors in general literature, such as Dickens, Walter Scott, Bulwer, Washington Irving, Victor Hugo, Shakespeare, Captain Marryat, Eugene Sue, Frederica Bremer, Lohmann, Blumenthal, Lafontaine, Hauf, Cook's Travels, and many others, all in German or best German translations.

Mr. Waage was also of a poetical turn of mind. In his youth he composed a number of poems, which, however, he never gave to the public in print. A

volume of these, written in his best German style and penmanship is preserved and highly appreciated by the writer. The following will serve as a sample.

#### FREUNDSCHAFT.

Wenn mein Aug' mit Schmerz und Trauer  
Auf des Glueckes Truemmer sieht,  
Wehmuth sich und schwarze Schauer,  
Um die bangen Blicke zieht,  
Soll mich nicht das Schicksal beugen,  
Denn selbst in des Schmerzes Reichen  
Sollst Du, Freund, mein Schutzgeist sein—  
Ich bin Dein und Du bist Mein!

Wenn statt Eden's sueszer Wonne  
Nahet sich des Kummer's Nacht,  
Freundlich nicht die Himmels-sonne  
Meinen Blicken segnend lacht;  
Wenn auch Blitz und Wetter stuermen,  
Wogen sich auf Wogen thuermen,  
Zitt'r ich nicht und klage, nein—  
Ich bin Dein und Du bist Mein!

Muss ich einstens von Dir scheiden,  
Um mich haerme Dich nicht, Freund,  
Dass Dein Aug' in Schmerz und Leiden  
Unser Trennung Zaehren weint.  
Von den fernsten Meeres-Strande  
Blick ich hin zum Vaterlande  
Sehnend, ach! und denke Dein—  
Ich bin Dein und Du bist Mein!

Weine nicht, wenn meines Lebens  
Letzte bange Stunde nah't,  
Er liebt noch am Ziel des strebens  
Wie er stets geliebet hat;  
Freund, dort auf den Sternen-Hoehen  
Werden wir uns wiedersehen,  
Gruss und Kuss wird dieser sein:  
Ich bin Dein und Du bist Mein!

#### HIS FAMILY RELATIONS.

In the year 1823 he was united in marriage to Miss Angeline Garber, of the Trappe, Montgomery County, Pa., and lived together happily 61 years. Their union was blessed with ten children, three sons and seven daughters. His life ended quietly and peacefully in full trust of eternal life through Christ Jesus, August 23, 1884, aged 87 years and six days. His burial took place at his beloved St. Paul's Lutheran church, near Pennsburg. fifteen neighboring pastors taking part

in the solemn obsequies. His widow died April 11, 1897, aged 91 years and 21 days.

Thus ended the long and laborious

earthly career of one of God's servants, matured for a higher and better life. "They rest from their labors and their works do follow them."

**Fraternities vs. Public Schools** The Philadelphia *Evening Bulletin* last week in an editorial on public school fraternities, commends the determination of Superintendent Brumbaugh to abolish fraternities and secret societies among Philadelphia public school pupils. It declares strongly: "Secrecy and democracy cannot abide under the same roof."

The tendency of men to club together in secret for political, benevolent and for social purposes, is an ancient one. According to Plutarch, Antony and Cleopatra established a society called "The Inimitable Livers," and later on another called "The Companions in Death." Several of the more exclusive and respectable secret orders flourishing today, claim a historical precedence to the Christian religion itself. The Eleusinian Mysteries, celebrated in Greece in honor of the goddess Ceres, connected the two leading facts of secrecy and religion long before the Christian era. Initiation into these bysterics was compulsory on every free-born Athenian and secrecy was exacted under pain of death.

Social life and social sympathy along certain select planes of congeniality, are a blessing. If men are less when together than when they are alone, they are also in some respects enlarged. Emerson says, "They kindle each other." Shakespeare, Ben Johnson, Chapman, Herrick, Selden, Neaumont and Fletcher all met at the Mermaid Club in London. Yet the evils of such confidential commerce of a select few are set forth by Shakespeare himself when he describes them as discussing "What's done i' the Capitol," and as "Making parties strong,

and feebling such as stand not in their liking."

The evils of club life, especially if the great bond that binds the hearts together be that of secrecy, are so conspicuous in the social intercourse of adults, that there are few educators who do not deprecate such associations in the immaturity of school life. The secret fraternity in the school cuts a child away from perfectly frank and confidential relationship with father and mother. It drives a destructive wedge into the home. It establishes artificial barriers among school children. It interferes with the educational process. It exalts the selective action of a few, on a common basis of pride or privilege, against the common interest of the many.

"Nothing which rightfully appertains to public school activity must be permitted to wear a mask, lest influences hostile to the spirit and purpose of the schools find encouragement under cover," says the journal from which we have quoted. The editor thinks it will not be hard to convince pupils, parents and official societies of the soundness of Dr. Brumbaugh's position, namely, uselessness from any standpoint of exclusiveness among youth during their school years. "Education, universal and thorough, is the very basis and hope of democracy. And democracy in turn must be made a prime element of education. It should be easy to show the American school boy and girl the foolish smallness of cliques and coteries among young people whose common advantage lies in complete and spontaneous comradeship." — *The Lutheran*.

# An Ancient Trail in Central New York

By W. Pierrepout White

Patriotic men and women are preparing to mark with enduring monuments of stone and bronze the route followed by General Nicholas Herkimer and his little army, which, in August, 1777, met the British forces and Indians at Oriskany and in a fierce and bloody conflict routed the allies and turned the tide of the American Revolution.

General Herkimer's expedition marched from Fort Dayton to relieve beleaguered Fort Stanwix. He never reached the destination for which he started, but he decided the fate of this nation and paid the price of his life for the victory that he won. Along the forty miles that the patriots marched between August 3 and 6, 1777, monuments will be erected during the present month. Each of these monuments of stone will bear a bronze tablet, as shown in the cut in connection with this article, indicating the route followed by Herkimer's troops. This map and the information that forms the basis of this article were prepared at the request of several chapters of the Daughters of the American Revolution in the Mohawk Valley. The map is most accurate to scale, conforming to the governmental geological survey maps, and in the location of its particular spots conforms to the information on the maps of the province of New York prepared by the English geographers of 1768, 1775 and 1777.

Perhaps the most interesting thing in the whole map is the location of the trails leading to the ford, which was defended by Old Fort Schuyler, Utica. The earlier maps show trails on both sides of the Mohawk. From the ford the trail to Oneida Castle leads directly past what is now Ballou's Creek and the site of Old Fort Schuyler. This trail is crossed by the trail to Niagara, which enters the

trail to Albany nearly a half mile to the east of Old Fort Schuyler.

The story of the four days is to be briefly told in bronze tablets. The first one in the story will be at Herkimer homestead. This is to be erected by the German-American Alliance of the State of New York and the inscription will read as follows:

From this point Gen. Nicholas Herchheimer, known as General Herkimer, started August 3, 1777, to take command of the men who assembled in answer to his call to fight in defense of the Mohawk Valley.

The coming of St. Leger with the Tories and Indians had been known in the Mohawk Valley for weeks. Colonel Gansevoort, who commanded Fort Stanwix, had appealed to the committee of safety of Tryon County for help. Nicholas Herkimer was chairman of this committee of safety and he had been appointed a brigadier general by Congress the preceding autumn. His commission to this rank bears date September 5, 1776, and is in the possession of the Oneida Historical Society at Utica.

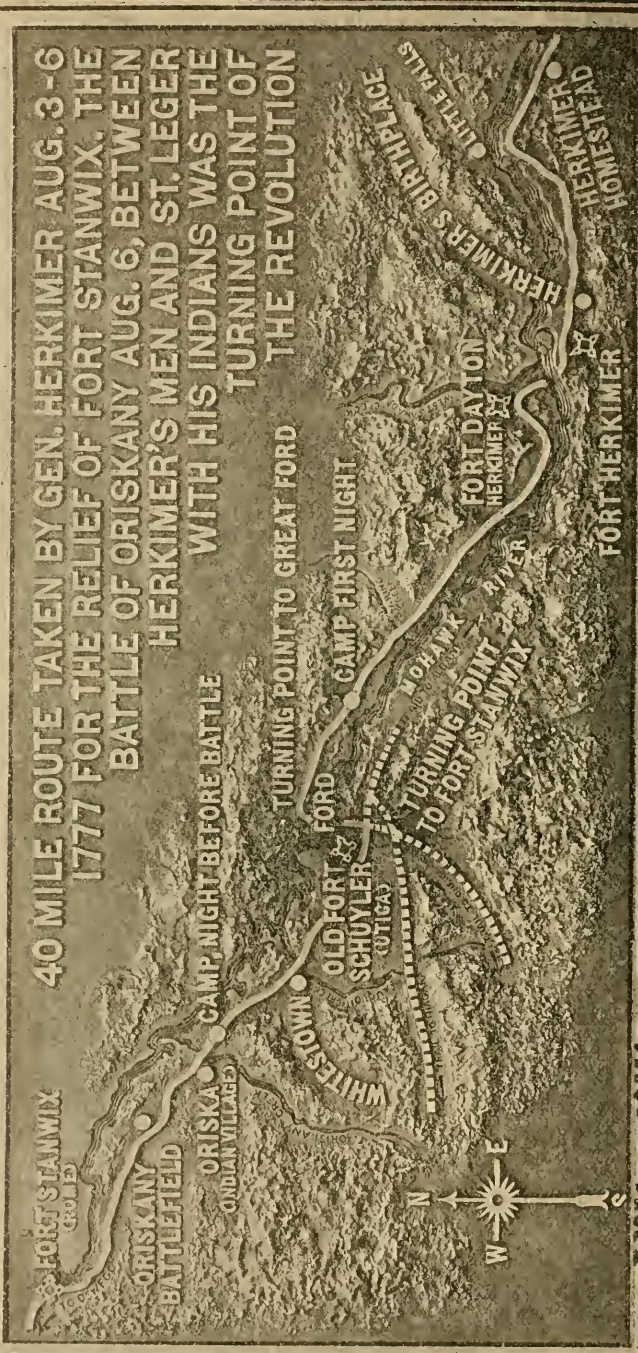
General Herkimer, on the 17th of July, issued a proclamation announcing that the enemy, 2000 strong, were at Oswego and that as soon as they should approach, every male person being in health and between 16 and 60 years of age should be immediately ready to march against him, and that they should convene at Fort Dayton. Fort Dayton was near the mouth of the West Canada Creek and was occupied at that time by a part of Colonel Wesson's Massachusetts regiment. Another part of this regiment was in the garrison at Fort Stanwix. Tryon County had an immense area, being all that part of the State of

# An Ancient Trail in



# Central New York

40 MILE ROUTE TAKEN BY GEN. HERKIMER AUG. 3-6 1777 FOR THE RELIEF OF FORT STANWIX. THE BATTLE OF ORISKANY AUG. 6, BETWEEN HERKIMER'S MEN AND ST. LEGER WITH HIS INDIANS WAS THE TURNING POINT OF THE REVOLUTION



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New York west of Albany and north to the St. Lawrence River, westward to Oswego, and south to the Pennsylvania line, near where Binghamton now is. The west part of the State of New York was then the Iroquois country. So many inhabitants of Tryon County had already volunteered their services, throwing their lot in with King George and following Sir John Johnson, or throwing their fortunes in with the Continental Congress that there were but few left to defend the valley and these assembled at Fort Dayton. General Herkimer left his homestead August 3, and proceeded on the south of the river past the place of his birth, which will be marked by the Col. William Feeter Chapter, Daughters of the American Revolution, of Little Falls, with the following inscription:

Here was born Nicholas Herkimer in 1728 or 1729—eldest son of Johan Jost Herchheimer. He became a general in the Revolutionary War and the hero of Oriskany. The town and county of Herkimer were named in his honor.

His journey to Fort Dayton took him also past Fort Herkimer, which place is to be marked by the Astenrogen Chapter, of Little Falls, with the following inscription:

Near this spot was the site of Fort Herkimer, built in 1756, around the second stone house of Johan Jost Herchheimer, father of Gen. Nicholas Herkimer. Here Nicholas passed his boyhood, and here he rested when returning wounded from the Battle of Oriskany.

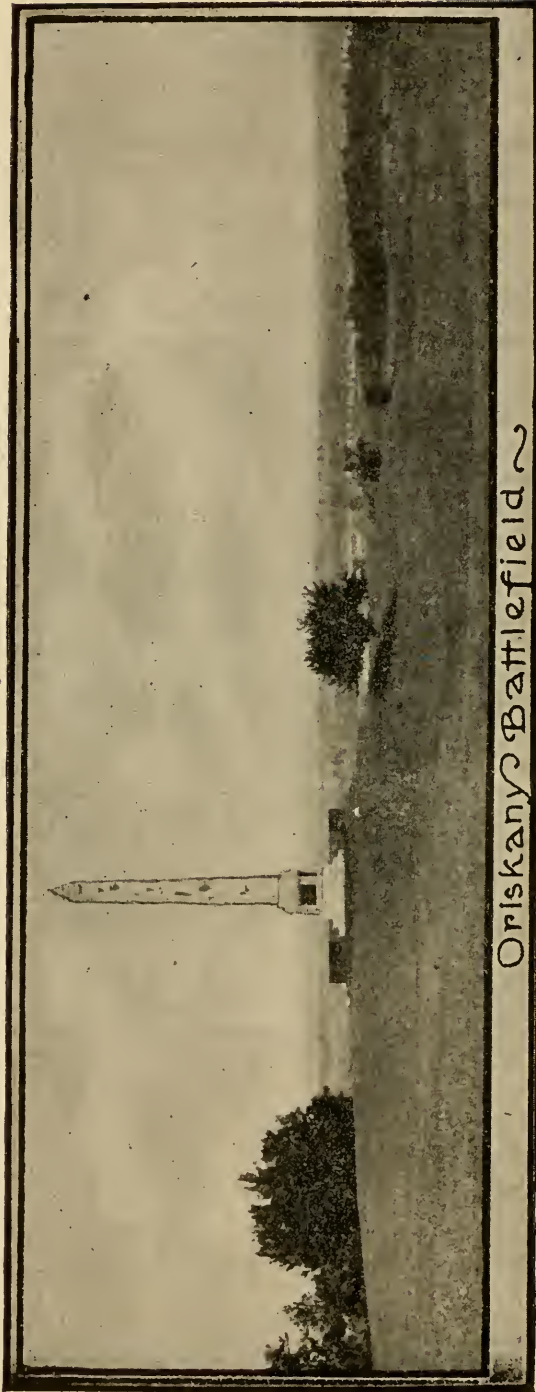
He then forded the Mohawk River and came to Fort Dayton the latter part of the third day of August. At Fort Dayton he found assembled four companies of Tryon County militia. The first, which Herkimer had once commanded, was under the command of Col. Ebenezer Cox, and was from the district of Canajoharie. The second was under the command of Jacob Klock, and was from Palatine. The third was under the com-

mand of Col. Frederick Vischer, coming from Mohawk. The fourth was under the command of Col. Peter Bellinger, and was gathered from German Flats and Kingsland. These four companies contained about 800 men, and were all that were left in the valley that could be counted on to defend the women and children against the approach of St. Leger with Brandt and his Indians, and Sir John Johnson, who was in command of a regiment which had been organized from the settlers in the valley. Fort Dayton, we have already seen, was garrisoned by a part of Col. Wesson's Massachusetts regiment. At this point the marker will be erected by the Gen. Nicholas Herkimer Chapter and the Kuyahoorra Chapter, of Herkimer, with the following inscription:

At Fort Dayton, near this site, on August 4, 1777, Gen. Nicholas Herkimer took command of the Tryon County militia, and began the eventful march which terminated in the Battle of Oriskany.

Watts DePeyster, in his records of the events, gives the information that Fort Stanwix was not only to be defended, but supplied with provisions. Some bateaux with supplies and ammunition, had been sent from Fort Dayton to Fort Stanwix, arriving there within ten hours prior to the arrival of St. Leger's Indians, but as there were 750 men in this fort it was necessary to provide them with additional food to withstand a siege, as well as to throw additional men into the fort. General Herkimer found, in addition to his men, 400 ox carts, loaded with supplies, to be conveyed to Fort Stanwix in safety. He set out on the 4th of August. Following the road on the north of the river, leading his column through the clearings into the dense forests over the road, the low parts of which were filled with corduroy.

His column was from two to two and a half miles in length. The men were nearly all by blood Germans and Low Dutch, with a few other nationalities.



Oriskany Battlefield ~

The roster indicated the presence of persons of English, Scotch, Irish, Welsh and French bloods, but these nationalities were exceptions. The men were gathered from their farms and clearings, and carried their own equipment with them. Their progress was necessarily slow—10 or 12 miles in the day's march through the forest. The camp for the first night was made at a point west of Staring creek. This point is to be marked by the Mohawk Valley Chapter of Ilion with the following inscription:

General Herkimer camped near this spot on the night of August 4, 1777. With him were his 800 men and 400 ox carts, filled with supplies for the relief of Fort Stanwix.

On the morning of the 5th, Herkimer continued on the north side of the river until he came to the turn, to the ford opposite Old Fort Schuyler, Utica. At this point he crossed to the south side of the river. He could have continued on the north of the river to Fort Stanwix. Had he done so it would have required all of his carts and oxen to have been taken across the river in bateaux. This would have been more dangerous in the face of the enemy than the slow progress on the road on the south of the river. There are well authenticated stories that some of his men, possibly 30 or 40, followed the road on the north of the river until they came to the present site of Marcy, then crossed to the south of the river, joining their general at what is now Whitesboro or Oriskany. The point where the turn was made is to be marked by the Col. Marinus Willet Chapter of Frankfort, with the following inscription:

At this point, on August 5, 1777, General Herkimer, with the greater part of his men and wagon train, turned southerly to ford the Mohawk.

On the overhead crossing at Bagg's square, Utica, the Oneida Chapter of the Daughters of the American Revolution of Utica will erect a marker with the following inscription:

One thousand five hundred feet east of this spot was the Great Ford of the Mohawk, protected in 1758 by the erection of Old Fort Schuyler. General Herkimer used this ford August 5, 1777, on his march to the relief of Fort Stanwix.

Many people will see the marker at this point, and it will direct them to the location of the Old Fort. The view from the top of the overhead crossing shows clearly the location of Old Fort Schuyler over which the tracks of the New York Central now run. At Old Fort Schuyler itself a marker will be erected by the school children of Utica, with the following inscription:

The site of Old Fort Schuyler, which though abandoned at the time, sheltered the wounded General Herkimer during the night of August 6, 1777, on his return journey after the Battle of Oriskany.

In Utica at the corner of Genesee and Whitesboro streets, a marker will be erected by the Utica Chamber of Commerce with the following inscription:

General Herkimer marched past this spot on his way to Fort Stanwix on August 5, 1777. He was brought back wounded over this same road on the evening of the following day.

Any person looking westward over Whitesboro street, notices a peculiar bending and swinging, to the street lines which swing carries all the way to Whitesboro. This peculiar swing is the line of the old woods trail, which far antedated the period of the Revolution. At Spriggs Park the Boosters' Club of Utica will erect a marker with the following inscription:

On August 5, 1777, leading his army of men and ox carts, General Herkimer toiled past this spot. The present Whitesboro street was then the only road south of the Mohawk River leading to Fort Stanwix.

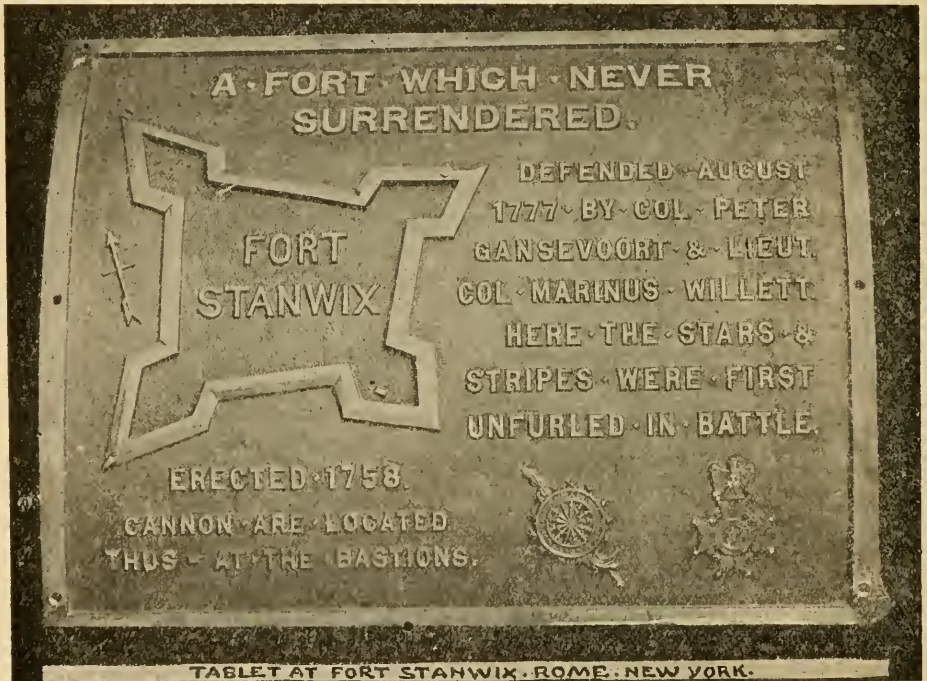
For the Whitestown Green (in the village of Whitesboro just west of

Utica), the Fort Schuyler Chapter, Sons of the Revolution, will erect a marker with the following inscription:

The rear guard of General Herkimer's army encamped along the highway near this spot on August 5, 1777, the night before the battle of Oriskany.

Herkimer's column, extending for upwards of two miles through the forests, spent the night between the Oriskany Creek and the Sauquoit Creek, guarded on the west by the Oriskany Bluff and on the east by the Mohawk River.

Many are the stories told of the various locations of the army on that night, extending all the way from Oriskany Creek to the Sauquoit Creek. All are presumably true, when one considers the length of the column. Where the road crossed the Oriskany Creek was an Indian clearing of some 200 acres long used by the Indians before the advent of the whites. It is not probable that an experienced fighter would encamp in a clearing, exposed to the shots from the forest. At the west end of the Oriskany Bluff the Oneida Chapter, Daughters of the American Revolution of Utica, will



place a marker with the following inscription:

Near this spot on the night of August 5, 1777, General Herkimer at the head of his column made his final camp before the Battle of Oriskany. From this point his runners were dispatched to Fort Stanwix.

The morning of the sixth, Herkimer, hatched by the colonels in command of

the companies, waited patiently for the signal of the three guns from Fort Stanwix, and finally driven to desperation by the taunts of his officers, some of whom charged him with timidity, gave the order "march on," and at a point about two miles further distant, the site of the present Oriskany Battle monument, Brandt's Indians, impatient of further delay, started the conflict. It is apparent that the ambush attacked the column



for the entire two miles. Those of the column who had not crossed Oriskany Creek, or who were near it, turned and fled, pursued by the Indians, and the battle was one of carnage.

Hon. Ellis H. Roberts, former Treasurer of the United States, in his most excellent and accurate account, says: "Where the forests were thick, where the rude roadway ran down into the marsh, and the ravine crossed like a pocket, Herkimer pressed his way. Not in soldierly order, not watching against the enemy, but in rough haste, the eight hundred marched. They reached the ravine at ten in the morning. The advance had gained the higher ground. Then as so often, the woods became alive. Black eyes flashed from behind every tree. Rifles blazed from a thousand unexpected coverts. The Indians rushed out hatchet in hand, decked in paint and feathers. The brave band was checked. It was cut in two. The assailants aimed first of all to seize the supply train. Col. Visscher, who commanded its rear guard, showed his courage before and after and doubtless fought well here, as the best informed descendants of other heroes of the battle believe. But his regiment, driven northward toward the river, was cut up or in great part captured with the supplies and ammunition.

"In the ravine and just west of it, Herkimer rallied those who stood with him. Back to back, shoulder to shoulder, they faced the foe. Where shelter could be had two stood together, so that one might fire while the other loaded. Often the fight grew closer, and the knife ended the personal contest. Eye to eye, hand to hand, this was a fight of men. Nerve and brawn and muscle were the price of life. Rifle and knife, spear and tomahawk, were the only weapons, or the clubbed butt of the rifle. It was not a test of science, not a weighing of engineering, not a measure of caliber nor an exhibition of choicest mechanism. Men stood against death, and death struck at them with the simplest implements. The

British forces had chosen their ground. Two to one it must have been against the land which stood and fought in that pass, forever glorious. Herkimer, early wounded and his horse shot under him, sat on his saddle beneath a beech tree, just where the hill rises at the west a little north of the center of the ravine, calmly smoking his pipe while ordering the battle. He was urged to retire from so much danger; his reply is the eloquence of a hero: 'I will face the enemy.'"

This spot is to be thus marked by the Oriskany Chapter, Daughters of the American Revolution of Oriskany, and the Sons of Oriskany of New York City:

Near this spot stood the beech tree, which during the Battle of Oriskany on August 6, 1777, sheltered the wounded General Herkimer while he gave orders that made Saratoga possible and decided the fate of a nation.

Herkimer never reached Fort Stanwix. When the day's work was done, those who had attacked had fled, and Herkimer, wounded, was carried back to spend the first night at Old Fort Schuyler, the second night at Fort Herkimer, reaching his homestead the third day, to die a few days later from an unskillful amputation of his leg. The fighting capacity of St. Leger's army was exhausted at the battle of Oriskany, and he knew it.

Already in Rome the site of Fort Stanwix has been marked and a handsome cannon in front of the Rome Club, which is built on the site of Fort Stanwix, is the following inscription, with a bastion design of Fort Stanwix:

Fort Stanwix, erected 1758. A fort which never surrendered. Defended August, 1777, by Col. Peter Gansevoort and Lieut. Col. Marinus Willett. Here the Stars and Stripes were first unfurled in battle.

Below this are the D. A. R. and S. R. insignia.

On the postoffice building is a bronze tablet carrying the following inscription:

Near this point lay the road of the Oneida carrying place, called De-o-wain-sta by the Indians. It formed the connecting link between the waters of the north and south, and was from early times an important strategic point.

Erected by Fort Stanwix Chapter, D. A. R.

On North James street, Rome, a short distance from the postoffice, is a small park, where stands an excellent life-size statue of Peter Gansevoort, in bronze. The inscription is as follows:

Brig. Gen. Peter Gansevoort, Jr., colonel in the Continental Army. He served under Montgomery in Canada in the campaign against Quebec in 1775—and in 1777 successfully defended Fort Stanwix against the British forces and their Indian allies under St. Leger, thus preventing their junction with Burgoyne at Saratoga. He took part in the campaign of 1779 under General Sullivan. He was in active command at the outbreak of the war in 1812, and died on the 2d of July of that year, at the age of 63.

On the reverse of the granite pedestal is the following inscription:

Erected near the site of Fort Stanwix by request of Peter Gansevoort, Henry S. Gansevoort and Abraham Lansing, all of Albany, N. Y.

Presented to the city of Rome by Catharine Gansevoort Lansing, granddaughter of Gen. Peter Gansevoort, Jr., A. D. 1906.

This 40 miles of the Mohawk Valley shown on the map had four forts in the 40 miles, and this one campaign proved to be the turning point of the Revolution. The marking of this route with the map and tablets will more clearly depict the Revolutionary story than it has ever been depicted in any other part of the United States in any campaign, where the story has been told by the erection of bronze markers.

On June 14, 1912, the various chapters of the Daughters of the American Revolution who are erecting these markers, together with the Sons of the Revolution, the German-American Alliance of the State of New York, the school children of the City of Utica, the Chamber of Commerce of the City of Utica, the Boosters' Club of the City of Utica and such other patriotic and civic organizations as desire to take part in the proceedings, will hold appropriate exercises to unveil the markers and establish for all time the record of these three eventful days in the history of this part of the Mohawk Valley. — *American Motorist*, June, 1912.—Copyright

# The Weisers and the Tulpehocken Settlement

By Daniel Miller, Reading, Pa.



WE have always been told by local historians, and believed it, that the settlement at Tulpehocken was made under the leadership of the two Conrad Weisers, father and son. The statement was that the elder Weiser led the party of Palatines from Schoharie, N. Y., to Tulpehocken in 1723, and that the younger Weiser came here with another party in 1729.

M. L. Montgomery, Esq., in his History of Berks County says: "Conrad Weiser's father and others emigrated to Pennsylvania in 1723 and located at Tulpehocken."

Rev. C. Z. Weiser, D.D., in his biography of Conrad Weiser says: "The elder Weiser came in 1723, but did not remain. He came with the colony as pioneer and leader." Dr. W. was of the opinion that Conrad Weiser, Sr., did not remain here.

Joseph S. Walton in his biography of Conrad Weiser also states that the elder Weiser led the Palatines from Schoharie to Tulpehocken in 1723.

In reference to Conrad Weiser, Jr., this impression prevails that he was the leader of a second colony of Palatines to Tulpehocken in 1729. Dr. S. N. Cobb in his excellent "Story of the Palatines," says: "Their leader and chief was Conrad Weiser."

The above statements in reference to both Conrad Weisers are evidently erroneous. Neither of them was a leader in the settling of the Tulpehocken region. This view is supported by the following facts:

The elder Weiser never saw Pennsylvania until he came here in 1746 in his old age to once more see his descendants

before his death. Soon after the Palatines had located at Tulpehocken as squatters upon land which still belonged to the Indians, they sent a petition to the Governor asking him to grant them titles for the land, for which they were prepared to pay. The name of Conrad Weiser does not appear on this petition. It is quite reasonable to suppose that if he had been their leader or here at this time he would have been among the signers.

In reference to the first settlers Conrad Weiser, Jr., wrote in 1745: "There was no one among them who could govern them. Each one did as he pleased." This does not sound as if Conrad Weiser, Sr., who had been so long their leader in New York, had been their leader at Tulpehocken.

Rev. Henry Melchoir Muhlenberg, who was married to a daughter of Conrad Weiser, Jr., and was certainly familiar with the life of the Weiser family, says: "In 1746 my wife's grandfather, old Conrad Weiser, who since 1710 lived in New York Province, and finally on the borders of New England, came to my house (at the Trappe) . . . He wished to have his little abode of rest with us in Pennsylvania. The difficult journey and his great age exhausted him so fully that he was brought into my house almost dead. His eyes were almost blinded and his hearing gone, so that I could not speak much with him. . . . Meanwhile Conrad Weiser had sent a wagon with beds and had him brought 50 miles further up the country to his home. After the grandfather had reached the spot he still lived a short time with his Joseph in Goshen, and finally fell asleep amid the hearty prayers and sobs of his children and grandchildren around

him. Thus he had wandered between 80 and 90 years on his earthly pilgrimage."

This should be conclusive. Dr. S. N. Cobb states that Hartman Vinedecker was the leader of the colony which came to Tulpehocken in 1723.

Rev. Theodore E. Schmauk, D.D., who is familiar with the history of the Weisers, says: "Neither the elder nor the younger Weiser was the leader of the two large bands of immigrants that arrived from the valley of the Schoharie."

The story that Conrad Weiser, Jr., led the second colony of Palatnes to Tulpehocken is as erroneous as is the story relative to his father. The second colony came here in 1728. Dr. Cobb says: "Their leader and chief was Conrad

Weiser." But Weiser came here only a year later. In his autobiography he says: "In 1729 I removed to Pennsylvania and settled at Tulpehocken." This is equally conclusive.

These facts may spoil some pet theories in reference to the relation of the Weisers to the settling of the Tulpehocken region, but it cannot be helped. Facts are stubborn things, and must be recognized. Conrad Weiser never claimed to have been a leader of the early settlers at Tulpehocken.

What is said here is not intended to detract in the least from the great services of Conrad Weiser as Indian interpreter and leader of the people of his region during the Indian war.

**Campanius' Indian Catechism** *Companion* quoted a mention of the translation of Luther's catechism into the language of the Delaware Indians, in which an erroneous date of publication was given. The fact that the first book written in a tongue spoken on the American continent was Lutheran, was translated by a Swedish clergyman in America and was published in Sweden lends the matter sufficient interest to us to prompt a few additional data to go with the correction.

Among the instructions of Johan Printz, who was sent over in 1643 as governor of the colony of New Sweden, was an order requiring him to see to it that "the wild peoples, little by little, might be instructed in the true Christian religion and worship." Johannes Campanius, the pastor accompanying the Printz expedition, shortly after his arrival took up the study of the language of the neighboring tribe. Campanius was relieved and returned to Sweden in 1648. In the five years he served in the double capacity of pastor at Tinicum and missionary among the Indians, Campanius so far mastered the language of the aborigines that he was able to make

a translation of Luther's catechism into their tongue. It is reasonable to suppose that the manuscript was either finished in America, while the translator had access to his Indian tutors, or completed shortly after his return home. When Campanius died in the year 1683 this manuscript was still unpublished, as also his descriptive and narrative account of the New Sweden Colony. It remained for his grandson, Thomas Campanius Holm, to become the executor of this literary legacy. Through the efforts of Holm, who was by trade an engraver in copper, the catechism was printed in the year of 1696, at the expense of the Swedish government and the edition sent over to America the same year. Holm followed with "A Brief Account of the Province of New Sweden in America," a work published in 1702, based on his grandfather's manuscripts and illustrated with engravings by Holm himself.

Campanius' Indian Catechism is now an extremely rare book. The Augustana College Library is fortunate in the possession of a copy, which is kept, not on the shelves, but in the safe, for better preservation.—E. W. in *Lutheran Companion*.

# Bibliography of Church Music Books Issued in Pennsylvania, with Annotations

By James Warrington, Philadelphia, Pa.

Continued from **THE PENN GERMANIA** for June, 1912



EW ENGLAND and its capital, Boston, have long claimed pre-eminence in the arts and sciences, and almost invariably have been pronounced pioneers in everything of the kind.

William Billings has been persistently dubbed the "first native musician" and Isaiah Thomas has been credited with being the first who printed music from type in the colonies.

These assertions are only proof how little research is made by those who write history. Mr. Sonneck has pointed out that two Philadelphians were really the first native musicians; both of them composing and publishing music ten years before Willam Billings produced his first book. Saur in Germantown printed music by type years before Thomas did the same.

Regarding these two native musicians Mr. Sonneck very properly observes that they were so close together in work, it is impossible to say which was first. But this much may be asserted; Francis Hopkinson was the first in secular music, and James Lyon the first in sacred music. The monograph on these two men by Mr. Sonneck is one of the most notable and valuable contributions to American musical history.

Pennsylvania has been so much slighted in these respects, and has had so few defenders, that I may perhaps be pardoned for laying so much stress on the facts as narrated by Mr. Sonneck and myself. It is, however, time the truth should be told about her, and her history

relieved of the erroneous stories so commonly spread and believed; and if those who have so industriously belittled her and her sons, feel hurt at the exposure of their mistakes, surely those who are interested in her welfare should welcome the truth which when told puts her in her proper place.

Hitherto my story of music in Pennsylvania has mainly dealt with reprints of foreign books, and necessarily so. The immigrants had to struggle not only for subsistence but frequently for existence; and the struggle was so severe that little time for the gentle arts could be found. From this time forward, however, we shall find a great change for the better; and, instead of the sneers at their attempts which are so common, we should admire and praise their indomitable pluck and courage in so soon getting above the mere necessities of existence.

Contrasting the opportunities of the immigrants with their accomplishments, a careful student of history is rather amazed at the work they did and feels inclined to give praise in no stinted measure.

In the Pennsylvania Gazette for December 27th, 1759, there appeared the following advertisement:

By permission and by particular desire towards the raising a fund for purchasing an organ to the College Hall in this city and instructing the Charity Children in psalmody . . . A prologue in praise of Music will be spoken by Mr. Hallam. . . . N. B. As this Benefit is wholly intended

for improving our youth in the divine art of psalmody and church music in order to render the Entertainment of the Town more complete at Commencements and other public occasions in our College, it is not doubted but it will meet with all due encouragement from the inhabitants of this place.

The prologue was written by Francis Hopkinson and he thus speaks in praise of the organ:

When the loud organ fills the sacred choir,  
The pious soul is wrapt in holy fire;  
The trembling aisles the solemn airs resound,  
And listening angels hang attentive round;  
Harmonious strains with high devotion join,  
And sacred themes make music more divine.

According to the New York Mercury of October, 1759, at the Commencement of the College of New Jersey (now Princeton University) there was sung an ode set to music by James Lyon, a student there. For this item I am indebted to Mr. Sonneck.

In 1759 there was published at Stockholm the History of New Sweden by the Rev. Israel Acrelius, a book which I already have had occasion to quote.

In the same year there was published in London.

Discourses on several public occasions during the war in America.

These sermons were by Rev. William Smith, then Provost of the College of Philadelphia (now the University of Pennsylvania). The seventh discourse is on "The duty of praising God for signal mercies and deliverances . . . preached in 1758 on occasion of the remarkable success of His Majesty's arms in America."

The Historical Society of Pennsylvania has a copy of the following, printed by Saur of Germantown, in 1759:

Christliche Morgen- und Abend Gebäther. Auf alle Tage in der Wochen. Durch Joh. Haberman. Samt andern schönen Gebäthern wie auch D. Naumans Kern aller Gebäther und schönen Morgen- und Abend- und andern Liedern.

This was a very popular prayer and hymn book, frequently reprinted but contains no music.

In this year Mr. Sonneck notes that Michael Hillegas has for sale in Philadelphia, musical books and instruments in such quantities that the divine art must have had many disciples.

In 1759 Saur of Germantown printed the following:

Vollständiges Marburger gesangbuch, zur uebung der Gottseligkeit in 649 Christlichen und Trostreichen psalmen und gesangen Hr. D. Martin Luthers und andere Gottselige Lehrer.

This is an enlarged edition of a book originally published in 1549.

I have also a memorandum, the particulars of which I cannot just now lay my hand on, that H. Miller printed in this year.

Liturgische gesänge der Bruder gemeinen.

In 1760 the Ninth Edition of Erschine's Gospel Sonnets was reprinted by Dunlap in Philadelphia.

Dunlap also printed in this year an edition of the psalms of David by Watts. At the end of the book are some tunes in Tuft's notation. A copy is in the Library of the Historical Society of Pennsylvania.

In 1760 I note the following reprints: Das kleine Davidische Psalterspiel, Germantown, Saur; Der Psalter des Königs und Propheten Davids.

In the same year Dunlap of Philadelphia printed:

The New England Psalter improved

by the addition of Lessons in spelling.

This has nothing in it musical or metrical but was merely a reprint with additions of that printed in 1744 by Franklin.

I have previously shown that the Ephrata community was in possession of German Choral Books of that period and of the best class. Now, further proof of such being in use in Pennsylvania is furnished by a Broadside in the possession of the Historical Society of Pennsylvania, dated 1760, in which Christoph Lochner of Philadelphia, advertises he has for sale among other books:

Störl's Harfenspiel, Schweiser lieder mit melodien, Geistliches lust garten, Bachofen's Musikalisches Halleluja, Lobwasser's Psalms of David, Lutherische und Reformirte gesangbuch, Thommen's Musicalische Christian Schatz.

Now Störl was first published in 1744; Bachofen in 1727, and Thommen in 1745. Lobwasser had passed through many editions. The presence of these books for sale shows unmistakably that music was not in so low a state as is generally supposed; as the works of Störl, Bachofen, and Thommen, were important chorale books of the period.

In December, 1760, a Thanksgiving Anthem by Tuckey was performed in Trinity Church, New York.

At the commencement of the College of Philadelphia in this year the new organ was played in a masterly manner by one of the students, probably Francis Hopkinson.

In American musical history the year 1761 is more notable than has been admitted; and Pennsylvania has the honor of being the birthplace of the first music book compiled by a native musician. Boston had depended almost entirely on the works of Tuft and Walters, neither of them containing any native music; and ten years were to elapse before Billings came to the front. James Lyon, a

young student of Princeton, compiled and published by subscription

Urania or a choice collection of psalms, tunes, anthems, and hymns, from the most approved authors; with some entirely new, in two, three, and four parts; the whole peculiarly adapted to the use of churches & private families. To which are prefixed the plainest & most necessary rules of Psalmody.

By James Lyon, A.B.

This was one of the most ambitious products of the Colonial Press, and is exceeded in importance by very few books of the period. Ritter and others say it was a failure, and caused the ruin of its publishers; but Sonneck conclusively rebuts this, by showing it ran through several editions. The book is most beautifully engraved by Dawkins and as a specimen of the work of local engraving of that time is deserving of very high praise. Students of art in the colonies have not had their attention drawn to the book and no complete copy is in any library in Philadelphia. The Historical Society of Pennsylvania owns two imperfect copies; one of them very much so; and not any of the art collections possess a copy. Mr. Sonneck names a number of important libraries which do not possess a copy; indeed very little attention seems to have been paid to the book. Out of the twelve known copies I have had three, securing all I could hear of, and certainly would try for another did one come into the market, as I consider the work one of the most important issues of the Colonial press, yet book collectors have actually ridiculed my doing so.

Mr. Sonneck, in his monograph, has so fully explained the personality of Lyon, that I need not go into that matter, but there are several points of interest in the book he did not deal with, which I think are worthy of recording.

The title page is not only very pretty, but was so much admired that Revere and Law both used it, but to avoid copyright law, left out the border and spoiled it by other alterations.

The book confirms my oft expressed opinion that the colonies were in close touch with the mother country with respect to books. A careful study of this question proves that important foreign books soon made their way across the Atlantic. I have already shown that books of music published early in the eighteenth century, were in use here very shortly; and Lyon's work shows he had access to books of that time which are little known at this day; in some cases the only copies now existing being in my library.

The Boston books of that period consist almost entirely of the old psalm tunes, and are very small books compared with *Urania*; which contains about four times as many tunes as the others.

The book very readily falls into four parts, although the divisions are not marked:

I. The old psalm tunes. A full collection of those then in use.

II. A number of psalm tunes in the florid style then in use in England. Mr. Sonneck has identified some of them as the composition of Lyon. I think the list might be extended as I cannot trace them in any book in my possession. As my library contains nearly every church music book of that period, the absence of these tunes from those books is strong presumptive evidence of the composer being Lyon.

III. Some anthems in the same style. Although having copies of nearly every anthem of the period I cannot trace the authorship of many of those contained in the book; and I am inclined to think they also are by Lyon.

IV. The Methodist tunes of the day. This perhaps is the most extraordinary part of the book. There are included most of the tunes from "The Divine Musical Miscellany" of 1754, an account of which will be found under that date. In this connection the visits of Whitefield to this country must be borne in mind.

V. It contains one of the earliest copies of the melody of "God save the

King." Of this much disputed tune Mr. W. H. Cummings (a great authority on such musical matters) says it is impossible to fix accurately the first date of the publication of this melody, but there is no doubt it came into popularity through its performance at Drury Lane Theatre in 1745; and its publication the same year in the *Gentleman's Magazine*. Did the tune come to Philadelphia through the *Gentleman's Magazine*, or did George Whitefield bring it with him? One cannot positively answer, yet the tune is named "Whitefield's" in Lyon's book, and set to the hymn "Come thou almighty King." Regarding the dates of tunes remarkable carelessness is shown by editors of hymn books. Here is the new Presbyterian Hymnal, after stating that the dates given to tunes are those of the first publication; the tune "America" (God save the King) is attributed to *Thesaurus Musicus*, 1740, 1745. The editor does not inform us how a tune can be first published in two different years, and in using Cummings' most valuable book, has omitted to notice that he plainly states the dates of the editions of *Thesaurus Musicus* are not actually known; and gives the two dates as approximate only. Editors are a curious race.

VI. The book contains the Hymn "Come thou almighty King." In England the earliest known copy is found pasted in a copy of Whitefield's Hymn Book published in 1757. This of course is no evidence of its first publication, although the Presbyterian Hymnal quotes that date. It is no uncommon thing to find such instances. Desirable hymns were so added, sometimes years after the publication of the book, and such instances should not be cited as original dates. To a hymnologist I suggested that Whitefield might have written the hymn, but he curtly brushed aside the suggestion with the remark, that Whitefield could not have written so good a hymn. Logic of this character is unfortunately very common among a certain class of scholars.



This book seemed to me so important in American musical history that I have dwelt on it fully; but I do not think I have overestimated it.

In New York this year there was published

A sermon on the beauty of holiness in the worship of the church of England: being a brief rationale of the Liturgy. By the Rev. Samuel Johnson.

A copy is in the British Museum.

The Rev. William Smith, Provost of the College of Philadelphia, published a sermon

The great duty of public worship, and of erecting and setting apart proper places for that purpose. A sermon preached in St. Peter's church, Philadelphia, on Friday,

Sept. 4, 1761. Being the day appointed for the first performance of divine worship in the said church.

Dr. Jordan notes, that in 1761, Tannenbergh built for Lititz, a chapel organ costing forty pounds.

Mrs. Mary Andrews, who died March 29, 1761, by her will gave to the Minister and churchwardens of Christ church, Philadelphia, one hundred pounds towards purchasing an organ.

Weyman's New York Gazette of 1761 not only has advertisements of the importation of Psalm books but Rivington the New York Bookseller, has for sale

Davenport's Psalm singer's pocket companion; teaching perfectly the best manner of psalm singing.

This book is by Uriah Davenport and was first published in London in 1755.

EDITORIAL NOTE. This article could and should have appeared in the July issue. That it did not appear is not chargeable to the contributor, Mr. Warrington. We regret the omission of the article itself and of an editorial note giving reasons for the omission. We apologize to the author of these papers and to our readers for the "break" and hope not to give occasion for a similar statement hereafter.—THE EDITOR.

(To be continued.)

**The Augustana Synod and the Liquor Traffic** The Augustana Synod has placed itself on record on the liquor traffic in the following manner:

"Whereas, We realize that the liquor traffic is a great scourge on our Christian civilization, ruinous to the individual, the home, the Church and the nation, therefore be it

*Resolved*, That we urge all our pastors and members to join with the Christian temperance forces of our land in active, practical and effective warfare under the banner of the Anti-Saloon League against this monstrous and degrading evil, the liquor traffic.

"We have a right to demand that territory which has excluded the saloon be duly protected by the state and the na-

tion from the inroads of the liquor traffic.

"We, therefore, call upon Congress to pass without further delay the Kenyon-Sheppard-Webb-McCumber bill to prohibit the shipment in interstate commerce of intoxicating liquors which are intended for use in violation of the laws of the state to which they are consigned.

*Resolved*, further, that the secretary of this synod send copies of this resolution to the president of the Senate of the United States, and to the Speaker of the House of Representatives of the United States, and to the secretaries of said Senate and House, and to the chairman of the committees on the judiciary of said Senate and House, and to Senators Kenyon and McCumber, and to Congressmen Sheppard and Webb."

# The Irish Settlement in the Forks of the Delaware

The following article, published in "The Presbyterian" of July and August, 1847, was submitted for publication by Mr. Asa K. McIlhaney, Bath, Pa. It throws a great deal of light on a unique Irish settlement in a Pennsylvania German community.—Editor.

The purchase of William Penn was understood to include all the land from Duck Creek, Delaware, to the Lehigh hills, and to be bounded east by the river Delaware, and west by the Susquehanna. By the Lehigh Hills, was designated the range called Musconetcong, in New Jersey, and Conewago, on the Susquehanna; it is commonly styled now the South, or Second Mountain, to distinguish it from the Kittatinny or Blue Mountain.

The Forks of Delaware is the tract inclosed by the Lehigh and Delaware rivers, and by the Blue Mountain. It was inhabited by the Delaware tribe, but they held it as tributary to the Iroquois. Long before the settlement of the Middle States from Europe, this confederacy held supreme sway over all the Indians in our country. The terror of their arms had been felt by the Pequots in New England, the Wyandots beyond Lake Huron, and the Cherokees, Catawbas,<sup>1</sup> and Powhatans in Virginia and the Carolinas. There were originally five tribes, Onondagas, Mohawks, Oneidas, Cayugas and Senecas. In 1712, the Tuscaroras emigrated from the South, and were

admitted to the union, and from that time they were called by the English, when spoken of as one people, the Six Nations; they were not called so by themselves, but Mengwe, or Konushionis; by the French Aquanushionis and Iroquois. These sovereigns had their council fire at Oswego, New York, and their residence was chiefly on the headwaters of the Hudson, the Delaware and the Susquehanna, and along the chain of great lakes.

In 1732, an old claim was revived by the Pennsylvania proprietaries, that all the land that could be gone over by a man walking for a day and a half, should be given them. Advertisements were issued for the best walkers, and five hundred acres of land and five pounds promised to the one who would go over the largest space in the appointed time. In 1733 the walk was performed, and in such a manner that the proprietors' line was run as high as Shehola in Pike County, and they to have all land lying south of a direct line thence to the Susquehanna.

Surveyors immediately began to locate the patents that were issued, although the Indians had not left the country. Penn had given by will to his grandson, William Penn, ten thousand acres, to be laid out in whatever part of the province might be most for his advantage. William Allen, the father-in-law of Thomas Penn, purchased this grant, and procured it to be laid out in the Minisinks, above the Delaware Water Gap, in the fine rich lands occupied by the Shawnese Indians. In 1734, the proprietors set up a lottery to dispose of one hundred thousand acres, and many who drew prizes, took up lands in the Forks, although it was full of Indian dwellings.

In 1736 and 1737, the Irish Settle-

<sup>1</sup>In 1742, Zinzendorf met at Ostonwakin Indians speaking several languages, and Europeans leading Indian life. He went to the dwelling of old Madame Montoux a French lady, who had married an Indian. Her husband, a chief, had been shot in the war against the Catawees (Catawbas?). She went on seeing him professed to be tired of Indian life, and asked baptism for her children. Zinzendorf declined. Her children were Roland and Catharine Montoux, the celebrated "Queen Easter," we presume—a merciless foe.

ment commenced on the west branch of the Delaware, now called the Lehigh; the date of the deed from Allen to Hugh Wilson is in 1737; his deed to James Horner is dated March 5, 1737. Others may have purchased a few years earlier.

The removal of the Irish Presbyterians to this country was for the purpose of accumulating property. Speculators in land sent to Great Britain the most exaggerated descriptions, and the desire to emigrate became an epidemic disease, hurrying immense multitudes hither. There they were tenants, holding their land by lease, and many of them having no prospect of ever rising above the condition of hired laborers; here they might acquire land, and hold it in fee. The tide began to set in as early as 1718, large numbers of Irish Presbyterians settled in Massachusetts,<sup>2</sup> New Hampshire and New York. In Pennsylvania the number of Irish congregations increased in number so greatly from 1725 to 1731, that Donegal Presbytery was erected for the accommodation of the ministers settled on the Susquehanna in Lancaster county, and this Presbytery reached, before 1740, far down in western Virginia, and to the frontiers of Pennsylvania.

There were two Irish settlements in the Forks; one on the north branch at Mount Bethel, called Hunter's Settlement, or Forks North; the other Craig's Settlement, in Allen's town, on the west branch. They do not appear to have been molested by the Indians for ten or fifteen years; and may we not infer justly that the usual complaints made against Presbyterians are wholly unfounded?

In 1737, the Indians confirmed the sale of the land in the Forks, but still complained that it had been taken by fraud, and refused to remove. In 1738, Whitefield bought of Allen the manor at Naz-

areth, lying between the Irish settlements and commenced building; he abandoned his plan, and sold the property to the Moravians. In 1741, the proprietaries invited the Six Nations, as masters of the Delawares, to interpose and compel them to retire; and in 1742 no less than two hundred and thirty Indians came to Philadelphia on this business, and in the most insulting manner commanded the Delawares to retire to Wyoming. They obeyed; of course many remained. The neighborhood of Cherryville was known as the Indian land, and the peach trees in their clearings near Bath, were still fruitful, sixty years ago.

The first settlers were Thomas Craig, James Craig, Hugh Wilson, with his three sons, Thomas, Samuel and Charles, Thomas Armstrong, Robert Gregg, James King, John McNair, John and Robert Walker, James Ralston, John Hays, Arthur Lattimore, James Horner and James Kerr.

The Craigs were not related. James Craig is believed to have been connected with William Allen by marriage; he was probably the oldest man in the company; his two sons, Robert and James, were grown up before their father came to the Forks. In the family of James Craig, came Timothy Reed and his wife; they lived to an advanced age, and their son, John Reed, a very intelligent, well informed man, with an excellent memory, is now living, at the age of ninety-five, in Moore township, Northampton county. Thomas Craig was advanced in life, his only son, William, being in the vigor of manhood. Hugh Wilson, before coming to this country, had a daughter married to the Rev. Francis McHenry, of Deep Run, Pennsylvania, and a son in business in New York James King and John McNair, with John Walker, whose sisters they married, left their wives while they prepared new homes for them, under the hospitable roof of their brother-in-law, Capt. Richard Walker, of Neshaminy, an elder, and a firm supporter of his minister, William Tennent. The names

<sup>2</sup>The following towns in Massachusetts were settled from Ireland: Worcester, in 1718; Lunenburg, in 1728; Palmer, before 1730; Cole-raine, in 1734; Blandford, Greenwich, Pelham, Oakham; in New Hampshire, Londonderry, in 1718; Chester, Bedford, Windham, Antrim, Litchfield and Derry; and Orange County in New York.

of these men, and of all the first settlers came down with a good report.

The farms sold to them lay on the slate lands, on the Hoquendoquy and the Collasaque,<sup>3</sup> on toward Kreiderville and the mountains. The limestone land on the Monocacy was not sold until after the Revolution.

The nearest place of worship was at Tehicken, in Bucks County. They were not the people to remain long without the means of grace, especially when their relatives at Tehicken, Deep Run and Neshaminy were well supplied. They made application to New Brunswick Presbytery, then recently organized, in August, 1738, and Gilbert Tennent was directed to visit them in the fall. In May, 1740, the Rev. James Campbell (who spent the close of his life in North Carolina) was sent to supply them, and in the fall he and William Robinson (so eminently successful in labor), then just licensed, were sent. In May, 1742, Forks and Greenwich supplicated for the Rev. Charles McKnight, but Robinson was sent, and Campbell was charged to give one-fourth of his time to Forks. In August, Forks again asked for McKnight, but Campbell was required to divide one-half of his time between Greenwich and Forks. In October, the Rev. William Dean was licensed, having been received as a candidate in the preceding August, and he was sent to Neshaminy and Forks. In the next May, Forks, with Brandywine and Cape May, presented calls for Mr. Dean, and Newcastle Presbytery requested that he might be joined to them. He declined the three invitations, and the Presbytery sent him to Forks and Pequea. In the fall of 1743 Campbell and Beatty of Neshaminy, went as supplies to Forks, and the latter, with Dean, went thither in the ensuing summer.

William Dean settled in Newcastle Presbytery, and was sent by the Synod

in 1746, with Mr. Byram, on a mission to Virginia. President Davies says there was an extensive revival under their labors in Augusta County; Mr. Dean, just before his death, in 1747, was called to Timberridge and Forks of James river. What congregation enjoyed his pastoral services is unknown to the writer; Davies connects him in honorable mention with Robinson, as one of our most useful ministers.

It was in May, 1744, that the man of God, David Brainerd, journeying through the Highlands and the Minisinks, came wet and fatigued of a Saturday to a settlement of Dutch and Irish people, twelve miles above the Forks of Delaware. This is the neighborhood of Milford, Pennsylvania; he spent two Sabbaths with the whites and the Indians there. He then proceeded to Newark, and was ordained by the Presbytery of New York, and soon after took up his abode at Mount Bethel, in the Forks. On Monday, the 23rd of July, he rode fifteen miles southwest, to a settlement of Irish people, and preached near night from Matt. v. 3, with some degree of freedom and fervency. This was in James Craig's meadow, in front of the meeting house in Allen Township. The next day he rode seventeen miles west, over a hideous mountain, and preached to thirty Indians; and having preached on Wednesday to them, he returned to the settlement, where a numerous congregation assembled to hear him, and there was a considerable appearance of awakening.

In the autumn, with the Rev. Eliab Byram, of Roscuticus, now Mendham, New Jersey, he traveled to the Susquehanna, visiting the Indians; returning, they reached the settlement on the 9th of October, and both of them preached. On the Sabbath Brainerd preached, "God was gracious to me, and I was much assisted in preaching. I know not that ever God helped me to preach in a more close and distinguished manner, for the trial of men's state. Through the infinite goodness of God, I felt what

<sup>3</sup>Absurdly enough, the village and postoffice at the Crane Iron Works, on the Collasaque, are styled Catasaqua.

I spoke, and was enabled to treat the truth with uncommon clearness." On the last Lord's day in the year he preached from Mark viii. 34, with very great freedom and clearness, and in the afternoon especially, with considerable warmth and fervency. "In the evening also had great clearness while conversing with friends on divine things, and I do not remember ever to have had more clear apprehensions of religion."

On the 17th of February, of a Lord's day, he preached on the sunny side of a hill on which the church of Mount Bethel stands, with the graveyard at its foot. He preached from John viii. 37, some of the people having come twenty miles. "In the afternoon it pleased God to grant me great freedom and earnestness, and like Jesus, I stood and cried. I was scarce ever enabled to offer the free grace of God to perishing sinners, with greater liberty and fervency. Afterwards, I was enabled earnestly to invite the children of God to come renewedly, and drink of the fountain of the water of life. It was a comfortable time to me. There were many tears in the assembly, and I doubt not the Spirit of God was there, convincing poor sinners of their need of Christ. O that I could forever bless God for the mercy of this day, when he answered me in the joy of my heart." February 24th, he preached to a few white people, from John vi 67, and on April 14th, from Ezek. xxxiii. 11, with considerable freedom, to people gathered from all parts round about.

He went to Philadelphia to obtain leave of the Six Nations to settle in Wyoming, and April 28th, he preached, with considerable assistance, at the settlement. In May, he went to the Susquehanna, and traveled from Harrisburg up to Wyalusing, and saw seven or eight tribes. Returning, he preached at the settlement, from Isa. lvii. 10, with some success, some being awakened. President Edwards says, that the account of Brainerd's labors and success among the Indians in the Forks, he omits, because Brainerd had printed it in his public

journal. I have not had the satisfaction of seeing it; it is in the Philadelphia Library, and is entitled *Mirabilia Dei*, the wonders of God in the wilderness.

On the 4th of September he went to the settlement, and preached from Luke xiv. 22. "God was pleased to afford me some tenderness and enlargement in the first prayer, and much freedom as well as warmth in the sermon. There were many tears. God's people seemed to melt, and others to be in some measure awakened."

He went to Shamokin, where Shikellimy, an Onondaga Indian, the agent of the Six Nations, resided; and September 26th, returned to the settlement, visited dear Christian friends, and spent the time profitably. On the 21st of February, 1746, he was at the Forks, divers white people were awakened, and he preached to them daily through the week.

Brainerd died at Northampton, Massachusetts, October 9th, 1747, aged thirty. His life was published in 1749. We may judge of the esteem in which he was held in the Forks, from the fact that there were sixteen copies of the first edition subscribed for there; viz., Rev. Daniel Lawrence, James Craig, Thomas Craig, William Craig, Mary Dobbin, James Horner, William Heslet, Mary King, James Kerr, John McNair, James Ralston, Hugh Wilson, John Walker, William Young.

There was a log church at this time, in the meadow, between the mill-race and the Hoquendoquy, on James Craig's land. After Brainerd preached, the people would retire weeping to pray among the hazle bushes, which then grew all around, and he would come and comfort them. The oldest stone in the graveyard is to the memory of James King, who died in 1745, and the next oldest bears the name of his only son, Gabriel; these died in faith. Mrs. King was left a widow with four young daughters; she would take a child in her arms, and ride to Mount Bethel, to hear Brainerd preach in the open air. Mr. Congleton built a

room or "lean-to" for Brainerd's accommodation, that he might always have a place of retirement, when he desired to be alone.

He seems never to have preached to the people on the West branch, without observing special attention, and signs of good. There he had Christian friends, and while conversing with them, his apprehensions of divine things became clearer than ever they had been before, and never, in his preaching, had he opened the truth so distinctly, and applied it so searchingly to try the state of their souls, as at the Forks, on October 9th, 1744.

Such were the first ten years of the church in Allen Township.

The earliest record to be found is "The Count Book of the congregation on the west branch of Delaware in the Forks." The first entry is as follows:

"Received from the congregation of the West Branch the sum of 40 l. in full payment of the year 1747, I say, received by me, this 30th day of January, 1749-50.

Daniel Lawrence."

Mr. Lawrence was a pupil of the Rev. William Tennent, and had been educated at the Log College. He was taken on trials as a candidate by New Brunswick Presbytery on the 11th of September, 1744, and was licensed May 28, 1745, and appointed to supply the Forks. In September he had calls offered to him by the Presbytery from Newton and Bensalem, Hopewell and Maidenhead, and Upper and Lower Bethlehem. He did not accept, and in May, 1746, Hopewell and its associate renewed their request, and Forks asked that he might be sent to them for a year as a candidate for settlement. In October they made him out a call, and he was ordained and installed on the 2nd of April, 1747, by a committee of Presbytery. The Rev. Richard Treat, of Abington, presided, and the other services were performed by the Rev. James Campbell, the Rev. James Davenport, and the Rev. James McCrea, of Lamington, New Jersey.

Mr. Lawrence served both the settlements in the Forks, and he complained to the Presbytery that his salary was not paid, and that he had an uncomfortable *debate* with one of his hearers. ("Debate" is used in the old records for disagreement, difficulty, or contention. "Ye fast for strife and *debate*.") In 1751, Mr. Lawrence's health failed, and the Synod directed him to spend the winter and spring at Cape May, the people being in necessitous circumstances. He did so, and found his health much improved. The Synod of New York divided New Brunswick Presbytery, and constituted out of that part that lay in Pennsylvania and west of Jersey, the Presbytery of Abingdon. At the first meeting of the new Presbytery, held in Philadelphia on the 20th of May, 1752, Cape May supplicated, that in case Mr. Lawrence was liberated from the Forks, he might come to them on trial for settlement. The Presbytery, judging that as Mr. Lawrence was languishing in health, with discouraging symptoms, and frequently disabled from attending to his duty in the Forks, and as here was a prospect of his recovery by changing his residence, unanimously dissolved the pastoral relation. Mr. Thomas Armstrong was the elder present at this meeting; he afterward removed to Fagg's Manor. At the next meeting of Presbytery Mr. Lawrence was called to Cape May, and he remained there till his death, April 13, 1766. A faithful, zealous minister, and not behind his early associates in the Log College, in the purity of his character, and his diligence in his work. His grandson, the Rev. Samuel Lawrence, was for many years the pastor of Greenwich, Cumberland County, New Jersey, and his great grandson, the Rev. D. L. Hughes, is the pastor of Little Valley, in Huntingdon Presbytery.

Bucks County originally included the Forks, but on March 11, 1752, Northampton County was erected, embracing besides its present limits Pike, Wayne, Monroe, Lehigh, Carbon and part of Schuylkill. The legislature at the same

time directed Thomas Craig, Hugh Wilson, Thomas Armstrong of the settlement, James Martin of Mount Bethel, and John Jones, to purchase land on the Lehiatan (or the Bushkill), and lay out a county town, and erect suitable buildings. They were ordered to raise, by tax, for this purpose, 300 l. The first court was held on the 16th of June, 1752. "The Justices of our Lord the King" were Thomas Craig, Timothy Horsefield of Bethlehem, Hugh Wilson, James Martin, and William Craig. Sixteen licenses were granted to keep public houses, one of which was to William Craig. It was through his exertions the county had been erected, and the next year the commissioners allowed him 30 l. to reimburse the expenses he had incurred. On the grand jury, in October, 1752, were James Ralston, Robert Gregg, James Horner and John Walker. Robert Gregg was one of the commissioners, and James Ralston and John Walker were assessors.

While Mr. Lawrence was absent for his health in 1751, his place was supplied by the Rev. Benjamin Chestnut, afterwards pastor of Woodbury and Timber Creek, New Jersey. Mr. Lawrence was directed by the Presbytery to spend two Sabbaths in the Forks, and in the fall, after his dismissal, the congregation supplicated that he might be among the supplies. He was ordered to spend four Sabbaths, Campbell and Beatty each two, and the Rev. Evander Morrison to supply at discretion. In May, 1753, Lawrence, Chestnut and Martin of Newtown, were appointed supplies, and in the fall Chestnut went four Sabbaths, and leave was given to the congregation to ask supplies from New Brunswick Presbytery. In April, 1754, Martin, and Andrew Hunter of Greenwich, were appointed supplies, and in the fall the Rev. Benjamin Hait came as a supply to the Forks. In May, 1755, they made out a call for Mr. Hait, as did also Fagg's Manor and Amwell. He accepted the call to Amwell.

From 1750 to 1760, the perils of In-

dian warfare were dreaded, prepared for and felt along all the Pennsylvania frontier. In 1742, the Moravians had established themselves at the confluence of the Mahoning Creek with the Lehigh, and Gnadenhütten soon became a very regular and pleasant town; the church stood in the valley, and the Indian houses in a crescent on the rising ground. The Six Nations renewed, in 1750, the order for the Indians to remove to Wyoming, and nearly all the Delawares left the Forks. But Gnadenhütten lay beyond the Forks, and the Christian Indians, who had emigrated from New York, had each their separate plantations, supporting themselves. In 1752, the population was about 500.

At this time, the Six Nations were in secret league with the French, and they used every method to persuade the government of Pennsylvania that they were devoted to the interests of Great Britain. Their agent, Shikellimy, at Shamokin, enjoyed the highest confidence of the Pennsylvania authorities, and through him the Six Nations were kept acquainted with all the affairs of the province. Gnadenhütten lay on the Warrior's path from the Delaware to Wyoming, and in 1752, about 100 Indians, principally Nanticokes, who had been removed by the Six Nations from Maryland to the North Branch of the Susquehanna, same apparently as friends to visit the Christian Indians, and invite them to settle in Wyoming. Accordingly about 80 Indians with Tadeuscund, a Delaware chief who had been baptized, left the Lehigh and settled in the valley. In 1753, Paxinos, a Shawnese chief, with 23 Indians and three ambassadors from the Six Nations came to the Mahoning, and desired the whole settlement to follow Tadeuscund. They refused, and were told if they did not obey, their ears would be cleaned with a red hot iron. Few things could have been more offensive to the Christian Indians, or more trying to the missionaries. The former on account of the impoverished state of their badly worked lands, had moved

their houses to the north side of the Lehigh, where Weissport now stands. The Moravian Society took the charge of cultivating the Mahoning lands, and turned the old church into a dwelling; a new church with a bell was erected in 1754, at Weissport, and a Synod held there. The Indian threat was terribly fulfilled; the French war broke out on the Western frontier, and in July, 1755, Braddock was defeated. Soon after the Indians fell on the settlement at Shamokin, killed fourteen white persons, but spared the Moravian missionaries. On the 24th of November, 1755, the mission house at Gnadenhütten was attacked at night, and consumed by fire, with eleven missionaries. The Christian Indians immediately proposed to pursue the murderers, but Shebosh, the only remaining missionary, forbade them. They fled to the woods, but returned the next day, and in consequence of an assurance from the government that they should be protected, they remained. Hayes, with his company from the Irish settlement, was immediately sent thither, and fortified the dwellings. The men seeing no Indians for a long time, amused themselves by skating, and occasionally they saw an Indian or two on the ice, a party went to surprise them, and was drawn on, till suddenly they were surrounded, and scarcely one escaped unhurt. Again the soldiers became secure, and while on New Year's day they were hauling wood, without any apprehension, suddenly the Indians appeared, dispersed them, set fire to the Indian dwellings, and destroyed the fortification and the plantations.

Immediately Franklin was sent with 500 men to defend the frontier; and the government desired the Rev. Mr. Beatty, of Neshaminy, to go with the forces. On the 14th of January, when Franklin approached Bethlehem, he met wagons and a number of persons moving off from the Irish settlement, and also from the German neighborhoods in Lehigh Township, being terrified by the defeat of Hayes' company, and the burnings, and the mur-

ders on New Year's day. Soon after his arrival at Bethlehem, the principal people of the Irish settlement, as Hugh Wilson, Elder Craig, and others came and threatened if he did not add 30 men to Craig's company for their safety, they would one and all leave their country to the enemy. Hayes' company was reduced to 18 men, partly by the loss of Gnadenhütten and partly by desertion, and were without shoes, stockings, blankets, or arms. Trump and Aston had made but small progress in erecting the first fort, complaining of the want of tools. Wayne's company was posted at Nazareth. Franklin immediately directed Hayes to complete his company, and he went down to Bucks County with the Rev. Mr. Beatty, who promised to assist him in recruiting. His lieutenant was lying unfit for action, lame with frozen feet, and the ensign with the 18 men were posted among the inhabitants to give some satisfaction to the settlement people, for Franklin refused to increase Craig's company. He also threatened to disband and remove the companies already posted, unless the people stayed in their places, behaved like men, and assisted the province soldiers. Their alarm was not unreasonable, for all the settlers lived west and north of the church, towards Kreiderville and beyond it. John Hayes lived first near the Slate quarry in Whitehall, and at that time, lived where the road crosses the Creek by the mill in Kreiderville.

Franklin posted Lieutenant Davis at Nazareth, sent Trump and Wetterholt to defend Lynor and Heidelberg; he sent 30 men to Upper Smithfield, and in order to proceed more swiftly with the fort, he raised another company under Captain Foulk, and detached him and Captain Wayne to that service. He also ordered Arndt to come up with his men from Rockland Bucks County.

Franklin left Bethlehem, January 15th, with Wayne's and Foulk's companies, and 20 men of McLaughlin's, to lay out the intended fort and get it despatched. "I hope," says he, "to get this done soon,



but at this time it seems like fighting against nature."

On the 16th he came to Hayes' quarters, and on his way there reviewed Craig's company.

The next day he passed cautiously through the Lehigh Gap, "a very dangerous pass," and came to Uplinger's, about a mile up the creek from Craig's tavern. The next day he rested because it was rainy, and on the next, the Sabbath, reached Weissport at two, and inclosed the camp with a strong breast-work, musket proof, with boards brought from Dunker's mill. Monday was dark and foggy; Tuesday he selected a site for the fort, began to cut timber for stockades, and to dig the ground; the logs were cut and hauled, and in another day, the building was inclosed, and the next, the stockades were finished. Saturday the flag was hoisted, a salute fired, and the fort named "after our old friend Allen." Three houses were erected in Fort Allen. Franklin's command consisted of twelve companies and two detachments; Hayes had forty-five men, Craig thirty, and Martin of Mount Bethel thirty.

It is curious that there is no mention of any murders in the settlement; it is believed that several families were left homeless, and lost some of their members. Spangenberg, a Moravian bishop, thought the Indians in greater danger of being hurt in the Irish settlement than anywhere else in the province. In June the bishop wrote to the Governor that Jo Pepy and Nicodemus (whom he styles good for nothing, faithless creatures) were coming to Bethlehem, and that Jo had lived among the Presbyterians, and being treacherously gone from them, they are exasperated in the highest degree. There was such a rage in the neighborhood against them that he feared they would mob the Indians and the Moravians, and therefore besought the governor to remove the vagabonds. In July, Governor Morris<sup>4</sup> met the Indian

chiefs at Easton; Tadeuscund, and fourteen others of the Six Nations, were there, and Jo Pepy was one of the interpreters. A treaty of peace was made, and assurances given by the Six Nations that the murders at Gnadenhütten, and elsewhere had not been committed by their consent. In 1757, there was an Indian council at Easton; another in 1758, when five hundred Indians attended; another in October, 1759, and another in 1761.

In 1757 and 1758, the Rev. Thomas Lewis of Bethlehem, New Jersey, supplied frequently, and from 1758 to 1761, Mr. Martin, Mr. Chestnut, Mr. Siminton, and Mr. Latta occasionally. In 1759, the name of the second pastor of the congregation, the Rev. John Clark, appears. He graduated at New Jersey College in 1759, and was taken under the care of New Brunswick Presbytery, November 20, 1759. When licensed May 9, 1760, he was sent to supply Tehicken, Allenstown and Mount Bethel. In the October following, he was called to Tehicken, and also to Allenstown, and he took the matter under consideration. The Presbytery, believing it would be of great service to the interest of religion, ordained him as 'an' evangelist at Bethlehem, New Jersey, April 29, 1761, and directed him to supply Oxford, New Jersey, Smithfield, Pennsylvania, and the Forks. He was dismissed on the 28th of May, and joined Philadelphia Presbytery, August 12, 1761, and was called to the Forks, but did not accept until the next meeting on November 17, when opposition was made to his settlement, and the dissatisfied persons were heard in Presbytery. The commissioners were then asked if the congregation could support him without the aid of the dissentients; and being informed that they were, they had leave to prosecute the call. Mr. Clark was installed Wednesday, October 13, 1762, over the two congregations in the Forks with a salary of 80 l. and a parsonage. Troubles occurred and were brought before the Presbytery, October 22, 1766, and the Presbytery advised that the matter be

<sup>4</sup>Was Governor Robert Hunter Morris, the Deistical Chief Justice of New Jersey previously, who sought to rob Brainerd's Indians of their lands?

dropped. Mr. Clark then gave his reasons for desiring to be released from the pastoral charge of Mount Bethel, eighteen persons having signed a paper accusing him of misrepresentation. The Presbytery pronounced the paper disorderly, and refused to release him. In the April following, some of the signers renewed their attack, and asked Presbytery to have Mr. Clark tried; they refused, there being no sufficient cause, and sent Mr. Beatty and the Rev. William Ramsey, of Fairfield, New Jersey, as a healing committee.

Before his settlement, the Old and the New-side united, and the Synods of New York and Philadelphia were merged in one; the New-side Presbytery of Abingdon, and the Old-side Presbytery of Philadelphia were amalgamated under the name of Philadelphia Presbytery. The two congregations in the Forks came under its care; and the one on the West Branch was weakened probably in 1761, by the formation of an Associate Presbyterian church. The seceder ministers came to Pennsylvania in 1754, in answer to the earnest supplications sent by the Rev. Alexander Creaghead of Middle Octorara, Pennsylvania, to Scotland. They had a congregation at Deep Run, Pennsylvania, and they built a meeting house near Howertown in the

settlement. They never had a minister, but enjoyed occasional supplies, and to the close of their existence, the Rev. Mr. Marshall of Philadelphia, visited them, for while many of the Associate ministers and churches joined with the Reformed Presbyterians in constituting the Associate Reformed body, the faithful remnant in the Forks would not come under "the little constitution." They for the most part removed soon after the Revolution to Western Pennsylvania, and the old log church is gone, and the graves around it are overgrown with trees. There were three families of the Boyds, Samuel Brown (father of General Robert Brown), David McClean, Michael Cleyd, John Clendenin, Thomas Sharp (the ancestor of the Rev. Alexander Sharp of Big Spring, Pennsylvania), John Clendenin, and George and James Gray.

The following entry in the count book marks the state of things: "August 21, 1759. This day, as some people of the congregation have for some time wanted convenient seats, it is unanimously agreed to allow one long seat on each side; and it is agreed that the above mentioned seats be only for the present, till other accommodations be made."

K. H.

( To be continued. )

# The General Conference of the Church of the Brethren of 1912

By Rev. J. G. Francis, Lebanon, Pa.

The General Conference of the Church of the Brethren of 1912 was held in the city of York, Pa., from May 26 to June 6, the Conference proper, or business session, the last two days.

York, a city of 50,000 inhabitants, is surrounded by nearly a dozen congregations of the Brethren, within a compass of 15 miles. The Brethren settled in this neighborhood 200 years ago. The York congregation, organized about 30 years ago, numbers about 450 members. Eld. J. A. Long, chairman of the committee of arrangements, is a bishop of the congregation and is assisted by two fellow ministers. Two former General Conferences were held in the vicinity of York.

The housing, feeding and caring for the Conference devolves on the district securing it—in the present instance the Southern District of Pennsylvania which was represented by a committee of arrangements of five.

The Conference grounds constitute a beautiful tract of 71 acres of velvet green. The lovely acres which greeted the coming thousands had the smile well nigh tramped out during the Conference. Even the faithful, patient Committee of Arrangements was not more worn down than was Mother Earth. Some of us were made to wonder whether she would ever again regain her former smile. Shade trees encircle the large elliptical race track and never gave their shade for a better purpose. The groves of trees were well patronized. At night buildings and grounds were lighted by electricity.

The Fair Grounds are well supplied with buildings. The main auditorium

was made by extending 75 feet of the roof of a large part of the grand stand. In this way a well covered building about 130 by 210 feet, with excellent acoustic properties, was provided, seating capacity being variously estimated at from 6000 to 8000. At the lower side of the Tabernacle, in the temporarily constructed part, a large elevated platform was raised for the use of the Standing Committee and the officers of the meeting. Chairs, placed directly in front of this platform, were reserved for the delegates. Off on both sides of the delegate reservation were board seats without backs. While back of this whole new part rose tier above tier, the comfortable seats of the grandstand. Two other places beside the Tabernacle were used for public gatherings, the tent erected on the grounds for the occasion, capable of accommodating upwards of 2000 persons; and the Brethren's Church in the city with a capacity a little less than a thousand.

Two of the fair buildings, united by a temporary structure, and used as a kitchen, were utilized as dining halls. These two halls at one sitting accommodate 1500 people. The feeding was conducted on the cafeteria plan. As you enter the dining hall you are handed a tray. You move on and receive on your tray a plate, knife, fork and spoon. Important also is the ticket now presented, with figures of denominations of five running around the edge. You now move along an extended counter on which are displayed the edibles. You take directly what you want. You find it a pleasure to serve yourself. When you have run the gamut of the lunch counter, before going through the

gate into the dining hall proper, you are required to show your laden tray to a clerk with punch in hand, who punches out of your card the cost of your selections. You then unload your tray at the table of your choice, surrender the tray to a boy ready to bear it away, and after—yes, thanksgiving, do the important thing. Then you pass out at the other end of the hall; but before exit is granted, you show your ticket and pay the amount punched out of it. This is the cafeteria plan of feeding the people as used at the York Conference.

A lunch counter was also placed under a part of the grandstand, at which sandwiches, pretzels, coffee, lemonade, milk, confections, etc., could be secured and covered ice cream and lemonade stands were conveniently sprinkled over the grounds. All the feeding was under the control of the Committee of Arrangements. No outside vendors of any kind were allowed on the grounds or on the approaches to the grounds.

The sum total of expenses was about \$14,000.

Tabernacle cost .....	\$1300
Kitchen .....	400
Kitchen outfit .....	300
Dining room outfit, dishes, tables, etc. ....	1500
Chairs for various rooms .....	500
Tent rent and seats .....	150
Bed springs, cots and bedding.....	750
Labor .....	3000

Provisions used at the Conference—Beef 5755 pounds; hams, 1600 pounds; bread, 5000 loaves; pies, 6274; strawberry short cakes, 138; small cakes, 2675; layer cakes, 247; soft pretzels, 750; Deppen's pretzels, 11,000; sandwich rolls, 19,774; strawberries, 3220 quarts; pine apples, 630; lemons, 32 boxes; oranges, 49 boxes; bananas, 112 bunches; grape fruit, 3 boxes; ice cream, 1696 gallons; milk, 1237 gallons; butter, 591 pounds; coffee, 243 pounds; water crackers, 151 pounds; sugar, 10 barrels; cocoa, 45 pounds; potatoes, 65 bushels; beans, 4 bushels; prunes, 650 pounds; peaches, 550 pounds; eggs, 1140 dozen; confections, \$75; sweet pickels, ½ barrel; sour pickels, ½ barrel.

Good arrangements were effected for the mail service, a postoffice being established. Near the center of the grounds

the Bureau of Information occupied a building. Local and long distance telephone and telegraph service and baggage and parcel rooms were provided. The Lodging Committee assigned delegates to their temporary homes.

One large building on the grounds was partitioned with muslin walls. Each room was provided with springs or cots, and fitted up by the occupants as taste and the use of money might dictate. Everything was clean and the whole arrangement had the appearance of neatness and freshness. Here nearly 2000 people could be lodged comfortably, each party enjoying a fair degree of privacy.

A temporary garage was also instituted. It was housed in a tent. It is estimated that over 200 autos were on the grounds on Sunday.

The Brethren Publishing House had on hand for sale an extensive line of the Church's publications.

We have now taken a look at the grounds and the buildings, both permanent and temporary, that housed the work of the Conference. We could not ignore the crowds passing to and fro if we would. On the opening day they were small, consisting largely of those who came for Bible study, but each day they increased. The attendance reached the high water mark on Sunday, when it was estimated that 40,000 people were at different times on the grounds.

Let us now turn our attention to the work of the Conference. The keynote of Protestantism was preaching, says Rev. Jas. I. Good, D.D. The complete and well-balanced church life of the Brethren gives to preaching its proper place. A person who goes to the Conference only to hear preaching by our leading ministers will have his program well-filled, with not enough time left formons preached will convey an adequate conception of this line of work and we trust will not weary. We first give the sermons preached in the Tabernacle.

May 29, Sermon by Eld. J. G. Royer to the Standing Committee.

May 30, 10 a. m., Eld. B. F. Masterson, of California, on "The Library of Heaven." 8 p. m., Eld. Chas. D. Bonsack, of Maryland, "The Teaching of Jesus on Home Relations."

May 31, 9 a. m., Eld. D. L. Miller, of Illinois, on "Christ and the Church." 10.30 a. m., Eld. J. Kurtz Miller, of New York, on "A Neglected Grace." 2 p. m., Eld. W. B. Stover, of India, "Among the Common People." 8 p. m., Eld. D. N. Eller, of Virginia, "Eternal Religion for Eternal Needs."

June 1, 10.30 a. m., Eld. S. G. Lehmer, of California, "Truth." 2 p. m., Eld. I. S. Long, of India, "The Prayer of Moses." 8 p. m., Rev. D. Webster Kurtz, of Pennsylvania, "Sonship of Christ."

June 2, Sunday, 10.30 a. m., Eld. M. C. Swigart, of Pennsylvania, "Test of Leadership." 2 p. m., Eld. W. S. Long, of Pennsylvania, "The Atonement and Its Issues." 3.30 p. m., Eld. J. E. Miller, of Illinois, "The Waiting Church." 8 p. m., Eld. John Heckman, of Illinois, "The Lost Sheep, the Lost Coin and the Lost Boy."

June 3, 4 p. m., Eld. I. J. Rosenberger, of Ohio.

June 4, 8 p. m., Eld. S. N. McCann, of Virginia, "The Jerusalem Conference."

June 5, 8 p. m., Eld. D. H. Ziegler, of Virginia, "The Power of the Word."

The sermons preached in the Tent were as follows:

June 1, Eld. T. S. Moherman, of Virginia, "Christian Ideals."

June 3, Eld. S. G. Lehmer, of California, "The Beatitudes."

June 2, 3 p. m., German Sermon by Eld. J. H. Longenecker, of Pennsylvania, "Busse und Bekehrung." 8 p. m., Sermon by \_\_\_\_\_

June 4, German sermon by Eld. John Herr, of Pennsylvania, "Christliche Tugenden."

The following sermons were delivered in the Brethren Church in York:

June 1, Eld. J. A. Garber, Washington, D. C., "The Opening of the Books."

June 2, 10.30 a. m., Eld. I. J. Rosenberger, of Ohio. 7.30 p. m., Eld. Chas. M. Yearout, of Kansas, "Purity of Heart and How Obtained."

June 3, 8 p. m., Eld. Geo. L. Studebaker, of Indiana, "Salvation."

June 4, 8 p. m., Eld. Jasper Barnhouse, of Pennsylvania, "Naaman the Leper."

June 5, 8 p. m., Eld. L. W. Teeter, of Indiana, "The Twentieth Century New Testament Faith."

Besides the foregoing, thirty-five sermons were preached on Sunday, June 2, by leading Brethren ministers, in York and nearby churches; and a number of impromptu sermons on the Fair Grounds to groups here and there.

We might be led while looking over this list of sermons to say that the York Conference was a preaching conference. It certainly afforded a rare opportunity to hear and study the leading preachers of the church. It afforded an equally rare opportunity to these preachers to shape and mould sentiment. But preaching was only one phase of the many-sided conference.

Bible study was given equal prominence. The Bible School of the Conference this year was placed specially under the direction of Juniata College, Huntingdon, Pa. There are many who care more for this phase of the Conference than they do for the business session. Not a few attend Conference because of the Bible study. Following is the Annual Meeting Bible School program:

Sunday, May 26, 2 p. m., Prof. T. T. Myers, D.D., of Juniata College, The Book of Colossians.

Monday, May 27, 2 p. m. and 8 p. m., Prof. Myers, The Book of Colossians.

Tuesday, May 28, 2 p. m., and 8 p. m., Prof. Myers, The Book of Colossians.

Wednesday, May 29, 2 p. m., Prof. Myers, The Book of Colossians. 8 p. m., Prof. W. I. T. Hoover, of Blue Ridge College, Union Bridge, Md., "The Unreality of the Spiritual Life."

Thursday, May 30, 2 p. m., Prof. Hoover, "The Reality and Certainty of the Spiritual Life." 7 p. m., Eld. W. M. Howe, of Johnstown, Pa., The Book of Galatians.

Friday, May 31, 10 a. m. and 2 p. m., Eld. Howe, The Book of Galatians. 8 p. m., Prof. T. S. Moherman, President of Daleville College, Virginia, "Christian Ideals."

Saturday, June 1, 10 a. m., Prof. Moherman, "Realization of Christian Ideals." 2 p. m., Rev. D. W. Kurtz, D.D., of Philadelphia, Pa., "Doctrine of God." 8 p. m., Rev. Kurtz, "The Doctrine of Man."

Monday, June 3, 10 a. m., Rev. Kurtz, "The Doctrine of Sin." 2 p. m., Rev. A. J. Culler, of Philadelphia, "The Care of Young Converts." 8 p. m., Elder S. M. McCann, of Bridgewater College, Virginia, "The Sermon on the Mount."

Tuesday, June 4, 10 a. m., Eld. McCann, "The Sermon on the Mount." 2 p. m., Eld. McCann, The First Epistle of John. 8 p. m., Prof. A. H. Haines, D.D., The Book of Amos.

Wednesday, June 5, 10 a. m., Prof. Haines, The Book of Hosea. 2 p. m., Prof. D. C. Reber, President of Elizabethtown College, Pennsylvania, "The Bible and a College Education." 8 p. m., "The Student's Need of the Bible," by Prof. H. K. Ober, of Elizabethtown College.

Thursday, June 6, 10 a. m., Round Table—Gathering Up the Fragments.

From Sunday, May 26, to Wednesday, May 29, inclusive, the Bible school was held in the Church of the Brethren in York. Beginning Thursday, May 30, the classes were held in the tent on the Conference grounds.

The social side of the Conference was by no means of minor importance. The hope of meeting and greeting old acquaintances had much to do with the large attendance. The greeting of brother by brother with hand and holy kiss in accord with Scripture injunction gives a satisfaction to the heart which cannot be realized by those who have never made a complete surrender to the brotherly love of the Bible. While the Church of the Brethren has attempted no formal statement for developing the social side of her members, nor attempted a scientific statement of the subject, yet in the General Conference, and in other conferences also, they develop the real thing, or rather permit the real thing, which has been begotten in the heart by obeying the Truth, to have free course and be glorified. Brethrenism, of which the Church of the Brethren is the genuine embodiment, is fundamentally social. The love feast in connection with the communion is social. This social side of the Conference draws out heart development.

Reunions were a common thing. Many, if not all, of our schools had their reunions. States had reunions. It was the pleasure of the writer to be present at a reunion of the Brethren of Tennessee.

This included not only present residents of the state, but also those who had gone out from Tennessee. The recounting of experiences and reminiscences accompanied with the flowing of tears would have moved a heart of stone. Then there were family reunions, etc.

#### THE PEACE MEETING.

This was fittingly placed first, for the Brethren are pre-eminently a peace people. They have consistently taught, lived and suffered for peace from their very beginning. They are the rightful heirs to the leadership of the peace work of Christendom. Eld. J. Kurtz Miller, pastor of the Brooklyn church, was chairman of the meeting. The program was as follows:

"The Olive Branch of Peace," Eld. Daniel Hays, of Virginia.

"Why Should We not War," Prof. P. B. Fitzwater, of California.

"Is the Present Peace Movement in Harmony with the Scriptures?" Eld. W. S. Long, of Pennsylvania.

"Peace from My Viewpoint," Eld. W. J. Swigart, of Pennsylvania.

#### THE EDUCATIONAL MEETING.

Was held from 8 to 9.30 a. m., on Monday, June 3, Eld. A. G. Crosswhite, of Indiana, presiding. The program follows:

"Our Schools and Colleges as Safe Places to Educate Our Children," assigned to Bridgewater College. The subject was discussed by the President of the school, Prof. John S. Flory.

"The Correlation of Our Schools and Colleges," Juniata College. The subject was discussed by the President, Prof. I. Harvey Brumbaugh.

"Pastoral Care of Students," Blue Ridge College, discussed by Prof. W. B. Yount.

"Systematic Financial Support of Our Schools and Colleges," McPherson College, discussed by E. M. Studebaker. "The College cannot be looked upon as a business for financial gain. It is more of a missionary enterprise. It is in our schools that our church workers are to be trained."

Then folowed from 9.30 a. m. to 12 m.

#### THE SUNDAY SCHOOL MEETING.

Rev. Lafayette Steele, of Indiana, presided at the Sunday School meeting. The consideration of the Christian Workers Society was merged with the Sunday School work. The program follows:

"Our New Teacher Training Book and Why Every One Should Use It," Eld. J. G. Royer, of Illinois.

"Practical Primary Plans," Elizabeth D. Rosenberger, of Ohio.

"Relation of Our Christian Workers' Society to the Church," Prof. Otho Winger, Indiana.

"Proper Sunday School Organization," by Eld. S. H. Hertzler, Pennsylvania.

After the discussion by the main speaker, a short time was given for one minute speeches. It was estimated that the Sunday School attendance of the church was more than 100,000 or in excess of the church membership. The number of our Sunday Schools is 1152. 3265 joined the church during the past year through the agency of the Sunday School.

A very important meeting of the Conference, and it goes right down into the pocket-book, is

#### THE MISSIONARY MEETING

held in the Tabernacle from 2 to 3.45 p. m., on Monday. The missionaries home on furlough sang a hymn in the language of India. The main discourse was by Eld. W. B. Stover, our pioneer missionary in India. He announced his subject as "My Mother." "The effect was almost startling. Tears unbidden rushed to a thousand eyes." *The York Gazette* says of this discourse: "Never has a sermon on this missions produced as much marked effect in York as that of Elder W. B. Stover, of India, in the Tabernacle yesterday. Elder Stover is a missionary of missionaries." Following the address, the offering was lifted. It amounted to something over \$26,000. Four missionaries, Herman Heisey and

wife, of Pennsylvania; Anna Eby, of Ohio, and Olive Widdowson, of Pennsylvania, were then consecrated for work in the India field.

At 6.30 p. m., Monday, was held

#### THE CHILD RESCUE MEETING.

The moderator was Eld. Geo. W. Burgin, of Iowa. The following is the program:

"Opportunities for Christian Service in Child Saving Work," Eld. I. W. Taylor, of Pennsylvania.

"Child Saving as a Missionary Work," by J. F. Appleman, of Indiana.

"The Field," Eld. D. H. Ziegler, of Virginia.

This program was followed by volunteer three-minute speeches.

#### THE TEMPERANCE MEETING

at 7.45 p. m., filled the Tabernacle. The Brethren have always been strong on temperance. Their record on this issue gives them no second place. They can consistently recommend action against the saloon. No dealer of any kind in intoxicants can hold membership in the Church of the Brethren. Since no drunkard can enter the kingdom, the Brethren have no place for him, who nutteth the bottle to his neighbor's lips. The temperance program was as follows:

"The Moral Effect of the Liquor Traffic," by Rev. A. J. Culler, of Pennsylvania.

"The Evils Associated with the Liquor Traffic": (a) "Cards," D. M. Adams, of Illinois (b) "Tobacco," A. M. Stine, of Iowa; (c) "Clubs," J. H. Hollinger, Washington, D. C.; (o) "White Slave Traffic," Geo. W. Flory, of Ohio.

"How Does the Saloon Affect the Church?" by Eld. T. T. Myers, Pennsylvania.

"How Can the Church Best Operate Against the Saloon?" by Eld. W. M. Howe, of Pennsylvania.

The program reveals the Brethren's classification of evils. Short, spicy five-minute talks were given on each of the saloon evil associates. Throughout the

meeting the trumpet gave no uncertain sound. The battle against the saloon is on.

#### THE SISTERS' AID SOCIETIES.

Over four hundred sisters were present and were presided over by Sister W. D. Keller, of Ashland, Ohio. "To any one present it was evident that the gathering was full of live wires. The sisters have plenty of ideas concerning ways and means to make the world better, and they also know how to express themselves earnestly and clearly. Each one will go home with an inspiration."

#### THE BUSINESS SESSION

of the Conference. In a sense this is the important thing. Action is taken by vote of delegates and what is decided is binding on the churches.

The organization is effected by the Standing Committee, which is made up of the delegates from the State Districts. The balance of the voting power is made up of the delegates from the congregations. While on other questions their voting power is on a par with the members of Standing Committee, they have no part in effecting the organization.

We herewith give a list of the Standing Committee of 1912, inasmuch as it also shows how the Brotherhood is restricted for church work.

1. Arkansas, First District, and S. E. Mo., H. J. Lilly.
2. California, Northern, J. W. Deardorff.
3. California, Southern, and Arizona, J. P. Dickey.
4. Colorado, Western, and Utah, by letter.
5. Denmark, not represented.
6. France, not represented.
7. Idaho and Western Montana, J. H. Graybill.
8. Illinois, Northern, and Wisconsin, I. B. Trout.
9. Illinois, Southern, J. W. Lear.
10. India, First District, I. S. Long.
11. Indiana, Middle, A. L. Wright, Frank Fisher.
12. Indiana, Northern, David Metzler, Wm. R. Deeter.
14. Iowa, Middle, W. I. Buckingham.
15. Iowa, Northern, Minn. and S. Dak., J. F. Souders.
16. Iowa, Southern, G. W. Bergin.
17. Kansas, Northeastern, H. L. Brammell.
18. Kansas, N. W. and N. E. Colo., A. C. Daggett.
19. Kansas, Southeastern, John S. Clark.
20. Kansas, S. W. and S. Colo., M. Keller.
21. Maryland, Eastern, H. C. Early.
22. Maryland, Middle, David M. Zuck.
23. Maryland, Western, I. N. Abernathy.
24. Michigan, C. L. Wilkins.
25. Missouri, Middle, T. J. Simmons.
26. Missouri, Northern, G. W. Ellenberger.
27. Missouri, S. and N. W. Ark., J. B. Hylton.
28. Nebraska, D. G. Wine.
29. N. and S. Carolina and Georgia, S. P. Jones.
30. N. Dak., E. Mont., and W. Can., D. F. Landis.
31. Ohio, Northeastern, Noah Longenecker.
32. Ohio, Northwestern, L. H. Dickey.
33. Ohio, Southern, J. C. Bright, B. F. Petry.
34. Okla., Panhandle of Tex. and N. M., A. L. Boyd.
35. Oregon, Geo. C. Carl.
36. Pennsylvania, Eastern, F. P. Cassel, I. W. Taylor.
37. Pennsylvania, Middle, T. T. Myers, Brice Sell.
38. Pennsylvania, S. E., N. J., and E. N. Y., J. P. Hetric.
39. Pennsylvania, Southern, C. R. Dellig, D. A. Foust.
40. Pennsylvania, Western, J. H. Cassady, H. S. Replogle.
41. Sweden, not represented.
42. Tennessee, A. M. Laughrun.
43. Texas and Louisiana, K. G. Tennison.
44. Virginia, First, P. S. Miller, D. A. Naff.
45. Virginia, Second, S. N. McCann.
46. Virginia, Eastern, S. A. Sanger.
47. Virginia, Northern, P. S. Thomas, J. A. Garber.
48. Washington, F. M. Woods.
49. West Virginia, First, Jeremiah Thomas.
50. West Virginia, Second, A. C. Anvil.

It will thus be seen that the Brotherhood is made up of fifty districts. Each District is entitled to a representative on Standing Committee; but if there are 4000 members or more in the District, it is entitled to two representatives.

All members of Standing Committee must be elders or bishops, these offices being regarded as identical. It is es-



teemed a great honor among the bishops of a district to be elected on Standing Committee. All questions coming before the open conference must first be considered by the Standing Committee, whose sessions are private. It is a hard working body. The position of the Standing Committee on queries is made known in open conference before discussion, but is not binding on the Conference. Their position may be accepted or rejected.

The delegate body from the churches this year was composed of 421 delegates. In 1911 there were 440 delegates from the churches; and in 1910, 481, this being the largest number of delegates to any General Conference. We quote from the Office Editor of *The Gospel Messenger*:

"Furthermore, since there are 913 congregations in the Brotherhood, and since a number of the congregations sent two delegates, it follows that considerably less than half the churches were represented. By this we are to understand that the decisions for a majority of the congregations were made by the minority. This may not seem fair, and yet it is only history repeating itself. Had each congregation been represented (to the extent of its privilege) our list would show not less than 1200 delegates."

A congregation of 200 or more members is entitled to two delegates. The Conference desires representation from every local congregation.

The rules that govern the Conference from year to year are those that govern all well regulated deliberative bodies; yet there are some that are characteristic. Rule 6 is as follows:

"Any brother using personalities in his speech, shall be called to order by the Moderator; and if he persists, he shall be told to take his seat."

Also Rule 11:

"All members present shall have the right to participate in the discussion of all questions before the meeting; and in case any query or queries cannot pass by unanimous consent, the delegates and

Standing Committee shall decide them by a two-thirds majority."

And Rule 12:

"In case a brother or brethren shall speak reproachfully against annual meeting, or her proceedings, at the time and place of annual meeting, said brother or brethren shall be held as offenders against the General Brotherhood and they shall be tried at once by a committee, appointed by the Standing Committee, and approved by the General Council; and said committee shall deal with them according to their offense, and their decision shall be respected by the General Council, and by the respective churches. The word "reproachfully" shall not be so construed as to prevent any brother from expressing his opinion with Christian courtesy."

An understanding of the voting power of the Conference reveals its American character. It is a constitutional body. The Standing Committee answers to or is rather answered to by the Senate, and the Delegate Body to the House of Representatives.

To take up the discussion of the questions that came before the Conference would extend this article beyond reasonable length. We mention a few of the specially important actions of the Conference.

The election and support of pastors is a question that is undergoing solution among the Brethren. There is a tendency to require of persons about to enter the ministry to undergo a test of fitness for the office at the hands of an examining board other than the conviction of fitness arrived at by his home congregation before calling him to the sacred office.

On the question of voting and politics, the Brethren regard the church's work as spiritual. They recognize government as ordained of God. Among other things on this question the Conference adopted the following:

"We advise that brethren neither vote nor accept an office of any kind unless they are convinced that by so doing they can more completely fill their mission in the

world relative to themselves, to their fellow-men and to God.

"We urge that the Brethren shall accept no office, the performance of the duties of which would require the use of physical force or which might compromise, in any way, the non-resistant principles of the Gospel of Jesus Christ."

The Brethren continue to make it as hard for a person hitherto having what is called Christian baptism to get into the Church of the Brethren without "re-baptism," as it is for a camel to go through the eye of a needle.

As for the labor unions, the Brethren have very little use for them. If everything contrary to the Gospel could be removed from these unions, the Brethren might begin to think about looking on them favorably.

A heading in a York paper to the effect that the Brethren failed to put the ban on tobacco grossly misrepresented the Church. The Brethren have placed the ban on tobacco but they are no bigots. No member in the Church of the Brethren can be installed into the office of deacon or minister who persists in the tobacco habit and no member can be elected a delegate to District or Annual Meeting, who uses the filthy weed. There was a time when the exceeding sinfulness of the habit did not appear, or rather the times of this ignorance were winked at but the times for command of repentance are at hand. The question before the Conference was whether the old officials who had acquired the habit in the days of ignorance should still be allowed to hold office. Their otherwise long years of faithful service and example of life failed almost still to plead for them. A majority, though not the necessary two-thirds vote, favored cutting the old veterans off from official functions. The action of the Conference was the hand-writing on the wall for King Tobacco. He has been weighed in the balances and found wanting.

A committee of three was appointed to formulate plans for a general organization of the Christian Workers Society. This society aims to be to the Brethren

Church largely what the Christian Endeavor Society is to many. A more thorough organization for the purpose of child rescue work was also authorized.

The Brethren have always been noted for plainness of dress, the proper complement to a plain life. They are convinced that to follow the fashions is foolish and wicked; to worship the goddess of Fashion is idolatry. This matter agitated the Conference slightly, but it was only a ripple on the sea of conviction.

As to

#### THE SPIRIT OF THE CONFERENCE

we quote from Eld. H. B. Brumbaugh, of Huntingdon, Pa., an associate editor of *The Gospel Messenger*.

"Speaking from personal experience the York Annual Meeting was one among the most pleasant ones which it was our pleasure to attend. As we think of it, our wonder is why it was so, and whether the same causes that made it so pleasant to us, made it equally pleasant to others, as we have reason to believe that an unusually happy spirit prevailed in the hearts and minds of all present.

"There were a few prevalent conditions that may have been active factors in making people feel good as good physical feelings have much to do with general happiness in this world of ours.

"The weather was fine. . . . Another element in making it a good meeting was the place and the accommodations. . . . Another element in making the Conference a pleasant one was the splendid feeding arrangements there provided. We are human beings. . . . Another element was prevalent in this meeting that made it especially pleasant—and that was the Christ love element—the best of all. We were deeply impressed. Indeed, we were made glad to see the Christian love spirit made so evident and manifest among God's children on the grounds, in sessions, in all meetings, everywhere during the Conference. Although many of us met there as strangers, yet we greeted each other as children of one common Father."

The resolutions passed by the Conference will be a fitting close of this article as it was of the Conference itself.

"Recognizing the goodness, the mercies

and the watch-care of our Heavenly Father toward and over us while coming to, and during our stay at this place, we express to him our sincere thanks and heartfelt gratitude for all his mercies shown, and for the sweet fellowship enjoyed.

Resolved, That our thanks are due and are hereby extended to the brethren and sisters of the Southern District of Pennsylvania; to the Committee of Arrangements, and all others who labored so faithfully and assiduously for our spiritual and temporal comfort while attending the Conference of 1912; to the pastors of the churches of the City of York for their kindness and courtesy in inviting our ministers to occupy their pulpits and the interest shown in the Conference by their attendance at its sessions, and to the good people of the City of York for the courtesy and hospitality extended to us during our sojourn among them.

Resolved, That this 171st Conference of the Church of the Brethren in America, recognizing the Bible as the inspired Word of God, containing his plan for the salvation of the world, most earnestly urge that the Book of God be used and read in all the schools of our country, that we reaffirm, as has been done time and again since 1872, our unalterable opposition to the manufacture, sale and use of all intoxicants as beverages, and urge our people everywhere to use every lawful Gospel means to banish the curse of strong drink from all the nations of the earth, and that we commend, as being worthy of example,

the faithful pioneers of the Church in America who so closely followed the footsteps of the Master.

"Resolved, That we implore our beloved brethren, by the mercies of God, both lay and official, to abstain entirely from the use of tobacco which our Conference of 1822 well characterized as 'a shamefully bad habit, and everything bad, says the apostle, is sin, and sin defileth the body,' and since them has decided that no one may be installed in the deacon's office or in the ministry who indulges in the use of tobacco, or serve as a delegate to District or Annual Meeting who uses, raises, buys or sells the filthy weed. Cleanse yourselves, beloved brethren, from this 'shamefully bad' and excessively filthy habit.

"Resolved, That we beseech and exhort our beloved brethren and sisters everywhere to live lives devoted to him who died and rose again, that we might have life and have it more abundantly, that his life may be made manifest in us and that we urge our elders and ministers present to carry home with them the instruction and helpful suggestion received at this Conference and that in each congregation a sermon or address be given setting forth the work of the Conference in detail, so that all our people may be encouraged to unite heartily in accepting and carrying out the advice and counsel given, and to live more devoted lives to Christ, the Head of the Church.

"D. L. Miller, J. G. Rover, J. A. Dove, Committee on Resolutions."

# The Penn Germania Genealogical Club

**EDITOR**—Cora C. Curry, 1020 Monroe St. N. W., Washington, D. C.

**MEMBERSHIP**—Subscribers to The Penn Germania who pay an annual due of twenty-five cents.

**OBJECT**—To secure preserve and publish what interests members as, accounts of noted family incidents, traditions, Bible records, etc., as well as historical and genealogical data of Swiss German and Palatine American immigrants, with date and place of birth, marriage, settlement, migration and death of descendants. Puzzling genealogical questions and answers thereto inserted free.

**OFFICERS**—Elected at annual meeting. (Suggestions as to time and place are invited.)

**BENEFITS**—Team work, personal communications, mutual helpfulness, exchange of information suggestions as to what should be printed, contributions for publication, including the asking and answering of questions.

## Some Genealogical Biological and Historical Publications

By Hon. J. C. Ruppenthal, Russel, Kaus.

Among others the following magazines contain more or less data of a genealogical character, vital statistics, etc. The special interest of each is indicated by its title in most cases.

### American Publications

The American Monthly Magazine, Washington, D. C., (D. A. R.).

Annals of Iowa, Quarterly, Des Moines, Iowa.

Essex Institute Historical Collection, Quarterly, Salem, Mass.

Genealogy, Weekly, New York. (Began January, 1912.)

German American Annals, bi-monthly, Philadelphia and New York.

Granite State Magazine, monthly, Manchester, New Hampshire.

Indiana Quarterly Magazine of History, Indianapolis, Indiana.

Magazine of History, monthly, New York.

Maryland Historical Magazine, quarterly, Baltimore, Md.

Massachusetts Magazine, quarterly, Salem, Massachusetts.

Mayflower Descendants, quarterly, Boston, Mass.

Medford Historical Register, quarterly, Medford, Mass.

National Genealogical Society Quarterly, Washington, D. C.

New England Historical and Genealogical Register, quarterly, Boston, Mass.

New Hampshire Genealogical Record, quarterly, Dover, N. H.

New York Genealogical and Biographical Record, quarterly, New York.

The Old Northwest Genealogical Quarterly, Columbus, Ohio.

Olde Ulster, monthly, Kingston, New York.

Oregon Historical Society Quarterly, Portland, Oregon.

The Owl, quarterly, Kewaunee, Wisconsin.

Penn Germania, monthly, Cleona, Pennsylvania.

The Pennsylvania Magazine, quarterly, Philadelphia, Pa.

South Carolina Historical and Genealogical Magazine, quarterly, Charleston, S. C.

Virginia County Records, quarterly, New York.

Virginia Magazine, quarterly, Richmond, Va.

William and Mary College Quarterly, Williamsburg, Va.

Wisconsin Archeologist, quarterly, Milwaukee, Wis.

The Genealogical Exchange, Buffalo, N. Y., Quarterly, was discontinued at the close of its seventh year. (May, 1904, to April, 1911, inclusive.)

### British Publications

By-gones Relating to Wales, Quarterly, London, Eng.

Cheshire Notes and Queries, Quarterly, London, Eng.

Essex Review, Quarterly, Colchester, Eng.

Fenland Notes and Queries, Quarterly, Peterburg, Eng.

Genealogist, Quarterly, London, Eng.

Miscellaneous genealogica et Heraldica, London, Eng.

Notes and Queries, Monthly, London Eng.

Notes and Queries for Somerset, Quarterly, Sherborne, Eng.

Pedigree Register, (England), Quarterly, London, Eng.

Rutland Magazine and County Historical Record, Quarterly, Oakham, Eng.

Scottish Historical Review, Quarterly, Glasgow, Scotland. (Historical and Book Review specially, but contains much information interesting to genealogical researchers.)

Wiltshire Notes and Queries, Quarterly, London, Eng.

### German Publications

Archiv für Stamm- und Wappenkunde, (For Society Roland) Papiermühle, S. A. Germ.

Der Deutsche Herold, Berlin, Germany.

Frankfurter Blätter für Familiengeschichte, Frankfurt, A. M. Germany.

Heraldisch-genealogische Blätter für adelige und bürgerliche Geschlechter, Monthly, Hamburg.

Urkunden Quelle, Quarterly, Berlin, Germany. (Goes to every parish minister and priest in Germany with inquiry for data of certain persons and families; established 1911.)

### Swiss Publications

Archives Heraldiques Suisse, Organe de la Societe de la Suisse Heraldique, 1911, Zurich.

### Historical Publications Which Devote Little or No Space to Genealogy, yet Have More or Less of Value for the Researcher

American Antiquarian Society, Semi-annually, Worcester, Mass.

American Historical Review, Quarterly, New York.

American Monthly, New York.

Banner, Monthly, Dwight, Iowa.

Confederate Veteran, Monthly, Nashville, Tenn. (Last Roll, death notices with ancestry.)

English Historical Review, Quarterly, London.

Friends Historical Society. Irregular, London.

Iowa Journal of History and Politics, Quarterly, Iowa City, Ia.

Journal of American History, Quarterly, New York.

Lancaster County Historical Society, Irregular, Lancaster, Pa.

Ohio Archaeological and Historical Quarterly, Columbus, Ohio.

Texas State Historical Association, Quarterly, Austin, Texas.

Vermont, Monthly, White River Junction, Vt.

Virginia Magazine of History and Biography, Richmond Historical Society, Richmond, Virginia.

Among newspapers which at stated times publish genealogical data are the Boston Transcript, Hartford Times, Long Island Traveller, Newark Evening News, New England Family History, Newport Mercury, New York Herald, Norwalk Hour, The Post Express, Westchester County Magazine, Philadelphia North American.

This is a very valuable list of genealogical publications. We shall be glad to supplement it with names of periodicals furnished by subscribers.

### Among the Genealogists

"There is a lot of good material in my county, but a dearth of workers. . . . and . . . do by far the best work, much more than any one knows of, by helping people with their lines who come to the Historical Society for information. . . . has been dickering for years on the subject of genealogy, that is to get people interested, but with small success."

"I've been over the Archives, Lancaster, Lebanon, Berks and other County Histories, Pennsylvania-German (Litz), Pennsylvania German Society volumes, Pennsylvania Magazine, thirty-four volumes, and now I am on the miscellaneous Church Records. It is mighty hard work trying to get data of people who merely 'passed through' a country. This is what I am trying to follow at present. I've gotten all I can get out of the County histories and my 'digging' will have to be the uncertain by-ways, but I've found no record of the name, if I only could fix them to a locality, and not have to keep up this indefinite hunting."

"Methodist, it is useless to pay any attention to that because that had little or no foundation here prior to 1780, besides no German or Swiss settlers were Methodists, you can depend upon that, and if it was in the family it was later than 1780 or 1800 probably. The Germans and Swiss were mostly Lutheran or Reformed or of some of the Sects; the Quakers were English or Irish (the Mennonites were sometimes called the German Quakers), the Scotch-Irish were Presbyterians, etc.; by spotting the country they came from you can nearly always place them on this side the first twenty years that they were here; later they drift into other denominations, etc. If they never occupied the land, but drifted elsewhere before perfecting the title, they left nothing tangible in the line of a homestead, or as a tax payer, and it is hard to fasten them to the locality, so while they came through Pa., and the descendants say from Pa., the short time they were here would be so obscure that it would be almost impossible to find them."

"Our Historical Society is very much alive on several lines of work, and will turn out this year some mighty good material; it is well to keep in touch with it, work with it and through it."

A Club-fellow, officer of a leading Historical Society, writes: "I have quite a number of genealogical inquiries. I always want to answer these in an intelligent way for the sake of the Society, to show that we are not asleep. This takes much time and looking up, during which you see I might find some things for you, if it is in my County. I have little time to go outside of that. Some of the letters contain most outrageous requests, requiring months of work, but when it is a reasonable request for information, I will try to get it; when they want a whole lot, I needs must refer them to a genealogist. I want to help as I can, and will gladly do what I can."

"I note in the PENN GERMANIA that you are to have charge of the Genealogical Section. Am glad and wish you

success. I'll be glad to help when I can but it will be little because of by library work and some personal things that do not permit of much time for genealogy; I do like it, it is so fascinating. I like the idea of helping each other in genealogy because it will save so much time."

### Replies

2. *Stutzman*. "Marriages of John Casper Stoever." March 19, 1778, Christian Stutzman and Catherine Eckert, Berks County, across the Blue Mountain.

The Stutzmans were in Berks County when it was organized, in 1752. Tax lists, 1753-1754, Jacob of Bern township and Martin of Hereford, 1754, Christian of Bern.

There seem to have been but two Stutzman men of age (between 18 and 60) to take the prescribed oath of Allegiance and Fidelity to Pennsylvania in Berks Co. in 1777; both of these took it before Justice Peter Spyer, viz., Christian Stutzman May 20, and another Christian Stutzman Sept., 1777. The name continues in Berks County to this day.

21. *Keplinger*. Marriage Record Zion Lutheran Church, Richmond Tp., Berks Co. April 23, 1749, Paul Keplinger single son of Leonard Keplinger, Maria Catherine single daughter of Christoph Kuhn. Oct. 28, 1749, Johann Leonard Keplinger single son of Johann Leonard Keplinger, Anna Maria Rausch single daughter of Georg Rausch.

Both of these "Post Tertiana Proclamationen Copiur." (Bans three times announced.)

17. *Felty*. From Old Reformed Church Cemetery, Hanover, York Co., Pa. Felty, John, died Mch. 17, 1825, aged 69 yrs. 5 m. 8 d. Elizabeth, wife of John, d. Feb. 13, 1830, aged 74 yrs., 7 m. 7 d. Conrad, b. Aug. 15, 1787, d. May 18, 1845. Catherine, wife of Conrad, b. June 16, 1793, d. Nov. 17, 1869.

20. *Blauch*. Jacob Block, born in Berne, Switzerland, emigrated to America in 1751; he settled first in Berks Co.

from thence went to Somerset Co. where he lived and died. At least one of his sons, Henry, b. in Somerset Co., settled in Lebanon Co. His descendants in Dauphin and Lebanon Counties today spell the name as Blough. Possibly this Jacob Block may have been the ancestor of Christian Blanch.

30. *Lauck-Laux*. Philip and Nicholas Laux, two Huguenots Palatines of the Rhine, from Rotterdam to Amsterdam, thence to London emigrated to America, landed at New Amsterdam (New York) in June, 1710.

Philip had four sons, one Peter settled in Pa. in 1723. See Kith and Kin, Camden, N. J., August, 1910. Vol. 1, No. 9, Loucks Family Reunion and Ancestral History, an article by its Pres. Mr. Israel Loucks of York, Pa. The Vice Pres. Mr. James B. Loux of New York is compiling a family history.

*Uhrich*. Michael Uhrich was in the 4th Co., 2nd Battalion, Lancaster Co., Pa., Capt. David Krause, as a private in the Revolutionary War, although on the roll of Dec. 25, 1781, the name appears as Urick, and on the roll of 1782 it is spelled as Urich.

17. *Felty*. The name of Urich Felty also appears as a private in this company on the roll of Nov. 24, 1781, on duty guarding prisoners at Lancaster.

9. *Hagler, Hegler, Haigler*. Emigrant to Pennsylvania not later than 1750, from Basle, Switzerland. Had a large family, some remained there, some came with him, among others his son Sebastian then aged 15 years, and a daughter, Mrs. Wise.

Later he migrated to Mill Creek, then Augusta County, Va., now Hardy Co., West Virginia.

He was killed and scalped by the Indians as he was returning from a hunt where he had placed his family for safety, possibly not long after settling in Virginia.

His son Sebastian (Bastien, Boston) Haigler married Eva Harper; they had two sons and six daughters, viz: Jacob married Mary Dice; Leonard married

Mary Susannah Peterson, b. Jan. 6, 1765; Klorie married George Stingley; Elizabeth married Philip Peterson in 1794; Mary married George Barkdale; Eve married John Shook; Susannah unmarried; Magdalena married David Shook.

These Petersons were children of Jacob, b. 1728, son of John Jacob Peterson (Hans Jacob Bidert) emigrant from Langdenberg, Switzerland, to Pa. in 1763, thence to Va., Augusta Co., now Hardy Co. (W. Va.)

In 1756 among those who were engaged in fighting the French and Indians along the Ohio river from Wheeling to Ft. Pitt, were Jacob, Benjamin, John and Sebastian Hagler; the question is not yet definitely settled as to whether these were brothers, but it is thought so and also supposed that the William Haigler, born about 1750, was also a brother. Descendants of Mrs. Wise are asked to communicate with Washington.

18. *Shook-Schoeck*. I note in P. G. for June your search for Shook family. In 1907 and for several years previous a family lived in and about Ellis, Ellis Co., Kansas, named Schoeck. One son was Lawrence Bruff Schoeck. All called them Shook. I think they went to Colorado.

### Queries

34. *Zimmerman or Carpenter*. Who can tell whether George Zimmerman, emigrant, who took oath at Philadelphia, October 25, 1746, was the same man as Dr. George Zimmerman, of the Peaked Mt. Church, Augusta Co., Va., now Rockingham Co. Tradition says that Dr. George Z. was in the Swiss Army prior to emigration, but some say he came from Germany.

He bought land in Augusta Co. in 1752. Was married twice, two sons George and John by first wife, George remained in Va. John went to Ky.

Children of George, Jr., were I. Jacob who went to Ky. had seven children, viz: Patsy Jane, William Fry, David ward Powell and Calvin Coleman, all Spillan, Sandy Taylor, John Steele, Ed-

used the name as Carpenter. II. John went to Ky, had a son George. III. George was killed by the Indians.

Children of John and Sarah (Warner) were I. George, II. Eliza, III. Jacob, IV. William who married twice; 1st a daughter of Eben Hinton and had six children, Sallie, Kate, Maggie, George, John and Harriet; 2nd, a daughter of Jesse Hinton, had eight children: Mary, Fannie, Thomas, Edward, Delia, Andrew, Jacob and Columbia.

Dr. George Zimmerman married 2nd, Anna Schulteli; at least six children were born to them, viz: Conrad, Adam, married a Miss Spear; Barbara, bap. Aug. 29, 1762; Salome, b. Aug. 22, 1771, bap. July 13, 1783; William, b. May 28, 1775, bap. July 13, 1783; Henry, b. May 12, 1778, bap. July 13, 1783; Dr. George then being an elder in Peaked Mt. Church.

This William married a Miss Wilbarger of Rockingham Co., Va., and during his lifetime the name in this branch was changed to its English form of Carpenter as is shown on the family grave-stones, the daughter Anna b. 1815, d. 1817, is Zimmerman while the son David, b. 1828, d. 1831, appears as Carpenter. William Carpenter (the name on his own stone) died in 1837.

Henry, b. May 12, 1778, married Catherine Sellers and had two daughters, one married a Kiblinger, the other a Pence.

Editorial Note.—We greatly regret that considerable valuable and interesting data for this department must be held over. Heartiest thanks are extended for the many contributions received. Welcome to the club members from Georgia, Indiana, Kansas. Next!

Will each P. G. G. C. member collect data for at least one letter or item for this department during the next month, some church record, old Bible, churchyard, or unpublished collection of vital statistics. If not this, send a clipping of item not generally known. Do something to show you are a live member. Send in items about Family Reunions.—Editor.





# DIE MUTTERSPROCH

“O, Muttersproch, du bist uns lieb.”—A. S.

## Dei Bauere.

Wann's net fer unsre bauere waer  
Was waer dann unsre morrick?  
Mir hetta nix zu esse meh  
Un sell waer drum zu orrick.

Die bauere bringe alles bei,  
Du brauchsch dich gar net grivelo;  
Sie bringa gros und klene sei,  
Und gros und klene zwivele.

Wann uf der morrick, gebscht besser acht,  
Wann'd flesh wit fer zu koche;  
Es war noch nie ken ochs geschlacht  
Der flesh hot uhne knoche.

Dort sin ah fish uf sellem dish,  
Wann wit dann kanst sie hohle;  
Die dick-kys sin die katze-fish,  
Die lange sin die ohle.

Und lever-verst, guk yust wie fiel,  
Of course sell kann mir denke—  
Und wann mir lever have will,  
Dann lost mir brod-werst henke.

Sie bringe Eppel, Bohne, Schnitz  
Und sell kost ah die kreitzer,  
Und drinke lager wei der blitz—  
Die Sachse und die Schweitzer.

Sie hen ah turkeys, ende, genz,  
Dehl dothe und noch lewich,  
En dehl sin gropt bis an der schwanz,  
Die annere sin im kewwich.

—Selected by H. D. A.

## Der Gledich Summer.

By Solly Hulsbuck.

Wun der gledich summer kumt  
Und der gwid'r blidst and brumt,  
Und de sun's so hase, b'gum,  
Os nemonde se awraga kon;  
Wun der hund sei tsung rous henkt  
Und de luft em sheer farsenkt,—  
War's duch net gar mechtich sha  
Het mer yushd letsht winder's shna?

Wun mer kuchd in ola hitz—  
Yaders in seim agna shwitz,  
Unser unarhem wil ols  
Ufwarts grodla un der hols.  
Wun de waga dròus im lond  
Shtawwich sin uf olahond,  
War's net bes'r dorchawek,  
Het mer yushd letsht free-yawr's drek?

Wun de kef'r ola summer  
Fressa grumbeera und gum'r,  
Und de leis und onra ding'r  
Shdala unser krout far dinner;  
Wun de micka und mashkitters  
Soufa unser blude far “jiggers,”  
War's duch net um end feel bes'r  
Het mer wid'r zero wed'r?

Wun der shwitz henkt un da naws  
We der morga-daw um graws,  
Und der drek bob'd un de hond  
We en bloshd'r yushdabout;  
Wun's uns lewar war far nous  
Mit em hem und hussa ous,  
War's duch net gor mechtich sha  
Wun's der shtyle war nockich ga?

## A Stickel aus der Sunntigschule.

Helene Graefin Waldersee.

Der Gustel sitzt ei der Sunntigschule  
A poszt gut Obacht und is au nich tumm,  
Bei jeder Froage haebt a de Haendel  
Und fuchelt iber em Kuppe mit rum.

Bir worn bei Juhannes em Teifer gewaesen  
Und insen Gustel daen hotte's gefreit  
Das “Fal” zum Rucke, das hot em gefallen  
Und hot en bechaeftigt de laengste Zeit.

Jitz froat ich: “was macht' a den ei der  
Wiste

Der fromme Johannes?—wer koan mirsch  
hie soan?—

Wie Wettersaehndel su berbeln de potschel  
Vo unsen Gustel Ollen vuran:

“Nu, wiszte das au?”—da springt a vum  
Sitze,

Aus vulllem Holse schreit a mirsch zu:

"Juhonnes, daer hot durte Heischrecken  
gassen,  
Und wilden Haunig au no derzu!"

"Ju Gustel," soat ich, "das is shont  
richtig,  
Ader iszt ma denn immer?—a ganze Tag?  
Was hot denn der Teifer sust noch ge-  
trieben?—  
Is Kees nich hie, ras mirsch sagen mag?—

De "Stimme des Praedigers ei der Wiste,"  
Su ries a sich selber; worin denn? Heeh?  
Haett' a durte ei eener Tur ock gegnassen,  
Da war a nicht allzviehl nitze, gelt  
nee?—"

—Jitz muszte mei Gustel ernstlich sin-  
niren,  
Bis daz em de Hand wieder ampelt und  
langt,

Und er misch versetzte: "Nu, schwischer  
em Assen

Da hot a de Huppefardel gefanzt!"  
Breslau, im Januar, 1910.

### Die Gut Alt Zeit.

Mister Drucker:

Monichmol denk ich draw we ich en bu  
war un was fer schuleheiser as mer als  
kot hen. Mit henk g'macht fun schwarza.  
mit lecher nei gebort, und hulsna bac,  
hoch ganunk so os unsera kertsa banelin  
yusht about holpweg nunner g'langt hen  
un do hen mer hucka missa un unser les-  
sons shtudis os mer olsamohl g'meant nit  
de fees folla op, un dann wan aens eppes  
gadü but is der maeshter kumma mit era  
lonka gert un is de gone leng fun der bent  
gonga un mer hen oll schaelg grickt. Ov-  
ver doch mit allem sel, won ich tsurick  
denk, warre des de herlichshita steida in  
mine lava. Was tseida os mer ols kot hen  
wom de feirdag rum kumma sin un mer  
hen der dit eart on der holz sehlitta  
g'shouned un sin op g'lorä uech em  
grasedot; sein bletz, wu es alles herlich  
war, un wa blenty tsu ossa war. Mer hen  
g'wäenlich os eerscht t'shtupped ons  
Frel Abe's un die Aunt Lucy und der  
Cousin Levi olles ready hen g'hat for uns,  
und solche tseida os mer ols g'hot hen.  
Die Aunt Lucy war aens fun da beshra  
koch in der nochb rschaft, und de heifa-  
mince boy, fet kucha, tsucker kucha, but-  
ter lunkel, brode und leverworsht und pon-  
kags, und alles schunsh was kinner  
gleicha das mer ols weck g'shoft hen wa  
abormlich, und der Cousin Levi hut als de  
origle g'shpielt, und no sin mer ols for-  
nunner ons gros-dady's und do war es am  
widder freidlich. Ovver heidichsdags is  
alies shtyle und mer hen nimmy de gude  
tseida os mer sellamole g'hat hen, und

warrklich "Es hemelt mir ahn" for de olta  
tseida nochamol ivver tsu lava.  
NOCHAMOL.

### "The Dearest Spot on Earth to Me."

In memory fond my thoughts forever roam  
Back to th' mountains and my childhood's  
home,  
Back to that old whittled-up window sill  
In that cherished old home in Danielsville.

To th' time I slid off th' banister,  
Landing on top o' Tim Smith's "yeller  
cur";  
When our yelps 'most scared the wits out  
o' Bill,  
Our fussy old hestler in Danielsville.

And the joke we played on th' poor old  
fellow—

Seems to me I can still hear him bellow  
As 'round his bald pate th' bumblebees  
buzz—

("White heads" we had caught, on th'  
sweet thistle fuzz).

"Dunner wetter! Rinsfee!" et cetera, he  
said,

As thrashing and slashing th' bees he sped  
After two rash youngsters who prudently  
fled

And hid, scared to death, neath the old  
"poster bed."

And I've never had anything since could  
beat

Th' green apples and things we used to  
eat.

And th' stunning big words, at night,  
from Bill,

On his way to th' doctor in Cherryville.

And then I wonder if you remember  
That cold, bitter morn. late in December  
When ("malice aforethought") you did  
"Put your tongue  
On this iron pump handle." I did and  
was "stung."

And that time I ran from th' old Dutch  
cow

And climbed out o' reach to th' top hay  
rack.

My, how I yelped when too late I dis-  
covered

A hole in th' floor had been left un-  
covered.

When down to th' rack I came with a thump  
There stood bid mooly cow chewing her  
feed.

And in deadly fear I shrieked out for Bill.  
And was "yanked" from that barn in  
Danielsville.

And how at twilight the welkin would  
ring,

As singing we strolled thro' th' lane to th'  
spring;

And th' answering low of the cows to Jane,  
Waiting, with pail, at th' end of th' lane.

Oh, th' sweet clover bloom, th' hum of  
th' bees,

Th' deep sloping lawn, edged with poplar  
trees,

Th' dear cricket's song, th' lone whip-  
poor-will,

Are chords in my soul that must vibrate  
still.

And there where I first saw th' light of  
day,

I'm hoping some day to be laid away,  
'Long side of mother on th' sun-kissed hill,  
Just beyond my old home in Danielsville.

—Becky Tabor.

### Diana's Bath.

(At the Delaware Water Gap.)

Where the straight, tall evergreens  
Make a veil which daylight screens,  
Where the rhododendron bloom  
Fills the air with its perfume,  
In this scented, deepened shade,  
Leaps Caldoro's clear cascade.

At its base, enclosed in fern,  
This rill grows a spacious urn;  
Clear and cool its waters are,  
Flashing like a lovely star;  
Here hid from the mountain path  
Is far-famed Diana's Bath.

Where the light is afterglow,  
Where the moss is soft like snow,  
Here, 'tis whispered, is the place  
Haunted by that classic grace,  
Here within the favored tide  
Laves the immortal starry-eyed.

—Charles K. Meschter.

Bethlehem, Pa.

## Our Book Table

By Prof. E. S. Gerhard, Trenton, N. J.

THE GIRLS OF FRIENDLY TERRACE:  
or, Peggy Raymond's Success. By Har-  
riet Lummis Smith. Illustrated by John  
Goss. Cloth, 12mo, 347 pp. Price \$1.50  
net. L. C. Page & Co., Boston, 1912.

Here is something delightful for light  
summer reading. It is made up of the  
simple everyday of life. Peggy Raymond,  
the girl of the book, is simply a girl and  
nothing more, but she is a girl well worth  
knowing. Around her cluster a little group  
of girls who live at Friendly Terrace. They  
have a most delightful time in a very sense-  
ible way by being first of all sensible,  
friendly and genial to all around, and to  
one another.

The arrival in the neighborhood of a  
strange girl who has seen better days  
gives these girls an opportunity to show  
the stuff of which they are made. They  
display goodnaturedness, reality, and kind-  
ness all around. Their times, good and  
otherwise, are related in a simple, charm-  
ing manner by a writer who seems to have  
a sympathetic knowledge of girls, their  
ways, feelings and sensibilities.

The book contains good, wholesome  
reading, based on a good wholesome view

of life told in simple narrative and good  
English. It should gladden the hearts of  
many girl readers because it contains  
much merrymaking, and because they will  
also find delightful companions in it.

CHRONICLES OF AVONLEA. By L. M.  
Montgomery, author of "Anne of Green  
Gables," "Anne of Avonlea," "Anne of  
the Orchard," "The Story Girl," etc.  
With cover in color and with a new  
color frontispiece portrait of Anne by  
George Gibbs. Cloth, 12mo, 205 pp.  
Price \$1.25 net. L. C. Page & Co., Bos-  
ton, 1912.

"The Chronicles of Avonlea" record the  
Hurry of Ludovic, Old Lady Lloyd, The  
Training of Felix, Little Joscelyn, The  
Winning of Lucinda, Old Man Shaw's  
Girl, Aunt Olivia's Beau, The Quarrel  
at Alexander Abraham's, Pa Sloane's Pur-  
chase, The Courting of Prissy Strong, The  
Miracle at Carmody, and The End of a  
Quarrel. The first narrative is probably  
as good as any found in the book. There  
is naturally no connection between the  
different events except that Anne of Green  
Gables and of Avonlea plays an important

part in many of them. The arrangement of the book is a novel one and affords the writer an opportunity for telling some clever short stories. In this book and in "The Story Girl" the author has hit upon some clever ways for telling stories.

It is another book that might well be found in any collection of recent novels. Anne Shirley has made many friends; she is entirely lovable and human, and charming and real enough to undo and outshine anything found in the latest society novel, thriller or "craze."

The book, like the author's other books, is written in a clear and simple style. It diffuses sweetness and light and is capable of buoying up depressed spirits. It will afford a pleasant relief from some of the artificial society novels.

**THE FRIAR OF WITTENBERG.** By William Stearns Davis, author of "A Friend of Caesar," "God Wills It," etc. Cloth, 12mo, 432 pp. Price \$1.35 net. The Macmillan Company, New York, 1912.

It does not require the least straining of the imagination in endeavoring to find out who is meant by the Friar of Wittenberg. Luther occupies a very insignificant place in his own person among the characters of the story; nevertheless, the title of the story is decidedly appropriate. Just as the spirit of Julius Caesar dominates Shakespeare's play by that name, so does Luther's spirit dominate this story, because it is his spirit of protest against the custom of the time and the abuses of the Church, and his partisanship and defiance that have "let slip the dogs of war" and thus animate the whole story.

The story is, of course, a piece of historical fiction. Good fiction can be produced from the stuff of Luther's life, but it is strange that it is not utilized more than it is. The author, Mr. Davis, is Professor of History at the University of Minnesota. He is an historical writer of some authority, and seemingly one who likes to present great characters in fiction, as witnessed by the title of two of his books: "A Friend of Caesar," and "God Wills It." Around this most powerful and picturesque figure of the Reformation he has woven a fabric of romance, and has made of this strong-willed and strong-souled monk after all a powerful, appealing and realistic personage. He has told in a vivid and dramatic manner how the Germans became aroused at Luther's protests.

The story covers the years from 1517 to 1522; a short but momentous period. It is told in the first person by Walter von Lichtenstein. This method of narration is splendid for directness. The narrator is a

young nobleman from Germany; he is almost as much of a hero as any one. The story is virtually the working out of two forces that strive to get possession of his soul. Ilsa von Blankenburg, who is the personification of the unsophisticated, pious, and aroused spirit of the North, is the one force; the other force is represented by Marianna di Forli who is the personification of the semi-paganism and immoral beauty of the sixteenth century. The love affairs of these two women and Walter von Lichtenstein add appeal and zest to the story.

It is a good story and well told. It may at times be slow of movement and burdensome with unnecessary detail; but it has brilliant description, e. g., the Diet of Worms and its dramatic close. There is fine description all through the book. With its thrilling scenes pregnant with Reformation history, with its intriguing and fighting, and its captures and bloodsheds, it can well hold the attention of the responsive reader from beginning to end.

**WILLIAM THE SILENT.** By Jack Collings Squire, Late Scholar of St. John's College, Cambridge. Cloth, with twelve illustrations. 319 pp. Doubleday, Page & Company, New York, 1912.

Although this book bears the imprint of The Baker & Taylor Company, it is now published by Doubleday, Page & Company, who took it over some months ago.

This is a sympathetic account of the life of the great Stadtholder and Dutch patriot whose life is inseparably bound up with the history of the republic he so nobly defended. However easy and necessary it may be at times to present a rather elaborate historical background and to review the turbulent and resplendent period during which the tyrannic rule of Spain was nearing its end, the author yet had the good sense not to lose sight of the central figure of his work, William the Silent—the man. He wrought so carefully that not for a moment does he forget that he is writing the life of the man who acquired his historical nickname because in a notable instance he could keep his mouth closed; had he not, his head would have dropped had either Queen Elizabeth of England, or Catheline de Medici, or Philip of Spain done as much as pointed a finger at him. He was playing with life and death; luckily for him he knew how to play his game.

The author has succeeded admirably in bringing out in full force the picturesque and tragic elements of his hero's career. And no less so his undesirable qualities.

It may be that the writer's characterization of the Prince of Orange is nearer the truth than Motley's, because Motley may have been somewhat prejudiced in favor of his hero and of the cause of the Netherlands; consequently his Prince is all goodness and his Alva all beast. But Mr. Squire also has a wholesome hatred for the Spaniard, whether he is King Philip or the Duke of Alva, who "was as stony a bigot as his master; he had all of Philip's ferocity with none of his procrastination."

The writer has put within these three hundred odd pages a concise account of the life of the Prince. All unessential material has been eliminated; but in no sense has accuracy of detail been sacrificed. The book contains much English material that

has never been used in writing the life of William the Silent. Surely no fault can be found with the style in which it is written, but one could wish there were not so many parenthetical expressions. One can hardly turn to a page that is not marred by some of these ungainly signs. It is also questionable whether such forms of expression add to the strength and grace of style.

The book is an interesting one. Whoever reads it and does not appreciate the dramatic and picturesque elements in the Prince's life and does not feel aroused at the tragic enactment of the great sieges these people endured to gain their freedom, must be of feeling rather insensible.

## Historical Notes and News

Reports of Society Meetings are Solicited

### Society Membership to Be Winnowed.

The Society of Descendants of the signers of the Declaration of Independence will weed out from their membership all those whose claims to lineal descent are not verified. There are other societies not all of whose members "can read their titles clear."

### Deutsche Pioneer-Verein.

The 26th issue of the Mittheilungen, published by this society, contains: Der Sozialistische Turnerbund, Louis Wagner, Der Antheil der Deutschen an der Kolonisierung Virginiens, Nikolaus Schnitt, Emil Pretorius.

### Ohio Archaeological and Historical Quarterly.

This valuable publication for April-July, 1912, gives an interesting Table of Contents: Major David Ziegler, Archaeological Remains of Jackson County, The McGahan Monument, Sketch of Cornstalk Indians in Union County, Some History from an Unhistorical Region, Ohio in the Mexican War, Ohio Banking Institutions, Fort McArthur, Editoriolana. We expect to reprint part of the valuable paper on Major David Ziegler, "one of the men of considerable importance in the Revolutionary War, and prominent in the conquest and development of early southern and western Ohio."

### Touring Lebanon and Lancaster Counties.

The following is part of two articles contributed by J. H. A. Lacher to the Waukesha (Wisconsin) Freeman:

Through the courtesy of Rev. Bittner, of Lititz, Editor Kriebel, of the Penn Germania, and I had a most delightful auto ride over portions of Lancaster and Lebanon counties. The bounteous hay harvest was in progress with men, women and children sharing cheerfully in the healthful labor; the ripening grain promised a rich yield; peaceful herds browsed upon green pastures; the huge cherry trees bowed their branches with their luscious burden; the large painted barns and substantial farm houses, each with its attractive garden of vegetables and flowers enclosed by a snow-white fence, bespoke German neatness, thrift and thoroughness, while the verdure-clad mountains completed this ideal rural landscape. We stopped at Pen Ryn to visit the old Lutheran church and cemetery, whisked past Mt. Hope over the crest of the ridge, whence we had a fine, far-reaching view, to the Cornwall iron mines, operated for 160 years; thence through Rexmont to quaint old Schaeferstown straggling for a mile along the pike, where Hon. A. S. Brendle showed us the well preserved stone Lutheran church (1765); the interesting cemetery and the vaulted cellar of Franklin Inn, built in 1742, and used as a shelter during the Indian wars. We did not pause at Waldeck, but stopped to inspect the old brown stone

mansion of Baron Stiegel at what was formerly Elizabeth Furnace. The stately building does not show its age, except in the old colonial furniture and fittings of 160 years ago. Everything is very interesting, especially the canopied bed once occupied by Washington while a guest there. (Some historians tell us Washington never slept in this house. Will some one give us facts?—Editor.) The great mansion, the furnishings, the terraced, wall-enclosed garden, the brown stone bath house, the spacious estate—are all reminders of the magnificent entertainments given there by the hospitable baron, whose coach and four hounds and bugle, enlivened this region in days of old.

We also took a look at Brickerville Lutheran church, organized in 1730, and the old cemetery, among the roster of whose dead are found Jacob Horning, born 1762, died 1844, and Magdalena Horning, born 1772, died 1853. These names may be of interest to Waukesha readers. Passing through Brunnerville and Brubaker at a pace rapid for a parson, we returned to Litz, which like Waukesha, is a city of springs. Upon the rock above the principal spring the pious Moravians carved: "Gottes Brunnlein hat Wasser die Fuehle" (God's little spring has water in abundance).

I regret that I can give but a glimpse of all that I have seen and heard concerning the activities of the German immigrants of Pennsylvania during the colonial period. Misunderstood then, as now, they have been a benefaction to their adopted country, and though some were non-combatants in the earlier conflicts owing to religious scruples, they provided the sinews of war and nursed the wounded, while their orthodox brethren furnished more soldiers per capita than other national elements. Their Conestoga wagons and Palatine rifles made possible the conquest of the west. They and their descendants now number nearly five millions and have spread all over the country, while the later German immigrants have augmented the total to fully 18,000,000, or about one in five of our population.

#### Location of Fort Cressap

Members of the Cumberland and York County Historical Societies visited Long Level and vicinity early in June and inspected the location of the so-called Fort Cressap.

Dr. William B. Eister, of Dalls-town, read a paper in which he claimed, supported by facts and tradition, that the Dritt Mansion is the original Fort Cressap. Robert C. Bair of York, followed with an ad-

dress in which he showed documentary evidence that Fort Cressap was located at least three-eighths of a mile from the Dritt Mansion. He has records to show that Thomas Cressap secured the patent for the land from Maryland in 1729, that John Myers got a patent for it from Pennsylvania in 1765, and that John Bear, of Cocalico, Lancaster county, erected the old Burg mill on the site in 1771. The so-called fort was a log cabin or stockade, he says.

The historians met at the Dritt Mansion, where the debate took place. Mr. Knode, who owns the house, showed the visitors the house and the curious old cellar, which was apparently used as a wine vault.

They also went to the top of the hill and inspected the graves of Jacob Dritt's wife, Emanuel Dritt, Samuel Bonham and others who were buried there. General Dritt himself was drowned in the river and was buried in Maryland, the exact location of whose grave is now unknown.

#### 'Fathers of the Revolution.'

The expression "fathers of the revolution" does not appear in any history of the revolutionary period and is evidently a misnomer, for the reason that there can be but one father. The patriotic association styled "Sons of the Revolution" has decided that those who are entitled to be called sons of the revolution are: "Male descendants, above the age of 21 years, from an ancestor who as either a military, naval or marine officer, soldier, sailor or marine, or official in the service of any one of the 13 original colonies or states, or of the national government, representing or composed of those colonies or states, assisted in establishing American independence during the war of the revolution between the 19th day of April, 1775, when hostilities commenced, and the 19th day of April, 1782, when they were ordered to cease."

#### Montgomery County Historical Society

Miss Frances M. Fox, recording secretary, offers the following:

"The display of the rare books of the historical society has proved of great interest to a number of persons, some of whom have given valuable information by their suggestions.

"Besides visitors to our Museum, we have had a number who came for research work.

"The Rooms, and our Library are free to all but books cannot be taken away, even for purposes of study.

"There is no charge for admission, the

society's chief service of income being from its membership dues, of only \$1.00 a year. Any one desiring to assist the so-

ciety in its work through the county, can do so most effectively by becoming a member."

## The Forum

The Penn Germania Open Parliament, Question-Box and Clipping Bureau—Communications Invited

This is a subscribers' exchange for comparing views. a what-not for preserving bits of historic information, an after dinner lounging place for swapping jokes, a general question box—free and open to every subscriber.

### Meaning of Names.

By Leonhard Felix Fuld, LL.M., Ph.D.

Editorial Note.—Dr. Fuld has kindly consented to give a brief account of the derivation and meaning of the surname of any reader who sends twenty-five cents to the Editor for that purpose.

### HESS.

The surname Hess is a locality name and means a resident of Hesse, a Hessian. The name is derived from the Latin *Chat-tus* and the Old High German *Hasso*. Etymologically this surname is related to *Hæcbse* the hind quarter or leg of veal or mutton and *Hæchsen* to *cambrel* or ham-string.

### Leide and His Frogs.

There is a monument in Philadelphia erected to Prof. Joseph Leide, the most distinguished naturalist probably ever connected with the University of Pennsylvania. It is related of him that once, having collected a half dozen frogs for the purpose of studying their habits under certain conditions, he shut them up in a box for a little while until he could give the time necessary for his desired observations. Forgetting all about his captives, he left his home on some important errand. When he was six miles away he suddenly remembered them, and, lest they should suffocate because of his neglect, he walked back the whole distance to place them in comfortable quarters. This was told us by one familiar with the circumstances. It seems this regard for all sentient life was characteristic of the man.

It is a fine contradiction of the too often accepted notion that to be a great scholar or scientist, or to be particularly gifted you must necessarily be deficient in heart.

Many a lad has imagined that cleverness and kindness seldom go together.—F. H. R., Our Dumb Animals.

### Arbor Colonies

A sarcastic foreigner once remarked that the only colonies of any use to Germany were her "lauben" (arbor) colonies. There are collections of summer houses with a few square feet of land attached to them to be found on the outskirts of practically all large German towns. Taken singly, each small hut reminds one of the summer houses run up in American or English gardens by the wholly unskilled householder in his leisure moments, while all together they give the appearance of a vast gypsy encampment.

In truth, they are an enormous and highly prized boon to the working classes of the cities and towns. Here the worker and his family spend the week end almost the whole year around. The scene on Sundays, when thousands of little streamers wave in the wind and every tiny arbor has its group of merry inhabitants, presents the appearance of a country fair or a monster excursion in full swing, while during the workday week the little summer houses stand silent and deserted.

The colonies are of transitory kind, for they are invariably built on vacant building lots which are only waiting to be sold for the contractor to come along and turn them into streets and squares. The municipality is very often the landlord, the area being let as a whole to the highest bidder and by the latter being rented in parcels to the working classes. If there is a drawback to them it is that in the absence of the colonists they afford a hiding place and headquarters for thieves and fugitives from justice.

The expansion of Berlin is rapidly pushing the colonists farther and farther out, but their value as a hygienic factor in city life is so great that a society has been founded with a view to their permanent preservation.

—New York Sun.

### German Hospices.

G. H. T., of the Lutheran, has returned from another trip to Germany, and tells us about the Hospices he found there along his way. Some of them, he says, are quite large, and most of them, in reality are first class hotels with practically all the accommodations generally found in such resting-places.

He saw large numbers of Americans seeking their accommodations—people from California, Ohio, Chicago, New York and Boston—some of whom understood no German; but all seemed much pleased with the accommodations, and specially delighted that the "tipping" nuisance practically was abolished.

At Munich, the number who came to the Hospice was so great that rooms were found in near-by "pensions", and some were sent away because of lack of room.

In all of these institutions there is a 15 minute devotional service, morning and evening, conducted by the local pastor or by the manager of the institution. The service consists of a hymn, a daily text, a brief address, a prayer ending with the Lord's prayer, and a closing hymn. The employees of the house are expected to attend, and guests may,—many do.

The Hospices have become exceedingly helpful to the public, and yearly keep thousands out of the pitfalls that yawn before the young in strange cities.

### The Life of a Child

What is it worth, the life of the child,

Who is ruthlessly driven all day,  
Who never has laughed and never run wild,  
Nor discovered the meaning of play?  
What is the life God has given him worth?

Is the life of the child who is robbed of his own,

Worth the price the spoiler must yield,  
When his soul, as he shrinks in the darkness alone,

To the gaze of his God is revealed?  
Is the life of the child worth the price it must cost

If a God is above and if souls may be lost?  
—S. E. Kiser in Chicago "Record-Herald."

### A Ruler's Christian Faith.

On Monday, October 31st, 1899, Reformation Day, the Church of the Redeemer, "Erlöser-Kirche" in Jerusalem was set apart for the service of the Triune God.

This church had been built with the help and under the protection of Emperor William II of Germany, who read the following "document of foundation" at the exercises:

"The grace of God has permitted me, the German Emperor and King of Prussia, William II., to finish the work, which was begun by my forefathers, and to-day on the memorial day of the blessed Reformation, in

the presence of my dear consort, the beloved Empress and Queen Augusta Victoria, surrounded by the representatives of Evangelical Christendom and sustained by their prayers, we are privileged to dedicate this church. It shall bear the name, Church of the Redeemer, that it may become known, that I and all with me who recognize in the work of the Reformation a work of the grace of God, and who thankfully hold fast to it, look up to Jesus Christ as our crucified and truly risen Redeemer and hope by him to become justified and eternally saved. But at the same time shall this church, erected at the same spot, where once the Knights of St. John have done their work under the cross, bear testimony, that faith and love are inseparable and that in Jesus Christ availeth nothing else but the faith which is active in works of love. With thankful hearts we pray God, He may preserve His saving Word always, that it may be preached in purity and truth here and everywhere and may bring forth much fruit of love, that His name may be hallowed, His kingdom may come, His will may be done. May He build and protect our dear evangelical church, and bless our German fatherland out of the fullness of His grace. From the Jerusalem here below we lift our eyes to the Jerusalem above. The Lord and Redeemer grant unto us and unto all, who faithfully pray to him in faith and burning love, to walk in such a manner that we may once enter into the upper city of God, to thank him there and praise Him in all eternity."

### A Good Speech.

Senator Spooner of Wisconsin says the best speech of introduction he ever heard was delivered by the German mayor of a small town in Wisconsin, where Spooner had been engaged to speak.

The Mayor said:

"Ladies and shentlemens. I haf been asked to intrododose you to the Honorable Senator Spooner, who vill make to you a speech, yes. I haf now done so; he will now do so. — Everybody's.

### Value of Magazine.

In looking through the volumes of "Pennsylvania German" one cannot fail to notice the very large quantity of excellent and valuable historical matter they contain. Much credit is due to Dr. Croll for starting the magazine, and to you for continuing and enlarging the same. The publication has called forth a veritable flood of history connected with our people which was formerly unknown to the masses and inaccessible. This can now be preserved and referred to when necessary.

DANIEL MILLER,  
Reading, Pa.



## Nursery Rhymes.

H. W. Kriebed, Editor,  
Lititz, Pa.

My Dear Sir: Your collection of nursery rhymes in the March P. G. awoke in me many recollections. The request for similar lore or variations caused me to try to recall what I heard as a child and youth, and I was surprised at the number of verses that I had not thought of, for years. I did not learn to speak German so as to make practical use of it until I studied it from books by hard effort on my own account and in college. But these ditties I heard in childhood, from my maternal grandmother, who never learned to use English and who died at our home when I was seven years old, or from my mother, or from occasional use by neighbors or their children.

My grandmother used to rock us children—me and four younger—and sing:  
Hai-a, ba-bai-a, was robbelt im Stroh?  
Die Gaense gehen barfuss und haben kein Schuh,

Der Schuster hat Leder, kein Leisten dazu,  
Hai-a, ba-bai-a, was robbelt im Stroh?

The patty-cake song by mother and grandmother, accompanied of course by the proper motions, was  
Patscha, patscha, kuchen, Der baecker hat gerufen,

Wer will schoene Kuchen backen,  
Der muss haben sieben Sachen:  
Eier und Salz, Butter und Schmalz, Milch und Mehl,

Und Saffron macht die Kuchen gel' (b).

A variation of what the P. G. published was taught us thus:

Drass, drass, drilchen, Der Mann der hat ein Filchen,  
Das Filchen lief weg, Und der Mann der lied im Dreck.

Frequently the name of the child who was trotted on the singer's knee, was inserted before "lied im Dreck," and the words were accompanied by a movement as if to let the child fall on the dirt or earth.

A slumber song was:  
Suh, suh, suschen, Leimbach liegt bei Husschen,  
Fitzerow liegt nahebei.

Leimbach was my mother's and grandmother's native village, and I was told that it was customary to insert names of villages to suit the locality.

For older children, a variation of the P. G. verse was:

Hier stehe ich auf der Kanzel, Und predig wie ein Wanzel;  
Eine Huhn und ein Hahn, Die Predigt geht an;

Eine Katz und ein Maus, Die Predigt geht aus.

Gehe alle nach Haus, Und halte deine Schmaus.

A few lines that I heard sung by half-grown boys in Kansas, who were of German parentage was, about 1880:

Eins, zwei, drei un vier, Vater trinkt die Buttermilch,  
Mutter trinkt das Bier.

Another stanza, sung to children at times, was:

Drei Ochsen, vier Kuehe sind sieben Stueck Vieh,

Die Hoerner sind krumm Und die Maedel sind dumm.

To please the boys "Maedel" was inserted, or "Buben" to please girls.

A rollicking song of nonsense that always pleased children as soon as they were able to catch the sense of it, which was very early, is:

Ich bin der Doctor Eisenbart, bil-a-will-a-wim-bum-bum,

Ich kuriere die Leute nach meiner Art, bil-a-wil-a-wim-bum-bum,

Ich kann machen dass die blinden gehen, und die Lahmen wieder sehen.

Bil-a-wil-a-wim-bub-bum.

When my mother crossed the ocean in 1853 a passenger mounted some object and grandiloquently poured forth a long string of doggerel of which only the following is recalled, as my mother remembered little if any more than is here given:

Guten Morgen, meine Herrn, Aepfeln sind keine Birn',

Birne sind keine Aepfeln, Die Wurst die hat zwei Zweepfeln;

Zwei Zweepfeln hat die Wurst, Der Bauer kriegt viel Durst,

Viel Durst hat der Bauer und sein Leben wird sehr Sauer,

Sehr sauer wird sein Leben, Der Weinstock hat viel Reben,

Viel Reben hat der Weinstock, Ein Ziegebock ist kein Geisbock, etc.

About the time of the war between France and Germany in 1871, the Germans of Philadelphia where my folks lived, recalled with enthusiasm old songs. Among them was:

In Lauterbach habe ich mein Strumpf verloren

Und ohne Strumpf gehe ich nicht heim,  
So gehe ich gleich nach zu Lauterbach hin  
Und ziehe mir mein Strumpf auf mein Bein:

Another song of the same period yields but a fragment to my memory:

O, du hast mich wie ein Bruder beschuetzen

Und wenn die Kanonen geblitzen—

Another refrain, to what attached, I do not know, was:

O, hast du den Mann mit dem Hut nicht  
gesehen,  
Mit dem Hut nicht gesehen, mit dem Hut  
nicht gesehen (repeated).

Two others, probably drinking songs, or  
connected therewith, sometimes heard, I  
do not know just where, were:

1. Hast du nicht den Mann gesehen,  
Hat besoffen ein Luder, Hat ein blauen  
Kittel an.

Und ein schwarzen Buttlet?

2. Grade aus dem Wirtshaus komm ich  
heraus,

Strasse wie wunderlich siehst du mir aus,  
Rechter Hand, linker Hand geht alles ver-  
tauscht,

Grade aus dem Wirtshaus komm ich her-  
aus.

One more that was likely common  
among youths was:

Ein scheckig Paar Ochsen, ein krumm-  
bucklige Kuk,

Das gibt mir mein Vater wenn ich hei-  
rathen thue,

Und gibt's er mir nicht, dann heirathe ich  
nicht

Und bleib ich bei mein Schaeztchen und  
sage ihm nichts.

So far as these or any of them were  
brought over from Germany by my moth-  
er's family, I think they would be very  
similar to folk-rhymes among the Penn-  
sylvania Germans, as my mother's folks  
came from electoral Hesse (now absorbed  
by Prussia since 1866), and the Hessian  
dialect appears much more like the Penn-  
sylvania German dialect than do most, if  
not all, others. Very truly,

(Hon.) J. C. RUPPENTHAL,  
Russel, Kansas.

### Fellowships at the University of Penn- sylvania.

Among the appointments to fellowships  
for the year 1912-3 by the University of  
Pennsylvania are the following:

Theodore Arthur Buenger, Lewis Burton  
Hessler, Gottlieb Augustus Betz, Albert  
Kerr Heckel, Henry Snyder Gehman, Wil-  
liam H. Schiefey, S. L. Millard, Rosenberg  
Engelhardt August Eckhardt, Rodger F.  
Gophart Albert C. Raugh, Walter H. R.  
Trumbauer, George B. Manhart, Lawrence  
L. Fuermeyer, John Y. Pennypacker, John  
H. Super, Jr. John E. Jacoby, Carrie Ad-  
ler, George J. Weimar, Harry G. Good,  
Berfer, Charles L. Maurer, Harry G. Good,  
Howard M. Stuckert, Elmer H. Carl, Ben-  
jamin Reibstein, William F. Hoffman.

These names are evidence that students  
of German stock can capture prizes. We  
would be pleased to print similar lists  
from other institutions. If you have  
knowledge of any like records send us the  
names.

### Dialect in Newspapers.

The following papers print articles in  
Penna.-German dialect. We shall be  
pleased to receive additional names from  
subscribers.

Chronicle, Elizabethtown, Pa.

Bullettin, Mt. Joy, Pa.

Report, Lebanon, Pa.

Republikaner, Hentown, Pa.

Democrat, Allentown, Pa.

Republikaner, Allentown, Pa.

Star, Herndon, Pa.

Reformed Church Record, Reading, Pa.

Post, Middleburg, Pa.

### Interesting Contribution Promised.

Reverend John Baer Stoudt whose in-  
terest in things historical led to the copy-  
ing and publication of Weiss's Newborn in  
our May issue writes as follows:

"I hope some time to furnish you a  
sketch of Johannes Yoder (Jotter) Bau-  
man's successor as leader of the Newborn.  
After his death his spirit is said to have  
returned several times and to have spoken  
to members of the family. This attracted  
quite some attention insomuch that a party  
from Philadelphia visited Oley in 1748 to  
obtain a full account of this strange hap-  
pening and returned to his home convinced  
of the facts and wrote an account of it  
which was afterwards published."

Thanks for the promise. Our readers  
will be anxious to read about John Yoder,  
and hope you can prepare the article be-  
fore long.

### Germans in M. E. Church.

An interesting illustration of the well  
known fact that Germans and descendants  
of Germans are members of churches not  
classed as "German" churches occurred at  
Northwest Kansas Conference of the M. E.  
church at Salina, Kansas, March 23, 1912.  
The presiding bishop was Reverend John  
L. Nuelsen, of German Swiss birth. The  
chairman of the lay convention was Hon.  
J. C. Ruppenthal, born in Philadelphia,  
Pa., of German parents, and one of the  
three lay delegates to general conference  
of 1912 is Christian Eberhardt, born in  
Hesse Darmstadt, Germany.

### "Willie Krumhasich."

In 1868 I taught school in Schuylkill  
County, Pa. One day a little boy by the  
name of William Krum came to school for  
the first time. When I asked him what his  
name was, he answered in Pa. German,  
"Willie Krumhasich." They tell me that  
Will Krumhasich is still living in that  
neighborhood.

J. C. S.

# The Penn Germania

Vol. I

SEPT.-OCT., 1912

No. 9-10

OLD SERIES

Continuing THE PENNSYLVANIA-GERMAN

VOL. XIII, No. 9-10

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BOOKS FOR REVIEW should be sent to the Review Editor, Prof. E. S. Gerhard, Trenton, N. J.

BACK NUMBERS (of The Pennsylvania-

German) can be supplied. (List of leading articles and prices on application.)

Subscribers are invited to make suggestions about and send contributions on topics connected with the field of THE PENN GERMANIA.

Articles for "Our Historic Heritage" must reach us a month before date of publication; for other departments, by the first of the month of publication.

No articles are paid for except upon definite contract.

Entered at the Post Office at CLEONA PA., as Second-Class Mail Matter.

# Charter of The Penn Germania Publishing Company

*To The Honorable Frank M. Trexler, Judge of  
The Court of Common Pleas of Lehigh County:*

Agreeably to the provisions of the Act of the General Assembly of Pennsylvania, entitled "An Act to provide for the incorporation and regulation of certain corporations, approved the 29th day of April, A. D. 1874, and the several supplements thereto, the undersigned, all of whom are citizens of Pennsylvania, have associated themselves together for the purposes and upon the terms and by the name hereinafter set forth, and to the end that they may be duly incorporated according to law hereby certify:

I. The name of the intended corporation is THE PENN GERMANIA PUBLISHING COMPANY.

II The purposes for which the said corporation is formed are as follows: The supporting and carrying on of a literary and historical undertaking; the composition, printing, publishing and distribution of a periodical magazine or publication, devoted to the history and ideals of the German element in the United States, the encouragement of historic research connected therewith, and the collection and preservation of books, manuscripts and data illustrative of the said history and ideals.

III. The business of the corporation is to be transacted in the city of Allentown, State of Pennsylvania.

IV. The corporation shall have perpetual succession by its corporate name.

V. The names and residences of the subscribers and the number of shares subscribed by each appear in writing at the end of this certificate.

VI. The number of directors is fixed at fifteen and the names and residences of those who are chosen directors for the first year are as follows: Rev. N. B. Grubb, Philadelphia, Pa., Dr. D. H. Bergey, Philadelphia, Pa., Dr. R. K. Buehrle, Lancaster, Pa., W. Oscar Miller, Esq., Reading, Pa. Rev. F. Y. Weidenhammer, Harrisburg, Pa., Mr. F. A. Stickler, Norristown, Pa., Mr. A. F. Berlin, Allentown, Pa., Jas. L. Schaadt, Esq., Allentown, Pa., Mr. W. J. Heller, Easton, Pa., Prof. A. G. Rau, Bethlehem, Pa., Mr. C. W. Unger, Pottsville, Pa., Rev. A. E. Gobble, Myerstown, Pa., Dr. J. G. Zern, Lehighon, Pa., Richard W. Iobst, Esq., Emaus, Pa., Mr. H. W. Kriebel, Lititz, Pa.

VII. The capital stock of said corporation is Twenty Thousand (\$20,000) Dollars divided into one thousand (1000) shares, of the par value of Twenty Dollars (\$20.00) each.

VIII. The yearly income of the corporation, other than that derived from real estate, will not exceed the sum of \$20,000.

Witness our hands and seals this 12th day of September, Anno Domini one thousand nine hundred and twelve.

Name of Subscriber	Number of Shares Stock
Albert G. Rau, (seal) _____ 63 Broad St., Bethlehem, Pa.	One
A. F. Berlin, (seal) _____ 128 S. Madison St., Allentown Pa.	One
Jas. L. Schaadt, (seal) _____ 231 N. 8th. St., Allentown, Pa.	One
D. R. Horne, (seal) _____ 121 N. 7th. St., Allentown, Pa.	One
Thomas P. Wenner, (seal) _____ 540 N. 6th. St., Allentown, Pa.	One
J. A. Scheffer, (seal) _____ 245 N. 6th. St., Allentown, Pa.	One
H. W. Kriebel, (seal) _____ 23 W. Orange St., Lititz, Pa.	One

Geo. F. Knerr, (seal) -----	One
225 N. 8th. St., Allentown, Pa.	
William J. Heller, (seal) -----	One
East Ave., Easton, Pa.	
Porter W. Shimer (seal) -----	One
Paxinosa Ave., Easton, Pa.	
J. G. Zern, (seal) -----	One
203 S. 3rd. St., Lehighton, Pa.	
Horace Heydt (seal) -----	One
Lehighton, Ha.	
J. A. Trexler, (seal) -----	One
201 S. 2nd. St., Lehighton, Pa.	
C. W. Unger, (seal) -----	One
20th and Market Sts., Pottsville Pa.	
R. K. Buehrle, (seal) -----	One
408 Manor St., Lancaster, Pa.	
F. Y. Weidenhammer, (seal) -----	One
534 Race St., Harrisburg, Pa.	
A. E. Gobble (L. S.) -----	One
Myerstown, Pa.	
W. Oscar Miller, (seal) -----	One
610 Washington St., Reading, Pa.	
F. A. Stickler, (seal) -----	One
709 Hawes Ave., Norristown, Pa.	
N. B. Grubb, (seal) -----	One
715 Berks St., Philadelphia, Pa.	
D. H. Bergey, (seal) -----	One
206 S. 53 St., Philadelphia, Pa.	
Chas. C. More, (seal) -----	One
2514 N. Broad St., Philadelphia, Pa.	
J. L. Glase, (seal) -----	One
904 S. 48 St., Philadelphia, Pa.	
J. K. Harley, (seal) -----	One
Girard College, Philadelphia, Pa.	
J. P. Schelly, (seal) -----	One
1811 N. Gratz St., Philadelphia, Pa.	
Horace L. Haldeman, (seal) -----	One
Marietta, Pa.	
Samuel W. Pennypacker, (L. S.) -----	One
Pennypacker's Mills, Pa.	
Henry T. Spangler, (seal) -----	One
Collegeville, Pa.	
Richard W. Iobst, (seal) -----	One
209 S. 4th. St., Emaus Pa.	

*Commonwealth of Pennsylvania* }  
*County of Lehigh* } SS:

Before me, the subscriber, a duly commissioned notary public for the County of Lehigh, personally appeared George F. Knerr, Thomas P. Wenner, J. A. Scheffer and H. W. Kriebel, four of the subscribers to the above and foregoing certificate of incorporation of THE PENN GERMANIA PUBLISHING COMPANY, and in due form of law acknowledged the same to be their act and deed.

Witness my hand and official seal this twelfth day of September, Anno Domini one thousand nine hundred and twelve.

My Commission expires February 15, 1913.  
Marcus H. Bickert.  
Notary Public.

No. 6 October Court, 1912.

In the matter of the incorporation of THE PENN GERMANIA PUBLISHING COMPANY.  
Certificate of Association Filed Sept. 12, 1912.

*Schaadt, Attorney*

Law Offices  
James L. Schaadt,  
536 Hamilton Street, Second Floor,  
Allentown, Pa.

Both Telephones.

**IN THE COURT OF COMMON PLEAS  
OF LEHIGH COUNTY**

In the matter of the application of THE PENN GERMANIA PUBLISHING COMPANY } No. 6 October Term, 1912.  
STATE OF PENNSYLVANIA } SS.  
COUNTY OF LEHIGH,

Jas. L. Schaadt, being duly sworn, doth depose and say that he is one of the corporators of THE PENN GERMANIA PUBLISHING COMPANY:

That a notice, of which the following is a copy:  
IN THE COURT OF COMMON PLEAS OF LEHIGH COUNTY.

No. 6 October Term, 1912.

Notice is hereby given that an application will be made to the Court of Common Pleas of Lehigh County, on the 7th day of October, 1912, at 10 a. m. under the provisions of the Corporation Act of 1844 and its supplements, for a charter for an intended corporation to be called THE PENN GERMANIA PUBLISHING COMPANY, the character and object of which is the supporting and carrying on of a literary and historical undertaking, the composition, printing, publishing and distribution of a periodical magazine or publication, devoted to the history and ideals of the German element in the United States; the encouragement of historic research connected therewith; and the collection and preservation of books, manuscripts and data illustrative of the said history and ideals; and for these purposes to have, possess and enjoy all the rights, benefits and privileges conferred by the said act and the supplements thereto. The proposed Charter is now on file in the Prothonotary's Office.

Jas. L. SCHAADT,

s13-20-27 05

Solicitor,

was published in the Allentown Morning Call and the Allentown Democrat, two newspapers of general circulation, printed and published in the County of Lehigh aforesaid on the 13th, 20th and 27th days of September, 1912, and the 5th day of October, 1912; in the Daily City Item, Allentown Leader and the Chronicle & News, three newspapers of general circulation published in the said County on the 14th, 21st and 28th days of September and the 5th day of October, 1912; and that the same has also been published in the Lehigh County Law Journal as required by rule of Court on the 13th, 20th and 27th days of September and the 5th day of October, 1912; and further says that all of the corporators signing the application for an incorporation are citizens of the Commonwealth of Pennsylvania.

Jas. L. Schaadt.

Sworn to and subscribed before me this 7th day of October, A. D. 1912.

M. R. Schantz, Prothonotary



**DECREE  
IN THE COURT OF COMMON PLEAS OF LEHIGH  
COUNTY.**

**October Term, 1912. No. 6.**

And now this 7th day of October, A. D. 1912, at 10 A.M., the within Charter and Certificate of Incorporation having been presented to me, a Law Judge of said County, accompanied by due proof of publication of the notice of this application as required by the Act of Assembly, I certify that I have examined and perused the said writing, and have found the same to be in proper form, and within the purposes named in the first class specified in Section Second of the Act of the General Assembly of the Commonwealth of Pennsylvania, entitled "An Act to provide for the Incorporation and Regulation of certain Corporations," approved April 29th, 1874, and the supplements thereto, and the same appearing to be lawful and not injurious to the community, I do hereby on motion of James L. Schaadt, Esquire, on behalf of the petitioners, order and direct that the said Charter of THE PENN GERMANIA PUBLISHING COMPANY aforesaid, be and the same is hereby approved, and that upon the recording of the same and of this order, the subscribers thereto and their associates, shall be a Corporation by the name of THE PENN GERMANIA PUBLISHING COMPANY, for the purposes and upon the terms therein stated

By the Court:

F. M. Trexler.

P. J.

*LEHIGH COUNTY S. S.*

*RECORDED in the office for the recording of Deeds, etc. in and for said County, in Miscellaneous Book, Volume No. 8 Page 436, etc.*

*Witness my hand and seal of office, this 9th. day of Oct. Anno Domini, 1912.*

*(Signed) Oliver T. Weaver, Recorder.*

**SEAL OF  
RECORDERS OFFICE  
LEHIGH COUNTY  
PA.**

# Organization

of  
**THE PENN GERMANIA PUBLISHING COMPANY**

President, A. F. Berlin, Allentown, Pa.  
Vice President, A. G. Rau, Bethlehem, Pa.  
Secretary, Chas. R. Roberts, Allentown, Pa.  
Treasurer, Richard W. Iobst, Esq., Emaus, Pa.  
Managing Editor, H. W. Kriebel, Lititz, Pa.  
Attorney, James L. Schaadt, Esq., Allentown, Pa.

## Directors

### FOR ONE YEAR

Rev. A. E. Gobble, Myerstown, Pa.  
Dr. D. H. Bergey, Philadelphia, Pa.  
Prof. A. G. Rau, Bethlehem, Pa.  
Dr. R. K. Buehrle, Lancaster, Pa.  
R. W. Iobst, Esq., Emaus, Pa.

### FOR TWO YEARS

W. J. Heller, Easton, Pa.  
C. W. Unger, Pottsville, Pa.  
F. A. Stickler, Norristown, Pa.  
W. O. Miller, Esq., Reading, Pa.  
Rev. F. Y. Weidenhammer, Harrisburg, Pa.

### FOR THREE YEARS

H. W. Kriebel, Lititz, Pa.  
J. L. Schaadt, Esq., Allentown, Pa.  
Rev. N. B. Grubb, Philadelphia, Pa.  
A. F. Berlin, Allentown, Pa.  
J. G. Zern, M. D., Lehighon, Pa.

The incorporators held their first meeting, October 12, 1912, in the law offices of J. L. Schaadt, Esq., Allentown, Pa. ratified the selection of directors for the first year as announced in the charter, adopted the by-laws as given herewith, and adjourned.

The Board of Directors met the same day, elected officers, determined the length of terms of office of the directors and authorized and instructed the Executive Committee as provided by the by laws, to perfect details of organization and provide for transfer of THE PENN GERMANIA to the company. The Executive Committee has since met and taken appropriate action in the premises. Terms of sale have been agreed upon, and Mr. Kriebel has transferred all his right, title and interest in the magazine to THE PENN GERMANIA PUBLISHING COMPANY by whom the magazine will hereafter be issued.

# By Laws

of  
**THE PENN GERMANIA PUBLISHING COMPANY,**  
Adopted October 12, 1912.

## Article I.—Stock.

1. *Certificates of Stock* shall be for single shares and shall be issued to each holder of full-paid stock in numerical order from the stock certificate book, be signed by the President and Treasurer, and sealed by the Secretary with the Corporate seal. A record of each certificate shall be kept on the stub thereof.

2. *Transfers of Stock* shall be made by endorsement approved by the Secretary.

## Article II—Stockholders' Meetings

1. *The Annual Meeting* of the stockholders of this Company shall be held in the principal office of the Company in Allentown, Pa., on the Saturday immediately following October Sixth each year at 10:30 a.m.

2. *Special Meetings* of the stockholders may be called at the principal office of the Company at any time by resolution of the Board of Directors or the Executive Committee thereof or upon request in writing of stockholders holding one-third of the outstanding stock.

3. *Notices of Meetings*, written or printed, for every regular or special meeting of the stockholders, shall be prepared and mailed to the last known postoffice address of each stockholder not less than ten days before any such meeting, and if for a special meeting, such notice shall state the object or objects thereof.

4. *A Quorum* at any meeting of the stockholders shall consist of a majority of the voting stock of the Company, represented in person or by proxy. A majority of such quorum shall decide any question that may come before the meeting.

5. *The Election of Directors* shall be held at the annual meeting of stockholders and shall be conducted by two inspectors of election, appointed by the President for that purpose. The election shall be by ballot and each stockholder shall be entitled to cast one vote for each share of full-paid stock held by him.

### Article III—Directors

1. *The Business and Property* of the Company shall be managed by a Board of fifteen Directors who shall be stockholders and one-third of whom shall be elected annually by the stockholders for a term of three years.
2. *The Regular Meetings* of the Board of Directors shall be held immediately after the Annual Meeting of the Stockholders.
3. *Special Meetings* of the Board of Directors may be called at any time at the principal office in Allentown, Pa., by the President, or by any three members of the Board or may be held at any time and place by the presence of all members at such meeting.
4. *A Quorum* at any meeting shall consist of eight members of the Board. A majority of such quorum shall decide any question that may come before the meeting.
5. *Officers* of the Company shall be elected at the regular meeting of the Board of Directors by ballot. Vacancies in office shall be filled by appointment of the President for the unexpired term.
6. *Directors*, attending regular meetings or special meetings regularly called, shall be paid actual travelling expenses.

### Article IV—Officers

1. *The Officers* of the Company shall be a President, a Vice-President, a Secretary, a Treasurer and a Managing Editor who shall be elected for one year and shall hold office until their successors are elected and qualify. The position of Secretary and Treasurer may be united in one person.
2. *The President* of the Company shall preside at all meetings, shall sign or countersign all certificates, contracts or other instruments of the Company, shall make reports to the Directors and Stockholders and perform all such duties as are incident to his office or are properly required of him by the Board or the Executive Committee. In the absence or disability of the President, the Vice-President shall exercise his functions.
3. *The Secretary* shall issue notices of all meetings, shall keep their minutes, shall have charge of the seal and the corporate books, shall sign with the President such instruments as require his signature and shall make such reports and perform such other duties as are incident to his office or properly required of him by the Board of Directors or the Executive Committee.
4. *The Treasurer* shall have the custody of all moneys and securities of the Company and shall keep regular books of account and balance same each month. He shall sign or countersign such instruments as require his signature and shall perform all duties incident to his office, or that are properly required of him by the Board.

5. *The Managing Editor* shall, under the supervision of the Board of Directors and the Executive Committee, have charge of the editorial management of the publications of the Company; shall manage the active business operations of the Company, and shall perform such further duties and make such reports as may be required of him by the Board of Directors. He shall receive such salary as may be fixed by the Board of Directors or the Executive Committee.

6. *The Executive Committee* shall be composed of the President, Vice-President, the Secretary, the Treasurer and the Managing Editor, and shall have and exercise by action of a majority of all its members, all the powers and duties of the Board of Directors when the latter is not in session, save and except as limited by the By-Laws or in which specific instructions have previously been given by the Board of Directors. They shall submit to the Board of Directors a quarterly statement respecting the business of the previous quarter and advance editorial program.

### **Article V—Dividends**

*Each share of full-paid stock* shall entitle the holder each year to a semi-annual subscription to THE PENN GERMANIA Magazine.

### **Article VI—Seal**

*The Corporate Seal* of the Company shall consist of two concentric circles between which shall be placed, "THE PENN GERMANIA PUBLISHING COMPANY, Allentown, Pa." and in the centre shall be inscribed "Incorporated, October 7, 1912."

### **Article VII—Amendments**

These By-Laws may be amended, repealed or altered in whole or in part by a majority vote of the voting stock of the Company at any duly called regular or special meeting, but a thirty-day stockholders' notice of such proposed action must precede the adoption of the amendment.

# Announcement

BY

## THE PENN GERMANIA PUBLISHING COMPANY

The Board of Directors of THE PENN GERMANIA PUBLISHING COMPANY in accepting office under the charter creating the company proffer the following announcement.

The friends of THE PENN GERMANIA magazine are to be congratulated upon the incorporation of THE PENN GERMANIA PUBLISHING COMPANY, giving assurance of efficiency of service, safety of business, breadth of outlook, and continuity of existence not attainable under individual or partnership control.

The "purposes" of the incorporation as set forth by the charter are construed to sanction our taking in hand;—

1. *The Publishing of THE PENN GERMANIA* along the lines hitherto followed, the various departments being so elaborated as to cover the fields of "Art, Science, Literature, State, Church, Industry, and Genealogy" and to make THE PENN GERMANIA *THE* magazine of history and current literature respecting citizens of German ancestry in the United States. The aim will be to serve country, God and truth by entertaining and educating, by arousing general interest in the history of the German element, by cooperating without competing with existing historical societies and publications, by affording an appropriate, popular, non-sectional, non-partisan medium for the publication of historical facts and papers and for the discussion of questions of current interest falling within its field.

2. *The encouraging of historical research* by historians, genealogists, pupils in public and private schools, students in colleges and universities—to be accomplished by providing research facilities, by publishing helpful books and papers, and by offering rewards for excellence of work.

3. *The founding of a select library* containing with regard to its special field, leading reference books, genealogical apparatus, transcripts of original records, books and pamphlets as issued and clippings from current newspapers and periodicals, etc, etc.

We adopt with altered verbiage in behalf of German settlers and their descendants as part of the program of the Company the very laudable policy of the "New England Historic Genealogical Society" as expressed by themselves in these words—"The policy of the Society from its very earliest days has been to gather a library of New England local history and genealogy and to publish genealogical, historical and biographical data. Throughout its later years it has pursued its dual policy with vigor: on the one hand concentrating its energies upon a genealogical library, a library especially complete in all that pertains to New England families, their origins, their annals, while residents here and their emigrations to other sections of the country with their later history in their new homes; on the other hand utilizing its forces and influences, both directly and indirectly for the increase of publications of permanent value to the descendants of the settlers of New England." (N. E. H. G. Register, April 1908, Supplement. )We would do the same for the early German American families, particularly those of Pennsylvania.

The minimum number of pages of THE PENN GERMANIA per month will be eighty and will be supplemented by pages containing continued stories or articles so made up that they may be detached and bound separately with separate paging, etc.

Subscriptions to THE PENN GERMANIA will be received at the following rates:—

\$2.00 per year;

\$4.00 for a club of three, one of which may be a renewal.

Stock in THE PENN GERMANIA PUBLISHING COMPANY is offered for sale at par \$20.00 per share, "Full-paid and non-assessable" entitling the holder to one semi-annual subscription to THE PENN GERMANIA for each share of full-paid stock held and the free regulated use of the reference library of the Company.

The hearty cooperation of individuals and associations desiring to promote a general, fuller and juster view of the part taken by the Germans in the making of our Nation is cordially invited, by subscribing and inducing friends to subscribe to THE PENN GERMANIA, by becoming stockholders in the company, by suggesting and supplying reading matter, by endowing specific lines of service. THE PENN GERMANIA is not a commercial or business proposition to enrich an individual or group of individuals—rather an altruistic attempt to benefit society, church and state by a dissemination and popularization of facts of history. THE PENN GERMANIA will be made to fill the long-felt need of a National, broadguage, fearless and free organ and forum for the German element of our country.

Respectfully soliciting your hearty cooperation,

THE PENN GERMANIA PUBLISHING COMPANY,  
(signed)  
Secretary, Chas. R. Roberts, President, A. F. Berlin.



## CURRENT LIFE AND THOUGHT

Illustrative of German-American Activities  
Contributions by Readers Cordially Invited

These notes, as indicated by the name, reflect what the Nation's citizens of German ancestry are thinking and doing. The items must of necessity be brief, representative and selective. Subscribers who can serve as regular or occasional contributors to the department are invited to write us, stating what special field they are willing to cover. Different sections of our country, different aspects of human endeavor, must be represented and narrow, sectional, clannish viewpoints avoided.

**Rueckgang des  
Deutschtums  
in Amerika**

Diese Ueberschrift wählt "T. S." in den "All-deutschen Blättern" zu einem schwarzseherischen, irreführenden Artikel. Er citiert: "Amerika ist das Grab unseres Volkes," und fährt dann fort: "ein für uns hartes aber wahres Wort. Das Deutschtum in den Vereinigten Staaten ist in sicherem Rueckgang begriffen und damit schwindet mehr und mehr auch sein politischer Einfluss, von dem man merkwürdigerweise in vielen Kreisen immer noch glaubt, dass er eines Tages in der Politik der Vereinigten Staaten zu unseren Gunsten irgendwie ausschlaggebend sein können. Das ist nach der jetzigen Lage der Dinge leider ganz und gar unwahrscheinlich. Das zeigen deutlich die Ergebnisse der letzten Volkszählung vom 31. Dezember 1910, die jetzt zur Veröffentlichung gelangen."

Der Verfasser scheint nicht zu wissen, dass die Deutschen in Ohio, Indiana, New Jersey und in anderen Staaten bei den letzten Gouverneurswahlen den Politikern Ueberraschungen bereiteten. Dies war vor vier Jahren. Seit der Gründung des Deutschamerikanischen Nationalbundes haben die Deutschen der

Ver. Staaten an politischem Einfluss gewonnen und gewinnen immer mehr.

An der Tatsache des Rueckganges der deutschen Einwanderung ist nicht zu rütteln. Wenn es aber in dem Artikel heisst: "Die Deutschen, die aus Oesterreich, aus der Schweiz oder aus den baltischen Provinzen Russlands einwandern, können den Abgang bei weitem nicht ersetzen, ja sie werden—zum Teil wenigstens—noch schneller ihre völkische Eigenart aufgeben als die anderen," so entspricht diese Annahme den Tatsachen durchaus nicht. Die Deutsch-Oesterreicher, Deutsch-Ungarn, Schweizer und Deutsch-Russen sind ebenso deutsch, und oft deutscher, wie die Reichsdeutschen, von denen sie leider zu viel über die Achsel angesehen werden, weshalb sie sich zurückgesetzt fühlen und zurückhaltend sind. Auch darin wird der Deutschamerikanische Nationalbund Wandel schaffen. Dem Bunde sind alle Deutschen willkommen, ganz gleich wo ihre Wiege in der alten Heimat stand. Grenzpfähle giebt es für den Bund nicht, wenn vom Deutschtum der Ver. Staaten gesprochen wird. Auf diesen Standpunkt müssen sich deutschländische Artikelschreiber stellen.



Zur Verminderung der deutschen Einwanderung ist dem Deutschen Reiche von Herzen zu gratulieren. Es ist jedoch irrig, darin einen nahen Untergang des Deutschtums in den Ver. Staaten zu sehen. Im Gegenteil. Hätte der Strom der deutschen Einwanderung angehalten, es wäre schwerer gewesen, den deutsch-amerikanischen Vereinigungen klar zu machen, dass sie zu etwas ernsterem als zur Arrangirung von frohen Festen hier sind.

Professor Dr. Julius Goebel von der Illinois Universität sagt in seiner Schrift, "Gedanken über die Zukunft des Deutschtums in Amerika" u. A.: "Ich teile den verzagten Sinn der Schwarzseher nicht, die dem amerikanischen Deutschtum den Untergang prophezeien. Sie hätten wohl recht, wenn wir weiter wirtschafteten, wie wir es bis vor Kurzem getan, und von der Hand in den Mund lebten, d. h. uns für unseren Weiterbestand, unbekümmert um die Zukunft, auf die Einwanderung verließen.

"Hat man schon bedacht, dass die deutsche Bewegung, die heute, was die Schwarzseher, die Lauen und die Feigen auch denken und sagen mögen, doch dem Frühling gleich durch die Lande zieht, erst erfachte und wuchs, als der Einwanderstrom zu versiegen begann? Heilsameres hätte uns nicht geschehen können, als in dieser Weise auf die eigenen schlummernden Kräfte angewiesen zu werden und gezwungen, ein eigenes Leben unter uns und aus uns heraus zu schaffen. Wir freuen uns über jeden Zuwachs von tüchtigen Männern und Frauen, die uns Deutschland zuschiekt, und wir wollen mit der Kultur des alten Vaterlandes, soweit sie gesund und zukunftsfähig ist, in allerengster Fühlung bleiben, weil in ihr die Wurzeln unserer Kraft liegen. *Aber keine verstärkte Einwanderung und kein Austauschprofessor löst uns die Aufgabe, die uns von der Geschichte und von unsrem Schicksal aufgegeben sind. Nur wir selbst können und müssen uns selber helfen!*—

"Und wie regt es sich bereits über's ganze Land hin an frischen deutschen Kräften, die selbstlos und freudig sich in den Dienst der grossen Sache stellen.

Zwar auch Mietlinge giebt es und Selbstsüchtige, politische und andere Streber, die sich hervordrängen, aber sie wird die junge Bewegung wie einen Gift- und Krankheitsstoff auswerfen. Ja, es geht ein idealer Zug durch die deutsche Bewegung, und wer im Lande umherkommt, der mag mit heller Freude bemerken, wie ein unsichtbares Band gleicher Begeisterung die besten deutsch-amerikanischen Männer und Frauen umschlingt und die Herzen zusammenschlagen lässt. Denn eine Volksbewegung ist es und muss es bleiben, in der sich alle Parteien und Konfessionen und alle Bildungsstände unter dem *einen* Banner der deutschen Sache finden.—

"Ein Volkstum, das seit mehr als zwei Jahrhunderten, zusammengehalten durch die Kulturbande gemeinsamer Sprache, Sitte und Lebensanschauung und dem Abfall von Millionen zu einer minderwertigen Kultur zum Trotz, als Einheit im Volkskörper Amerikas sich bewahrt hat, kann nicht untergehen."—  
*Mittheilungen.*

**Example of German Pluck** Some ten or twelve years ago a New Yorker was casually strolling down a street in Hadelfing, Germany, and looking up at a sign in front of a large business house he translated the words: "Wilhelm Schrey, Wine Merchant."

And thereby hangs the strange story of how Gutleip Schrey, of Union Township, found his long lost brother, and had the joy this summer of clasping that brother's hand for the first time in 62 years.

Gutleip Schrey called at The Times office last week and told the story, strange as any fiction and based on the hearty courage of a 7-year-old German lad, who had the nerve to forsake the joyful environs of youth and seek his fortunes in America.

It happened something in this way:

The Schrey family, like the other German folk of their homestead community, obtained a livelihood by cultivating a

vineyard and making wine from the garnered grape crop.

All went comfortably well with them, and the father and mother and four daughters and four sons were happy in their quaint little cottage.

But one day, 62 years ago, the head of the family died, and the income from the vineyard and the wine vats proved too small to support the widow and the young children, now that the head of the family was gone.

They were confronted with the stern reality that, if all were to be clothed and fed, the size of the family would have to be reduced.

Some time previous one of the brothers, Joseph, had gone to America, and his letters spoke of this country as the Land of Opportunities.

So it was decided by the widow that two of her children must strike out for themselves, and the heart-sick mother, rather than send the youngsters away by her own command, gathered straws—one for each child—and holding the straws in her hand, she told each boy and girl to draw one. The children, who obtained the shortest two shraws were to be thereby designated as the ones to leave home.

It fell to the lot of 7-year-old Gutleip and his 18-year-old sister Caroline to go, and they immediately embarked for America, alone, unafraid and happy in the thought that they were able to stem the tide of adversity, so depressing to their mother.

After landing in this country, Caroline Schrey went to work in New York, and in after years she wedded John Earnest, a German baker. Their lot was a happy one, and today John Earnest no longer kneads the dough (or needs the "dough") for he owns one of the largest bakeries in New York.

Gutleip Schrey continued his travels into interior Pennsylvania, and began his American career as a hireling on the farm of his brother, Joseph, near Montgomery. Later he came to this community and located in Union Township, where he has farmed well and made a fortune.

Meanwhile, the Schrey family scattered and ere long they lost track of one another. That they could not communicate by letter was one of their saddest disappointments. But nevertheless all was going well with them individually.

One of Gutleip Schrey's daughters married Charles Walter, a New York glass bottle manufacturer, and it was that Charles Walter, who strolled down a street in Hadelfing, Germany, and read the sign "Wilhelm Schrey, Wine Merchant."

And that is how it happened that Wilhelm Schrey came to this country this spring, and for the first time in 62 years clasped in fond embrace his long lost brother.—*Selinsgrove Times*.



**Gardens of Old Germantown** "The Gardens and Gardeners of Germantown," was the title of an address which Edwin C. Jellett delivered at a meeting of the Site and Relic Society, of Germantown.

Mr. Jellett spoke of the three periods in the history of Germantown—the formative period, from 1683 until 1740; the period of development, from 1740 until 1854, and the modern period, from 1854 until the present time.

A synopsis of his address follows:

In the year 1694 came John Kelpius and his associates, who retired to the Wissahickon woods, and there founded a community and planted the first botanic garden in America. One of this company was Dr. Christopher Witt, who came to Germantown, and at what is now Germantown avenue and High street, planted the second botanic garden in America. About the same time Christian Lehmann planted upon Germantown avenue, opposite Armat street, the first nursery in Germantown.

With an increase in population more and better roads were required, and with better roads and an increase in trade, came increased means—the improvement of places and the building of better homes. Beginning with the nur-

sery of Bernard McMahon, on Germantown avenue, three miles above Philadelphia, followed in succession the nurseries of Daniel Maupay and Samuel Maupay, at "Rising Sun."

The first regular nursery in Germantown was that of Martin Baumann, in 1836, established upon Mannheim street, near the present Pulaski avenue. Martin Baumann, with the two other nurseries named, supplied the stock for the greater part of upper Philadelphia.

During this time the finest of the Germantown mansions were built, and the gardens planted. Among them were Conyngham's, Grumblethorpe, Pastorius, Keyzers, Johnson's, Pomona, Clivenden, Upsala, and many others.

On Germantown avenue, near Mannheim street, lived Adam Kuhn, the first teacher of botany in America.

During the modern period, from 1851 until 1912, the town began rapidly to develop. The nurseries of William Saunders, of William Grassie, of Peter Keiffer, of Miller and Hayes, and of Andorra were started, and Germantown came to be a garden of bloom.

During this period were developed to their best the gardens of Loudoun, Toland, Wagner, Henry, Samuel Forrest, Betton, Price, Howell, Charles J. Wister, Elliston P. Morris, John Wister, Wyck, Jeremiah Brown, Moses Brown, Johnson, Keyser, Pomona, Chew's, Miss Sallie W. Johnson and many others.

But most important during this period was the development of Fairmount Park, the Wissahickon section of which passes through Germantown's western territory. The founder of Fairmount Park was Charles Shearer Keyser, living on Germantown avenue above Tulpehocken street, who first suggested it and published a pamphlet upon the subject. The organizer of the movement to secure Fairmount Park was John Jay Smith, of Shoemaker's lane, and the first meeting to consider its acquisition was held at Ivy Lodge. The first subscriber to the fund to secure Fairmount Park was Al-

fred Cope, who gave to Germantown the Friends' Library's original building.

John Jay Smith was a flower lover—he planted a fine garden—and he founded the Germantown Horticultural Society. Surely the plant growers and the garden lovers did much to elevate and beautify the place wherein we live, and in our haste to "improve," let us not forget the debts we owe them.—*Independent-Gazette*.



**German Slowness** The following communications which appeared in Philadelphia, Pa., papers give answer to the charge that Germans are slow. It behooves German-Americans to emulate their brothers in the Fatherland.

"The Forum" of February 22 gave us an interesting letter on the canals of Germany by "Progressive Architect." This shows in plain figures, that Germany is not slow. That it is not the country as pictured by most Americans. There is no doubt about it that Germany is one of the most up-to-date countries in the world today. This the students and investigators will tell you. I am of German descent. Both my father and mother were born in the fatherland and I pitied them for this. But now after I have seen the old country I am mighty proud of it to be a German-American.

I admit there is more money in the United States, but on the other hand money goes much further in Germany than it does here. Traveling is very cheap. There are four classes of cars and three kinds of speed on the German state railroads. The average charge for an ordinary train is about one cent a mile. The Germans certainly do travel, for nine hundred million passengers were carried last year, against seven hundred and fifty million in the United States.

Hotels and meals I found good and cheap, fifty cents gives you an excellent bed in a moderate hotel. Talk about German cooking, go over and try for yourself. I always have taken the Germans for a stingy people, too close to

spend a penny for amusement, but it's just the other way. Nowhere in this world is life enjoyed so much as in the fatherland. Everything is for pleasure and comfort. The military service is an excellent training for a young man and this is what brought up Germany. They have the best schooling system of modern times. I have talked with a good many socialists in Germany. They are not a menace to the country, as some American editors make us believe. They are a blessing to their fatherland and a fine, intelligent class of men. When it comes to social improvement reforms, Germany leads. In manufacturing, the improvements of the condition of the people, particularly in the way of insurance, is striking.—*Press*.

In one of the Berlin papers recently appeared an advertisement of the excellent opportunities for the location of industrial plants afforded by the new harbor works at Gelsenkirchen, for which one million dollars has been appropriated. Gelsenkirchen lies in the interior of the province of Westphalia, not on any river, for the Rhine is miles away. They built a canal to connect with the Rhine. When the "Dutchman" invests four marks in improvements, he figures that at least five are coming back. Neuss not long ago, a town of 4500 people, borrowed nearly two million dollars, made the little stream Erp a deep water canal to the Rhine and constructed a commodious harbor. New trade flourishes, the improvements are paying for themselves, upwards of forty new factories have been secured and the little agricultural town is now a city of 50,000 people. At Duesseldorf, on the Rhine, early expenditures aggregating up to five million dollars are being increased by many millions more. When its present progressive policy was inaugurated Duesseldorf had a population of less than that of Wilmington and few of the natural advantages of Wilmington with respect to manufacturing and commerce. Now Duesseldorf has six times as many people and ten times as many factories. Mannheim has spent about nine million

dollars on harbor improvements, with private investments along its water front that run into enormous figures. Mannheim now is one of the leading manufacturing and distributing cities in the world.—*Press*.

Permit me to thank you for the excellent editorials in the *Public Ledger*, "England and Germany," and the ones on the late elections in Germany. They are fine, broad and impartial. How very little does the American know of the true Europe and how easily misunderstandings and frictions arise from such ignorance. The difference between the true picture and the caricature by the popular fancy seems in no case more astonishing than in that of Germany. The millions of German-Americans and the numberless family ties between America and the Fatherland have not corrected the disturbed views. Much of this prejudice has come over from European sources; the Continental cablegrams have usually gone through London and there have been retouched by the professional spirit of anti-Germanism. Is it a wonder one contributor of a Philadelphia paper says we know more about interior Asia than about the German dukedoms and principalities?

The Germans have too often been drawn as boisterous ruffians who were seeking to disturb the peace of the world. Some still imagine Germany as a kind of Siberia, a half-civilized country with no popular government, no freedom, no human dignity; others have heard that the Germans are dreamers, unless for the practical task of life; still others associate the picture of a German with a foaming beer mug and the long pipe, eating nothing but sauerkraut, sausage and limburger; others with military drill and maltreatment of the poor soldier. Not every one of such mischievous misconceptions can be uprooted by a flying automobile trip through the Rhine Valley from Cologne to Heidelberg, or a few weeks in a German capital at a half-American hotel. But I believe there is a change going on in this direction, for

many Americans are going over to Germany now as investigators, and these men are doing their best to give to the people of our country a true picture of the modern Germany and her people.—*Public Ledger.*

Commercially, Germany has surpassed the rest of the world. She also leads in industrial and agricultural science; in the elimination of industrial waste, as well as waste of human life; in the intellectual elevation of the masses, and in the removal of the causes of friction in social intercourse and industrial activities. Does not this mean that Germany is more civilized than any other nation? Are there any better tests of civilization than these admitted achievements of Germany? It is strange to find so many Americans among the better educated that know nothing about Germany. They believe it to be a country of peasants, half savages; years behind the times. They ridicule everything German. They picture a German always with a foaming beer mug, his long pipe, living on sauerkraut and sausage. They look down on him as an inferior man. Yes, this is true; I meet these Americans quite often. Some don't want to know anything about the marvelous development of the land of the "Dutchman."

Just a few days ago an intelligent man told me that Germany exports nothing but cheap toys and iron cutlery. Her foreign trade is increasing much faster than any other country. In 40 years Germany has grown from a poor nation to the third or second richest in the world. From 1892 to 1905 taxable incomes to Great Britain increased 15 per cent.; in Germany, 50 per cent. During the same period British savings bank deposits increased \$85,000,000; Germany \$860,000,000. In the 70's up to 300,000 immigrants were leaving the country every year; now about 25,000. More than 1,000,000 people have settled in Germany the last five years, coming chiefly from Austria Hungary, Russia and Italy. Germany is ready for business that comes to her. A few years ago an English company placed an order for

\$1,000,000 worth of motor 'buses in Germany because no English company was ready for so large an order. Twelve years ago France produced more locomotives than Germany; today a single German firm produces more locomotives than the whole of France, and so in most any branch of industry. Yes, Germany manufactures nothing but cheap toys and iron cutlery, but the export of toys is only a small item of Germany's exports.—*Public Ledger.*

In the German Schools "Our arrangement of making a preparation period precede, if possible, every recitation would not appear to a German educator the ideal one from a pedagogical point of view. A lesson learned for only an hour cannot stick in a boy's mind as long as one learned the night before and then given a cursory review just before the recitation. We forget, besides, that the preparation plus the recitation period constitute too long a time for a youthful mind to devote to one subject and wonder that a boy comes to class with flagging interest, irresponsible at the beginning and absolutely listless at the end of the hour. And, finally, supposing a boy does not need the whole period for his preparation, does he review his lesson or study some other subject? Very rarely, I should think; generally he will consider the time thus gained as his own and fritter it away in idleness. And so the preparation period, besides being unpedagogical, will also prove very uneconomical of the boy's time and detrimental to his habits of industry.

"The schedules of German schools are arranged with a view to changing more rapidly from one subject to another, thus providing for that variety which the youthful mind craves, and also on the principle that the harder subjects, such as mathematics and grammar, which require more concentrated attention, are put at the earlier hours of the day when the mind is fresh, to be followed by history, the reading of Latin, French, or

English authors, and, finally, at the end of the schoolday by the wholly technical subjects, such as drawing, singing, and gymnastics.

"The aim of the German teacher is also to teach as much as possible in class, especially in the lower forms, and to reduce as much as possible all outside work. He is assisted in this by a classroom well equipped with desks in which the boys can keep all their schoolbooks together with writing material, so that they can be set to do written work at any time under proper conditions. It is true that there are not as many blackboards as in an American classroom; but the German teacher prefers to appeal to the ear rather than to the eye, to the head rather than to the fingers.

"In this connection I cannot refrain from speaking of the German readers. I wish some one would make a thorough study of the German reader. I have only time to mention a few points. The most famous reader, the one that led the way, was Philip Whackernagel's, which forty years ago was used in practically all German schools. It was in three parts, for the lower, middle and higher classes respectively. Now they have been so enlarged (but, always on his lines) that they are published in six parts, one for Sexta, Quinta, and so through all the six classes of the higher schools. They are generally edited by one head editor in collaboration with a number of experienced schoolmen. They contain, besides poetry and literature, extracts from all sorts of writers, historical, biographical, mythological, legendary, from works of botany, zoology, astronomy and all other sciences, extracts that are apt to illuminate subjects treated in school and extracts that introduce subjects that cannot find a place anywhere else in the school curriculum. The teacher is supposed to be sufficiently conversant with all subjects treated to explain them, to enlarge on them, and to connect them with any other branch of study to which they are related. These readers, you see, are meant to give unity to a boy's mental acquisitions, and also

to make him feel that as all knowledge comes to him through his mother tongue, so its knowledge, use, and mastery are the aim of all the other studies that he pursues. 'The Vernacular' is the center of all instruction.—*Edward Spaulhroopf quoted in Pa. School Journal.*

**The Dialect Not Expanding** The Allentown, Pa. "Morning Call" said editorially recently:

"Pennsylvania German as a language is gradually losing its position, its force and its power. No matter how much we like it, no matter how much we fight against losing this, our second medium of expression and a most excellent one for many conditions, the fact must be realized that the language is not expanding with the needs of the people. People who cling to its exclusively will find themselves hemmed in and handicapped in a multitude of ways. Their sphere of usefulness will be limited. Their expansion of soul and mind will be checked and it is doubtful whether it is a good economic proposition in these days for a person to know but the one language, Pennsylvania German.

It is all very well for people to have both English and Pennsylvania German. This is a combination that is unmatched almost for the enjoyment of the best things of this life. Pennsylvania Germans who, while able to speak their old mother tongue, can also speak good English have the best reason for contempt for those people who make fun of Pennsylvania German and yet themselves have only one language. The Pennsylvania German who in these days of progress and of advance through the world of English makes no effort to learn English and speak it as fluently as he can, is missing some of his very best opportunities.

In a good many of the country districts, in some city churches as well, German is still used in the services. Clergymen who fill these pulpits have learned that as the years go on the

quality of their German becomes poorer because the understanding by their people of that language is diminishing. They have dropped into that admixture of Pennsylvania German with English which shows the struggle of a language to accommodate itself to new conditions of life and different modes of thinking. The minister who descends to this language in the pulpit almost alone can be understood. Said a prominent local clergyman recently: "A lot of our people who are clinging to Pennsylvania German exclusively are getting to be a people with almost no language at all."

Pennsylvania German is not growing. It is not the language for our people of today either in the city or the country. It is good to know it. Let us never want to forget it for all the excellent qualities it has, but let us also perfect side by side with it an English intelligence. This can be done by reading more, such as the newspapers, good books, and by practicing conversational English more and more.

**Catechetical Instruction** Formerly the catechism was taught in the parochial or congregational schools until the public schools terminated all of these schools. The pastor at regular times visited the schools and heard the children recite the catechism. Some few such schools are still in existence, especially in the German Lutheran Church.

In the Fatherland it has for many years been customary for the pastor to instruct the youth every Sunday in the catechism. For this purpose the Heidelberg Catechism was divided into fifty-two parts, one part for each Sunday of the year. A few years ago the writer spent a Sunday in the city of Heidelberg, Germany, and attended the service in the famous Holy Grot Church. He was surprised to find many children and young people present. At the close of the service the children gathered in the front part of the church and there re-

ceived catechetical instruction from the pastor. Thus the good old custom was brought visibly before us.

Of course this system cannot be used in our country on account of the Sunday school. But with all our boasting of the Sunday school it is a question whether the children are receiving as much and as thorough instruction in the Bible as they do under the old system. Parents should learn to realize the importance of sending all their children regularly to catechisation.—*Reformed Church Record*.

**Dr. Abraham Jacobi** There is no more important organization in the United States than the American Medical Association, and when a man is chosen its president a most signal honor has been given to him. This honor has come to a man beyond eighty years of age who came to our country in the year 1853 from Germany. He did not have a single friend in the new world to which he had come, and his purse was very slender indeed. Any future that lay before him must be of his own making, and it was this young man from Germany who was elected president of the American Medical Association, when that distinguished body met in Los Angeles.

He was born in Hartun, Westphalia, May 6, 1830. His youth was spent in hard study. There can be no doubt in regard to the hard study, for he was but twenty-one years old when he received the degree of Doctor of Medicine, and one must have done good work to have received this degree at that age, particularly in Germany, where great thoroughness is required. The young doctor was about to look for a position as army surgeon when he became greatly interested in some of the revolutionary movements in the Germany of that day. His ideas of liberty and equality were not in harmony with those of the German government, and the outspoken young doctor one day found himself in prison as a

bothersome revolutionist, whom the German government thought would be safer in prison than out of it. He spent two full years in solitary confinement. He was not permitted to have books, papers, magazines, writing materials; nor was he even allowed to receive letters. In the later years the German government offered him a position of high honor in the University of Berlin. His return to Germany would have been a real triumph, but he declined the offer and let it be known that he preferred to remain in the United States, declaring that here he had developed such medical skill as he possesses and that he preferred to remain here and give his adopted country the benefit of that skill. He became one of the most skilled physicians, and made a specialty of the diseases of children, and his work has made him a public benefactor.

Dr. Jacobi has for many years been connected with the leading hospitals of New York City, and he is a member of many societies organized for the purpose of caring for children. He is a member of a number of scientific societies and has had all sorts of degrees conferred upon him. Although eighty-two years old, Dr. Jacobi is still an extremely active man. The rise of Dr. Jacobi from the position of a poor and friendless young German on our shores to that of one of the most noted physicians in our country affords an admirable illustration of the possibilities awaiting the poor boy, or young man, when he has in him the moral and mental qualities and the inclination toward industry that one must have if one would succeed in any position in life.—*The Boys' World*.

**Commercialism vs. High Schools** The following editorial which appeared in *Town and Country*, Pennsburg, Pa., can be applied with equal force to many other Pennsylvania German towns.

Only eight pupils in our local High School! Little wonder that the principal

and directors are discouraged. This fact is anything but a credit to our town. We must hang our heads in shame when we compare our school with those of our neighboring boroughs, East Greenville and Red Hill. Are we poorer than they? Must our children be taken out of school and put to work because we cannot make ends meet? We think not. The parents of children in our sister boroughs appreciate education more than we, and seem to love their children more—that is the naked truth. We have watched the steady falling off in attendance in our High School for several years with shame. We have seen boys and girls as bright and promising as you may find anywhere, leaving school on the day they had the legal right and enter our factories. The reason is not hard to find. The fault lies not with the boys and girls altogether. The parents are to blame. They encourage hatred for school quite openly. They instill the commercial spirit at an early period. The promise of a false freedom works wonders with the boy or girl of fourteen. A dollar a week spending money does the trick. The loss of a son and daughter, as such, is too frequently the result. We appeal to all parents who have the real welfare of their children at heart to keep them at school as long as possible. We insure such that they will not miss the few miserable dollars which the young folks may earn, at the end of the year, but on the contrary, the added education in their heads and hearts will prove a boon in the lives of parents in old age. This is not sentiment. It is downright truth, spoken from experience. Think it over, ye parents, who have boys and girls in grammar school now. Encourage them and the pleasure of seeing a change in them is yours.

**A German-American Anniversary** Schoharie County, N. Y., celebrated on August 11-17, the 200th anniversary of the founding of Middleburg, its oldest settlement. The town



was founded in 1712 by a band of German Lutherans from the Palatinate who were a part of the original company of "Palatines" who had sought refuge in England from the religious persecution following the Thirty Years' War and who were about 1710 brought to America under the auspices of Governor Hunter. Dissatisfaction with their treatment at East Camp and West Camp on the banks of the Hudson where they had been located by Governor Hunter and Robert Livingston impelled a number of the more ambitious to push on to the Schoharie valley, which had originally been promised them by some Indian chiefs who had seen them in their destitution in England. Conrad Weiser, the elder, was one of the most prominent men of the party, which was later instrumental in settling the upper Susquehanna region of Pennsylvania.

Schoharie County has always maintained to a large degree its German element, its German thrift and agricultural skill and its German independence of thought and action. It is today a stronghold of Democracy surrounded by counties which are normally Republican. Its history. The Cherry Valley massacre which was followed by the Battle of Oriskany in which the Germans (not the Dutch as sometimes asserted) under Gen. Nicholas Herkimer checked the progress of the Tories and Indians under Butler and Brant played a large part in keeping New York safe for the American cause in the Revolution. Co. I, 76th N. Y. Volunteers, which was recruited at Middleburg claims to have been the first company in action at the battle of Gettysburg. William C. Bouck, a descendant of one of the original Palatine settlers, was governor of New York from January 1, 1842, to January 1, 1844.

The anniversary exercises included religious services in the various churches, educational day, firemen's and military parades, historical exercises and exhibition of historical relics, family reunions, athletic sports, and receptions and other social functions.

F. K. W.

**Wisconsin Germans and Politics** At the recent primaries the Germans, the preponderant ethnic element of Wisconsin, failed for the fourth consecutive time to secure a place on the Republican State ticket although it had two candidates of marked ability and meritorious party service in the field. On the other hand, the Democrats, although defeating Schmitz for the gubernatorial nomination, chose three German Americans, Bolens for lieutenant governor, Schmidt for state treasurer and Kading for attorney general. While the Germans are not noted as office seekers, they may yet sit up and take notice.—*J. H. A. L.*

**True Courtesy in Germany** The German has not only been taught the other courtesies, but he has been born with a kindness of heart and instinctive consideration for others which makes his formalities of real value. The man who appears to have a fund of "small change and valueless attentions is the same man who will go miles out of his way to do you a favor tomorrow."

Only a few weeks ago I was traveling in the same train with a young lieutenant, whose smooth and graceful manners had more than once aroused suspicion in my English soul.

He was got up in his newest and finest uniform; he had on spotless white kid gloves, an eyeglass thrust in his eye; he looked, in fact, the veriest dandy, who would not soil himself to save a life.

The train was very full, and presently an old peasant fellow came in with his basket of vegetables, and looked about helplessly, treading on everybody's toes in the meantime. I looked on my military neighbor and waited for the storm. The dandy arose, saluted gravely, offered the weary old peasant his seat, and went and stood outside.

If there is anything in thought telegraphy, that young officer must have heard me apologizing to him all the rest of our journey together.—"*My German Year.*"

# OUR HISTORIC HERITAGE

Articles giving information about the history of the Germans in the United States from the arrival of the first immigrant to the present, of whatever section of our country, of whatever vocation of life, of whatever class or association, of whatever period in a man's life, as well as discussions of questions of the day so far as German ideals have bearing on these, are to appear under this general head.

## The Forest Preacher on the Schoharie

### A Historical Tale of the Life and Customs of the German Americans of the Eighteenth Century

By Frederick Meyer.

Translated from the German by Professor E. A. Jacoby, Philadelphia, Pa.

(Continued from August Issue)

#### CHAPTER XVII.

Today the whole settlement was greatly excited. Taken by surprise, Ewald Kayser among others was carried off by the Indians as their prisoner. They usually took the captives to their camp where a pretense of a trial was held, and were condemned to death at the stake. Mr. Kayser had a unique experience. When they brought him to the Indian camp an old fat squaw sprang with a wild yell toward him and cried, "My husband did not return. The paleface slew him. This man must now be my husband."

Thereupon the slovenly Indian woman fell upon him and pulled his hair out. They only left the scalp lock, as the law of the redskins required, and he must marry the woman or die. At the close of the war the watchfulness of the Indians ceased, and he watched for a favorable

opportunity and fled. "Where are the other captives," he was asked.

"A pestilence broke out among the savages and carried off most of the whites," was his answer. Thank God, they must have welcomed death as a happy release from their sufferings.

Recently I had my sixtieth birthday. I never celebrated my birthday, because I could not comprehend why any one should rejoice as long as I was still living. I have accomplished so little. I was greatly surprised on my sixtieth birthday. Herkimer, since the last campaign he has been promoted to the rank of general—came, and from Pennsylvania Conrad Weiser and with him half the congregation. Herkimer presented me with a coal black saddle horse and Weiser handed me a fur robe, the most beautiful that the thirteen colonies possessed. Others brought other gifts. The panniers in our kitchen which held

the edibles are spacious. The aged Urschel was quite beside herself and darted hither and thither about the house. It was amusing to watch her. Little May clapped her hands for joy and ran from one to another. She is a little charmer.

Mr. Herkimer and Mr. Weiser delivered addresses in which they praised me and my work among the settlers. They were too effusive in their praise. It was indeed torture for me to listen to all of it. I was expected to reply. But tears dimmed my eyes, and my voice had an unnatural sound. I could not say more than, "With joy I am ashamed of myself."

It was a stupid speech but I could not pretend and the people knew their old pastor sufficiently well. After the church is once completed, then, the men said, a suitable parsonage must be built. It was indeed a shame, that nearly all the church members lived in properly furnished houses but their pastor still lived in that miserable log house. A stone house must be erected near the church. I dared not oppose it, but in my heart was the wish: "You may never live to see this, you and the log cabin belong to each other."

My mute Adam is a singular boy. As a rule he is obedient and obliging. As soon as Indians are mentioned he is a changed boy. When he was on his way home from school, he met Black Eagle, a civilized Indian. When he saw the man he picked up a stone and hurled it at him. He foamed at the mouth and his eyes flashed. In the evening the boy was carried into the house in an exhausted condition, and the following day he was confined to his bed. Otherwise he is a gifted young man, but he suffers from a mania. What can I do for it? Recently the sawyers at the mill were talking during the noon hour of the Indian massacre, and Adam listened. Immediately he seized a weapon, rushed out, ran around a tree in a rage and tried to shoot into the bark. Without a doubt hatred toward the savages bereft the unfortunate one of his reason. I never mention Indians in his presence and I

always found him obedient and well behaved.

\* \* \* \* \*

The wife of Sir William Johnson, Katharine Weisenberg, had died. She had not been well since my last visit to his house. Sir Johnson wanted to send for me but she was opposed to it. An Episcopal clergyman read the prayer of his church at her burial and her body was placed in the family vault which was built close to their house. She did not wish to see me again. It is well that I know it. The words of praise of Mr. Weiser and Mr. Herkimer at my recent birthday must have gone to my head. A little check from time to time will do the forest preacher no harm.

Besides Sir William Johnson soon consoled himself by taking to wife Mollie Brandt, the sister of Brandt, the Indian chief, also a full blooded Indian whose connections with the Germans wrought the greatest injuries in the valleys. Was this marriage in accordance with rank? Certainly. Sir Johnson inherited miles of territory which belonged to the Indians. We live in the new world, where gold decides everything. How long—and our daughters buy European princes just as the Indian squaw bought Sir Johnson.

## CHAPTER XVIII.

At last the new church is completed. We dedicated it at Easter time. Many a year has passed since I preached the first sermon on the Schoharie hill. That time I was a young man, today I am old and gray. We would have had a church long ago if I had not determined either to erect a large church as a monument of the church spirit of the fathers to their children or none at all.

Everywhere in the country there are small houses of worship. A few pillars were driven into the ground, several timbers were put across, then it is covered with shingles; the sides are nailed up with boards, and the church is completed.

The landlord remarked appropriately:

"If a farm horse neighs before the church on a Sunday or a dog howls, the entire church shakes." Such a church is quickly built but the whole undertaking is a mistake. Fifty families or less belong to such a congregation, not enough members for a well educated and talented man to serve a lifetime.

About 4000 Germans are living in our valleys. They shall have a house of adoration. I preached this to them time in and time out. The Germans divide off too easily in religious matters. A minister who wishes to build up a large congregation here must possess a large portion of humility and discretion. Positiveness is the root from which sects spring. After the money for the structure was placed at our disposal, a quarrel almost arose concerning the question where the new church should be built. Christian Schell and his numerous relatives wanted the church built north of the Mohawk. The Herkimers opposed this plan and proposed a place ten miles westward from that place. The lumbermen spoke of the shade of century old maple trees on the edge of the forest, and the ever practical landlord thought that directly opposite his tavern was the center of the settlement, and the only suitable place for a church.

"There," he declared with flushed face in a congregational meeting, "is found the largest grocery store, furthermore the only brewery and distillery in the neighborhood. There is the drug store and blacksmith shop, and the physician. A large grist mill is planned for that spot, a whole cluster of houses is found there. In the midst of these the church should stand and that you may see that I am as willing as any one in my offering, although my business prevents me from attending church frequently, I will present the place right beside my hotel. You must have a half acre, sufficient for all demands that may be made on a church." Thus spoke the landlord, and sighing heavily sat down.

The church beside the tavern! Many a dollar will find its way into the pocket of the landlord. "The children of this

world are wiser in their generation than the children of light."

A minister must learn to remain silent in a congregational meeting. During these many years of my labors among these farmers I never disputed with them, and yet carried my point. What many of my colleagues in America complained of as the stubbornness of the farmers is in fact the hotheadedness and inaptitude of the ministers themselves. They can not sit still when any one expresses an opinion which they consider preposterous. So they speak too soon. They have not learnt to wait. One harvests the wheat when it is ripe. I declined to occupy the chair in the business meeting, because on the seats beside the farmers I had more influence, than when I hold the place of honor. Thus I waited for hours and listened patiently and attentively to each speaker. Several times I was asked to express my opinion, but I always gave as an excuse, "I prefer to hear the opinions of the men." At last the speaking ceased, the chairman said: "Before we vote, let our pastor speak."

I arose. I was careful to avoid the appearance of an agreement with any one present. The minister in a free church dare not take the part of any church member, no party must be on his side. He must rule them. Then I spoke briefly. "Many good and suitable places have been mentioned for the new church. The whole question is such a weighty one that I am not surprised at the fact, that we have different opinions. I am surprised at one thing, namely, that no one has mentioned a place which involuntarily comes to my mind every time when a location is mentioned. That is the place where more than twenty-five years ago we held our first religious service, where also our departed ones rest, and where I never pass without experiencing the feeling: How holy is this place. Here is nothing else than the house of God, here is the gate to heaven."

"A church on Schoharie Hill can be seen a long distance, the pealing of the

bell can be heard at a still greater distance. There we not only buried our dead but also a part of our history, yes, our very hearts. With awe I saw it. There rest the Herkimers and Weisers, the Gerlachs and Kreiskorns, the Heims and Heyses and hundreds of others whose deeds were great and heroic which, if they had been done in the service of a prince would have been extolled to the skies. But they lose none of their merit because they were wrought for the well being and happiness of the settlers. Forty bodies we buried there recently. The graves are still as fresh as the flowers that you have placed upon them. Beside the graves the church, which shall extend the call through the Schoharie Valley! How excellent it is to be a Christian. One sees Heaven open and not alone the tomb."

Stillness reigned. No one spoke after I did. Young Mr. Gerlach, the chairman, had the ballots distributed. After they were counted, the vote stood 387 in favor of Schoharie Hill and only one for the spot offered by the tavern keeper. It was his own vote.

Now we started to build a church. Several hundred teams hauled building stones for weeks, so that Schoharie Hill presented the appearance of a vast stone pile. Soon the walls were in the course of erection. One soon notices that my farmers conduct themselves quite properly in this work.

Man has three faculties—knowing, feeling and willing. This in the spiritual realm corresponds to the true, the good and the beautiful. Therefore there is knowledge—truth, virtue, goodness, the representation of the beautiful, or the harmony of the ideal and real. Religion is the expression of all these fundamental truths. Her highest aim is to bring man into harmony with God. I wanted to build a church that in its external appearance should symbolize the spiritual, in the shape of a cross with a lofty steeple, as a finger pointing heavenward.

The nave of the church was traversed by three aisles leading from the entrance

to the altar. Directly above it is the pulpit, and back of it the organ and choir. This style of building expressed the Protestant principle, for in a house of worship not the altar, but the pulpit with the sermon on the Word of God was the central point. The altar and the choir are the prayer and the song which adorn the Word. A small gallery is placed above the entrance. The paintings on the windows portrayed scenes of the life of Christ. The people were most fond of the picture of "Peter walking on the sea." All of them had a strong faith and more than once in their struggle did they learn that with God's help the impossible became possible.

To me the picture of "Christ in Gethsemane" appealed most strongly. The garden was hidden by the darkness of night, Christ was kneeling on the ground with hands stretched heavenward whence a ray of light came. One expected every moment to see the angels appear. The consecrated Christ pleased the people. The painter put two many feminine touches in the picture to suit me. My Lord walked on earth as a perfect man who also could when the necessity arose, swing the lash.

As soon as the farmers entered, they bared their heads and devotion was expressed in their features. The building did not remind them of a theatre, only of the presence of God. Everything cried out: "The Lord is in his holy temple, let all the earth keep silence before Him."

We were two years in building it. We dedicated it at Easter time. In reality a dedication is unnecessary. The heaven and all the heaven of heavens can not contain God. Stone remains stone. Our hearts shall be dedicated to it. There one can enclose God but not in a house. The belief that a distant place is especially holy purports nothing more than: "I believe in the communion of the sanctified."

Several weeks previously we beheld a display such as only occurs in the wilderness of America. One evening in

March a furious snowstorm set in. It lightened and thundered and not far from here a barn was struck by lightning and burnt. It seemed as if the whole neighborhood was in flames. In fearful splendor the church stood on the hill. When the lightning flashed through the snowflakes which filled the air, it seemed to us as if sheets of flame passed from the church to the clouds. Our church seemed to stand on a loftier elevation than usual. Indeed the building seemed to hover between heaven and earth. The people came from afar to see the spectacle, and because they thought the church was in flames. The snowflakes must have reflected the light, because after the fire was extinguished the phenomenon disappeared. But the old pious Mr. Kreiskorn remarked: "It was a picture of the New Jerusalem of the city of God which shall descend from heaven to earth and in its foundations the names of the holy apostles shall be engraved."

I can not describe the dedication. I was greatly moved. Others fared little better. The saying was literally true:

"Many people and the oldest of them especially wept so loudly (it reminded them of the church in the home town of their fatherland), that the crowd could not distinguish the sounds of joy from the voices of those who wept."

We approached the churchyard. I am indeed ashamed to record it. Each one wanted to shake hands with me this morning. Sir William Johnson himself appeared. He stretched both arms toward me, as I, a bent old man, ascended Schoharie Hill. He embraced me and uttered words that I will not put down. General Herkimer walked beside me instead of the old teacher Heim who had died. At the church door stood Conrad Weiser who turned the keys over to me. He could only express the words: "If only my father had lived to see this." Tears rolled down his cheeks. Conrad has aged. Times of need age people quickly.

Because it was Easter I selected the hymn "Ein feste Burg ist unser Gott."

At the Schoharie we sing most frequently the two hymns of Luther's, "Aus tiefer Not schrei' ich zu dir" and that other one, "Er hilft uns frei aus aller Not, die uns jetzt hat betroffen." Then began a service, beautiful and affecting. I was moved and I can scarcely describe the scene properly. At the same time we celebrated the Lord's Supper. A large number partook of the communion. It was long past noon when we left the church. Even the tavern keeper was satisfied this time with the firm preacher.

## CHAPTER XIX.

"After the church is completed, you have reached the goal of our ambition," I frequently said to myself. Have I?

I was sitting under a shade tree by the Schoharie. The spring breezes fanned my cheek. I was reading Plato's Phaedon. "You reason well, Socrates! This work entitles you to a place among the multitude of immortals." What have I accomplished in the forest? I built the church and several school houses. Wholly material things. But the kingdom of God does not consist of stone or wood, it is truth and life.

"Forest preacher, what have you to show for the labors of a lifetime?" I have settled disputes, visited the sick, and gave them medicine because they were too poor to employ a physician. I often worked for justice for the oppressed. I preached the truth and instructed the children in the catechism. Have you directed them to God, have you opened their eyes that they behold their salvation, God's great act of redemption, and to whom they pray and pray, "God, wilt thou make me as good as Thou art?"

Thus I was reviewing my life when my glance fell upon a primrose. I plucked the first blossom which spring sent to the valley and as I was holding the flower in my hand I again became thoughtful. Immortality? Did I not preach of the starry heavens, and the falling dew? The wild flower of the

forest in my hand? Does it not say that back of all visible things in nature there is an all pervading spirit? The flower is a work of art, a thought. Who conceived of it, who converted the thought into a living reality? Nature dies, but the Lord of nature who gives it the living principle, lives and works without ceasing.

Where are the souls of the farmers of these valleys, those who struggled with us and now sleep beside the church the long mysterious sleep of death? Is it what the Greek custom styles an "indivisible whole"? It no more dies than the active life giving principle that permeates the natural kingdom.

Whence comes this homesickness in my breast? How many years have passed since I came to my forest home? Here are my friends, here my broad fields. Why am I not content? Why am I always dreaming of the Black Forest and the grapes of the valley of the Neckar? Would I return if I could? The old home has become strange to me. I could no longer find my way around in the land of my childhood. Whence this homesickness? It is the longing for the lost paradise of childhood, for the freedom and innocence of childhood's years. We seek something better, we wish for life and full competency.

How little have I taught the people in my long years of active service, how little have I striven for the permanent and everlasting. "Holy Redeemer, be merciful to me!"

\* \* \* \* \*

This new quarrel with the Indians! We shall never have rest. I am old and my labors are ended. I would lie down and enter upon my long last sleep. But it pains me to leave my congregation to engage in another bloody strife.

Since the French were driven out of the Colonies, our old adversaries bestirred themselves anew. The aged Livingstone is dead but his children are no better than he. "Der Apfel fällt nicht weit vom Stamm." They are hatching a new scheme of knavery, and the Indians

have dug up the battle axe and are threatening our frontiers.

It must be said to the credit of Sir William Johnson that he is an enemy to any land frauds. As Indian agent he volunteered to visit the redskins and investigate the cause of the dispute. Conrad Weiser accompanied him as interpreter and negotiator. They insisted that I accompany them as the Indians said of me: "The white medicine man is not twofaced."

They had been informed of our intended visit. They considered the occasion so important that all their chiefs were present, and besides thirty-three of their most distinguished women. Sir Johnson dwelt upon the absolute power of the governor to render binding decisions upon all subjects in dispute.

It was a picture fit for a painter. Under an old oak the chiefs sat, all of them brave men, in whose wigwams could be counted dozens of the scalps of their enemies. In the second row sat their wives richly decorated with amulets. Behind them, standing in a semicircle, there were about 500 warriors.

Sir Johnson was surrounded by eight justices. Besides, there were the two young Livingstones with their advocates and the interpreter, Conrad Weiser.

The negotiations began when Conrad Weiser produced two bills of sale and invited the chiefs to examine them and to explain wherein they found fault with the justice of these and dug up the battle axe. After each chief had stepped up and carefully examined the documents, one, as spokesman arose and said:

"The red men turned out in great numbers, because they understood Weiser should talk to us. You have a kind word for the red man on every occasion. Even though you are a paleface, yet at all times the half of your heart belongs to the Mohawks, and the other half to the whites.

"We have come to know that 'Trachawagan' (as the Indians called Conrad Weiser) has snow on his head (has aged). For this reason we left the tomahawk in our wigwams and came to look

upon your face again before you go to the hunting ground of the Great Spirit. We have examined the papers—they say, five chiefs have signed them—have sold the land toward the northwest of such length and breadth that the sun set four times before the survey was completed. Who are the five chiefs? Is it Brandt, the wise serpent? Is it Ura, the flying arrow? Is it Quirago, the good weapon? Is it Mango, the sharp eagle? Is it any one who sits here?" He turned around and pointed to the group of chiefs who followed his discourse with the closest attention: "No, it is none of these. I have spoken."

Thereupon he sat down.

Then Weiser began: "The Livingstones claim that they received the bill of sale from the five greatest chiefs of the Mohawks. The chiefs of the tribe are all assembled here. For this reason I ask the Livingstones to come forward and name these chiefs before the eyes of Sir William Johnson."

"A good word," cried the Indians. Both Livingstones shook their heads. "I ask you to answer my question: Do you see in this assembly the chiefs who have signed the document? Do you answer yes or no?"

"No, there were other chiefs," said Weiser, turning toward the Indians. The spokesman of the redskins put forward five young men and said: "These lads who have as yet no scalps, or wigwams, or squaws admit that Livingstone induced them to come into his house, gave them so much firewater that they no longer knew what they were doing. In their drunken state they sold land which did not belong to them, and Livingstone knew it."

The Indian continued: "The law of the paleface requires that after a sale the land shall be surveyed in the presence of the seller, and, also when the sun shines (by day). Livingstone surveyed the land when the moon was in the heavens and the Mohawks slept in their wigwams. We have leased some of this land to the Germans in the valley. But Livingstone and the governor in

New York want to expel the Germans from this land. For this reason we dug up the tomahawk. Two jugs of firewater given to five young men is no trade. On this account the Mohawks are angry."

This, in substance, was the Indian's speech. The usually taciturn savages showed by signs their approval of the words of the speaker. The counsel whom the Livingstones brought with them plead mitigating circumstances before Sir William Johnson.

"In the wilderness precise justice does not always prevail," said one of them. "It is difficult to determine every time who the owner of a piece of land is. Should it be discovered that the sellers were not the lawful owners of the lands, then Livingstone must receive an indemnity and also sufficient time to restore again the lands to the possession of the Indians."

After they had concluded their argument Weiser stepped forward:

"Sir Johnson," he began, "it would be an act of injustice if you were to postpone your decision. The Indians are not acquainted with all the modes of English justice. Injustice has been done them and not a man within reach of my voice dare rise and dispute my statement. Why should they not, Sir, on this spot tear to shreds this fraudulent bill of sale? By such an act we will remove at one stroke all cause of dissatisfaction, and at the same time promote the authority of the English crown among the Germans. God knows how necessary this is in the country. This bill of sale is a fraud. That Livingstone undertook the survey at night, which no one disputed, is a baseness and deception unequaled. I know that my words do not please the Englishmen who are present. But I have not lived more than 60 years to tarnish my reputation with the Indians in my old age by an act of injustice and to burden my conscience before God. Sir, use your authority and by a courageous act render void for all time this dirty deal of the land swindlers."



# Glimpses of Pioneer Life in the Shenandoah Valley

By Kizzie Hays, Broadway, Va.

(For the following incidents, I am indebted to my mother, Mrs. D. Hays, who was told them when a little girl, by Mrs. Sallie Pence, the daughter of John Branner, who was one of the early settlers of Shenandoah County, Virginia.)

The Germans are remarkable people for handing down their experiences from one generation to another. Though very industrious and enterprising, they are never too busy to converse with their friends or with strangers. It is due to this social turn, that much of their early life in America has not been lost.

When the early German settlers left their homes in Pennsylvania and went to the Shenandoah Valley of Virginia they had no tribe of Indians to contend with; for the red men, as far as it is known, never inhabited that fair land, with its clear streams, but used it only as a hunting ground. So the pioneers did not find as much difficulty awaiting them there, as they did in many other places.

An incident, which took place at Third Hill near Forestville, is very interesting. A pioneer was putting a roof on his house. While he was working, he heard repeated gobbling in the direction of Third Hill. It would not have been strange for the man to have left his work and gone in search of the game; for wild turkeys were often seen in large flocks. But he continued at his work, seeming not to give any of his attention to the noise on the hill-side.

At length, a fellow pioneer came along. Being interested in his neighbor's welfare, he stopped to assist him with his work. He started to climb on the building to help put on the roof, but the workman beckoned to remain on the ground a few minutes longer.

• "Now, go up on the roof," he began.

as he jumped to the ground, "and hammer away as I did. Even if you do not drive a nail or put on a shingle, keep pounding away. I am going over on the hill and see about that wild game. Stay on the roof and keep at it, till I come back."

He shouldered his gun and started for the hill. He did not go direct to it, but made a circuit through the woods to one side. After a time, he gained the hill-side, beyond the place where the gobbling was. With all precaution, he moved nearer and nearer the noise. He saw nothing; he heard the same noise down the hill a little beyond him.

When he had gone as far as he thought was safe for him, he concealed himself among some underbrush. He again heard the gobbling, which seemed very near him. He moved a few feet nearer and kept his eyes fixed steadily on the spot where the noise seemed to be. He again heard a loud gobble, and, at the same moment, saw the head of an Indian rise above some fallen logs. With his rifle ready in hand, he fired at the blood-thirsty Indian and killed him instantly.

In the same neighborhood, though at a little later period, another incident occurred. A young woman, who had spent the day with her mother some distance away, was returning home. She had often travelled the same way, so she was not especially particular to follow the same path each time. This time she had gone farther from her usual path than what she had done before.

While she was hurrying along in the woods, she came within a few rods of an old bark hut. With a glance, she saw an old Indian inside eating pie and, around him, several well-filled baskets. She ran

from the spot and began to retrace her steps. She had not gone far before she heard voices. Being afraid to go either way, she hid among logs and brush, until dark when she went through the forest to her home.

Upon arrival, she found that the Indians had visited her home that day. The pies and bread she had baked the previous day were missing; much of the hard earned provisions had been stolen. What was not stolen or destroyed was thrown about in the house or on the outside. Everything was in a confusion, the new home had been practically ruined.

A little farther north another experience took place, the like of which has often been related. The husband was not at home. The wife and several children were alone. In the evening when the cows were coming home, they noticed several Indians sneaking along behind the animals.

The frightened woman grabbed up the two smaller children and told the larger one to follow. She started for the fort beyond the river, trying to leave the house unobserved. With great difficulty, she hurried toward the river, which was more than two miles away. When she was within a short distance of the stream, she saw that the Indians were in hot pursuit. She rushed on as fast as she could.

The Indians were gaining on her, and, seeing that she could not cross the river alone with the children, she gave a loud scream for help. Several men, who happened to be at the fort, came to her rescue. Amid bullets from the savages' guns, they crossed the river and entered the fort without any injury.

Another circumstance, though of a

different nature from the preceding ones, took place in the vicinity of New Market. An old Indian, who would occasionally be seen going shyly through the woods, gave constant uneasiness to the settlers. They made many attempts to catch him, but always failed. Several times they ran him across Smith Creek toward the Massanutton Mountain, but he always disappeared. He never did any harm, though his object was much sought for by the settlers.

One day, while one of the pioneers was on the Massanutton Mountain hunting for bark to make dye, he heard a dull thumping noise. It was repeated again and again. He could not locate it, though he made a great effort to do so. Being anxious to learn what the noise was, he hung his coat on a tree to mark the place where the sound was most distinct. He then left the mountain and returned to the valley.

Several hours later, he, with another settler, went back to the mountain. He thought he could go to the same place without an difficulty. The coat was never found; but he felt certain that they had reached the place where he had heard the noise. All was quiet about the mountain; so they had to return without finding the cause of the thumping noise.

On his last visit to the valley, the old Indian talked freely with the settlers, as he had done occasionally before. He told one of the aged pioneers of a lead mine in the Massanutton Mountain, and of his many trips to it for the purpose of moulding bullets for his tribe. He did not give him the location of it, but passed into the Alleghenies beyond, leaving the white men to make such discoveries for themselves.

## The Fairy Parks

This story is taken from "The Indian Steps" by Henry W. Shoemaker. In this book the author "strives to show the variety and scope of Pennsylvania folklore and tradition and through them hopes to give fresh vitality and interest to the localities where they occurred." The author is a graduate of Columbia College, has seen American Diplomatic Service at Lisbon and Berlin, has been connected with newspapers at Jersey Shore, Bradford and Reading, Pa., and Bridgeport, Connecticut. He has to his credit as author the following books: *Wild Life in Western Pennsylvania, 1903*; *Pennsylvania Mountain Stories, 1907*; *More Pennsylvania Mountain Stories, 1912*, and *Elizabethan Days, 1912*—and is still a young man. The *Fairy Parks* is a fair sample of the style and life of the book, which we can heartily commend to our readers.—The Editor.



**F**AIRIES in Central Pennsylvania? Why, certainly there are, lots of them hereabouts," said an old Bomeister, as he emptied his corncob pipe against the rock on which we sat under the mountain ash tree. "Right down the Pike is where they make their headquarters—they've been dancing and playing there now for over fifty years, and they're increasing in numbers as fast as dandelions. Every year they're making new parks, or playgrounds, until now they're more than a dozen of them between the top of Grindstone Hill and where the road dips to go down to Pine Creek." I had often noticed these parks, or circular patches of trees and green sward, and admired their beauty, wondering at their odd form, and apparent immunity from forest trees. Now it was all being explained to me. "The little people make a big ring on the first night of the new moon," the old man continued, "and dance around it until the moon goes down that night. After that the fires can't pass their boundary, the trees grow nicely and the grass stays green.

Travelers like to rest there and pasture their horses—they always seem to have cool breezes to spare, for the Fairies have the kindest and most lovable feelings towards mankind; they want to make things pleasant for them. But on moonlight nights, then's when you see the fun; the parks swarm with the gay little folks, but they are so shy it's difficult for a person to see them first. I don't believe Fairies are native to America—I never heard tell of any in Pennsylvania except our little colony along the Pike. They wouldn't be here if it wasn't for one old woman; she hated to leave the Fatherland unless she could bring some Fairies with her. At first her relatives objected, but she had her way and brought a dozen of them in a black bag. I've often heard my parents tell the story; they came from the same village in Wurtemberg as Gran'mam Swartz, the old lady who fetched the Fairies. When she was young Lotte Rudesehli, they say that she was the prettiest girl for miles and miles—the prettiest blonde that imagination could conjure up. She was much given to wandering in the woods, especially on moonlight nights, and the neighbors would have ascribed this to sentimentality if she hadn't been so indifferent to the young men. Some thought she met a lover in the forest depths, nothing else could take a girl alone into such secluded localities. But it was a long time before any one had the courage to follow her, she seemed so haughty and reserved. There was a young man in the village named Wilhelm Swartz, a sort of country gallant, whom all the girls, except Lotte Rudesehli, the solitary wanderer, had loved at one time or another. Her indifference piqued him to such an extent that he came to sincerely love the one girl who wouldn't notice him. Often he had the desire to follow her on her lonely rambles; he had a jealous impulse to meet her secret lover and drive him away. But

he feared the villagers would see him follow her into the forest, and twit him when he came back shame-faced and with hanging head. But one evening, it was the first night of a new moon, and the silvery crescent was dancing above the tops of the tall spruces, as he walked along through the sweet-scented woods he came upon a place that the path led down a steep hillside, where a brook tumbled along beneath the giant trees. Through an opening in the evergreen boughs he could see quite a distance ahead of him. To his amazement he saw Lotte Rudesehli seated on a mossy log surrounded not by one, but by a hundred admirers. They were not big, stalwart lads like himself, but tiny chaps, scarcely a foot high, clad in tight-fitting suits of green and yellow. They held hands as they danced about her, sometimes breaking into weird little songs in a minor key. Many little women, dressed in bodiced skirts of the same colors sat nearby on little hillocks or bunches of grass. Lotte seemed to be their queen, and was as radiantly happy as her company. It seemed a pity to break in on such a merry, innocent scene, and Wilhelm would not have done so intentionally. In an effort to draw nearer to obtain a better view he stepped on a dry root which cracked audibly. Lotte looked up, recognizing him instantly, while the Fairy band scampered out of sight under leaves, stumps, rocks and logs with all the alacrity of chipmunks. Lotte had too equable a disposition naturally, and was in too happy a frame of mind at this particular moment to mind the intrusion, and accepted Wilhelm's profuse apologies with smiling good will. They had known one another, though not well, for a long time, so it did not seem like being too forward when the young man seated himself beside her on the moss-grown log. Nervously plucking a fern, he began talking to her as if they had met under the most ordinary circumstances, and not as the result of his breaking up a Fairy merry-go-round. Strange as it may seem, Lotte treated him better on this occasion

than she ever had before, or any other man for that matter. He was so good-looking, he had such wonderful expression, and never showed off to better advantage than this night, bathed in ghastly moon-rays. He was tactful enough to make no allusion to the party he had disturbed, and as she made no effort to explain, it seemed to be the one subject unmentioned during their blissful tryst in the forest. 'What will my parents say,' gasped Lotte, putting her hand to her head in a gesture of terror as she noticed the hands of the village clock pointing to two as they neared her home. But whether they protested or not, or even knew when she got home, is not a part of the story. Wilhelm had started on a successful wooing; nothing could stop him now. How far he progressed that night is also a mystery, but he doubtless kissed her—who could have protested on such a beautiful night? It was soon noticed by the villagers that Wilhelm Swartz always accompanied Lotte on her rambles into the forest. If she had been meeting some one else previously, clearly that suitor had fallen into disfavor, or it might be she had been meeting Wilhelm all along. But that couldn't be the case either: he had been noticed too many times gazing after her ruefully, cap in hand, as she disappeared into the shadowy depths. Her conduct had always been a mystery anyway; this interest in Wilhelm, so handsome and strong, was the one normal act of her life. About this time there was great talk in the little mountainous community about emigrating to America. Land could be bought outright very cheap in all the States, especially in Pennsylvania, which was said to teem with prosperous Germans. Some few had gone over already, and wrote back glowing accounts of the riches of the new country, but above all the social equality and opportunities which awaited every one. There were no landlords, no supercilious nobility, any one could rise who had energy and a fair share of adaptability. Wolfgang Rudesehli and his good wife Minne, the parents of

Lotte, caught the passing enthusiasm. They began corresponding with a neighbor who was in Northern Pennsylvania, and that individual, to make sure of them, had the foreign agents of several land companies in Philadelphia visit their home, and paint pictures that can only be described as glorious. Why the emigrants in the wild Pennsylvania hills were so anxious that more of their kind should follow them may be ascribed to two reasons. They may have been lonesome for more friends from 'home,' or, like the monkey with his tail off, wanted others in the same predicament. There was only one member of the Rudesehli family who objected to the proposed change of destiny, and that was Lotte. Her older brothers and sisters thought the idea a grand one; they were tired of being branded as 'peasants,' tired of filling a place in life from which caste would give them no escape. They would go to a land of freedom, where their children might become Presidents. Lotte, hitherto the proudest of the family, was the only one who wanted to remain. 'You can be a great lady over there,' her brothers urged; but this appeal to her vanity, once so potent, was of avail no longer. Wilhelm Swartz had always cherished a secret hankering for the 'new world,' and when he heard the talk in the Rudesehli household, told his sweetheart he would gladly go along. They could marry just as well in Pennsylvania as in Wurtemberg—easier in fact. They did not publish 'banns' over there, no tests or qualifications were required of candidates for marital happiness in the 'land of the free.' But to his surprise Lotte said she was not going; the others could go, but she would remain. It took some time for Wilhelm to learn her reason; had she not been so much in love with him, it would have been impossible—a woman regards a reason as the one secret she can keep. But finally she confessed why she was so wedded to the hills of old Wurtemberg. One night when she was a wee girl, so she said, she had strayed into the forest. Evening was coming on, and everything

gleamed so clear-cut in the final cadences of the golden hour. The pines and spruces seemed to the tiniest needle carved out of the transparent ether. The air seemed so sweet it must have been freshly let loose from realms celestial. She had sat down to rest by the waterfall, which created its own little rainbow in the maze of froth and spray. She was entranced by the scene—anybody, young or old, would have been—until she was aroused from her contemplations by the sound of squeaky voices, like old men talking far away—only these voices were near at hand. Presently she saw the speakers—they were a horde of tiny Fairies, nothing else, clad in tight-fitting suits of yellow and green. They waved their hands to her, and made every effort to become acquainted. She wasn't a bit frightened; there were such merry twinkles in the little fellows' eyes that they surely meant no harm. She waved to them, and they came close to where she sat, and began conversing in a friendly, cheerful manner. Once they were at their ease, and a troop of little lady Fairies, dressed in bodiced skirts of bright colors, came out of the underbrush and sought the young girl's acquaintance. Their spokesman explained to her they had always regretted the gulf which existed between them and the 'big people,' but in her they had found a 'happy medium.' They could love her; would she consent to become their queen? Lotte at that time didn't have a very definite idea what the word 'queen' meant, but she had heard that there was one in Wurtemberg, so high above her subjects that many doubted she was of the same clay. Yes, she would become their queen gladly, if it would do them any good. The Fairies were delighted; they joined hands and danced about her singing gavly. When she returned home she had difficulty in explaining to her family what had kept her so long in the forest—she had lost her way, that was the best excuse her childish shrewdness could invent. After that it was difficult to restrain her from wandering in the forest.

Threats of punishment were unavailing; she was naturally a headstrong girl and the family pet, so she knew her family really meant nothing. As she grew older the family began to realize that her solitary strolls were harmless; they had heard of people 'loving nature, their daughter must be one of these strange creatures. But it was her duty as Queen of the Fairies to go among her subjects as often as possible. She made a gracious queen, as she grew in loveliness and charm with each succeeding year. But love for a mortal had come into her life, and her family wanted to emigrate to America. Her lover was also anxious to go to the new country—everything seemed to point to her departure from her Fairy kingdom. She was unhappy now for the first time in the eighteen years of her life; her brow, formerly smooth as marble, now showed lines of thought. She was sure she loved Wilhelm dearly; her family had always been good to her, but how could she leave the 'little people' who had elected her their queen? Wilhelm's pleadings prevailed; after shedding a few tears she resolved to go. She was not a sneak nor a coward; she resolved to break the news to her tiny subjects before starting on the long journey. One night in June, when the new moon had appeared, she went to the Fairy rendezvous accompanied by Wilhelm. Calling her beloved subjects about her she explained to them the step she was about to take. Her voice was choked with sobs, but every one of her audience understood why her love for her sweetheart and family should be the controlling motive in her life. Just when she finished talking one little shrill voice piped up, 'May I go with you?' Immediately all the others clustered about her, taking up the same refrain, 'May we go along, may we go with you?' They held Lotte's hands tightly, and some clambered all over Wilhelm, striving like squirrels to hide themselves in the pockets of his velveteen jacket. Their demands were so sincere and importunate that the young girl smilingly declared

that she would take as many Fairies with her to America as she could carry in a wool-sack. There was a cheer from the little people; they would follow her to the ends of the earth, they insisted. But a process of selection must be made—which Fairies should go, which should remain. It was decided to draw lots with twigs of hazel after Wilhelm would come back with the wool-sack. He started to the village, returning with a sack of black material such as was used in those days. The lots were drawn; a long twig meant 'go,' a short one 'stay,' until the bag was filled. Twelve Fairies, six men, six women, were chosen, and hid their smiling faces in the hot, stuffy sack. The others kissed the fortunate ones 'goodbye,' and with no recriminations, danced away to their homes under the rocks and roots. Wilhelm saw to it that air-holes were provided so that the little voyagers would not be smothered—for Fairies are in a sense human—they are like us except that there are no diseases among them—they are in a sense immortal. Two days later the Rudesehli family, accompanied by the faithful Wilhelm Swartz, began their tedious journey to the 'land of promise.' It was fraught with untold inconveniences and delays in those days. By 'diligence' and goods train, interrupted by frequent changes of conveyance, they proceeded to Paris. Wilhelm and Lotte had many adventures with the wool-sack, to be sure. To the old folks and inquisitive brothers and sisters it contained kittens, rabbits, white rats, Fairies, anything—to the baggage and customs officials, vegetables, meats, clothing, whatever seemed advisable. Wilhelm was well provided with money, but it ate into his store to 'tip' every one into silence who might question the well-filled wool-sack. Many complications would otherwise have arisen, especially in France, where none of the party knew a word of the prevailing language. It was a critical trip for Wilhelm; he had promised Lotte to see that her little friends reached America in safety; he could not disappoint in his first real effort to augment

her happiness. The party embarked on a sailing vessel at Havre, and were three months at sea, alternately becalmed and tempest tossed. Lotte kept the 'little people' in her bunk by day, but let them out at night, to scamper about the decks, sometimes scaring the other passengers, who thought the ship bewitched. But they were too agile to be captured, or ever be wholly seen by outsiders. They were fed with what Lotte and Wilhelm could snatch from the mess, and also with nuts, berries and roots, their favorite food, brought along for this purpose. The customs officers at old Castle Garden couldn't have been very alert at that time, for the mysterious black wool-sack passed through unmolested. It is said that an 'O. K.; U. S. Customs' was tied on it. It may be that Fairies are providentially lucky; they have to be if they are immortals. Outside the imposing building one of the old neighbors, Carl Aeschlimann, who had lived near the Rudesehli's in Wurtemberg, was waiting. He greeted them with a wild burst of delight. Here were people, his people, who had actually seen his beloved hills and vales and waterfalls, in dear old Wurtemberg, a little less than four months ago, while he had not seen them in sixteen long, toilsome years. There was also a representative of the real estate company at the landing; he would help pilot and install them in their new home in Pennsylvania. Then they were escorted up Broadway, marveling at the wonders of New York, across the waters of the Hudson in a ramshackly ferry-boat, and aboard a train for Philadelphia. At the City of Brotherly Love they spent the night, starting away the next morning, changing cars three or four times until they reached a place called Antes Fort, on a railroad which they were told had just been completed two months before. The engines were wood-burners, and moved slowly enough through the country, so that they could admire its fertility and grandeur. They marveled at the number of persons who got in the cars, who looked like Americans but who spoke a

dialect that sounded like German. At Antes Fort two teams were waiting to convey them on the last stage of their journey, to the uncleared tract of land on the Pike which they were to make 'blossom like the rose.' Most of the way the road led through a virgin forest—the trees were even taller than in the Fatherland, the waterfalls wilder, the silence more intense. At length they came to a small opening in the forest, made by cutting the trees so that they fell against their standing neighbors. In the center of it was a log shack—they use it now for a woodshed—here the Rudesehli's were to stay until they cleared more land and built a more respectable abode. The tract they had bought comprised one hundred and sixty acres, 'more or less,' so the deeds ran. It was past dark when they arrived, so that they could not tell whether they were pleased or not, but they were probably too tired to care. Soon a new moon appeared, shimmering between galaxies of unstable stars. Wilhelm and Lotte had noted a cozy little nook along the road—it was near a waterfall and a spring—where they decided to liberate the Fairy band. After partaking of a light supper, they were too excited to eat much, they started down the Pike, carrying the bag between them. When they reached the pretty spot, they emptied the sack; the little people shouted in treble ecstasies of joy, and began dancing merrily. They formed a circle and danced about the couple who had safely carried them so far. The young couple had much work ahead of them, so they probably took less notice of their surroundings henceforth than the Fairies. The 'little people' were immensely pleased; it was their Black Forest over again, but on an amplified scale. Lotte intended visiting them each night, but she felt so tired she postponed it a week. One night the family heard an awful screaming and wailing in the wilderness; it sounded like some frail woman in distress. They were all for running out with torches to find her, until Carl Aeschlimann who was still stop-

ping with them, explained that it was a panther, or as he pronounced it, a 'pontare,' an animal bigger and more rapacious than the traditional lions of the Bible. All the family except Lotte were satisfied with this explanation, but it only made the girl more uneasy. 'I'm afraid,' she whispered to Wilhelm, 'that it has eaten my little people, and enjoying them, has come to devour us.' Next night she went in fear and trembling to the Fairy abode, and called to the little colony. To her surprise they all responded, and danced and sang about her gleefully. 'I feared you were all eaten by that awful monster which screamed around our cabin last night. I never expected to see you again!' The Fairies laughed outright; 'Panther eat us? Never fear, it did chase us, but we were too quick.' Lotte was reassured, and on succeeding nights when she heard the panthers' wail and wolves' call she knew her little friends were safe. They thrived in their new home; children were born to them—for Fairies are partly human—they were happy. Lotte married Wilhelm the next spring, but continued her visits to the Fairy home, even after her own children were born. Occasionally,

Wilhelm accompanied her. At times she would say she would go back to Wurtemberg for a visit before she died, and take the Fairies along, but for some reason they didn't enthuse; it can only be surmised that they were not sentimental. Fairies own no Fatherland. As she grew older and especially after Wilhelm's death, Lotte became known as Gran-mam Swartz, and her connection with the Fairy colony was generally acknowledged. Even her children admitted she was a trifle queer, and her grandchildren were even more positive of it. But she pursued the even tenor of her way, a good wife and mother, hard-working and plodding, until in her seventieth year, from the infirmities of age, she passed away. She was buried in the little mountaineers' cemetery on Grindstone Hill, and her grave is marked by a rough slab of mountain brownstone. They say, and I'll admit I've seen it myself once, that on a certain June night, when the young moon first comes up from behind the Bald Eagle Mountains, the Fairy band, old and young, congregate there and dance daintily—which seems to be their only form of worship—about the ivy-grown mound."



# The Fries Rebellion

By J. J. Hauser, Macungie, Pa.



MILLERSTOWN, one of the chief places of activity during the troublesome times, "die schreckens Zeiten," 1798 and 1799, founded by Peter Miller in 1776, and therefore often called the Centennial town, is situated on the Old King's High Road from Philadelphia to Trexlertown. The main street is part of the said road. The first hotel in the town was a block house and stood where the Keystone House now stands and was kept by Leonard Schlauch, and there the people gathered to hear the news of the times. The people were hard working and industrious and still struggling to make both ends meet. When soon after John Adams had been inaugurated as the second president of the United States, three very unjust and obnoxious laws were passed and received the signature of the President, namely the Alien and Sedition and House Tax Laws.

It was the last named act that caused the revolt, commonly known as Fries' Rebellion, because John Fries, of Lower Milford, now Milford, Bucks County, was the chief leader.

Those who opposed the assessors met in an upper room in a certain house in the town and one of the principal men who met with them was John Fries, for consultation and deliberations.

Not only were the assessors opposed and hindered in their duties by the men but the wives of the men aided them in their opposition by pouring hot water upon the assessors while they were engaged in measuring the window panes and counting them. It is said that the wife of George Miller, a son of the founder of the town, poured a whole kettle full of boiling water upon the assessor while he was engaged in his

duties and who left immediately without completing his work. Many of the oldest inhabitants remember her yet as old Granny Miller and her story of the Hot Water War.

This opposition continued more or less severe until April 1, 1799, when soldiers came from Reading to the town to quell the rebellion. When they arrived they pitched their tents in Schaffer's woods near the town, and a number of citizens who had been spotted by those in sympathy with the government were arrested by the soldiers and hurried off to Bethlehem and lodged in the Sun Inn there. This action on the part of the soldiers increased the activity of those who were opposed to the tax act and they raised a number of men under Captain Henry Jarret, captain of the light horse brigade, and sent them to Bethlehem to rescue their friends from the officials.

These men were not successful at first, but after they had been reinforced by John Fries and others they were successful and rescued their friends.

The leaders in these undertakings were afterwards captured by United States Marshal Nicholas and had to face trial in the U. S. courts at Philadelphia and afterwards at Norristown for sedition and treason.

Yellow fever broke out while the men were imprisoned in Philadelphia and they were removed to Norristown, where David Schaffer died in prison leaving a wife and two children. Philip Desch and Michael Schmoyer, Sr., died at the same time, in prison.

Some of their descendants still live in this neighborhood.

Those who spied them were in after years held in disgust and the people used to point with their fingers at them and shout after them, "Dort geht der Ver-rather."

On March 1, 1799, Marshal Nicholas, Eierly, Balliet, Adolph, came to Millerstown and arrested Henry Shankweiler and others.

The people at Millerstown and surrounding country had their military companies the same as was in vogue everywhere else. A company of dragoons, whose officers were Captain Henry Jarrett, First Lieutenant John Fogel, Second Lieutenant John Lichtenwalner, Ensign John Smith. These officers held a counsel and ordered David Schaffer to order out the company and to meet at Martin Ritter's house, March 7, 1799. The next morning the men gathered at Ritter's house but not the officers, when Andrew Schaffer, sergeant of the company took command of the company, and Samuel Thurn, trumpeter, Henry Shankweiler was a member of this company.

Henry Shankweiler entered bail at Bethlehem. Those who entered on the bail bond were his brother, Jacob Druckenmiller, David Schaffer and Philip Desch. These accompanied the company to Bethlehem to rescue the prisoners. The first three had no weapons with them, and went ahead of the company. When they arrived at Bethlehem they were met by William Henry, who said to them in German:

„Was thut ihr verdammten rascals mit euren gewehren,“ when one of them said, „Mir wohnen in einem freien land, ich denke man darf mit seinem gewehr hingehen wo er will wenn er niemand beleidiget.“

When Henry called out „Dies gehet gegen die Civil Law, und wenn ihr euer gewehr nicht obleget so wird ihr am galga dafür bueszen.“ Upon these remarks they placed their weapons for security with the hostler at the Sun Inn and went into the hotel and drank beer. While there Fries and the others arrived and surrounded the hotel and rescued the prisoners.

The marshal immediately sent Eierly to Philadelphia to inform the President (Adams) about the affair at Bethlehem, who immediately ordered Brigadier Gen-

eral William McPherson to gather an army of 1200 men and go to the scene. The men that composed the army were mostly gathered in Lancaster County and many of them were friends of the government and opposed to the farmers, but were great friends of the women, and scoundrels, as one writer said.

When they came to Millerstown they went to Conrad Marx's house to capture him but their bird had flown; but wanted to make his son, Jacob, a lad of 13 years, tell where his father was and if he would not tell, they would split his head open. But he told them he did not know. The soldiers cursed him and went away.

They went about to capture those who had taken part in the rescue at Bethlehem but found more at Millerstown. The way the soldiers acted can be seen when they wanted to arrest Philip Desch. They surrounded the house. Some broke into the house and dragged Mrs. Desch half dressed out of bed (it was night time), and compelled her to get them something to eat. One of them more humane than the others counseled with them and let Mrs. Desch dress herself. Then she had to get a light for them and they searched the house from garret to cellar, piercing their sabres into the bedding, bundles, barrels, boxes, etc., but did not get Desch because he was not home.

The company operating in Upper Milford was more successful. They captured J. Schmoyer, Peter Kiefer, Adam Stahlnecker, Henry Stahler and confined them in Jacob Miller's house. Daniel Schwartz, Sr., and his son Daniel, Jr., were captured while they were going to Millerstown on business the next day. All were taken to Philadelphia and on the way met Gen. John Keiser and he was arrested too, and taken along. They were brought before Judge Peters who asked Keiser for his commission.

The men in hiding or imprisoned, the women and children had to defend themselves the best way they could against the soldiers and eke out a living.

Marx had fled to Maryland and An-

thony Stahler was in hiding in other parts of Northampton county. When Rev. J. H. E. Helmuth, a Lutheran pastor, wrote a proclamation in German for the government, which promised pardon if they would return and deliver themselves up and cast them broadcast through Pennsylvania and Maryland. On this promise Marx returned and Stahler came from his hiding place, and on their way to Philadelphia they were taken prisoners in Bucks county. This reverend gentleman while on his way to preach in the Macungie church saw Henry Shiffert sit at the window and sent for soldiers and had him arrested, and George Boch, too. Boch was released from here but Shiffert was taken to Philadelphia. Our minister prayed for the poor men in prison and asked that the Lord should soon find a way to set them free, and on his way home said, but some of them ought to be hanged. Nice kind of preachers.

Deputy Marshal Wiedes assisted by Andrew Shiffert, who had gone against his neighbors by turning informer to the government, in other words, a spy.

Shiffert was called by his neighbors a traitor, or Judas Iscariot, and now was a hated man. Often when he passed along the street the people would say, "Dort geht der verrather." The reason for this was that he had afterward told them that he was their friend and neighbor and lured them into the clutches of the law.

When the prisoners were taken to Philadelphia they stopped one night at John Wentz's hotel, who furnished them their meals and lodgings free, and told them that they would better return because they still had mountain and woods to hide themselves. That they had been betrayed when one of them said, "I know Shiffert, he is not that kind of a man." Wentz said, "Go in God's name. I wish you a safe journey, but you will think of me yet."

When they came to Philadelphia they were arrested and sent to jail. Many of them did not see their homes again for twenty months. Their prison fare was

for six weeks only one-half pound of convicts' bread and three pints of molasses water daily, when their friends were allowed to send them better meals.

One of the prisoners afterward wrote an article for the press basing it on Rev. 12th chapter and 18th verse, and the 13th chapter and the first verse; the 17th chapter and the 17th and 18th verses of their treatment in which he went hot and heavy for the administration of John Adams, explaining that the seven heads meant the seven beloved states, viz: Maine, New Hampshire, Vermont, Massachusetts, Connecticut, New York and Pennsylvania. The ten horns, representing Delaware, New Jersey, Maryland, Virginia, North Carolina, South Carolina, Georgia, Tennessee, Rhode Island and Ohio. The crowns on the horns to represent Treason, Sedition, Alien, Misdemeanor, tax act, liberty of the press, shrinkage house tax, window tax, persecution.

Now let us take a glance at the revolt as this was not the first one that occurred in the United States. The first one that occurred was Shay's Rebellion in Massachusetts in opposition to the heavy taxes laid, 1786. The next one was the Whiskey Rebellion in Western Pennsylvania, on account of a tax on whiskey, 1793 and 1794. So we see that the Fries Rebellion was the third one opposed to the taxation made by the government.

The first occurrence which broke the calm and monotonous affairs in Eastern Pennsylvania happened in Milford, Bucks County, in 1798 when the people rose in opposition to the House Tax Law. This affair is called in history "The Milford Rebellion," because it first started in Milford. "The Hot Water War," because the assessors were driven off by the women with hot water being thrown upon them while engaged in making the assessments. "The House Tax Law," on account of the act requiring the assessors of the houses measuring the window panes, giving the sizes and number of panes in each and every house for computing the tax. Fries Rebellion, so called on account of

its leader, John Fries, who had been an officer in the Revolutionary Army.

Before entering upon the details of this disturbance it will not be amiss to give a short sketch of the leader of this affair.

John Fries was born in Hatfield township, Montgomery County, Pennsylvania, 1750. At the age of twenty years he married Mary Brunner, of White Marsh, and five years later moved to Milford, Bucks County, Pa., where he built for himself a house on the land of Joseph Galloway at Boggy Creek. When the Revolutionary War broke out he lived in a log house on a lot belonging to William Edwards on the Sunnyside Road. He served during the war.

He was a man of good mind, but had received only the rudiments of an education. He was a good speaker and possessed a rude eloquence that swayed the multitude. He had a good character and stood well among the people. He was by trade a cooper, but followed the occupation of a crier of public sales. He died in 1820 near Trumbauersville, Pa., at the age of 70 years, a respected citizen.

This House Tax Act was looked upon as very burdensome and unjust by a great many people in Eastern Pennsylvania. When the assessors, who had been appointed by the government (but in many instances the people had been allowed to choose their own assessors, but which was refused) began their duties they were chased from one place to the other, so that no assessment was made that year in Milford township and the trouble was just as serious in Muncie and what is now the upper part of Lehigh County where the opposition to law found many supporters.

This movement against the Tax Law spread rapidly in Northampton, Bucks and Montgomery Counties that many of the assessors quit their work. Those who kept at their work were threatened with their lives. John Foulke, the assessor of Milford, was threatened to be shot through the legs if he did not quit his work. Samuel Clark was treated the

same way. Then Mr. Chapman, the assessor for the entire district with three more assessors began to try to make the assessments but were forced to stop their work by Fries and his followers. Fries was ably seconded by Frederick Heany and George Getman.

Roderick and Foulke, two of the assessors were threatened with their lives if they did not lay down their work.

On March 5, 1798, Fries told the men that he could muster 700 men by next morning, March 6, and that he would fight the House Tax Act to the bitter end, and if he would meet Mr. Clark in the company with Mr. Roderick, he would deal with him badly.

The next morning Fries with between 50 and 60 of his followers, commenced to drive the assessors away, and if they refused to go he would take them prisoners. Captain Kuder aided Fries in this instance. Many of Fries' men wore uniforms and were accompanied by a drum corps and fife. Fries himself wore a large feather in his hat and had a heavy revolver.

They marched to Quakertown where they found the assessor and Fries ordered his men to fire upon him, but they missed their aim. After Fries and his men left Quakertown they met a man who defended the cause of the government for which he was roughly handled by Fries and his followers. At this time, too, Fries heard by a messenger that the United States Marshal Nicholas had arrested several of his followers at Millerstown for resisting the assessors. Fries met the party that had gathered at Conrad Marx's home to rescue the prisoners. They then went their way to Bethlehem, on the way they met a son of Marx, who told them that they might just as well go home as the people of Northampton County were able enough to rescue the prisoners. Upon hearing this some of them were for returning, but Fries would not listen and ordered them to go ahead and rescue the prisoners.

When they arrived at the bridge at Bethlehem they held a consultation, and

there were met by a deputation from the marshal who told them that they should go home. But Fries told them frankly that they would not return home if they could not take the prisoners along, which, of course, the marshal refused to do. Thereupon Fries paid the toll and they crossed the bridge and demanded the release of the prisoners, and said if his demand was refused he would release them by force. The marshal refused to accede to this demand, when Fries and his men retired a short distance and held another consultation. Fries exhorted his men and encouraged them by telling them that undoubtedly he would be the first one to fall, that they should then do their best to rescue their fellow men by all means, but they should not fire first.

Then they moved forward and forced the marshal to give up his prisoners. Fries and his men with the prisoners marched off in high glee at their success.

President Adams, when he heard of this affair, ordered troops to be raised in Lancaster County to quell the rebellion and sent other soldiers to the rescue to aid the assessors to make assessments in Low Hill, Weisenberg, Lynn and Heidelberg and arrested Fries and his followers at Macungie (Millerstown).

The marshals at the Sun Inn, Bethlehem, were Judge William Henry, William Barnet, John Moholland, Christian Roth, Isaac Hartzel and Philip Sheetz, and those who went with him to make the arrests at Macungie stated that they did not meet with any trouble until they came to George Seiders in Macungie township. They stopped at the house of Rev. Van Buskirk, where they left their horses and went on foot to Millerstown to serve the warrants on George Schaffer, who was not at home. Then they went to the hotel, where they found Schaffer and arrested him.

Soon a number of persons assembled who protested at the arrest of Schaeffer and one David Schaeffer, who seemed to be the leader, said Col. Balliet and Eirly were nothing but damned rascals,

and that the people should horsewhip them. They also arrested Rev. Mr. Eierman and John Fuchs.

Mr. Dixon, of Emaus, and Mr. Keane, of Easton, came and aided the marshal in making the arrests.

David Schaffer, Jacob Klein and Philip Desch, Mr. Kelper and Mr. Paules acted as scouts for Fries and kept him posted in the movements of the marshal and the soldiers.

Jacob Snyder had been appointed assessor of Upper Milford, but declined to serve, when Mr. Heckenwelder was appointed in his place.

When George Schaffer was arrested, he said: "Take me a prisoner, but you will see how far you will come," whereupon a number of the people sprang up and said, "If one man is taken prisoner we will by the help of God rescue him." The assessors were called rascals by the people and said that if the House Tax act was a law, still they would not obey it.

Those who aided the marshal and the soldiers to capture the men were despised and shunned and whenever they passed by the people shouted, "Dort geht der verrather oder dort kommt der verrather." (There goes the spy or here he comes, the spy.)

A month later Fries was captured near Bunker Hill, Bucks County, in a swamp by the soldiers, being betrayed by a small dog.

He who defied the assessors and the marshal came skulkily and let himself be taken a prisoner without resistance, and taken to Philadelphia, where he and his fellow prisoners were placed on trial for treason.

The charges against Fries and his followers were as follows:

1. Opposition to the House Tax Act.
2. Hindering the assessors in their duties.
3. Holding unlawful meetings for interfering with the execution of the laws of the United States.
4. Suppressed the friends of the government or any one who should aid or assist the officials in their duties.

5. To rescue any one arrested by the government and followed.

6. No explanation of the law heeded by the people.

7. Violence as used by the people.

8. Opposing the United States officials while performing their duty.

The trial of Fries began in the circuit court of the United States at Philadelphia, April 1, 1799, before Judge James Iredell, of the United States Supreme Court.

The charge of Judge Iredell to the Grand Jury was a comprehensive one and they returned a true bill on May 1, 1799. The following composed the Grand Jury: Isaac Wharton, foreman; J. Ross, Joseph Parker, Robert Ralston, John Perot, Daniel Smith, Edward Pennington, Benjamin W. Morris, John Craig, David H. Cunningham, Gideon H. Wells, William Montgomery, Philip Ricklin, Thomas W. Willing, Samuel Coates, J. E. Fisher, W. Buckley.

William Rawle, clerk of the court, made his charge to the court May 1, 1799.

The following men were drawn as jurymen: William Jolly, Philadelphia; Samuel Mitchel, Bucks County; William Leedom, Bucks County; Anthony Cuthberth, Philadelphia; John Singer, Philadelphia; Samuel Richards, Philadelphia; Joseph Hornton, Philadelphia; William Ramsay, Bucks County; Gerardus Wynkoop, Bucks County; Philip Walter and John Roth, of Northampton County (Whitehall Township). He was found guilty. A new trial was granted.

Jurymen were as follows in the second trial: Samuel Wheeler, Henry Pepper, John Taggart, Cornelius Cornegys, Ephraim Clark, Thomas Bailey, Lorenz Kaufman, John Edge, Charles Deschler, Henry Dubois, Isaac Dehaven and John Balliet.

Counsel for the United States were Mr. Rawle and Mr. Ingersol.

Fries had no counsel.

Additional witnesses heard in the second trial were: Christian Heckewelter, John Romig, Jacob Oswald, Isaac

Scheimer, John Williams and Daniel Weidner.

The jury brought in a verdict of guilty and Judge Chase sentenced John Fries to death. He was afterwards pardoned by the president.

Conrad Marx was tried for treason at Norristown, April 26, 1800, and found not guilty for treason, before the following jury: Richard Downing, Thomas Morris, Jacob Grim, Eli Cawley, Richard Roberts, Francis Gardner, John Jacobs, Benjamin Morris, Anton Oberly, John Longstreth, William Davis, Llewellyn Davis.

Mr. Rawle, counsel for the government, Mr. Ross and Mr. Hopkinson for Mr. Marx.

He was tried again and found guilty for opposing and aiding in the insurrection and sentenced by Judge Chase to two years' imprisonment and \$1000 fine and furnish bail for good behavior as follows, himself \$2000 and two bails each for \$1000. Marx was considered a very dangerous man by the court who said that he ought to have been found guilty of treason and suffer the same penalty as Fries.

George Gehman and Fred Hainey found guilty of treason and sentenced to death with Fries, both pardoned.

Anton Stahler tried for treason and found not guilty but was afterwards charged by the grand jury who found a true bill against him for aiding in the insurrection with Philip Desch and Jacob Kline and were found guilty, and each sentenced to eight months imprisonment and \$150 fine and furnish bail for good behavior for one year of \$400.

Mr. Ross and Mr. Hopkinson were counsel for Stahler and his jurymen were the following: Richard Robinson, Charles Deschler, George Ellig, John Starbord, John Jones, John Edge, Jacob Grim, David Jones, William Preston, Thomas Morris, Peter Elder, Abraham Heed.

Henry Shiffert, Henry Stahler, Daniel Schwartz, Sr., Christian Ruth, George

Schaeffer, Daniel Schwartz, Jr., were tried for aiding in the insurrection.

Counsel for the prisoners were Mr. Keane and Mr. Dallas.

Witnesses that testified were the following: Col. Nichols, Samuel Thums, Andreas Shiffert, William Barner, William Henry, John Fogel, John Moritz, Jacob Eierly, Christian Heckwelter, Judge Peters, Jacob Sterner, Daniel Reisch and John Shimer.

They were all found guilty except Daniel Schwartz, Jr., and received the following sentence from Judge Iredell.

George Shaffer, 8 months imprisonment, \$400 fine for the first offence, for the second offence \$200 fine and 4 months imprisonment and furnish bail for good behavior for two years, he himself \$1000 and two bails each of \$500.

Daniel Schwartz, Sr., 8 months' imprisonment, \$400 fine and furnish bail for good behavior for one year, he himself for \$1000 and two bails each for \$500.

Christian Ruth, 8 months' imprisonment, \$200 fine, furnish bail for good behavior for one year, he himself for \$1000, and two bails each for \$500.

Henry Stahler, 8 months' imprisonment, \$200 fine, furnish the same bail as Swartz and Ruth did for good behavior.

Henry Shiffert, 8 months imprisonment, \$200 fine and furnish bail for good behavior, he himself for \$500 and two bails each for \$250.

Each of the prisoners to pay in addition the costs of the Court. But when the Court was informed about the prisoners' financial circumstances their sentences were somewhat reduced.

Rev. Jacob Eierman was placed on trial for aiding in the rescue of the prisoners at Bethlehem and opposing the assessors at Norristown, Pa., October 16, 1799, before Judges Washington and Peters. He pleaded not guilty to the charge.

Witnesses for the Government were Colonel Nichols, Jacob Eierly, John Zerfas, John Snyder, Simon Heller, Judge Peters.

Verdict was guilty and he was sen-

tenced by the Court to one year's imprisonment and \$50 fine, and furnish bail for good behavior for one year for \$1000.

The following is a detailed account of the names, time of imprisonment and fine of each of the convicted men of which quite a number were residents of Macungie Township, Northampton County (now Lehigh County).

Henry Jarrett, 2 years, \$1000 fine.

Conrad Marx, 2 years, \$800 fine.

Valentine Kuder, 2 years, \$200 fine.

Jacob Eierman, 1 year, \$50 fine.

Henry Shankweiler, 1 year, \$150 fine.

Michael Schmoyer, 9 months, \$400 fine.

Henry Smith, 8 months, \$200 fine.

Philip Ruth, 6 months, \$200 fine.

Jacob Klein, 6 months, \$150 fine.

Herman Hartman, 6 months, \$150 fine.

Philip Ruth, 6 months, \$200 fine.

John Eberhard, 6 months, \$100 fine.

John Huber, 6 months, \$150 fine.

Christian Sachs, 6 months, \$200 fine.

John Klein, Jr., 6 months, \$100 fine.

Daniel Klein, 6 months, \$150 fine.

Jacob Klein, 6 months, \$150 fine.

Adam Breich, 6 months, \$150 fine.

George Memberger, 6 months, \$150 fine.

George Gehman, 6 months, \$100 fine.

William Gehman, 6 months, \$100 fine.

Abraham Schantz, 4 months, \$100 fine.

Henry Memberger, 4 months, \$100 fine.

Peter Hager, 4 months, \$100 fine.

Abraham Samsel, 3 months, \$50 fine.

P. Huntzberger, 3 months, \$50 fine.

Peter Gabel, 2 months, \$40 fine.

Jacob Gabel, 2 months, \$40 fine.

Each of the above was yet required to enter bail for his good behavior.

It must be said in favor of each and every one that had been convicted that their sentences and fines were largely reduced and all became useful and influential citizens in the counties in which they lived.

So ended Fries' Rebellion. It was one of those lesser disorders to which

all governments are subject, which might have been very dangerous to the government had not the government used its strong arm, which nearly cost the leader and his followers their lives.

It must be said, too, that these men who opposed the House Tax Act were not the scum of the neighborhood in which they lived, but the best and most influential and conscientious citizens, and Fries, their leader, possessed all the elements necessary to lead his men to do any daring deed.

The results of these disorders were in short that the Government repealed the obnoxious laws, and enacted other laws more in harmony with the conditions of the country. Those who took part in this affair now sleep their last sleep in the neighborhood in which they lived at Macungie, at the Lehigh Church, Western Salisbury Church, Old Zionsville and Trexlertown.

Philip Wescoe, the grandfather of our venerable citizen, Joseph Gaumer (who died a few weeks ago), was also one of the followers of Fries and had to go in hiding when the United States officials came to make the arrests. Wescoe, when he got clue of the coming of the officers, hid himself in a large pine tree in the woods not far from his home, thus escaping arrest. The officers searched the house and barn and threw their sabers into the hay, straw, boxes and bedding, but their man was safe in hiding and came forth from the same as soon as the officers had left. Wescoe at the time lived on what is now the W. O. Lichtenwalner's farm. He owned several hundred acres of land at this place. He was the father of Solomon Wescoe, the principal donor and one of the founders of Solomon's Reformed Church, Macungie.

**Is Socialism  
Anti-Christian?**

No categorical yes or no will do as an answer to this question.

There are many Socialists that are at heart Christian and that believe they are teaching the doctrines of Christ in so far as they touch civic and social relations. But it can not be denied that the trend of socialistic teaching, as it emanates from the leading propagandists, is decidedly anti-Christian. The hot-bed of this type of socialistic heresy is Germany. Ever since the venerable leader of German Socialists in the Reichstag, August Bebel, who is a pronounced atheist, began to become a prominent figure in the councils of the nation, an enormous impetus has been given to the anti-Christian tenor of socialistic teaching. His book of many years ago on "Die Frau," which teaches doctrine that can hardly be distinguished from free love, has been widely read by the youth of the fatherland, and is beginning to bear a harvest of terrible fruitage.

\*We have heard some rank socialistic

doctrine in America—doctrine which, if allowed to go unchallenged, would mean the ultimate undoing of both the Church and its teachings. Certain it is, that Socialism in general has come to be a growing menace, and many good people, with here and there a minister of the Gospel among them, seem to be unaware of the dangerous company they are in—unaware of the fact that they are playing with a mischievous gun that kicks backwards at religion as vigorously as it shoots forward against real or imagined ills. The Roman Catholic Church, first to realize the magnitude of the danger that threatens Christianity from this source, has thrown down the gauntlet and is fighting consistently and vigorously. But mere repression will not stem the tide. A campaign of education is what is needed. If there are any Lutherans who have given the subject careful thought and study, we should be glad to hear from them.—  
*The Lutheran.*



# The Disappearance of the Lenni Lenape From the Delaware and Their Subsequent Migrations

By W. J. Heller, Easton, Pa.



HERE are many thousand pages written on the subject of the American Indians and very many of these are devoted to a theoretic discussion of the origin of this primitive people, and these theories are just as varied and numerous as the writers themselves. Regarding the present and the future of the Red man, these writers are generally of one mind, based on the old rule that an Indian is an Indian and the best Indian is the dead Indian. Novelists write to please white men—to gain their approbation—and they know that race prejudice is strong enough that the presentation of the white man as the hero and the red man as the villain is more acceptable than if they were placed *vice versa*. Consequently we lack a correct conception of the true type of the American Indian. J. Fennimore Cooper was the only novelist who had the moral courage to depict the Indian in his true character, for which he was woefully criticised, and his "Cooper's Indian" was always held up to ridicule.

The Indian is a natural warrior, a natural logician, a natural artist. We have room for all three in our highly organized social system. It is a mistake in the process of absorbing him, of washing out of him whatever is distinctly Indian. It is absurd to consider him as a white man with a red skin and then try to make him white. Our aboriginal brother brings as his contribution to the common store of character a great deal which is admirable and which needs only

to be developed along the right line. All the Indians, both full-blood and those intermingled with cheap white, within our borders today are civilized. What some of the latter need is a refining influence. They detest a preacher but respect a teacher, so the missionaries find it just as difficult to convert an Indian as to convert his white neighbor, but they appreciate the school, as they can here see results for the good. This is an instance where one school teacher is worth a dozen preachers. The policy of the government is not to forcibly uproot his strong traits as an Indian, but to induce him to modify them; to teach him to recognize the nobility of giving without expectation of return and to show true chivalry in good faith toward an active foe and mercy for a fallen one. Unfortunately the government treats all Indians as one class, no matter whether he comes from the north, the south or the east. Just why this is so is not quite clear. Then there is the ever present missionary intent on making converts in short, quick order merely to enable him to report home his success and the fact that he is up and doing, utterly overlooking the fact that the Indian receives his greatest impression of the deity from the cow boys and the rough border men and parrot-like gives expressions utterly unlooked for. Thus when a new Presbyterian minister was urging an Indian to come and hear him preach, the Indian replied: "May-be-so, today you heap preach God dam; tomorrow you steal Indian's pony."

The Indian's lack of confidence in the white man is more fully illustrated by

another incident. An Indian consulted an agent concerning the signing of certain papers. The agent told him it was all right, he should sign it. He asked the missionary, also the trader and finally he appealed to the U. S. Commissioner, who also advised him to sign it. Finally the Commissioner lost patience and said: "You won't believe your agent, the merchants, nor the missionary, and you won't believe me! Whom will you believe?" The Indian replied: "Maybe-so, nobody."

The result of experience has taught us that the Indian has as distinct an individuality as any type of man who ever lived, and he will never be judged right until we learn to measure him by his own standards, as we whites would wish to be measured if some more powerful race were to usurp dominion over us. We must not judge him by the hanger-on about the edges of an agency or by the lazy fellow who lounges all day in a gambling room of a frontier town or from the screen of the motion picture show. To get at the real Indian we must go back into the wilder country, where white men have not yet penetrated. There we find him as a man of fine physique, a model of hospitality, a kind parent, a genial companion, a staunch friend and a faithful pledge-keeper and of this kind are today the descendants of that best clan of all North American Indians, the Lenni Lenape (which in English means "men of men"), commonly called the Delawares, with whom our forefathers lived in peace and friendship for more than fifty years.

The Indian that is pictured in our mind's eye is that type which is found between the Mississippi River and the Rocky Mountains, the wild rovers of the plains, and not that superior people who were banished from Bucks County in 1742, when we took his land and gave him in return land that belonged to him, and, to ease our minds and appease his wrath, we added a few bushels of rusty nails, tin trinkets, broken glass and gaudy calico.

Incomplete would be a written history of the American Indians if it did not contain some reference to Bucks County. However it is the purpose of this paper to record the doings of these people from the time of their disappearance from the valley of this, their grand national river, to the period of modern times. This paper at this time is very appropriate by reason of there having been recently established a great confederation of all Indian Nations of North America. The objects of this brotherhood are to teach, obtain and maintain rights, liberties and justice for all Indians equal to that of any people and inferior to none; to preserve and perpetuate the ancient traditions, arts and customs of North American Indians; to encourage industry and thrift among Indian people; to collect, secure the preservation of and to publish the records, papers, documents and traditions of historical value; to mark places historic and sacred to the American Indian, etc. This organization was perfected at Washington, D. C., December 5th, 1911, by full-blooded Indian men of prominence, wealth and education of all the Indian nations and tribes of America. This grand aggregation is under the leadership of a master mind; a man of exceptional, intellectual attainments; a lineal descendant of a long line of ancient Delaware kings; endowed with all the virtues, poetical and oratorical capabilities, of his famous ancestor St. Tammany. This modern, aboriginal Moses is in full accord with his people, moving along a line of policy in decided contrast to that of other famous Indian leaders who figure in our three hundred years of American history.

Our story opens at a period when the different clans of the Delawares were becoming amalgamated through the encroachment of white settlers east of the Delaware. Then we find that the Turtle tribes had disposed of the greater portion of New Jersey and migrated across the Delaware and affiliated with the Turkey tribes below the Lehigh. A few gypsied around in the Forks of the Del-

aware, below the Blue Mountains, and directly east of these latter were the Pompton tribes, covering all of upper Jersey. North of these, and above the Blue Mountains, were the Wolf, or as they called themselves, the Minnisinks—and known to the others as Minsi and Monsey. Out of these different tribes several hundred converts had been gathered by the Moravian Brethren.

These German Moravians in their efforts to Christianize these Indians were strenuously opposed by the Scotch-Irish Presbyterians, who displayed considerable fanaticism. They professed to believe that the Indians were the Canaanites of the western world, and that God's command to Joshua to destroy held good with regards to the American Indians, therefore these men were always ready to exterminate the red man, regardless of age or sex. Toward the Christian Indians their greatest animosity was shown and these poor, inoffensive people were murdered whenever an opportunity presented itself. The Moravians experienced less difficulty in taming these savages than the government did in subduing the Scotch-Irish, who discovering the weakness of the government, formed themselves into lawless, armed bands, murdering the Indians wherever they were to be found. Thus in 1763, after the massacre of the Conestoga Indians in the Lancaster jail, the Lenni Lenape deemed it advisable for their safety to withdraw altogether from the interior of the white settlements, and make their abode in the territory along both the east and west branches of the Susquehanna.

The government, conscious that they no longer could protect any Indians, whether Christian or not, whom they had with difficulty prevented from sharing the fate of the Conestogas, requested them to retire into the back country. The Christian Indians settled at Wyalusing, fully one hundred miles from the white settlers. All the other Indians of the several tribes living in the Forks of the Delaware and the regions round about, migrated still farther northward

and westward. In these localities they lived quietly, built houses, planted fruit trees and cultivated the land. But while they were flattering themselves with the most favorable prospects, they were informed that the Six Nations had sold their entire country, including the land just settled, to the English. This was in 1768. The Christian Indians migrated to the headwaters of the Ohio River, above Pittsburg, where some straggling bands of Delawares had located some years previous. The Turkey Tribes under Tamaqua had migrated at a period between 1742 (the date of the banishment) and 1750, to the Allegheny River, north of Pittsburg, and later to the territory that is now western Ohio and eastern Indiana. A few bands of Minnisinks, who had been very active in the depredations along the upper Delaware River in 1754 and 1758, had pushed their way northward and settled in Canada where they affiliated with some other stragglers from the Six Nations and finally lost their original identity.

About the year 1772 all the Delawares, including the Christian Indians then living within the confines of the present state of Pennsylvania moved farther into the Indian country, settling on the Muskingom River, now the Tuscarawas in the present State of Ohio. Here the Moravian Indians occupied a settlement called Schoenbrun or Gnadenhütten and at Newcomerstown and Coshocton were the two capitals of the Delaware Nation, Turtle and Minsi. And here the advance in civilization which had been made by the entire nation was always a matter of favorable comment, and in many diaries, of travelers through these sections, are expressions of surprise at what was found. Here the various forces became united as one nation under the following rules promulated by the grand Council of the Nation in 1773:

1. Liberty is given to the Christian religion which the council advises the entire nation to adopt.
2. The Christian Indians and their

teachers are on an absolute equality with other Delawares, all of them together constituting one people.

3. The National territory is alike the property of the Christian Indians and of the native Delawares.

4. Converts only, and no other Indians, shall settle near the Christian town: such as are not converts, but are now living near such towns, shall move away.

5. In order to give more room to the Christian Indians, Gekelemukpechunk is to be abandoned, and a new capital founded farther down the river.

6. The Christian Indians are invited to build a third town, Netawatwes, the then ruling king of the nation, expected to see the entire population converted within five years and the Christian settlements becoming famed throughout the entire west. They were built on a new order and were conveniently governed without the aid of Colonial magistrates by a complete code of laws. On questions of great import decisions were made by vote of all the people. (This was the first "Votes for Women" in Ohio.)

These people raised grain, cattle and poultry. Their plantations covered hundreds of acres and few farm yards in Pennsylvania had poultry in greater variety. Politics was represented by two parties. The principal one was for peace, under the leadership of Captain White-Eyes, a Turtle, and the other was the war party under Captain Pipe, a Minnisink.

During the Revolutionary War, Captain White-Eyes was a firm ally of the American Government, under which he held a commission of colonel, and was very desirous of having the new congress elect his lands and his people as the fourteenth state in the new Union. Unfortunately he died at a period when the British were putting forth great effort to win over the Delawares. The other Indian nations of the west sent emissaries to condole with the Delawares in the loss of their famous chieftain. To these, Captain Pipe of the war

party made overtures and successfully created sympathy for the British cause.

At this time, one of the great war chiefs of the Delawares, a renowned orator, although not in sympathy with the Christian Indians, held them in great respect and knowing that the Moravian teachings would prevent them from resisting if they were attacked by an enemy, visited them in 1781—during the most troublesome time of the war—for the purpose of requesting their removal to a place of safety. After delivering an extensive outburst of oratory, recapitulating the most extraordinary events which had happened from time to time for more than three hundred years, he concluded in these words:

"I admit that there are good white men, but they bear no proportion to the bad; the bad must be the strongest, for they rule. They do what they please; They enslave those who are not of their color, although created by the same Great Spirit who created them. They would make slaves of us if they could; but as they cannot do it, they kill us. There is no faith to be placed in their words. They are not like the Indians, who are only enemies while at war, and are friends in peace. They will say to an Indian, 'My friend, my brother.' They will take him by the hand and at the same moment destroy him. And so you will also be treated by them before long. Remember that this day I have warned you to beware of such friends as these. I know the Long-knives. They are not to be trusted."

Eleven months after this was delivered by this prophetic chief, ninety-six of these Christian Indians, about sixty of them women and children, were murdered at the place where these very words had been spoken, by the same men he had alluded to, and, in the same manner that he had described. This murder was perpetrated by a band of Scotch-Irish bordermen, under the command of one Williamson. They arrived at Gnadenhütten where the day was passed in an interchange of courtesies: the poor Indians never dreaming of

treachery. Williamson drew his men up in line during the evening and requested the men to vote whether the Indians should be killed or taken to Pittsburg. All but sixteen men voted for death. The poor, astonished Christians were made captive and when told that they were to be killed, said that if it was God's will that they were to be destroyed they were ready to die. They only asked for time to prepare and devote the entire night to song and prayer. In the morning, these murderers impatient to begin their work of blood, selected two buildings which they styled "slaughter houses." One in which to kill the women and the other for killing the men. The captives, who continued to sing and pray in exultant tone, were brutally told to kneel and in this position they were killed and scalped, two at a time. When all the men and boys were dead, the women and small children were brought out two by two, taken to the other house and dispatched with the same systematic barbarity. One was a woman of education and refinement, who could speak English and German fluently, a graduate of the Moravian College for Women. On her knees she addressed Williamson in English and begged for her life, but was refused.

This act on the part of the Americans was the darkest blot of the Revolution and nearly caused us to lose the respect of all Europe. It scattered the entire Delaware Nation and all the good work that was done by the Moravians was lost. The Delaware Tribes made this offense a crime for which there was no atonement. In this they were joined by all the affiliated nations of the west and their revenge was terrific, costing the United States thousands of lives and millions of dollars and a war that lasted for over one hundred years.

After this event the remnant of the Moravian Indians located at Fairfield, Canada, while all the other tribes of the Nation retreated to what is now Indiana. In the war of 1812 General Harrison was sent with an army to invade Canada and Fairfield, becoming a battlefield, was

laid waste and for the third time the Moravian settlement was destroyed. Again a new town was started near the scene of the old but on account of certain conditions it did not prosper and they later joined the main body. In the year 1818, the Delaware Nation ceded to the United States all of their land in the state of Indiana, the Government promising to provide a country for them, which they did, by giving two million acres of Kansas land for their four and one-half million acres of Indiana land.

Finally in 1829 they began locating in the forks of the Kansas and Missouri Rivers, and by the year 1833 all of them had reached their new homes. Here they became very industrious; the Indian girls spun and wove excellent cloth, made shirts and other clothing; while on more than two thousand acres of land there were cultivated grain and vegetables. Great quantities of hogs, cattle and horses were also produced.

Hardly had they become accustomed to their surroundings, when they became encompassed on every side by settlers, and the history of their difficulties and discouragements was again repeated. Their lands were trespassed upon, their timber cut down and destroyed, and they were denied the protection of the law to either their property or persons. In the year 1854 the Government compelled them to relinquish their six hundred thousand acres of land for one million dollars and defrauded them out of one million acres more for ten thousand dollars. The railroad then made its appearance and this also proved to be a menace to the poor Lenni Lenape. This new enemy demanded of the politician at home and the administration at Washington the removal of the Delawares to some other and more remote place, in order that it might have the benefit of their possessions for speculative purposes. The railroad and the settler pressed the politician, the politician pressed the Administration and the Administration pressed the Indian. The government did not pay over the purchase money until many years afterward,

but gave the railroad company the land gratis. The railroad company sold it for from twenty to fifty dollars per acre, realizing over five million dollars on the Indians' land without a cent of investment. Thus harassed and irritated beyond further endurance, the Delawares determined to again put themselves, if possible, out of the reach of their tormentors. In May, 1863, the Commissioner was requested to grant permission to withdraw \$800 of their invested funds with which to defray the expenses of a delegation of their people to the Rocky Mountains, in the forlorn hope that in those wild and rugged fastnesses they might succeed in finding a harbor of refuge. At this time out of a fighting force of 217 men they enlisted 185 for the United States in the Rebellion. Finally on the 4th day of July, 1866, the Government removed the Delawares from the state of Kansas to the Cherokee Reservation in the Indian Territory (now Oklahoma), and with their purchase money of one million dollars and the other paltry sum of ten thousand dollars, they purchased a small tract of land, sufficient to give a hundred and sixty acres to each Delaware. When the contract of purchase between the Delawares and the Cherokee came to be made, the exact location of the lands was left subject to future determination. However, as always, their rights were guaranteed by the Government, but, unfortunately the Government, as in every other contract with the Delawares, became a defaulter. And the poor Delawares today are minus their money and minus their land.

And here on a narrow strip of land in the Cherokee Reservation in the state of Oklahoma, there is living today the last remnant of this once numerous people, their numbers reduced to less than two thousand. Out of this population four-fifths can read and write, one-third are full-bloods and half of these adhere to the old faith, while about one-third of the nation profess the Christian religion. This is remarkable considering the two hundred years of persecu-

tion they received at the hands of the race that taught them that faith.

In a recent conversation with one of their prominent men, a leader of the old faith, he accounted for this by the reason of missionary work done by Christians, while the adherents of the ancient religion do no soliciting whatever. The reluctance of the Indian to give the world a full view of his religion and faith is, perhaps, one of the reasons why he is greatly misunderstood. He holds these things so sacred that he will say but little about them outside of his place of worship, and less to one not of his own blood. If you should ask for an explanation, you would likely be told that the white man's religion appeals more to the selfish interests of the individual, and suits many of the young people better and by following the white man's faith you can do as you please until you are ready to die, then by repenting can escape all responsibility for your acts, and so go to Heaven without any efforts of your own. According to the ancient faith you must follow the dictates of your guardian spirit or conscience, which is the connecting link with the Great Spirit and thus improve yourself in each sphere you pass through until you have finally reached the Happy Hunting Ground and have in some manner merited a reward of yourself.

The Delaware Indians have kept no written records, but have from time immemorial trained certain young men as teachers, who are to succeed the older men as they die, and at the annual meetings these young men assist in conducting the ceremonies and finally take their places as leaders themselves. One of these bright young men and the first of whom we have any facts of record was Charles Killbuck, who, at the age of eight years began the course of instruction, and when ten years old could relate from memory the legends of the history of their nation for several hundred years previous. He became the head counselor; the custodian of the papers, documents and treaties and also treasures of the nation, and as such, passed

through the period of the Revolutionary War, while yet in his teens. He and his brother John, the hereditary chief of the nation, were among those Moravian Indians whom the Government authorities at Pittsburg shortly after the massacre of the Muskingham had placed on Killbuck's Island above the fort as a means of protecting them from their white enemy. But even this proved a very insecure place as the Government's offer of sixty dollars for an Indian scalp was still in force and those Indians on the Island were attacked one day by their old Presbyterian foe. Charles and John in attempting to escape, upset the boat. Charles, to save his life was compelled to relinquish his hold on the precious treaty bag, which dropped to the bottom of the river and was never recovered. And thus was lost forever all records, documents and treaty belts of the Delaware Nation.

John Killbuck graduated from Princeton college prior to the Revolution and Charles about the year 1848,—then an

old man—reduced to writing all that he could remember of the history of his people. The Delaware Nation produced many men of prominence and these are on record in all the published archives of the Government. Today, among their principal men, is one who enjoys the greatest distinction ever accorded any American Indian. This is Richard Connor Adams, son of Rev. William Adams, son of Mut-tee-tut-teese, son of Pamar-ting, son of Pa-kan-kee, son of Win-ge-non, Chief of the Minnisinks. Mr. Adams' paternal grandmother was Nancy Connor, daughter of Elizabeth Connor, daughter of Ak-ke-lung-un-aqua, a daughter of Captain White-Eyes alias Ko-que-hag-ech-ton, a grandson of Tammanend, alias St. Tammany. Mr. Adams was unanimously elected great sachem of the recently established Indian Brotherhood. Certainly an honor most worthily bestowed—a prince of the Lenni Lenape—king of all Indians of the North American continent.

**Die deutsche Sprache** Es ist bedauerlich, konstatieren zu müssen, dass die Sprösslinge deutscher Eltern, die in diesem Lande geboren werden, mehr und mehr das Interesse für die deutsche Sprache verlieren, dass immer mehr das Bestreben bei ihnen sich bemerkbar macht, einzig und allein der englischen Sprache sich zu bedienen.

Wir geben ja gerne zu, dass wir in einem englisch sprechenden Lande leben, dass es daher nur natürlich und unvermeidlich ist, dass die offizielle Landessprache von Ausländern und deren Abkömmlingen anerkannt werden muss und erlernt werden soll. Nichts destoweniger brauchen wir uns unserer Muttersprache, der Sprache, in der ein Göthe und Schiller geschrieben und gedacht, nicht zu schämen. Sie ist schön und vollkommen, dass jeder, der sie kennt und erlernte, stolz sein darf.

Mit Genugthuung vernimmt das "Journal," dass das Komite für geistige Bestrebungen auf der Tagsatzung des

Nordamerikanischen Turnerbundes in Indianapolis folgenden Paragraphen seinem Berichte einverleibt hat:

"Wir sehen mit Bedauern, dass der Gebrauch der deutschen Sprache in den Vereinen und hauptsächlich auf den Turnplätzen mehr und mehr gewichen ist. Wenn auch der ausschließliche Gebrauch der deutschen Sprache eine Unmöglichkeit ist, und die Zulassung der englischen Sprache notwendig erscheint, so müssen wir doch allen Ernstes darauf hinweisen, dass mit dem Verlust der deutschen Sprache ein Teil des deutschen Lebens und Turnerischen Geistes verloren geht. Wir empfehlen den Beamten der Vereine und besonders den Turnlehrern, der deutschen Sprache den Vorzug zu geben."

Hoffen wir, dass der deutschen Sprache auf dem Turnplatze, in den Vereinen, und im deutsch-amerikanischen Familienheim wieder der ihr gebührende Platz eingeräumt wird.—*Washington Journal.*

# The Heroism of Our Immigrant Ancestors

By Professor Geo. Lesle Omwake, A. M., Pd. D.

An address delivered at the Annual reunion of the Hunsicker Family, on the grounds of Ursinus College at Collegeville, Pa., August 17, 1912.



REGARD for anectors is a noble trait. Respect for parents is a mark of good breeding, an index of character. Filial love is one of the instinctive emotions of the human heart. The genealogical tie is one of the strongest bonds in human society. Out of these forces comes the unit by which mankind in the mass is differentiated; the family, the clan, the tribe, and finally the nation. National welfare depends upon strong genealogical bonds on the part of the people. The best example of national perpetuity today is seen in that one nation on the face of the earth whose history is unbroken, in which filial regard became ages ago a religious tenet, in which ancestral love crystallized into ancestral worship. China with its age-long paralysis of national life based on a barbarian belief in the deity of ancestors is not to be held up as a model, but it does serve to show that in nations as in individuals, the law holds good, "Honor thy father and thy mother and thy days shall be long upon the land which the Lord thy God giveth thee."

Far from the superstitious awe in regard for ancestors as seen in the Chinese, is the simple, wholesome, filial love ever revealed in the life of the Germans. Honor to forefathers, love for family, devotion to home—these have been characteristic marks of the German people from their earliest times. These are the outstanding traits of German character. Viewed externally, they have sometimes led to the criticism that the Germans are illiberal and exclusive. But if this be a fault, it is one of omission and not of

commission. On the positive side, this loyalty to family lies at the very basis of true patriotism. It is the German's love for his father that begets his love for the Fatherland.

The growing interest in family history, therefore, which is springing up among those of German extraction in America, is but the manifestation of a strong natural trait. It is in response to a deep-seated instinct that family reunions are becoming popular. For this reason, and on account of their thoroughly Christian basis, let every encouragement be given to the organization of *frenudschafts*. In these we have hope of cultivating what is being otherwise seriously threatened in this industrial age: namely, the solidarity and the sanctity of the home. We of the Hunsicker Family should especially congratulate ourselves and thank our leaders for the early success of our movement. We do well to cultivate acquaintance among ourselves and to cherish in fond memory our forefathers. In this we have a great advantage over many other families, in the excellent genealogical record recently published the most thorough, well-ordered and complete work of its kind that has ever been brought to our notice—a monument to another notable German trait, that of scientific, painstaking scholarship. We should gratefully honor him whose skill and industry have made this book our precious possession, the "grand old man" of the Hunsicker Family.<sup>1</sup>

In view of what I have said thus far,

[1] Henry A. Hunsicker, compiler of the volume "The Hunsicker Family," 1911.



I need offer no apology for having selected as the theme for our thought today "The Heroism of our Immigrant Ancestors." I approach this subject in the hope not only of presenting information that may be interesting and helpful, but of thus setting before you elements of character that we do well to cherish.

In order that we may understand the motives and appreciate the tests of character involved in the migrations of our forefathers from Germany to America, it is necessary to take an extensive view of prior history. The Germans have been in turn foresters, farmers and craftsmen, soldiers and statesmen. The giant Goths whom we first find in the valleys of the Elbe and the Weser and as far east as the Vistula, were men of the axe, the pick and the shovel. It was the work of the primitive German to cut down the primeval forests, to drain the swamps, and thus to tame the wild lands of Northern Europe. When woods and swamps were thus converted into arable fields and gardens, the age of the farmer and craftsman came. With these came higher technical skill in workmanship, settled homes, commerce, markets, highways and cities. All the while there was growing up that great system of manorial estates that characterizes the Medieval Age, with their lords and vassals, the development of numerous petty principalities, at once the strength and the weakness of the German nation. Then there were the early wars with the Romans on the south and against the Huns on the east, preparing men for the later institution of chivalry with its wonderful training in knight errantry, leading up to the standing armies of the princes, and later, of the emperors. Meanwhile the problems of government and diplomacy were being worked out, especially in the endless contests between the emperors and the Popes of Rome.

The height of German national life was attained by the end of the fifteenth century. Neglecting the present wonderful development of Germany, she may be said to have achieved the zenith of her glory about the year 1500. The pic-

ture which we may draw of Germany at this time is one of vigorous, exuberant youth, teeming with vitality. A people "full of animal spirits, prosperous, self-satisfied, passionate, impulsive, not over-refined, still with a latent strength of intellect which does not shrink from difficult problems," The nation had passed through its childhood and was ready for a man's work in the world. What might have been the trend of the world's history, especially that of the western hemisphere, we are led to wonder, if the Germans had been at this time a maritime people? Suppose they, ripe for the task, had become the navigators and explorers of these shores of ours instead of the Spanish, the French and the English!

As it was, their pent up energies were spent in the interplay of rational self-activity. Farming and manufacturing flourished, commerce was extended, cities greatly increased in size and number; there were numerous signs of greatly increasing wealth; architecturally, Germany was largely rebuilt; extravagance showed itself in many ways, especially in the people's dress. At this point I quote from the recent book of Ernst Richard:

"Many-colored costumes follow each other in continual variety, both among men and women. Headgear unknown in Roman times, appeared first in the shape of straw hats, but changed with the dress; shoes became pointed, the points finally becoming so long that they hindered walking unless tied by a ribbon to the knees. The detachable sleeves of the upper garment are widened so that they drag on the ground. Parti-colored garments become the fashion; the coats are jagged, as if the loud colors did not attract attention enough; bells were attached, first on belts, then on all possible and impossible places. Later this motley becomes the costume of fools, who still strut about in it in the modern Carnival." Another fad which reminds us of our own excessive age was the extreme tight fitting garments, calling forth the same criticism on the part of

the moralists that we hear today. Richard says, "the tightness became at last so excessive that it prevented free movements, and the sleeves were first slit open at the elbows showing the silk lining; more slits were made and used for decorative purposes in other parts of the dress. Up to this time the coat had been slipped on over the head, but the inconvenience of putting on such tight garments in that way led to the use of buttons and button holes. Our modern coats had their origin in these."

Wealth became centralized and such rich banking houses as the Hochstetters and the Fuggers arose. The evils of this were early recognized. The following resolution adopted by the Austrian diet in 1518 sounds strangely modern: "The great companies have brought under their control by themselves or their agents all goods which are indispensable to man, and are so powerful by the strength of their money that they cut off trade from the common merchant who is worth from one to ten florins; they set the prices at their pleasure and increase them at their will, by which they visibly grow less in number; but a few of them grow into a princely fortune to the great detriment of the country." It was the Fuggers who financed the Catholic church in Germany in its contest with Protestantism, they having advanced many millions of dollars and taken as security liens on the church's income from indulgences. This is one reason why Tetzl, the Dominican monk, pushed so hard the collection of indulgences, the evil so bitterly assailed by Luther.

The pent-up energies of the German people expressed themselves in two other large ways which were for their great good: namely, in the Revival of Learning and the establishment of numerous universities, and in the Reformation.

The wonderful initiative due to the inherent energies which this vigorous age developed yielded much in the direction of learning, science and invention. At this point in history a list of great names comes up before us, each spelling its

own meaning for progress and proclaiming the oncoming of the modern age. There was Luther in religion, Comenius in elementary education, Melancthon in secondary and university education Copernicus in physical science, Paracelsus in medicine. Grotius and Pufendorf in law. It was the nautical instruments of Peurbach and Regiomontanus, and the projection maps of Mercator, that made the voyage of Columbus possible. The old city of Nuremberg can tell the tale of many a curious invention. Here Johann Hautsch built an automobile run by clockwork which could go nine miles per hour, and sold it to the King of Sweden in 1649. It is reported that some kind of phonograph was made by one Gruendler as early as 1682.<sup>2</sup>

This lengthy rehearsal of the facts of earlier German civilization would be unpardonable in view of our subject were it not for the fact that it enables us by contrast to comprehend the terrible times which befell Germany in its awful disintegration during the seventeenth century, involving the conditions that led immediately to the migrations to America, and for the further fact that to these earlier centuries, quite as much as to the later, must we look for the secret of that heroism of which I am to speak.

The chapter of German history which I must now relate is one of the most distressing in the annals of civilization. That a nation in its fullest vigor should so quickly sink to almost complete annihilation is tragical and pathetic. And yet by the middle of the seventeenth century once rich and beautiful Germany was a barren and charred waste strewn with dead men's bones. The terrible scenes of the Thirty Years' War must not be pictured here. Let it be understood that the blight of that awful scourge was due not so much to the masses of the German people as to the selfishness and prejudice of emperors and princes whose armies of foreign hirelings brought in to defend the coun-

[2] See Richard, "History of German Civilization," p. 352.

try were almost as brutal with the natives as were the foes from beyond their borders. For the inhabitants there was little difference between friendly and hostile armies. Grown up men and women born after the year 1615 knew nothing of peace and plenty; for a whole generation life was a daily round of rapine and murder. At the end of the war in 1648 the population of Germany had fallen from seventeen to four millions. Flourishing cities and innumerable villages had completely disappeared from the face of the earth. The number of horses decreased eighty per cent. and the number of cattle, seventy-five per cent. It is said that at the end of the war not a single sheep could be found in all Germany. The war came to an end mainly because it was simply impossible to sustain armies any longer. And yet the war did not really end in all of the principalities. In the Palatinate, for example, whence most of our ancestors came, marauding bands of French soldiers kept up their raids throughout the century. The royalty, too, in imitation of their French neighbors, built costly castles and lived in luxury, thus adding by exorbitant taxation to the sufferings of the peasants.

The shame of it all is that this cruelty and destruction was religious as well as political in motive and purpose. It is an awful travesty that this havoc should have been wrought in the name of the Prince of Peace. But the heart of the German people was still right, and ere long we behold arising a wonderful movement in the interest of pure religion undefiled by political complications. Pietism came like a benediction to a troubled people. Under the influence of this movement, here and there bands of Christians quietly cherished the love of their Saviour, and disclaimed allegiance to the established churches, Catholic or Protestant, that used their power for purposes of persecution. So arose the numerous sects or denominations so prominent in the colonization of Pennsylvania. At the same time, thousands who never severed themselves from the

Reformed and Lutheran communions, in protest and disgust, and in their unquenchable longing for purer religious life, sought peace of mind and heart in the new world.

The Mennonites, whose history antedates by several centuries that of most of the other sects, were native to Switzerland, where the ravages of the Great War were little felt, but nevertheless, the militant spirit of Christianity was too much for them, and long before the colonization of Pennsylvania began, a considerable body of them had left their mountain home and found a retreat in Holland. These, with many who remained in Switzerland, whence came Valentine Hunsicker, our immigrant ancestor, were among the first to respond to the invitation of William Penn.

We thus see the conditions, political, religious and economic, under which our ancestors forsook their firesides in the Fatherland and braved the terrors of unknown seas. Perhaps the fact that they were landsmen and knew not the perils of the deep may be offered as the last explanation of their brave act. We have referred to the home loving characteristic of the German people. In spite of all their misfortune, we may dimly imagine the heart-ache with which family separations took place and home ties, sacred for a thousand years, were forever broken. The picture of the German family, father, mother and children, standing for the last time on their native soil and looking back for a final glimpse of the fading homestead, constitutes for these, irrespective of the courage involved in the future prospect, a picture of sublime heroism. In this scene we see united the indomitable vigor and enterprise so manifest in the earlier history of the Germans and the inurement to hardship and love of peace developed by a century of warfare.

But the hardship endured in the separation from home and friends was not to be compared with what was in store on the long journey to the new world. The emigrant placed in chests the stores for the journey, dried beef, peas, oat-

meal, cheese and butter. To this he was advised to add agricultural implements, garden seeds, linen, bedding, table goods, powder and lead, furniture, earthenware, stoves and extra money to buy land, horses, cattle, fowls, seeds, etc. The fare was about \$25 apiece, with half rates for children under ten years of age. Many had been so reduced by the long continued depredations, that it was impossible to provide either the passage money or provisions. Such signed contracts with ship owners and agents binding themselves to earn their way after arrival.

The first step in the journey was to get to Holland whence practically all ships for America sailed. This trip was made overland by wagon to the nearest river and thence by river boat. We have an account of such a trip made by a company of Mennonites from Berne in Switzerland to Rotterdam which required nineteen days. There are other accounts of such river journeys abounding in thrilling experiences and great loss of time. The ships in use for trans-Atlantic travel were sailing vessels of about 150 tons burden and less. Accommodations for passengers were primitive and crude and the inconvenience was increased by overcrowding. Often ships were obliged to lay in waiting for days and even weeks in getting started for lack of favorable wind or of escort. The sailing was very uncertain. One narrator states that during a period of three weeks their ships made only 150 miles, a distance that might have been covered in a single day under highly favorable winds. Caspar Wistar, writing in 1732, states that "in the past year one ship among the others sailed about the sea twenty-four weeks." He mentions another that was seventeen weeks in sailing from Rotterdam to Philadelphia.

The beginning of the voyage, which involved a stop at a port in England, to take on supplies, was interesting and relatively pleasant. The first day on the ocean usually brought on the first attack of sea-sickness from which some passengers suffered on the entire voyage. But

the discomfitures of sea-sickness were not to be compared with the scourge of epidemics. On the vessel on which William Penn made his first voyage there were thirty-six deaths from small-pox. Of three thousand immigrants who arrived at New York in the year 1709 nearly one-sixth died on ship board. Later, when speculation had taken hold of ocean transportation and all vessels were overcrowded and passengers admitted without regard to health, disease was so common that at Philadelphia ship-fever came to be known as *Palatine fever*. Children under seven years of age rarely survived the journey. To the distress of disease must be added that of hunger. The meagre stores provided by individual passengers often failed long before the journey was finished, and the ship's stores were always distributed sparingly. On the journey of twenty-four weeks described by Wistar, more than one hundred out of the one hundred and fifty on board miserably languished and finally perished from hunger. Another common plague from which no passenger could escape was that of vermin. There was no classification of passengers as on our ocean liners today and consequently no escape from the filth and vileness of the unscrupulous.

On almost every vessel there was a certain percentage of rude adventurers and irresponsible persons whose presence was a menace and a grievance to the more refined and sensitive passengers. John Naas, an elder in the Church of the Brethren who came to Philadelphia in 1733 describes scenes on his ship due to this condition as follows:—"I remember that I so often told them when on the ship I did not think that with all the unclean spirits of Hell there could be worse going on with cursing, swearing, blaspheming and fighting, with over-eating and drinking, quarreling night and day, during storm and weather, that the Captain often said he had taken many people over to this country already but had in all his days never yet seen anything like this."

The physical strain involved in the

trials of a sea voyage were aggravated by mental strain frequently resulting in temporary hallucination and even permanent insanity. The hardships suffered physically and mentally may be imagined from the graphic description of Gottlieb Mittelberger who sailed in 1750 when speculation in sea travel was yielding its bitter fruits.

"During the voyage there is on board these ships terrible misery, stench, fumes, horror, vomiting, many kinds of seasickness, fever, dysentery, headache, heat, constipation, boils, scurvy, cancer and the like. Add to this, want of provisions, hunger, thirst, frost, heat, dampness, anxiety, want, afflictions and lamentations, together with other troubles such as the frightful abundance of vermin. The misery reaches a climax when a gale rages two or three nights and days. When in such a gale the sea rages and surges, the ship is constantly tossed from side to side, that no one can either walk, or sit, or lie down.

"Among the healthy, impatience sometimes grows so great and cruel that one curses the other or himself and the day of his birth. One always reproaches the other for having persuaded him to take the journey. Frequently children cry out against their parents, husbands against their wives, and wives against their husbands, brothers and sisters, friends and acquaintances against each other, but most against the soul traffickers. In a word, the sighing and crying and lamenting on board the ship goes on day and night so as to cause the hearts of the most hardened to bleed when they hear it."

The account of Mittelberger is somewhat tempered by the records of Naas, Muhlenberg and others. There was some excitement of a different nature as this entry in the diary of Naas shows: "The 7th, another big fish was caught by the crew, which is called shark. The crew took a hook which is very large and strong and of about a finger's thickness; to this they fastened one and one-half pounds of bacon. When they saw the fish near the ship's side, they threw

the hook with the bacon to him, which he swallowed at once and since the fish was very thick and five feet long and of great strength in his tail, as well in as out of the water, they drew him into the ship with a very hard pull, and drove back all the people so that it should not hurt anybody, as he struck the deck so powerfully with his tail that if he should have hit anyone against the legs these would certainly have been broken. But after the ship's carpenter had cut off the tail with his axe after ten strokes, his strength was all gone. His mouth was so big that he might have swallowed a child of two years. The flesh the captain ordered to be distributed to the delighted people."

Naas continues: "On the 17th, a small land bird which they call the little yellow wag-tail in Germany, perched down several times on our ship. This caused great rejoicing and the people clapped their hands for joy.

"On the 18th, a ship from Rhode Island came up to us. It had a cargo of sheep and other things in order to sail to the West Indies, to which our Captain spoke through a speaking tube; after they had made their arrangements they reefed their sails on both ships since there was but little running anyhow, and our Captain had a boat lowered into the water and rowed with four seamen to their ship. When they had drunk their welcome together, he returned and brought with him half a bag of apples, a goose, a duck and two chickens, and distributed the beautiful apples at once among the people. That caused great rejoicing to get such beautiful American apples on the high sea, and those which were still left over he threw among the people to grapple for them, and they fell in heaps over one another for the beautiful apples."

Muhlenberg mentions numerous pastimes which the passengers amused themselves with, such as boxing matches by the sailors, singing, disputations, mock-trials, etc. These were, however, chiefly the amusements of the English. The Germans held daily religious serv-

ices and were much given to singing the grand old hymns of the Church. Once when there was great fear due to the presence of what was believed to be a Spanish war vessel, a German mother and her children engaged in singing Luther's battle-hymn, "Ein Feste Burg ist Unser Gott."

When a congregation under the leadership of their pastor chartered the ship and thus had its exclusive use, many of the hardships were averted. This was the case with the Brethren under Alexander Mack in 1729, the Schwenkfelders in 1733, the Mennonites on several occasions, and the Reformed under Goetschi in 1739. The Mennonites in Holland had formed a society for the help of their immigrant brethren as they passed through enroute to America, thus furnishing their destitute brethren who had been forced to leave their homes in Switzerland and in the Palatinate with passage money, provisions, tools, seeds, and other needful articles.

Enough has been said to give an idea of the rugged strength, the rigorous ideals, the patience, the love of peace, the devotion to home, the loyalty to family, the hopes and the ambitions of those to whom we are indebted for the rich heritage of our American life. Undoubtedly they were building better than they knew, but we must believe that such heroism as distinguishes our ancestors who faced suffering and death to come

to these shores, reveals no selfish motives. Their sacrifices were made for the glory of God and for the welfare of their posterity. The latter has come to us, we may well believe, beyond the fondest dreams of our forefathers, and for this we must ever hold them in grateful regard. Ours is a bountifulness of spiritual and temporal riches unmatched in all the history of the world. Out of their hardship has come prosperity, out of their poverty has come wealth, out of their suffering has come health, out of their persecutions has come religious and civil liberty, and let us remember that out of their pledges to God has come grave responsibility.

It is ours to dedicate the great human qualities of industry, of intelligence, of loyalty and of love developed through the ages, and tested as by fire in the Great Wars and in the migrations across the mighty deep, all of which come down to us, sons of the great Teutonic household, as our inalienable endowment,—it is ours to dedicate these qualities to the noble ideals of Christian civilization as embodied in our American institutions. Let us honor our fathers and our mothers, and our days shall not only be long upon this land which the Lord our God hath given us, but through our faithfulness the land itself with its institutions of freedom shall never perish from the earth.

# The Brengle Home Guard

This article, published in the Maryland Historical Magazine for June 1912, shows the strong sprinkling of German blood in the population residing at and about Frederick, Md., in 1861 and the position they took respecting Secession.

The Home Guard of Frederick was organized previous to the time when the Legislature held its session in Frederick during the month of April, 1861. Its members met almost every night, and held parades under arms every afternoon about 6 o'clock, Sundays excepted. The object of the formation of the Guard was to protect the property of the citizens of Frederick, and to prevent the secession of the State of Maryland from the Union, or rather to aid the United States in keeping Maryland in the Union. The membership numbered over four hundred men—old and young,—some of the members bearing arms were over seventy years of age. Generally we had on parade about three hundred members bearing muskets.

The guard was commanded by Capt. Alfred F. Brengle, now deceased, who was arrested by the Rebel soldiery, when in Maryland, taken to Richmond, Va., and confined in Libby Prison for some considerable time. The position which Captain Brengle held some years before his arrest was considered of such significance as to warrant such arrest and confinement in the military prison in Richmond.—I had the honor of being secretary of the Home Guard, and the facts herein stated came within my personal knowledge. I well remember the good service done by the Guards, whilst the Legislature was in session. Always on guard duty at night, we frequently arrested on the streets of Frederick members of the Legislature who were out at unusual hours, the Guards believing that the Rebel members of that body were engaged in some efforts to force through an Ordinance of Secession, or "the Public Safety Bill" as it was termed. The organization was bound together by a solemn obligation to prevent anything

being passed by the Legislature of a treasonable character, and every member was required to sign the obligation or pledge. We were always on the alert, and kept our eyes on the movements of the members, even during the recess of the sessions. This was to them an annoyance as they termed it, but which had, I believe, a most happy effect. We taught them that the loyal people of Frederick were making no child's play of the question and that any attempt on their part to carry Maryland out of the Union would be met promptly and fearlessly, and if necessary even by the destruction of the disloyal members of that remarkable body. No loyal person had the slightest doubt but that the parades and formidable appearance of the Home Guards had produced the desired effect, and that they measurably prevented the passage of any bill of a treasonable character by that Legislature.

This military organization was paid for its guard-duty from the private purses of the citizens of Frederick,—a committee collecting during each week from the citizens, and those doing guard-duty at night being paid every Saturday night.

On the evening, when the Maryland Senate had the Safety Bill before them, the Home Guard assembled in a large room in the old Court House. The excitement was of such a painful character that it was with the utmost difficulty prudent counsels from old and cool heads prevailed. Under the apprehension that the Bill would get its final passage in the Senate, the Loyal Home Guard were anxious to proceed to the Senate Chamber with their arms and to force the Senators from the chamber, even if necessary out of the third story windows into the streets. Cooler counsels prevailed, the

arm of violence was stayed, when the Senators, getting news of the extraordinary excitement, gave pledges that the Bill would not be passed. The understanding was had, however, that if there was danger of any such favorable action, we were to meet, on the tap of the Court House bell, at the building where the Legislature was in session, with our muskets loaded and bayonets fixed, ready for desperate service. Fortunately, however, the Senate took the alarm, and this service was not required of us.

These incidents occurred during the month of April, 1861, when the Rebel troops were occupying Harper's Ferry and Maryland Heights. It was generally believed then, that the firm and decided action of the Frederick City Home Guards held the Legislature of Maryland in check, so that no positive-disloyal legislation was had. In retaliation the Rebels of Frederick applied the incendiary torch to the old Court House, and burned the same to the ground, doing this so that the Guard would be deprived of their regular rendezvous,—an act exacting from the citizens of Frederick City and County an expenditure of from fifty to seventy-five thousand dollars in the erection of a new Court House.

#### LIST OF MEMBERS.

A. F. Brengle, Grafton W. Elliott, E. A. Cramer, Wm. H. Hooper, John H. Abbott, L. M. Engelbrecht, James Hooper, R. G. McPherson, Emanuel Mantz, Wm. H. Grove, William Mantz, Charles F. Fleming, Jacob Hergesheimer, J. Dennis Murphy, John C. Hardt, Dennis Scholl, Mahlon Rhoderick, Saml. B. Ebbert, Robert Brown, Hiram M. Nusz, Wm. S. Bennett, Wm. H. Derr, Frederick Schley, Washington Marmon, Charles Reitmier, James Cooper, Lewis H. Dill, George A. Cole, Edwd. J. Winebrenner, John A. Getzendanner, Henry Rheem, James Hergesheimer, Tobias Haller, Isaac P. Suman, Isaac Titlow, Henry Houck, David Kanega, George J. Houck, Rufus H

Wilcoxon,\* James M. Arnold, G. Thomas Castle, George A. Roelky, Bruce Thomas, John McPherson, John Montgomery, Henry L. Ziegler, Thomas Castle, A. J. Wilcoxon, John Houck, Frederick Esterday, Wm. N. Albough, John T. Moore, John Ramsburg, Hiram Schissler, Hiram M. Keefer, John H. Riehl, Silas Browning, James Hopwood, James Phebus, Jacob D. Hemmell, David H. Lease, John Stimmell, Chas. H. Keefer, Henry Goldenberg, Daniel Miller of A., Ormond F. Butler, Philip Morningstar, M. Eugene Getzendanner, Jacob Baer, M. D., D. J. Markey, Wm. W. McLane, Samuel P. Ashton, Albert W. Keefer, George B. Shope, Samuel Hargate, John W. Dyer, Jacob Riehl, Jerningham Boone, M. D., J. Edward Sifford, J. H. James, C. C. Crum, Simon Hartman, J. D. Richardson, Horatio W. Bentz, M. Augustus Hopwood, William James. B. H. Schley, Martin Hetz, Richard Potts, Wm. H. Brish, Chas. W. Johnson, Chas. W. Miller, J. H. Lewis, Christian Getzendanner, John R. Young, William Dean, Wm. T. Duvall, John Goldsborough, Thos. M. Holbrunner, John Jacob Shawbaker, David T. Bennett, P. J. Hawman, David W. Brooks, Jeremiah C. Grove, Wm. H. Moran, John T. Martin, David Faubel, John Geo. Sinn, Lewis F. Wachter, Fairfax Schley, P. H. Sinn, Thos. E. Getzendanner, Louis Markell, Charles Cole, John T. Schley, Wm. H. Hooper (mason), Lewis Medart, David Boyd, Sr., Joseph P. Ryan, Danl. Getzendanner, George N. Rine, John Strauffer, Michael Ebberts, Jacob C. Woodward, Henry Baer, John McKechney, W. M. Lambert, John Faubel, Chas. J. Lewis, George Wachter, Wm. R. Beatty, M. Luther Duvall, A. Woddward, John H. Young, M. H. Haller, Geo. P. Lewis, Jonathan Esworthy, Nichs. T. Haller, Wm. D. Reese, Geo. W. L. Bartgis, Isachar Himbury, Joseph Groff, James Conner, Adam Gault, Hiram Keefer, James Stevens, John Gomer, James Brunner, George W. Lease, E. Hartman, Isaiah Devilbiss, Lawrence W. Bentz, Samuel Leidy, Augustus F. Birely, Joseph M. Ebberts,



George Hoskins, Ezra Greentree, Henry K. Hilton, George Salmon, John C. Turner, Thos. H. Schaeffer, DDS., James B. Yeakle, Isaac T. Crum, E. T. Dixon, Lewis Fisher, George Hafer. John W. Phebus, Henry Smith, Chas. Titlow, David R. Boogher, Edward Tucker, John T. Webster, H. F. Steiner, Luther C. Derr, Jacob H. Ziegler, John Frailey, Frederick D. Miller, John Mulhorn, Bayless C. Boogher, Adolphus Fox, Wm. G. Shipley, Lewis Heiser, Thomas J. Halley, John McF. Lyeth, Benj. F. Phebus, Elias Ramsburg, Frederick A. Stoner, Wesley Baltzell, Ernest A. C. Fox, M. Bromett, Jacob Deter, John Sifford, Wm. B. Tabler, John Ott, John Duvall, Abraham Kemp, Josiah Harrison, George W. Hayes, Jacob Engelbrecht, Joseph Burck, John Hanshew, Francis M. Getzendanner, Samuel Hafer, Lewis Stein, J. W. Starr, Joshua Rhoads, Wm. H. H. Adams, Zephaniah Harrison, Wm. Johnson, Peter S. Fout, Geo. Washington Lafayette Norris, D. R. Coblentz, Hezekiah Kidwell, Edward Young, William Chambers, George Hoffman, George [W. F.] Vernon, Francis T. Hopwood, Sam'l V. Doll, W. Raymond Sanderson, Michael Engelbrecht, Joshua Dill, Albert Winton, Theodore P. Lowe, Rufus A. McLane, Milton W. W. Shope, Lewis Mehrling, Jos. G. Miller, John V. Hane, George H. Rickerds,

John A. Steiner, Franklin Brendle, Henry Snyder, John E. Gittinger, Dan'l Getzendanner, Jr., John P. L. Storm, George F. Derr, Charles W. Hanna, Jacob Kehler, B. Dixon, Henry F. Ruprecht, Daniel Tucker, Adam Freshour, Francis L. Brown, Henry Kaufman, Lewis H. Bennett, John E. Fleming, John W. Metz, Caspar Brust, Lewis L. Seaman, Daniel Shaffer, W. H. R. Deen, Horatio Waters, John Seaman, M. McGinness, W. H. Shipley, Charles E. Mealey, John W. Dertzbaugh, Erasmus Tall, David F. Smith, Francis T. Buckey, John Walter, John Richardson, John Staley, Charles Atkins, Edward Fader, Parker G. Blessing, Lewis Crum, David Frazier, Henry Conrad, Ezra Ely, Lewis H. Main, H. W. Ruprecht, Jr., Geo. R. Kephart, Oscar L. W. Patterson, G. Bantz, Wm. C. Smallwood, Alexius E. Smith, Henry Folk, R. Hergesheimer, Harvey E. Jones, Samuel Shook, George Kauntner, H. M. Nixdorff, Henry Kehler, R. W. Cooms, Jacob Keefer, Frank Schley, J. F. L. Berterman, Wm. H. Carr, James H. Dean, Noble H. Creager, Robert Porter, Wm. Ashmier, Lawrence J. Brengle, Geo. E. Creager, Luther Frazier, Peter Ross, Leonard Notnagle, John J. Woodward, George A. Dean, Joseph Harker, Charles E. Lease, Michael Foalkman, Henry Frazier, Chas. G. Myers.

# Will There Be a Union of Mennonite Churches?

The following paper is significant as indicating a tendency among members of the Mennonite Churches to "get together." The paper may mark a distinct epoch in the history of the Mennonite faith.

This invitation may be said to have originated in a discussion about two years ago, carried on by the "Gospel Herald" and the "Mennonite" on the question: "*In What Fundamentals Do Mennonites Agree?*" This led to an article on "*Mennonite Unity*" by Prof. N. E. Byers, in which he moves that a representative committee of different Mennonite bodies be selected by the editor of the "Mennonite," I. A. Sommer, who did so about a year later. Thus a committee of eight was formed, representing as many different Mennonite Conferences. This Committee did, however, not find it possible to meet before Aug. 26 a. c., when it held its first session at Winona Lake, Ind. It is composed of the following members who were all represented either personally or by proxy, except Bro. I. R. Detweiler, who could not come:

Daniel Brenneman, Goshen, Ind (Menn. Brethren in Christ).

J. E. Hartzler, Elkhart, Ind. (General Conference—O. M.)

C. R. Egle, Gridley, Ill. (Defenseless Menn.)

Val. Strubhar, Washington, Ill. (Central Ill. Conf. Menn.)

P. C. Heibert, Hillsboro, Kans. (Menn. Brethren-Bundes-Conference). Bro. J. H. Pankratz served as his substitute.

D. E. Harder, Hillsboro, Kans. (Menn. Brethren-Krimean) (not present)

I. R. Detweiler, Goshen, Ind. (Amish Mennonites) (not present)

P. H. Richert, Goessel, Kans. (General Conference-A)

The session was opened with prayer by a dear old Bro. Good, who was also present during the session.

I. The temporary officers of the Committee (J. E. Hartzler, chairman, P. H. Richert, secretary) were made permanent and Bro. Strubhar elected treasurer, as there are some expenses connected with such a meeting for which free-will contributions can now be sent to him.

II. Resolved to call the proposed gathering a "General Convention of All Mennonites in America," which is to be held, if possible, during the last week in Aug. 1913.

III. Program for this first general convention:

1. The blessings of Christian unity, John 17: 21-23; Dan. Brenneman.

2. Menno Simon as reformer. C. V. D. Smissen.

3. Review of the history of the American Mennonites. C. H. Smith.

4. What contribution have we as Mennonites to make to American Christianity? J. W. Kliever.

5. In what fundamentals do Mennonites agree? Dan. Kauffman.

6. What is the Bible doctrine of non-resistance? P. C. Hiebert.

7. In what branches of Christian work can we cooperate? A. Bro.—Shultz, City Missionary in Chicago.

8. "What think ye of Christ?" Emanuel Troyer.

9. Christian Separation from the world. John 17:15-17. J. K. Gerig.

10. (To be supplied later).

It will be seen from this program that the chief purpose of this convention is a better mutual acquaintance and understanding, a closer spiritual union, and edification in the faith according to Jude 20: "Build up your sleeves in your most holy faith, praying in the Holy Ghost."

Should any one question the necessity 20: "Build up yourselves in your most his attention is herewith called to the Lord's last prayer before His death, in which He four times prays for His disciples: "That they all may be one"

(John 17). Though we are fundamentally one in Christ, inasmuch as we all still hold high Menno Simon's motto, "Other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11); there is yet much room to grow in this unity. We therefore commend the above to the prayerful consideration of everyone and give also a few quotations from history on this subject:

I. "Churches seldom divide on Bible doctrine. Zealous brethren often differ in their views; but as long as they are knit together by the "bond of perfectness," they bear with one another \* \* \* Our prayer is, that some day there may be union, real union. Our fathers were separated under circumstances over which we have no control. We are kinsmen and agree upon many points of doctrine. We long to see the time when, after we have measured our relations and see how we stand, there may be two series of conferences: First, conferences between bodies to see how they may be united in faith and practice; second, conferences within one united body to further the interests of the kingdom \* \* \* Had there been more general conferences, as the one at Dort in 1632, our history might have been different. A general conference is a powerful factor in promoting and maintaining a uniformity of doctrine and sympathy and life and discipline" (Hartzler and Kauffman, *Mennonite Church History*, pp. 239, 319 and 320).

II. "The purpose of these meetings in the early history of the Church, both in Europe and America, was merely advisory, with no thought of passing regulations binding on the various congregations." (*The Mennonites of America*, by C. H. Smith, p. 392).

We as an unofficial committee believe the time has come for such a convention and hope that some church or conference will find it possible to invite the same. If, however, no invitation should reach the committee by Jan. 1913, we can perhaps all agree to meet at Winona Lake, Ind., which place with its complete facilities can be had in the

middle of June and September, when no other meetings are held there. Besides board and lodging, which is not high, the place would cost about \$15.00 a day. Our program is supposed to fill two days, not counting the evenings, which might be used for prayer meetings, etc., so that each subject will receive enough time for a free discussion.

Though this report will be published through our church papers as widely as possible, each conference is herewith asked to devote a little time to this subject so as to bring it home to the congregations, urging them all to be represented by at least one of her members, whether such member be an elected delegate or not. This convention is altogether a volunteer movement and not binding on any one. Should any papers be overlooked in sending out this report, will they kindly copy it from other papers?

We fondly hope and fervently pray that all our dear congregations and conferences may accept this unofficial invitation in the same spirit of love in which it is sent out.

J. E. Hartzler, Chairman.

P. H. Richert, Secretary.

"Gospel Herald" (Mennonite) said among other things about this invitation:

While we have expressed ourselves unfavorable to the idea of an organized attempt, under existing circumstances, to bring all Mennonite bodies together, especially with practically half the bodies concerned in the effort not represented in the call for the general meeting, we desire again to voice our wish that such an end might be accomplished. The difference between us and other friends of union seems to be a matter of method and of foundation rather than a difference in the end to be reached. We practice the foundation for a union of bodies. As fast as there is brought about a substantial unity in this foundation we favor the unity of the bodies. We see no special reason for coming together simply because of a common name unless there is also a common faith which makes the common name appropriate. A working together in one body

when there is lack of unity in faith and policy is neither wise nor upbuilding. Yet if the proposed general meeting will result in what we do not expect under the circumstances, we will be more than glad to acknowledge our error in judgment.

Another thought we desire to emphasize is this: In our firm support of a whole-Gospel religion, let us not forget that a part of this religion is fervent charity toward fellowmen. Without one thought of compromise, let our heart throb of love, be warm enough that those who do not think in all things exactly as we do will feel nevertheless that we are their friends. We rejoice that in the bosom of many of those who have gone out from us there is warm feeling

of love toward us and a wish that we all might be one. This wish should find a warm response on our part, with an attitude which shows that it is not coldness toward man, but love for Gospel truth which prompts us to oppose any coming together of churches except on the basis of unity in the faith. We need to be prayerful, watchful, walk in the fear of the Lord, be diligent in searching for His will, and exercise good will to all. With a firm adherence to the entire Gospel and with fervent charity for all, let our prayers continue to ascend to the end that God may so overrule that there may be brought about a oneness in faith sufficient to have a union of churches without a sacrifice of Christian principles.—*Gospel Herald*.

**Indiana's Prominent Germans**—Americans of German ancestry have often justly complained that this ethnic element has not been given due credit for its share in the making of our country, but do those who feel this slight make every effort to ascertain the facts in the case and give them a wide publicity? I remember reading an article in the *Deutsch Amerikanische Geschichtsblätter*, which enumerated Indiana's eminent men of German blood, but was surprised at the number omitted from this list. I mention a few of the latter.

Godlove S. Orth, of pure Pennsylvania German stock, who was not mentioned, had a distinguished career as state senator, congressman and minister to Austria. He used to relate with pleasure that when he addressed Kaiser Franz Joseph in Pennsylvania German, the latter asked him where he had learned the beautiful speech of the Upper Rhine. He

died at his home in La Fayette, Ind., in 1882.

Both of the present U. S. senators from Indiana are of German stock. Senator Benjamin F. Shively's grandparents, George Shively and Ann Snyder (Shively) were natives of Washington County, Pa., and unmistakably of German (or Swiss) ancestry.

Senator John W. Kern's parents were born in Botetourt County, Va., and were of good German stock.

Congressman Edgar D. Crumpacker's earliest paternal ancestor in America was John Crumpacker, who settled in the Shenandoah Valley, Va., in 1750. Although he believes him to have been a native of Holland, the name is indubitably German.

Then there are Bishop Luehrs and Dwenger, who first occupied the Roman Catholic episcopal chair of Ft. Wayne in the order named. All of which proves the necessity of patronizing the PENN GERMANIA.—J. H. A. L.

# The Town Regulations of Lititz, Pa., 1759

According to Hamilton, "in August (1755) George Klein for a nominal consideration transferred to the Church (Moravian) his farm of nearly five hundred acres as the site of a settlement, which should be Bishop Hehl's place of residence in accordance with the plans of a recent synod. It received the name of Lititz in June of the next year at the suggestion of Zinzendorf, to perpetuate the memory of the original home of the Unity."—page 172. "A Moravian 'settlement' normally consisted of a village all of whose inhabitants were adherents of the Moravian Church, permanent residence or the acquirement of property therein by others not being permitted. Its spiritual affairs were superintended by an elders' conference of which the minister (Gemeinhelfer) was chairman, and of which all the other ordained servants of the church resident in the place and the women who had oversight of their sex, were members. The communal government was vested in a warden with whom were associated the members of the Aufseher Collegium, a committee elected by the church council. Matters of primary importance were referred to the decision of the church council, a larger body of male communicants.

The inn, a general store, a mill, a smithy, a tannery and possibly other industries were managed for the 'settlement,' as part of the property of the church. Establishments known respectively as the widows,' brethren's and sisters' houses, where members of these 'choirs' prosecuted trades for the benefit of the establishment, and in return received a home and the necessities of life, were each superintended by a chaplain or *Pfleger* in spiritual and a warden in secular affairs. Daily services were held in the chapels of these houses, and each evening of the week as well as on the Lord's Day the entire population of the 'settlement' met for worship in the church, the liturgical forms and usages being characterized by a rich variety and pleasing simplicity."—page 220.

We give below the regulations adopted for the Moravian "settlement" at Lititz, Pa., in 1759. In the original the English and German versions are placed in parallel columns. The regulations were revised and written out in German and signed anew, the date of which however is not given in connection with the official copy. These regulations are worthy of careful study in view of present day demands and tendencies.

## Preliminary Conditions, or Town Regulations

Which every Person, desiring to become an inhabitant in the new Town or Village called Lititz, situate in the Township of Warwick in the County of Lancaster in the Province of Pennsylvania, must agree strictly to observe to adhere to, viz:

I. Forasmuch as the fundamental Plan and original Design of building the Congregation Village, Lititz, is principally to establish a suitable Place where all Persons belonging to the Brethren's Church or any Troup or particular Branch thereof living either in Towns or on their Plantations may have for themselves and Families a Cura Animarum and preservation from all dangerous and hurtfull worldly Connections and their Consequences; Which Care and Pre-

servation and other Spiritual Assistance they are sensible cannot be had in their present Places of Abode living either so mixt with other People of different Sentiments and Practice or Plantations too remote from our Churches and Congregation Houses: It therefore necessarily follows, that, strictly speaking, no Body can have leave to reside in this village but such as belong to the Brethren's Church and those who earnestly desire to live a peaceable and quiet life in all Godliness and Honesty whereby they for themselves and their own Hearts may have benefit; naturally build up each other; have the Word of God richly dwelling amongst them; training up their Children for our Savr; preserve their Sons and Daughters for him; become a

Blessing and Advantage to the Province; a Pleasure to the Magistrates; and an Honor to our Savr.

2. A Second Reason for Building this Village is; that its inhabitants in the Emergencies and Troubles of War (as has been the Case since the year 1755) may be in a Condition mutually to assist each other, as well as generally to render the Difficulties incident to human Life more supportable.

3. To this End this two-fold Purpose may be fully attained, a Number of Brethren in Lititz as a Committee of the Whole (to be stil'd *The Committee for the Management of temporal Affairs*) are to be appointed to regulate and keep in good Order everything relating to the Village and its Inhabitants. The Elders and Wardens of the Congregation as well as those of each respective Choir for the Time being, are ordinarily to constitute a Part of this Committee.

4. Whoever has a mind to remove to and establish himself in Lititz, must above all Things first lay before the said Committee a true and just state and Account of his temporal Circumstances, particularly of his debts, if he has werewithall to discharge them and the Time when; and in Case it be required by the Committee, must pay them off before he can obtain Leave to build.

5. The Landlord or his Execurs & gives each Settler in Lititz a Lease and he on his part binds himself, his Execurs and Admrs in a Bond of five hundred Pound Sterling Penalty to perform the Covenants contained in such Lease.

6. Every Inhabitant in Lititz must as is meet and right, not only conduct himself in all Things agreeable to the Laws of the Province (for we will not be a disorderly people) but must likewise conform without Exception to all the Congregation and Village Regulations, which under the Direction of the Unitas Fratrum now are or hereafter may be made.

7. Under this Head is to be reckoned first of all; that every Inhabitant of Lititz do own and acknowledge the Authority of the aforesaid Committee for

temporal Concerns and engage to act conformable to their Rules and Regulations and upon any Differences arising between Neighbor and Neighbor, that they will refer the matters in Dispute unto the aforesaid Committee as Arbitrators (a usual Thing in this Country) to settle them amicably; But sho'd the voices be equally divided on both sides, then the President of the Committee as Umpire, at all Times, decide the Matter in Question, whose Determination therein shall be binding to both Parties.

8. That not only lightminded, disorderly and needless Conversation; but also all Intercourse between Persons of both Sexes as well married as single, both within and without the Village contrary to our avowed Choir principles be carefully avoided; On which account every Master of a Family, having Children and Servants of both Sexes, must make such Disposition in their Houses that all Soul-Damage and Offense may be prevented, and in cases of that Nature to act subordinate to the Advice and direction of the Committee.

9. That no Inhabitant follow any other Trade or Business, save that only which he followed at his Admission into the Village and Approbation of the Committee for so doing.

10. That all Traffic be carried on with ready Money or Money's Worth and that at a word without cheapening. In general every Inhabitant of Lititz in Matters respecting Trade and Business is to govern himself according to the Prescription of the Committee; to the Intent, that the Interest and Welfare of every Individual there residing may be duly attended to and promoted.

11. That none either borrow or lend Money without the previous Knowledge and Consent of the Committee.

12. That no One give even a Nights Lodging in his House to any Person whatsoever without having first acquainted the Committee thereof and obtained their or the Warden's Approbation. In like Manner, That no Inhabitant nor any belonging to him by his Direction undertake a journey either far or near with-

out consulting the Warden thereupon.

13. That no Person presume to act in the Capacity of a Doctor, Surgeon, Empirick or Midwife. Nor on the other Hand shall any Inhabitant consult or advise, in Medicinal and Chirurgical Concerns or in Matters of Midwifery with any other Persons than those appointed and Authorized by the Congregation, unless it be with the Privy and Consent of the Committee or the Wardens.

14. Further, that inasmuch as a Congregation Village must have many necessary Expences to defray, for the well ordering of the Whole or some particular Branch thereof e. g. Night-Watch, digging, making and maintaining Wells and Pumps, Provision against Fire and Irruption of the Savages &c, &c. No Inhabitant thereof ought to withdraw his Hand, but cheerfully contribute on such occasions, his Proportion as shall be resolved from Time by the Committee or Senatus to be composed of a Select Number of the Inhabitants.

15. All those who have leave to build Houses, must firmly agree to this; that neither they their Exec'rs, nor Adm'rs have Power to sell, let hire out or even give away their Houses, Lots, and Improvements in Lititz, nor any Part thereof, unless they have authority for so doing in writing from the Committee or from the owner of the Soil or his agents. (x) see last Page.

16. The owner of the Soil pays the Quit Rent for the Land to the Proprietors; but all other Taxes, now or hereafter to be laid by the Government on Persons, Lots, Houses and Personal Estate are to be defrayed by the Tenants and the Landlord indemnified against the Same.

17. Nothing shall be taught or preached in Lititz, but what is conformable to the Gospel of Christ. Has any one an Opinion, peculiar to himself, such a Person may be indulged, provided he seek not to propagate it.

18. It is expected that on all Occasions when the Congregation is expressly concerned such Person appear at the Time appointed.

19. No difference shall subsist in Lititz longer than 8 days; nor shall any Complaint be lodged unless within the Time aforesaid Limited, no Accomodation can be effected. In which Case the matter in Dispute shall then be Laid before the Committee and by them determined, in such wise, that a decision be made and the affair finally adjusted the selfsame Day; between the Accuser and the Accused, that so the Umbrage given may be imediately abolished. Which is to be done at the Cost and Charge of the Person who in the Judgment of the Committee has been the Aggressor.

20. No Meetings without light, shall be suffered on any account whatsoever.

21. Whensoever the Congregation negotiates any Matters, by a Member of theirs, the whole body is necessarily responsible. However his Authority for so doing must first have been subscribed by the Committee or the President and Clerk of the same. Should any one nevertheless transact Affairs in the Name of the Congregation for which he had no such Commission, he shall answer for it according to Law and moreover forfeit thereby his Privilege of continuing in Lititz.

22. He that borrows shall repay at the appointed Time, unless he can make it appear, that it was not in his Power to keep his Word; in which Case another reasonable Time shall be fix'd and agreed on. He that Lends to others shall set a Time when it is morally probable he may be paid again. No one shall bespeak a Thing that he knows he cannot pay for when he is to fetch it away.

23. No Dancing, Matches, Taverning (except for the necessary Entertainment of Strangers and Travellers) Beer-Tappings, Feastings, at Weddings, Christenings or Burials, Common Sports and Passtimes nor the playing of the Children in the Streets shall be so much as heard of Amongst the Inhabitants. They that have Inclinations that Way bent cannot live in Lititz.

24. Those whose Time is engrossed by his Business of their respective Functions in the Congregation and have not

wherewithal to live upon, must be provided for by the Congregation, as Circumstances and Necessity require. Oth-erwise every Inhabitant in Lititz must labour with his own Hands and eat his own Bread. They who by Reason of Age, Sickness or Poverty are incapable of so doing, the Congregation will maintain, if so be they have no Relations who according to holy Writ ought to do it.

25. Should any Person by the allwise Providence of God be deprived of his senses, he shall, for God's sake be mercifully treated and patiently born with and be committed to the Care of discreet Persons to be attended and nursed by them both as to Soul and Body, and if so be he is restored again no mention shall be made of his former situation in any wise.

26. Every Brother and every Sister shall be respected in the Offices they respectively bear in the Congregation; nor shall any presume to be disobedient to or oppose a Servant of the Congregation, or any one else in the exercise of his Office.

27. Those to whom the Inspection over Houses, Wells, Fields, Roads and Taxes is committed, shall be assiduous in their offices. Should any Mistake or Fault happen on their Side, that None in such case resist them, but rather that they lay the affair before the Committee & leave it to their Determination.

28. The exclusive Privilege of seting up a Store, Apothecary's Shop and Tavern is reserved for the Benefit of the Congregation Village. Besides these no other Persons shall in any sort meddle with Store or Shop-keeping or exercise the Business of an Apothecary, nor shall any one else be allowed to keep a publick house.

29. A Brother shall be appointed to receive all the Profits that accrue by the above Regulation or by any other Ways or Means who shall make it his proper Business to keep just accounts of his Receipts & Disbursements & every Quarter or oftener if required lay before the Committee; That so every Thing may

be transacted honestly in the sight of God & Man.

30. Whenever it happens that any one cannot be permitted to reside any longer in Lititz, the Committee with the Consent of the Elders & Bishops for the Time being who have Lititz under their care & Direction is then to notify the same in Writing & insist on his leaving the Place.

31. Nevertheless no Body in such Case shall loose the Benefit of their improvement but shall be satisfied in the Manner prescribed in the Lease.

32. Goods which are to be had in Lititz shall not without urgent Necessity be bought elsewhere.

33. To the End good Work may be made & the same may be sold for a right Price; there will be established a *Board of Masters* who shall have the Superintendence of all the Trades & Professions exercised & carried on in Lititz. In the Beginning however the Committee may take that Charge upon them; when every Inhabitant in Lititz must strictly govern himself accordingly to the Rules & Orders the Committee or Board aforesaid shall in that respect ordain & make.

34. All Fraud & overreaching of ones Neighbors, likewise any premeditated Mischief done to the Woods, Fences, Fields, Fruit Trees, &c. belonging to the Possessor of the Soil shall be deemed infamous As generally all other gross heathenish Sins, to wit: Whoring, & Wenching, Gluttony, & Drunkenness, Cursing & Swearing, Lying & Cheating, Pilfering & Stealing, Quarreling & Fighting shall not even be heard of in Lititz. He that is guilty of the like cannot be suffered to continue there.

35. All Parents & Masters (whose Children, Servants, Maids, or Prentices are under their own roof) as well as those who have the Care of the Choir-Houses are to take special Care that the People under their respective Charge may be within at seasonable Hours & and all Night-Walks prevented. In general, Parents & Masters shall be accountable for their children & Families & when any of them misbehave or do



amiss it shall be required at their Hands. Unless they have given the Committee timely Information that one or another of their Household is intractable; that so measures may be taken to put a stop to any consequent mischievous Effect, or else, if needs, must, that the incorrigible transgressing Party may be turned away.

36. He that sees, hears or comes to the Bottom of any Thing by which Danger & Hurt to soul or Body or otherwise Offense & Scandal may, in any sort, ensue or arise, either to the Whole Place or any particular Brethren & Sisters or even to a single Person, must by no means conceal it; but take the first opportunity with Prudence & Discretion, to reveal the Matter unto such Persons as of right sho'd be acquainted with it, e. g. the Elders & Wardens & such like Persons in the respective Choirs. Those who do not act in this Manner shall be looked upon as Accomplices.

37. Every Man must be circumspect & careful in Regard to Fire & subject himself therein to such Rules as shall be established among us.

38. The Streets of the Village shall be orderly & clean by the circumjacent Housekeepers; who shall not throw or cause to be thrown out any Straw, Dung or other Filth, but shall carefully lay the same behind their Houses in their Yards or Gardens. Neither shall any Tools or other Things of general Use or Value be carelessly left lying about in publick Places.

39. Any damage done to wells, Ways, Houses or other Things of a publick Nature shall be repaired and made good at the Cost & Charge of the Person or Persons thro' whose Fault & Neglect the same happened.

40. No Body shall use & Make free

with a thing belonging to his Neighbor, without having first obtained his Consent.

41. No Marriages shall be contracted or made without the Privy & Approbation of the Elders &c. . . . of the Congregation & Choirs. Nor shall any one attempt to promote or make secret Matches. He that is minded to act otherwise, whether it be by himself alone or in Conjunction with others, forfeits his Right of being an Inhabitant of Lititz.

42. The Sick shall not be promiscuously attended & nursed but according to the received Regulations of the Congregation.

43. No Journeyman, Prentice, servant, Maid or Negroe shall be received into any Family without the Privy & Approbation of the Committee. And every Housekeeper shall put away all such as soon as they become Seducers.

44. It is quite necessary that every one makes his Last Will in due Season. The Committee can be consulted in that Respect, from Time to Time as occasion requires.

45. The Committee, under the Direction of the Elders & Bishops p. t. is to have the Superintendence of the foregoing Articles & generally of the whole Village & its Inhabitants of what Rank & Condition soever.

\* Every House is to be build with Stone upon the appointed Spot of Ground, so long, deep & high as shall be prescribed. The Wall is to be two or three foot in the Ground & two Foot thick. The Chimney & Fire-Wall shall be made strictly according to the Draft.

Zur püncktlliche u stricten Befolgung vorstehende Gemein-Ordnungen verbinde ich mich für mich selbst & die Meinige u. bezeuge solches mit meines Names Unterchrift.

Lititz d 7ten August 1759.

Witnesses	Signatures		
Alb. Ludolph Rusmeyer	Mataeus Baumgartner	David Nitschmann	Christian Friedrich Steinmann
Nich. Heinrich Eberhardt	Ludwig Caszler Johannes Thomas	Nich. Heinrich Eberhardt	December 30. 1759 Johannes Eberman Christian Blickens-törffer
	December 18, 1759	Heinrich Haller	

	Johann Wilhelm Werner*	Johann Klein Johan Thomas	Albrecht Klotz*
	August 10, 1761		December 18, 1764
Nich. Heinrich Eberhardt	Joh Heinrich Merck*	Heinrich Haller Johann Thomas	Valentin Grosch
Johannes Thomas	John Fridrich Otto		May 20, 1766
	Samuel Fockel October 12, 1761	Andreas Horn Jo. Christoph Franck	Henrich Frey
	Matthias Shady	Andreas Horn	David Tannenber- ger
Ludwig Caszler Johann Wilhelm Werner	March 12, 1762	Jo. Christoph Franck	
Nich. Heinrich Eberhardt	Paul Christian Hauber		October 8, 1766
Andreas Horn	April 2, 1762	Heinrich Haller	Johann Ernst Scheffel
	Joseph Bulicechk (Bullitecheck)	Johann Christoph Franck	
Nich. Heinrich Eberhardt	Johannes Klein	Johann Christoph Franck	Christian Tschudy*
Ludwig Caszler Andreas Horn Heinrich Haller	"als Vorsteher der ledigen Brüder"	Valentin Grosch	
	December 2, 1762	N. B.—*Line is drawn across name.	

**Early Moravian Missionaries** In connection with the Huss Memorial services July 7, 1912, Rev. E. S. Hagen, pastor of the Moravian Church at Lititz, Pa., read brief obituary notices of 30 worthies whose remains rest in the Moravian cemetery and whose graves were marked with a wreath. The following notes were culled from his paper: "Margaretha Elizabeth Grube, born Nov. 10, 1716, in Livonia. Her first husband was Joachim Busse. With him she went in 1751 as missionary to St. Thomas, W. I., where her husband died. In 1755 she was married to Bernhard Grube with whom she served in the Indian missions.

John Jacob Schmick, missionary among the Indians. Died 1778, of the camp fever contracted while ministering to the sick and wounded in the Lititz Military Hospital.

John Michler, born October 24, 1720, was twice missionary in the West Indies.

Anna Maria Maehr, born April 6, 1764. She was twice married. Her first husband was Rev. John Fred Metz who died in Paramaribo. Her second husband was also a missionary, Rev. John Maehr, a missionary in South America. Died June 21, 1821.

Carl Frederick Schroeter, a deacon of the church; formerly a missionary in Surinam; retired in Lititz; died March 19, 1821.

John Frederick Rudolphi, medical missionary to Tranquebar and on the Nicobar Islands for six years, came to Warwick in 1816. Died March 3, 1825.

Micael Jung, served as a missionary among the Indians for 28 years, retired in Lititz in 1813. Died Dec. 13, 1826."

These may be classed as Protestant missionaries and can be added to the list published in our June issue, 425. Will Church historians recognize these facts and correct faulty Church history in harmony therewith? Honor to whom honor is due.

# The Elser Homestead and Family History

By F. E. Schnerer, Lititz, Pa.

The Elser homestead, better known as Elser's saw mill, is located on Middle Creek, in Clay Township, about one-half mile southeast of the village of Clay. The original tract contained 104 acres of limestone land while the tract at present contains 96 acres and 80 perches. This farm was once the camping grounds of the Indians. On a recent visit by the writer to the farm, the spots where the wigwams stood, their happy hunting grounds, and where the medicine man pounded or ground the roots for their medicine were pointed out. The last mentioned place is a large limestone rock, just below the bridge which spans the Middle Creek, on the road leading to the Horseshoe turnpike, on which the bowl-shaped cavities, three in number, can be seen.

We will now leave the homestead for a little while and take up for our consideration the history of the family.

## THE ELSER FAMILY

Peter Elser, the first ancestor, whose full name we learn from family documents was Johan Peter Elser, was the son of Hans Adam and Marv Margaretha Elser, daughter of Frederick and Mary Barbara Hager, and a native of Russheim, Germany. It appears that the father, Hans Adam Elser, died in the Fatherland, and that some time after his death the widow with her children decided to come to America. At this time her son, Peter, was past the age of sixteen years. As all male immigrants having reached that age were required to subscribe to an oath of allegiance, we, accordingly, find his name on the official records of the State.

Concerning the early history of the family there are documents in the hands of one of the members of the family which are evidently correct, one of which is a baptismal record, as follows:

"Anno 1705 July 16, Mary Margareth, daughter of Frederick Hager, citizen, and Mary Barbara, his legal wife. Sponsors, John Paules Spack, citizen, and Anna Catharina, Anna Margaretha, Johan Dichbold, Joggen, the wife of Shoemaker, and Anna Catharine, daughter of Werner, citizen.

(From the Church records)

Russheim, May 1st, 1749.

J. B. Rheinberger, Pastor.

Among the list of passengers on board the good ship "Anna," Capt. John Spurrier, master, which arrived in port at Philadelphia on September 28, 1749, from Rotterdam, Holland, we find the names of Henry Mock and Peter Elser, and, of course, his mother and three sisters, but whether as Mrs. Mock or Mrs. Elser we do not know, for the reason that the names of the women are not given in the ship's register. The entire party located in the ancient Warwick settlement, of which the village of Brickerville was about the center. Here was formed one of the earliest Lutheran congregations in the present limits of the county of Lancaster, and which was known as the Warwick Church, now known as Emmanuel's.

We learn from existing documents of an agreement, or contract, of one Henry Mock, of Warwick Township, Lancaster County, and his wife, which sets forth that he (Mock) agrees to accept and provide for her children left under her care by her late husband, Hans Adam Elser, as his own. The children mentioned are Christina, Peter, Barbara and Eve. This document is dated April 28, 1753.

From the above we infer that the widow, Elser, married Henry Mock soon after their arrival in America.

Christina Elser, Peter's sister, was born July 13, 1729; died June 17, 1779.

On November 25, 1754, she was united in marriage with George Michael Eichberger, born September 29, 1733, and died January 22, 1789. The ceremony was performed by Rev. Casper Stoever. They located in Warwick, now Clay Township, on the farm at present owned by John F. Seibert.

November 8, 1758, George Stober and Eva Elser were married by Rev. Stoever. They located in Cocalico Township, near Schoneck.

Tradition says that Barbara Elser, sister to Peter, was married to a Mr. Wolfert.

We will now take up for consideration the son, Peter Elser, who now also realized that it was not well for man to be alone, for we find him taking unto himself a wife five years before he became a subject to King George the Third of England. His bride was Anna Margaret, daughter of Rev. John Casper Stoever, and the marriage took place November 16, 1760, the ceremony being performed by her father. His wife was born August 3, 1738. Peter Elser was granted his naturalization papers October 15, 1765, the papers being dated at Philadelphia. Soon after his marriage he acquired some land and became a thrifty farmer and influential citizen of the province. He also operated a saw-mill and hemp-rolling mill. He died in 1786, leaving a will which can be seen at the Court House here. The children born to this union were as follows: John Adam, b. Nov. 12, 1762; George, b. Feb. 12, 1765; Peter, b. Feb. 2, 1767, d. Oct. 8, 1845; Christina, b. Feb. 14, 1769, married to a Mr. Weidman; Johannes, b. Aug. 7, 1771, d. April 21, 1838; Michael, b. Jan. 10, 1774, died in infancy; Margaretta, b. Feb. 26, 1776, d. Oct. 2, 1823.

John Adam, the first son, died soon after attaining his majority. George, the second son, left the homestead in the beginning of the year 1789, and located at Hanover, York County, where he, in the same year, married Catharine Summers, the oldest of a family of twenty-three children. In the year 1806

he migrated to the State of Ohio, locating in Mahoning County, near the present town of New Springfield. His father-in-law had preceded him four years previous. He had five sons, as follows: Jacob, born in 1802, and died at the age of eighty-five years; John, who died at the age of eighty-three years, George, who died at the age of eighty-nine years; Peter, not quite so old; and Samuel, who died single. His descendants are numerous, and are located in the States of Ohio, Indiana, Iowa and California.

Margaretta Elser married George Weachter, b. Oct. 17, 1769, d. May 11, 1837. They resided in the vicinity of Millway, Lancaster County, were blessed with children as follows: Sarah, b. Dec. 1, 1802, d. Dec. 17, 1860, m. to Joseph Hartranft.

Margaret, b. May 30, 1804, d. April 3, 1840, m. to Isaac Hull.

Maria, b. Oct. 17, 1817, d. Feb. 13, 1887, m. to David Miller, b. April 4, 1817, d. May 11, 1898.

Catharine, b. March 14, 1812, d. Oct. 26, 1860.

Elizabeth, b. —, single.

Mahala, b. —, resided at Millbach, Lebanon County; single.

Jacob, m. to Hannah Woodcraft.

Johannes, the fourth son, was married to Catharine Weidman, b. Nov. 5, 1773, d. July 27, 1830. Some time after his marriage he moved to Dauphin County, locating near Paxtang, where he was engaged in farming. They had the following children:

Peter, b. Jan 5, 1805, d. Jan. 11, 1837; single.

Catharine, b. Mar. 7, 1806, d. Jan. 23, 1830; single.

Joseph, b. July 23, 1807, d. June 17, 1869, m. to Sarah Sheaffer, b. July 16, 1807, d. June 25, 1890.

Elizabeth, b. Jan. 29, 1809, d. Jan. 10, 1888, single.

Mary, b. —, m. to George Shoop.

Susanna, b. Mar. 24, 1813, d. Feb. 15, 1892, m. David Reichert, b. April 20, 1810, d. Mar. 23, 1863.

Sarah, b. June 13, 1815, d. July 1,

1881, m. Jacob Grove, b. May 16, 1818, d. April, 1858.

Lydia, b. Aug. 19, 1817, d. June 7, 1888, single.

Peter, the third son, held forth at the homestead, became a prosperous farmer and a highly respected citizen.

Peter, the third son, was twice married, first time to Catharine Wolfart, b. July 21, 1767, d. June 5, 1793; this union was blessed with the following children: Johannes, George, b. Dec. 22, 1787, d. Dec. 28, 1848, m. Catharine Studenroth, b. Nov. 22, 1783, d. Nov. 18, 1852. He for some time kept the hotel in the house where Zach. Forry now lives, in Clay Township.

Peter, b. June 11, 1793, d. in his third year.

His second wife was Elizabeth Weachter, b. Jan. 9, 1768, d. Jan. 11, 1828; this union was blessed with children as follows:

Margaret, b. Oct. 2, 1797, d. Feb. 13, 1862, m. Johannes Kline, b. Nov. 23, 1792, d. Nov. 1, 1826.

Catharine, b. Aug. 22, 1795, d. June 19, 1876, m. to John Schnerer, b. May 19, 1786, d. May 3, 1829. They resided at Brickerville, Pa.; she was the writer's grandmother.

Elizabeth, b. Nov. 19, 1803, d. Nov. 23, 1874, single.

Sarah, or Aunt Sarah as she was familiarly known, b. Jan. 8, 1806, d. Mar. 9, 1897, single.

Samuel, b. Feb. 28, 1808, d. May 1, 1879, m. Catharine Oberlin, b. June 5, 1811, d. Jan. 22, 1864. The marriage was consummated Dec. 27, 1835.

Johannes, son of Peter Elser, Jr., was born February 18, 1791, and died September 20, 1870. He was married to Elizabeth Kimmel, daughter of Jacob Kimmel, who died December 25, 1851. Soon after his marriage he resided in the vicinity of Graver's, now Metzler's, mill, near Ephrata. A little later he bought the farm known as the "Johannes Elser farm," now owned by Zach Forry, near the village of Clay, where he was engaged in the hotel and store business and farming. In the year 1833 he was

appointed Justice of the Peace. It was here that the Durlach postoffice was established in the year 1840, with his son, Harrison, as postmaster. In politics Mr. Elser was a staunch Democrat, serving for a number of years as a member of the County Committee.

The Elsers were followers of the Lutheran faith, and were prominently identified with the Warwick, now Emmanuel's Church of Brickerville. Peter Elser served as trustee from 1769 to 1772. Peter Elser, Jr., also took a keen interest in the affairs of the church. Among the list of subscribers to the erection of the Emmanuel's Church, which was erected in 1805 and 1807, appearing in the treasurer's book of the building committee, is Mr. Elser's name. He heads the list with 60 pounds. In the same book also appears the following entry: "1807, May 11, Peter Elser presented a nice log, sawed same to lath, and delivered same to be used at the new church." Samuel Elser was one of the pillars, serving as a member of the church council from early life until the time of his death.

#### THE HOMESTEAD.

It appears that on January 3, 1738, a warrant was issued to one Michael Kitch, for this tract, but Kitch not complying with the terms of the warrant, the land was surveyed March 13, 1749, for Martin Weidman, and April 26, 1750, a patent for the same was granted Michael Shank, who, on April 13, 1750 conveyed the same to Henry Mock, who, now being settled in his new home, at once set to work clearing the land and otherwise improving it. Whether a house had been erected prior to his coming, or if he erected one, or whether it was of log or stone, I will not venture to say. But I know for a fact that one had been erected prior to any of these on the premises at the present day. Its site, as pointed out to the writer, was about midway between the present farm house and barn, a little south of where a large tobacco shed now stands.

Henry Mock and wife April 20, 1761,

conveyed the farm to Peter Elser. The house standing near the tail race and adjoining the saw-mill was erected by him in the year 1770. It is a one and a half story limestone structure.

This house was occupied as a dwelling house until about twenty years ago. Since that time it has been used as a storage house. The last one to reside therein was Mrs. Hannah O. Mellinger, of Brickerville, a great-granddaughter of Peter Elser. It is also this house which the writer claims as his birth-place, the event having taken place nearly two score and six years ago. The masonry of this building is still in good condition.

The farm was then transferred to his sons. The joint ownership was, however, of short duration, as George sold his undivided one-half interest to his brother, Peter, by deed dated August 10, 1789, and George then started out to seek his fortune. Peter, now being sole owner, proceeded to make still further improvements to the premises. The farmhouse was erected by him, tradition says, in 1803, and the date stone was placed in position four years later. It reads: "Built by Peter Elser in 1807." The building is a limestone structure, 30 by 38 feet, two stories high, has seven rooms, a large hall and an open stair-way; a one-story limestone kitchen about 20 feet square with brick floor was attached to the rear, where the writer often heard Aunt Sarah say that girls of that time entertained their "beaus" if they were fortunate enough to have one, in the presence of all the members of the family, and with the aid of either a tallow candle or fat lamp. Golly! what would our young people of today say to such proceedings? The one-story spring house, with basement was erected in 1792 and the bank barn in 1797.

All the buildings enumerated are standing today, are in good condition, and bid fair to withstand the elements for another century.

Daniel Graybill, by his indenture, bearing date April 1, 1814, conveyed to Peter Elser a tract of mountain land,

containing 36 acres and 149 perches and allowance. The tract is situated in Elizabeth Township. A patent for the same was granted Mr. Elser under date of January 30, 1844. This tract is still known as "Elser's Orchard," and, though now divided into smaller tracts, is still, with one exception, owned by some of the descendants.

Peter Elser left a will by the terms of which the farm passed to his son, Samuel, and which, under successful management, became very productive. Up to this time the farmers, in order to market their products, had to haul them by wagon to the larger towns. It was on this farm that the writer for the first time saw a "Conestoga wagon."

Samuel Elser died intestate, and the farm was bought by his son, John O, in 1880, who continued at farming and also made some improvements. The homestead, after having been in the Elser family for a period of 134 years, passed into the hands of strangers. Caroline and Mary A. Barnett, as per deed dated December 14, 1895, recorded in the Recorder's office at Lancaster, in Deed Book E, volume 15, page 407, became the owners.

#### THE OLD CIDER MILL

The farm was now rented, and, as a consequence, many changes have been wrought to the place. Our story would not be complete if we should fail to make mention of the old cider mill and press which stood midway between the saw-mill and barn. This mill was kept busy from early morning until late at night during cider making season.

The mill was wiped out of existence about fourteen years ago. The present owner of the farm is H. H. Moore, of Lancaster, and it is tenanted by Daniel Bookmyer.

#### THE SAW MILL

It is with regret that I am not able to give a date when the saw-mill was erected. Family tradition says that

Henry Mock built the first one a little to the east of the present one. The building is about 56 feet long, 14 feet wide, and 8 feet high to the square, and is of the sash or gate type. The carriage is twenty-seven feet long, and logs twenty-five feet long could be sawed thereon. The carriage was moved forward by rack and pinion, imparted by the reciprocating motion of the frame which held the saw. The carriage was moved backward by means of a tread-mill.

#### THE HEMP ROLLING MILL

The building was about twenty feet square, and two stories high, the first being of limestone and the second of frame, and stood on the east side of the penstock. When the building was erected I will not venture to say, but tradition says it was erected by Peter Elser, Sr. An extension was built to the penstock from which the water was supplied to run the water wheel, which was of the undershot type, four feet wide and twelve feet in diameter. The water wheel shaft extended well into the first story of the building, which, by means of wooden cogwheels, was connected to an upright shaft, extending to the ceiling of the second floor, or projecting into a box securely fastened to a cross beam, thus holding the shaft in position. A spindle was attached to the main shaft, on which a conical-shaped stone, whose dimensions were sixteen inches at the base, its altitude twenty-eight inches, and approximate weight sixteen hundred pounds, revolved on its axis, on a platform which was raised about three feet above the level of the floor, so as to be more convenient for the operator. The hemp was placed on this platform, under the revolving stone, which crushed the fibre. The hemp had to be occasionally turned, or shaken, the same as wheat or oats when threshed with horses.

This was the first process of the many ones through which hemp had to go be-

fore it was ready to be woven into cloth, which was mostly used for grain bags, chaffbags and ropes. Hemp and flax culture was extensively carried on by the early settlers, and, this being the only mill in this part of the country, it had a large patronage. (About the year 1882 John O. Elser remodeled the mill, whereby the speed was trebled, and the operator was enabled to move the carriage backward by merely pressing a lever. Further changes were made by Joseph Barnett, he discarding the old-fashioned water wheel and substituting a turbine wheel. The mill had been in operation for a period of about 150 years, but for the past two years it has not been in running order, and before long it will be a thing of the past.)

It ceased to operate about the year 1846. In later years a jig saw and a turning lathe were installed by John O. and Peter O. Elser, sons of Samuel Elser, but, it not proving a profitable venture, the building was demolished by John O. Elser, about the year 1890.

Now nothing but the stone used in the mill remains as a mute reminder of a once thriving industry.

#### MILITARY RECORD

Among those serving from Lancaster county during the Revolutionary period we note the following:

Peter Elser, served in Capt. John Feather's company, under command of Col. John Huber, in the years 1778 and '79. (Pa. Archives, series V, Vol. vii, pages 874 and 897).

Geo. Weachter, was a member of Capt. Michael Oberly's company, March 21, 1781, and December 10, 1781. (Pa. Archives, V series, Vol vii, pages 244 and 254). Mr. Weachter was the father-in-law of Peter Elser, Jr.

Michael Oberlin, Capt, November 1, 1782, John Huber Sub. Lieut., also March 21, 1781. (Pa. Archives, V series., Vol. vii, p. 308 and 243).

Michael Oberlie (Oberlin), was the grandfather of Catharine, wife of Samuel Elser.

# Lehigh County

By Charles R. Roberts, Secretary of the Lehigh County Historical Society

Lehigh county was erected by an act of Assembly passed March 6, 1812, out of Northampton county, embracing the townships of Lynn, Heidelberg, Lowhill, Weisenburg, Macungie, Upper Milford, South Whitehall, North Whitehall, Northampton, Salisbury, Upper Saucon and part of Hanover township. The first Court was held on December 21, 1812, in the public house of George Savitz, at Seventh and Hamilton streets, by Judges Robert Porter, Peter Rhoads and Jonas Hartzell.

The total expenses of the county in 1812 were \$368.82, leaving \$631.18 in the treasury. In 1813, the total receipts were \$15,448.30. The Court House was begun in 1814 and completed in 1817 at a cost of \$24,937.08. In 1864, the Court House was enlarged and improved at a cost of \$57,235.86.

The first jail was completed in 1814 at a cost of \$8,420.00 and was in use until the erection of the present structure, which was finally completed in 1870 at a cost of \$200,222.95.

A Poor House was erected in 1845, the total cost of the poor farm and all buildings amounting to \$78,000.

The population of Lehigh county was in 1820, 18,895; in 1830, 22,266; in 1840, 25,787; in 1850, 32,497; in 1860, 43,753; in 1870, 56,796; in 1880, 65,969; in 1890, 76,631; in 1900, 93,893, and in 1910, 118,832.

The population of that section of Northampton county which is now Lehigh county in 1790 was about 8900. At the time of its separation from Northampton county the population of the new county was approximately 15,000.

The first township erected in the territory now Lehigh county was Upper Milford, laid out in 1738, then a part of Bucks county. The population of this

township in 1752 was 700. In the year 1790, its population was 1149 and in 1820, 2416. In 1910 the population of the townships of Upper and Lower Milford was 3012. These two townships were erected in 1852 by a division of the old township of Upper Milford. This section of the county was settled very early, in fact, it is claimed that as early as 1715, squatters had settled in this region. The early settlers of this township were of the Mennonite, Reformed, Lutheran and Schwenkfelder faiths, among whom were the Meyer, Stamm, Heistand, Walber, Eberhard, Kraus, Wetzel, Diefenderfer, Riese, Rus, Linn, Dubs, Brunner, Bitting, Herzog, Stahler and Miller families.

Macungie township was surveyed as early as 1742, but was not established until 1743. Its population in 1752 was 650 inhabitants, which had increased in 1790 to 1263. The township was divided in 1832 into Upper and Lower Macungie and in 1840 the population of Upper Macungie was 1769, which has grown to 2609 in 1910. Lower Macungie's population in 1840 was 2156. In 1910, exclusive of the borough of Macungie, which was 772, its population was 2893.

The earliest authenticated settlement in Macungie township was by Peter Trexler, who settled in Macungie between 1719 and 1729. Other early settlers in the township were the Shad, Albright, Smith, Wagner, Steininger, Grim, Braus, Schmeyer, Jarret, Schaffer, Bear, Gaumer, Moyer and Lichtenwalner families.

Upper Saucon township was erected in 1743 and in 1752 had a population of 650. In 1790, its population was 851; in 1810, 1456; in 1820, 1642; in 1830, 1905, and in 1910, 2415, exclusive of Coopers-



burg borough, numbering 683 inhabitants.

Upper Saucon was settled between 1730 and 1735 by English and Welsh Quakers and Germans of the Mennonite, Lutheran and Reformed faiths. The early family names were Bachman, Geisinger, Yoder, Owen, Emory, Tool, Samuels, Gangwer, Kelper, Rumfield, Steinmetz, Rinker, Newcomer, Zewitz, Williams, Thomas, Weber, Erdman and Reinhard.

Whitehall township was formed in 1753 in consequence of a petition to the Northampton County Court on June 16, 1752. Its population in 1790 was 1253. In 1810 the township was divided by a straight line running east and west through the center of the township into North and South Whitehall. The population of North Whitehall in 1820 was 1807; in 1830, 2008, and in 1840, 2324, and of South Whitehall in 1820, 1623, in 1830, 1952, and in 1840, 2390. In 1867, Whitehall township, an area of twelve square miles was formed out of North and South Whitehall townships. The population of these townships in 1910, was as follows: Whitehall, 9350; North Whitehall, 3580; South Whitehall 2497. Coplay borough in Whitehall township had 2670 population in 1910.

Whitehall township was settled by Germans and Swiss of the Reformed and Lutheran denominations, with one or two of the Mennonite faith. The first land warrant was taken up by Jacob Kohler in 1734 and in 1735 Nicholas Kern secured large tracts of land in the township.

Already in 1734 the Reformed Church at Egypt was organized and in 1744 the Lutherans organized a congregation on the Jordan. Early settlers in this township were the Kohler, Kern, Roth, Troxell, Burkhalter, Saeger, Newhard, Hoffman, Mickley, Wotring, Balliet, Deshler, Guth, Snyder, Yundt, Miller, Showalter, Basler, Knauss, Ruch, Bear, Steckel, Schaadt, Sieger, Kennel, Schreiber, Wolf, Hertzog, Schlosser, Arner, Hahn, Schneck, Schwander, Reitz, Schnerr, Wirth, Benny, Gross, Flickinger, Koch-

er, Ringer, Egender, Meyer and Marcks families.

Salisbury township was erected in 1753, at which time Adam Blank was appointed constable. Its population in 1790 was 1010; in 1810, 933; in 1820, 1165; in 1830, 1342; in 1840, 1438, and in 1910, 2828. Within the limits of old Salisbury township are today the greater part of the borough of Emaus, with a population of 3501, the borough of Fountain Hill, with 1388, and the Fourteenth Ward of Allentown, with 1814 inhabitants.

One of the first settlers in Salisbury township was Solomon Jennings, who located along the Lehigh River in 1736. Sebastian and John Henry Knauss were also early settlers in the township. Other early residents were the Rothrock, Albert, Bogart, Roth, Klein, Kelck, Leibert, Klotz, Ritter, Smith, Wieder, Jacoby and Giess families.

Heidelberg township was erected in 1752 at the June term of court, and Conrad Blose was appointed its first constable. Its population in 1790 was 962; in 1820, 1900; in 1830, 2208, and in 1840, 2354. In 1847 Washington township was founded from the eastern portion of its territory, first receiving the name of Dallas township, soon changed to Washington.

In 1910, Heidelberg township had 1238 inhabitants and Washington township 3477, not including the borough of Slatington, within its limits, with a population of 4454.

The earliest settlers in the bounds of old Heidelberg township were Nicholas Kern, Caspar, Rudolph and Jacob Peter, Michael Ohl, Henry Ferber, George Rex and the Remaley, Geiger, Kunkel, Rockel, Neff, Handwerk, Hunsicker, Krum, Hausman and Bloss families.

Weisenburg township was erected in 1753. Its population in 1790 was 626; in 1810, 1046; in 1820, 1125; in 1830, 1285; in 1840, 1427, and in 1910, 1222. It was settled between 1735 and 1750 by Palatines and residents of other sections of Germany, among whom were the Knerr, Werley, Grim, Holben, Herber, Shoemaker, Bachman, Gackenbach,

Kramlich, Breinig, Kloss, Klein, Rupp and Acker families.

Lynn township was erected June 9, 1753. Its population in 1790 was 1016, in 1810, 1497; in 1820, 1664; in 1830, 1747; in 1840, 1895, and in 1910, 2178.

This township suffered severely in the Indian wars prior to the Revolution. Situated on the extreme frontier, its settlements received the brunt of the savages' brutal attacks on the white settlers and many families lost one or more members, in some cases, as the Billman and Zeisloff families, almost the whole family were exterminated. The Moravians had established a preaching station here at an early date and the Reformed and Lutheran congregations also had their origin about 1740. The early family names in this township were Billman, Volck, Zeisloff, Romig, Oswald, Vogel, Wertman, Sechler, Everitt, Hermony, Kistler, Mosser, Follweiler, Eckroth, Holder, Hamm, Miller, Probst, Sontag, Sholl, Snyder, Wannemacher, Leiser, Creitz, Kuntz, Holben, Shellhammer and Clauss.

Lowhill township was organized in December, 1753. Its population in 1790 was 419; in 1820, 703; in 1830, 808; in 1840, 854, and in 1910, 709. It is the smallest in size and population of the townships of Lehigh county. The early settlements were made between the years 1740 and 1750 and the early family names were Buchman, Deibert, Bachman, Knerr, Glick, Rabenold, Hartman, Horner, George, Zimmerman, Mosser, Moye and Knedler.

Hanover township, originally a part of Allen township in Northampton county, was erected in 1708, as a part of Northampton county, at which time its population was 736. In 1810 its population was 850, and when Lehigh county was formed in 1812, the greater part of its population and territory was assigned to Lehigh county. Its population in 1820 was 866; in 1830, 1102; in 1840, 1343, and in 1910, 3907. Within its original limits are the boroughs of Catasauqua, population 5250, and West Bethlehem borough, with a population of 4472.

The most interesting historic landmark in Allentown which is more closely associated with the history of the Colonial and Revolutionary periods is the Rhoads homestead at Nos. 107 and 109 North Seventh street. It was built by Peter Rhoads in 1762, who from 1768 to 1814 conducted a general store in the southern end of the building. As there were very few stores in those early days, people from a radius of many miles around secured the necessaries of life at this store. Its customers included not only the inhabitants of Allentown and the adjacent townships of Whitehall and Salisbury, but also from Macungie, Saucon and Milford, from Lynn and Heidelberg, Allen and Lehigh townships across the Lehigh and even from beyond the Blue Mountains. During the Revolutionary War many conferences were held within its walls, when such men as David Deshler, Peter Burkhalter, Col. Stephen Balliet, Geo. Taylor, member of the Continental Congress; Col. John Siegfried, Maj. Philip Boehm, Col. George Breinig, John Arndt, Abraham Berlin, Peter Kohler, Robert Levers, Col. Henry Geiger, Robert Traill, Richard Backhouse and others visited its owner, Judge Rhoads, to discuss affairs of the state and nation. Within its walls men of state and national prominence have been entertained, such as Chief Justices William Allen and William Tilghman, Deputy Governor James Hamilton, Judge James Biddle, Joseph Hopkinson, author of "Hail, Columbia;" General Daniel Hiester, Samuel Sigreaves and Governor George Wolf.

Another most interesting historic spot in Allentown is "Trout Hall," built by James Allen, proprietor of Allentown, and son of its founder, Chief Justice Wm. Allen, in 1770. Somewhat altered from its original appearance, it now forms the east wing of the old Muhlenberg College buildings at Fourth and Walnut streets. Built in a style superior to most buildings of that day, some of the rooms with walnut wainscoting and marble mantles, it is a building that should be preserved with

utmost care. In October, 1777, Mr. Allen wrote: "The road past my house, from Easton to Reading, is now the most travelled in America." At this time Philadelphia was occupied by the British forces under General Howe, and members of Congress and many noted men passed through here on their way to Lancaster and York, where Congress met.

On the southeast corner of Lehigh and Lawrence streets stands the Nonemacher home, built by Thomas Mewhorter about 1790. Mr. Mewhorter was a prominent citizen of Allentown in the period after the Revolution, in which he served, and owned a tan yard and bark mill near his residence. He died in 1807.

The old log building on South Sixth street between Hamilton and Maple, is one of the oldest buildings in the city and has been in the Nonnemacker family for generations.

Zion's Reformed Church, at Hamilton and Church streets, occupies the site of the stone church, built in 1772, in which the Liberty Bell was concealed to prevent it from falling into the hands of the British and which was utilized as a hospital during the Revolution.

Another of the county's historic landmarks is the home of George Taylor, a member of the Continental Congress and Signer of the Declaration of Independence. It stands on an eminence south of the Wahnetah Silk Mill in Catasauqua. This house, a well built and well proportioned stone building, was built by George Taylor in 1768 on a tract of 331 acres which he purchased from Thomas Armstrong on March 10, 1767. Mr. Taylor was manager of the Durham Iron Works and on October 9, 1775, the treasurer of Zion's Reformed Church paid him £1-15-9 for sash weights used in the windows of the new church building. Many tin plate stoves and iron utensils used in this locality were purchased from Mr. Taylor. Mr. Taylor was a member of the Provincial Assembly and in 1776 was elected a member of the Continental Congress. On August 2, 1776, he signed the Declaration of Independence as a

member of that body, representing Northampton county.

Old Whitehall township, now divided into three townships, contains many old buildings of historic interest. The oldest of these is the house built by Peter Troxell in 1744, now owned by the Minnich family. It is situated east of the Iron Bridge, near the Jordan Creek. In this building many weary travellers were entertained and lodged in the days when inns were few and far between. The house is thirty feet long and twenty-one feet wide, with a large attic. The floors are of oak and in several of the small windows can still be seen the original oaken frames. The builder of this home has long since gone to his reward, but the house he erected still stands as a monument to his memory. When this home was built, 168 years ago, roving bands of Indians still trod the virgin forests and often surprised and tomahawked the families of the hardy and daring frontier settlers.

Not far from this house and directly along the trolley line leading to Slatington stands a stone house built by Daniel Troxell in 1800, grandson of the builder of the 1744 house, and which is still in the possession of the Troxell family.

Near Egypt, a few yards from the Coplay Creek, stands a house built by a member of the Troxell family, John Peter Traxel, in 1756. The name was originally spelled Drachsel, also Draxel, Trachsel and Traxel.

In 1768 he sold this house and 410 acres of land to Peter Steckel for £1420. A stone barn, 85 by 37 feet, built by Traxel in 1758, was torn down in 1874, when parts of the clay threshing floor were found to be still in good condition. In this house church services were frequently held at a period when there was no church building. The builder of this house removed to Philadelphia county and later to Maryland, where he died. The house was owned by the Steckel family over one hundred years.

The old stone building used as a school house in which the first English school was started in 1810 in Egypt, still

stands. In this building many of the ancestors of the Whitehall families received their education.

Another old building in Whitehall township is the stone house built by Peter Burkhalter, the Revolutionary patriot. It is a substantial, roomy homestead and is situated about a half mile west of Egypt.

Between Egypt and Coplay, along the Coplay Creek, stands historic Fort Deshler, built by the pioneer Adam Deshler in 1760. In this well constructed, staunchly built stone structure were sheltered many settlers who sought protection in the Indian raid of 1763, when a number of soldiers were stationed here quartered in a frame building attached to the main building.

On the memorable 8th of October, 1763, when members of the Schneider, Mickley and Alleman families were massacred by a wandering band of Indians, these soldiers set off in pursuit of the savages, but they had already escaped beyond the mountains. The house was well calculated to withstand attacks by the red men, as it was originally built with but few small windows, and only one door, with several loop-holes, through which the occupants could fire without exposing themselves to the enemy. A well within the walls furnished an adequate supply of water. Adam Deshler, its owner, purchased the tract of land on which it was built, containing 203½ acres, on Nov. 30, 1744, from Frederick Newhard, who removed to the southern part of the township. During the French and Indian War, Adam Deshler furnished the provincial troops with large quantities of provisions. He was a prominent member of the Egypt Reformed congregation, and on his death in 1781, his son, Adam Deshler, Jr., became the owner of the property. It is now owned by one of the cement companies. This building, the only building standing in Lehigh county, which was used as a fort during the colonial period, should by all means be preserved and marked as a historic spot, as a memorial to the pioneer set-

tlers of this locality and a reminder to the coming generations of the hardships which their sturdy ancestors were compelled to undergo.

In the borough of Slatington, along Trout Creek, is the site of Kern's mill, where Benjamin Franklin secured the lumber for the erection of Fort Allen at Weissport.

In Lynn township still stands the Zeisloff home where lived George Zeisloff and his family, who were, with the exception of two children, killed by Indians in 1756 and the Sechler home, where the wife of Sechler was killed by the redskins in the yard of their log dwelling.

The spot where once stood Fort Everitt, a favorite fort of great importance, may be seen in Lynn township, near Lynnport. It was a blockhouse, about 25 feet by 30 feet, built in 1756, where at times as many as forty-one men were stationed, under the command of Captain Nicholas Wetherholt.

In Lowhill township, one of the oldest homes is that of the ancestor of the Knerr family, built in 1763 by Abraham Knerr, and still in the possession of the family, being owned by George F. Knerr, of Allentown.

In Macungie township, one of the earliest settled sections, as early as 1735 Jeremiah Trexler kept a tavern, the location of which is not definitely known. The private graveyard, in which rests the pioneer Trexler and others of the family, is kept in excellent condition by his descendants.

The townships of Upper and Lower Milford contain many old buildings. The old Wetzel home, a log building, is one of the oldest. What was probably the first grist mill in the county was built in 1740 in Lower Milford, near the village of Hosensack. The old Walber's tavern, established in 1735, stood in this township, on the King's high road.

In Upper Saucon township stands a very old stone building, built by David Owen, over 150 years ago. The above are some of the most interesting of the historic landmarks of Lehigh county, of

which, in addition to others equally interesting, a full description will be given in the forthcoming history of the county under the editorship of the writer

of this article.—CHRONICLE AND NEWS, Allentown, Pa., Anniversary and Industrial Number Saturday, August 3, 1912.

**Why Destroy Historical Evidence?** Every few weeks notices appear in our church papers of indebtednesses canceled by congregations, followed by celebrations in which the burning of the legal document is the chief feature. We rejoice in these evidences of progress by our congregations under the wise guidance of their faithful and efficient pastors. Whenever they ascend another rung of the ladder of progress it is eminently fit and proper that all should join in a season of glorious rejoicing and sing "Te Deums" of praise to the Giver of every good and perfect gift. *But cannot this be done without destroying the historical evidence of the progress achieved?*

These papers are the primary sources of the history of a congregation's growth and development. They are the *original sources* which the future historian wants when he comes to write the history of a congregation or church, or of a district synod or of the General Synod. Original primary source material, such as these papers contain, is the basis and foundation of true history, as well as the true evidence of the labors and struggles by which the Lord's work was done and

his church built up and strengthened. To future generations they speak of the work of their church forefathers, of their trials and sufferings, of their labors and triumphs, and of the heritage which the former have received and entered into. Every congregation should preserve these evidences of its progress and achievements in its archives, properly indexed, with the same pride as it does its charter and the deeds to its property.

We appeal, therefore, to our pastors and congregations to cease the destruction of the original and primary source material of the evidence of their progress. File it carefully in your archives so that it may help to tell those who follow you the story of your labors and sacrifices. Rejoice heartily as you remove the obstacles that lie in the pathway of your onward march in the church militant to the church triumphant, but do not destroy the original primary evidences of the successive steps in that march. Preserve them, because they will be of inestimable service and value to your future historian. *Cease the destruction.*—*Lutheran Observer.*

Philadelphia, Pa.

# The Germans and Song

Note.—In connection with the announcement of the prizes awarded at the twenty-third National Saengerfest, Philadelphia, Pa., July 5th, the North American published the following in its editorial columns.—Editor.

If the Saengerfest were only a competition of singing societies, this editorial would never have been written. To have had 6000 singers as the guests of our city for a week would have been a pleasing social event. We would have been glad with them as friends. It would have been "Es frent uns Ihnen zu sehen" on Monday, and today, "Auf wiedersehen." Still, it would have been merely good fellowship on a large scale, an exchange of hospitality between ourselves and our guests.

But the Saengerfest is something more than sociability, and it is something more than friendly rivalry for choral trophies. It is an expression of Germany. It is the voice of a people who 1900 years ago came out of the dark forests of central Europe, and who since have set their mark on every white race in the world.

It would seem almost trite to recount what this young country owes to the German immigrant. And this debt is but a tittle to what as a people, we owe to Germany. For our debt was contracted long before we became a country; yes, long before our ancestors left their homes beyond the sea to seek liberty in a new land.

Yet this older debt is often forgotten while we remember the newer one, the more immediate and more apparent debt which is ours to the last of the great emigrations to go out of the German nest.

It is easy to turn back a page or two in our history and to trace the newer German influence. From the Germans this nation relearned the lesson of thrift. Amid the profusion of natural riches the American people had become prodigal and profligate. They had forgotten the experiences of the human race. They

were imbued with the foolish belief that through some divine dispensation the wealth of this continent was to be indefinitely renewed. Land and money and time and the yield of the earth were criminally wasted.

Then the German came. If the German character had been less firmly knit, it would have disintegrated in such environment. If the German had come alone, even his firmness might not have withstood the influence. But the German never travels alone. He never did.

When he first moved out of the Black forest and crossed the Rhine into sacred Roman territory he took his wife and children with him. When he crossed the English channel and began his 300-year invasion of Britian, his first act after driving the Cymric from the coast was to build a house and plow a piece of ground for frau and kinder. When he hammered the Saracens to pieces at Tours and saved Europe for Christian civilization his women and little ones were within bowshot in the neighboring thicket.

And when, in the first half of the nineteenth century, the great German immigration to America began, the German was true to his age-long habit. He brought his women with him.

He transplanted to this nation the sturdiness which, under the pressure of old-world conditions, had often been mistaken for stolidness. He amazed his new neighbors by persistent industry, by magic power of turning hitherto waste places into garden spots, by ability to heap up bank accounts on little savings, by the strange faculty of building a paying business on narrow margins.

A nation which had dealt prodigally in big profits began to learn the lesson of the value of little things, of thrift, of persistence, of industry. And the German brought that lesson at a time when the change in economic conditions made it particularly valuable.

Then the German did another amazing thing. After his debt to industry and thrift was paid he took his wife and children with him for recreation. He shared with them in pleasure, as from time immemorial he had shared with them in war and in labor.

This nation's social organization had been laid deep in the Puritan idea. What pleasure and recreation there were here was a violent protest against sombre traditions. Usually where men gathered for enjoyment good women were impossible. At their very best, social pleasures were serious functions.

But the German breathed into them the spirit of music. He leavened the Puritan loaf with song. He taught us that music, which up to his advent had been restricted to dismal accompaniments of gloomy religious fervor, might be made the language of joy and of freedom. In the larger sense the Germans gave music to the world and in a definite sense the German immigration of the last century gave music to America.

Music to Germany has been something more than art. It has been the expression of the German spirit. It has been the soul of Germany singing for freedom. And let it not be forgotten that freedom is the cornerstone of the German character. Despite political forms and governmental agencies, throughout the ages the German has kept in his heart the love of liberty.

It was the rock of German liberty against which the vast despotism of the ancient world beat itself to pieces. When in the course of centuries the German lost the form of political liberty, he recompensed himself with intellectual freedom. In the midst of medieval tyrannies he struck the shackles from the mind of man.

The history of Germany is the history of our civilization. Germany is not a political term or a geographical division. Germany has no bounds. It is an empire of the mind. The thrift that induced German peasant immigrant to build a bank account out of the lettuce heads grown in his dooryard is the identical quality that, translated by German schol-

ars into German science, has made Germany the laboratory of civilization.

While the Celtic peoples were forgetting their ancient language, German students were digging into its records and bringing the hidden glories of its literature to light. Today, when our own Shakespeare is so little known in the English-speaking theatre as to be a joke for the irreverent, the indefatigable Germans are studying his matchless poetry and presenting it from their stage as an inspiration and a guide to national taste.

"Germany," says Victor Hugo, "is the wellspring of the nations. They pass out of her like rivers. She receives them as the sea." And again:

The vast murmur of the Hercynian forest seems to be heard throughout Europe. The German nature, profound and subtle, distinct from the European nature, but in harmony with it, volatilizes and floats above the nations. The German mind is misty, luminous, dispersed; it is a kind of immense beclouded soul, with stars. Perhaps the highest expression of Germany can be given only by music. . . .

Music is the word of Germany. The German people, so much curbed as a nation, so emancipated as thinkers, sing with a samber delight. To sing seems a deliverance from bondage. Music expresses that which cannot be said and which cannot be expressed. Therefore is Germany all music in anticipation of the time when she shall be all freedom. . . . Song is for Germany a breathing. It is by singing that she respire and conspires. The music note being a syllable of a kind of undefined universal language, Germany's grand communication with the human race is made through harmony—an admirable prelude to unity. It is by clouds that the rains which fertilize the earth ascend from the sea; it is my music that ideas emanate from Germany to take possession of the minds of men.

We have no doubt that the legions of Varus heard the men of Teutoburgerwald singing the night before they taught the Roman empire that Germany means freedom.

From that nest for 1900 years a constant stream of men has gone forth—men who took their women with them—to teach freedom and order and persistence—and song.

That is the history which lies behind the Saengerfest.

# The Sentimental Journey

By Ella Singmaster

Editorial Note.—The following story published in "The Youth's Companion" of September 5, 1912, is reproduced by permission. Our reason for printing the "Journey" is the estimate of it made by the "Germantown-Independent-Gazette" in these words:

"Miss Singmaster comes nearer than any other writer to delineating the life of the Pennsylvania Germans with fidelity. She writes of the Pennsylvania Germans as Mary E. Wilkins Freeman writes of the New Englanders. She presents their quaint traits, their failings and their virtues, and she writes with a pen devoid of sting or ill will.

"These observations are called forth at

The question burst like a blast from a cannon into the silent peace of twenty years. Sarah Ann Mohr and Aaron König, to whom it was addressed, gasped as they sat at opposite ends of the long bench before Sarah Ann's door in the quiet evening. To Sarah Ann, it was almost an accusation of crime, to Aaron it was a sudden sharpening of the twinges of conscience that had bothered him for twenty years.

Ollie Kuhns, lounging on his own bench next door, shouted out the impatient, the outrageous inquiry.

"Sarah Ann!" he said, and waited for Sarah Ann's placid "Yes"; "Aaron!" and waited until Aaron, too, had signified that he heard. "Haven't you two been going together long enough to get married?"

Neither Sarah Ann nor Aaron answered a word. Like a fat and startled pigeon, Sarah Ann rose and vanished into the covered alley that separated the two houses; like an angry sparrow, Aaron went hopping down the street.

"Ach!" How could anybody say such a thing!" wailed Sarah Ann.

"And now," said Aaron König, when

the present time after a reading of Miss Singmaster's story 'The Sentimental Journey,' which appears in this week's Youth's Companion. It is probably no exaggeration to say that this little tale is the best Pennsylvania German story ever written. It is strikingly original in conception, and is true to life in its delineation. It describes an unromantic romance such as the Pennsylvania German country can produce, and it is especially interesting to Pennsylvania readers because of its local color in that the story extends from Macungie, yecept by its old name of Millerstown, through Allentown and Jenkintown, to its climax in the Reading Terminal in Philadelphia."

he had shut behind him the door of his little shop, "now I will have to get married!"

"It shames me," Sarah Ann wept. "I suppose all Millerstown is talking over me."

"I would almost rather die than get married," said Aaron König.

But Aaron was no coward. For twenty years the Widow Mohr had allowed him to occupy her bench in summer and a rocking chair in her kitchen in winter. For twenty years she had fed him from her rich store. She had not only treated him to molasses cake, cold meat, yeast beer, fine cake in the evenings; she had sent him warm crullers, fresh rusks and hot raisin pie—the caviar of his menu—in the mornings. She had supported his deep bass with her mellifluous soprano in the prayer-meetings; she held the last note of each stanza until he caught his breath and could swing into the first word of the next. She was on his side in all church disputes. She had visited him when he was sick, she had even mended his clothes. However hateful might be the state of matrimony, he could not fail



Sarah Ann, now that the subject had been broached to them both. But he wished that he might clutch Ollie Kuhns by the throat and choke him black and blue.

The next evening Aaron put on his best coat. It was perfectly true that it so closely resembled his everyday coat that even the sharp-eyed Millerstonians, greeting him from their door-steps as he passed, noticed no difference. To Aaron, who had spent the larger part of a day and night praying for strength to do his duty, it seemed like a sacrificial robe.

The air was hot and thick, and there was the almost constant reflection of distant lightning in the sky. It was the sort of atmosphere that frightened Aaron and made him nervous.

Sarah Ann had not ventured again into Ollie Kuhns' irreverent neighborhood, but sat dejectedly on her back porch. She was mortified and troubled to the bottom of her soul, a fact that Aaron did not observe in the least. He did not think of her; he thought only of himself and his own wretchedness. He did not say good evening; he sat himself down, mouse-like, on the bench beside Sarah Ann's monumental figure.

"Sarah Ann," he said, shortly, "Sarah Ann, will you marry me?"

It was evident that Sarah Ann, too, had made up her mind.

"Yes, Aaron. I will marry you," she answered, gently.

Aaron's brave voice gave no hint of the panic in his soul.

"Then let us be married tomorrow. You can take the nine o'clock train for Allentown, and I will take the nine o'clock train for Allentown, and we will be married there."

Without another word, ignoring the roll of thunder that had suddenly become ominous, Aaron went out through the little alley and home—there to realize that he was lost.

When he had gone, Sarah Ann went into the house. She hardly realized that Aaron's behavior was strange. Her first husband, who had left her comparatively rich, after grudging her the money ne-

cessary for her clothes during his lifetime, was much more queer than Aaron König. Aaron went quiet, he was neat, he was small—she was used to his ways.

She closed the kitchen shutters; then she went into the cellar to get herself a piece of pie. She ate it there, looking about meanwhile at the bins waiting for apples from her fine trees and potatoes from her garden, at the shelf filled with baked things, at the cupboard overflowing with preserves and jellies. Then she went up-stairs. The kitchen was immaculate. Each chair stood in its place, the red table-cloth hung straight. The kitchen might have been a parlor.

She went into the little sitting-room, as neat as the kitchen, and into the parlor, as neat as both, and then she climbed the stairs. In her room the great bed gleamed white, like the catafalque of a princess. It had a valance and a mighty knitted counterpane, and sheet-shams and a bolster and two huge pillows and elaborate pillow-shams. On one a sleepy child bade the world good night; on the other, the same child waked with a glad good morning. The edges of the pillow-shams and the pillow- and bolster-cases were ruffled and fluted.

Sarah Ann glanced into the other bedroom, only a bit less wonderful than this; then she went into the attic, and took from its hook her best black dress, wrapped in a sheet. Back in her room, she laid it at length upon her bed, as if it were the princess herself. Then she looked down upon it.

"*Ach, Elend!*" (Misery!) wailed Sarah Ann. "Must I then have a man once more in my nice house?"

Worn with sleeplessness and distress, she and Aaron climbed together into the train the next morning.

Just in front of them sat a fat and voluble man who insisted upon talking to them. Neither had told any one the purpose of the journey, although now that their feet were so firmly set upon their desperate path, it would not have added to their trouble to have all Millerstown know. The fat man assumed that they were husband and wife, yet

it embarrassed neither of them. They were far beyond the point of embarrassment.

"Now I don't have no wife to look after me," he said jocularly. "I am a lonely single man. But I come and go as I like. I come from Reading, and I am going to stay at Sous Beslehem. I am such a traveling man. Now if I want to stay all night I can, and if I don't want to, I don't need to, and it don't make anything out to anybody, and I don't get a scolding, see?"

Neither Sarah Ann nor Aaron made answer. Their hearts were too full. Did not each one know only too well the advantage of single blessedness? Besides, the time of their bondage was at hand. Already the church steeples of Allentown were in sight, already the brake was grinding against the wheels. The fat man called a cheerful good-bye to them, but they made no response.

For an instant they stood together on the platform. Beside them a Philadelphia train puffed and snorted; they could make no plans until the noise had ceased.

"I—I think I will buy me some peppermints!" shouted Sarah Ann into Aaron's ear.

But no marital duty was to find Aaron wanting.

"I'll get them for you," he offered.

Sarah Ann shook her head. "I know the kind!" she screamed.

On arriving at the candy-stand, she stood perfectly still. Aaron's offer terrified her. It was but a forecast of his constant presence. Hitherto she had always bought her own peppermints. It was one of the joys of her life. She looked uncomprehendingly at the candy man when he asked her what she wanted. She did not know—oh, yes, in her heart she did! She wanted to burst this iron band of fright that opposed her; she wanted—it was the first murderous wish of Sarah Ann's benignant life—she wanted to throw Aaron König into the river.

Then, as if this monstrous desire bred others as new and strange, Sarah Ann was guilty of the first impulsive, unconsidered act of all her uneventful

years. The Philadelphia train puffed more loudly, the conductor called "All aboard!" The steps of the first car were near at hand. Without a glance at the place where Aaron was patiently waiting for her return, without a thought of her base cruelty, Sarah Ann mounted the steps. Before she had found a seat, before she had time to catch her spent breath, the train had started. She was free!

For the first twenty-five miles she sat in a daze of joy. She felt as light as air, her heart beat so that she could feel it—she regretted that her life had been spent in such uninterrupted quietude. She paid for her ticket without a pang, she bought peppermints from the train-boy, she invested in a newspaper and threw it away without opening it. She had plenty of money. It would not be like Sarah Ann to go anywhere, even upon a wedding journey, without money. She spread her skirts comfortably over the set, rejoiced in the wide space. Aaron was small, but even Aaron crowded her.

As she made her plans to stay in Philadelphia overnight, the thought of Millerstown's opinion troubled her. All her life she had had great respect for Millerstown's opinion. But Aaron would go home alone and Millerstown would suspect nothing. Fortunately, Aaron was close-mouthed, and even a loquacious person hardly acknowledges that his bride has fled from him. It seemed incredible, even to Sarah Ann herself, that she should be thus coolly considering the distressing plight of one who had been her friend for so long.

She determined to go to a hotel in the city. It was true that Manda Kemerer lived in Philadelphia, and that it would be sensible and economical to stay with her. But Sarah Ann said to herself that she was not out for economy; she was taking—and the thought brought an excited and unbecoming giggle—she was taking a wedding trip, and economy on a wedding trip is a crime.

For the first half of the journey, her mood held. Then, as suddenly as Ollie Kuhn's question had shot out of the

dark, and with the steady, constant fire of a machine gun, came the reproaches of a guilty conscience. It may have been that the motion of the train, of which she was suddenly uncomfortably conscious, had something to do with her repentance.

She said to herself that she claimed to be a Christian, but she had behaved like a heathen. She claimed to love her neighbor; she had treated Aaron worse than an enemy. She prided herself upon her truth; she had acted a wretched lie. As the train passed Jenkintown, she drew her skirts close about her, as if their spread had symbolized her proud heart, when the train entered the suburbs of the city, she wept. But she could not marry Aaron König, she could not!

Climbing ponderously down from the train, she started up the long platform, her heart aching. Aaron was her dearest friend, and she could never look at him again. His visits, quiet as they were, had given variety to her dull life.

He was a man of importance in the village; his attentions had gratified her vanity. He had never been anything but kind to her, and she had treated him vilely. Had it been possible for Sarah Ann to blot out the last two hours, and stand once more by Aaron's side on the Allentown platform, there is no telling to what depth of humble atonement she might have plunged.

As it was, she moved along helplessly with the crowd toward the waiting-room.

Then, suddenly, Sarah Ann gave a little cry. Just beside her and about to pass, totally obvious to her presence, moving rapidly as if he were pursued, was the object of her tender penitence.

"Aaron König!" she cried. "Why Aaron König!"

Seized in a firm grasp, dazed by her sudden appearance, which he failed utterly to comprehend, overwhelmed apparently by some wild grief of his own, Aaron stood still. For an instant the hurrying crowd protested against this blocking of the path; then it divided round them.

"I am sorry, I am sorry!" cried Sarah

Ann. "But I couldn't think of this marrying!"

"I—I will get married if you say so," faltered Aaron. "I—"

Then, suddenly, Sarah Ann and Aaron cried out together.

"What are you doing in Philadelphia?" demanded Sarah Ann.

"Did you run away from me?" cried Aaron.

"I—I—I—" stammered Sarah Ann.

"It—it was this way," stuttered Aaron. "I—I—"

Then Sarah Ann took the bull by the horns. Trembling, yet hoping, she asked:

"Don't you want to get married, Aaron?"

Whereupon Aaron, gasping, hating himself, but realizing that the happiness of his life hung on his reply, answered briefly, "No."

"Nor I," said Sarah Ann.

Together they went into the station and sat down. For a long time neither spoke. Then Aaron lifted a tremulous voice:

"It was all Ollie Kuhns."

"Yes," agreed Sarah Ann.

For a moment neither spoke. Then Aaron murmured, "And now, Sarah Ann, let us have a little something to eat."

The trains seemed especially arranged for runaway and repentant lovers. At one o'clock there was a train for Allentown, at five they could be in Millers-town. They ate their dinners, each paying for a share, and then each bought a ticket. They did not even utilize the remaining time in sightseeing, they did not even walk to the windows and look down upon the busy street; they sat side by side, enjoying as of old their quiet, friendly communion.

Their state of calm continued until their journey was almost over, and in the Millerstown train they sat once more behind the fat man. He explained, with many digressions, unheard by them, why he had decided to return to Reading.

Suddenly an almost purple flush came

into Sarah Ann's cheek. Her lips trembled; she seized Aaron König by the arm.

"We are almost there!" she cried, anxiously. "And what will Millerstown say that we two go away like this and come back together? What will we tell them, Aaron, *ach*, what will we tell them?"

The fat man was still talking; had he been dumb for a year, he could not have talked more constantly.

Aaron, as greatly terrified as Sarah Ann, appreciating more thoroughly than she the infinite and eternal pleasure that Millerstown would wring from such a joke as this, sank back weakly in the seat. His mind put forth vague, inquiring tentacles, as if the roar of the train or the flying fields or the steady stream of the fat man's talk could answer Sarah Ann's question.

"There was a man in the Beslehem train," the fat man was saying. "He went out on the platform and his hat blowed off, and he came back and he

yelled it over the car like a fool. 'My hat blowed off!' he said. 'What do you think, my hat blowed off!'"

The fat man paused for a breath, then went on: "Now he oughtn't to have told nobody. It is dumb to let your hat blow off. If he hadn't told it to nobody, nobody would 'a' knowed it. My hat blowed off once and —"

The fat man went on past the village, past the great pipe-mill, through the lovely open country, within sight of the curving hills back of Millerstown, into Millerstown itself. He was still talking when they rose.

"That is it!" said Aaron König, almost hysterically, as they went down the aisle. "That is it! If we don't tell Millerstown, Millerstown will never know. Like the man said, Sarah Ann."

Overjoyed to be back, excited over the hoodwinking of Millerstown, Sarah Ann and Aaron stepped from the train, lovers no more, but friends forever. And to this day, their secret has been kept.

## Early

### Lutheranism

"'Honor to whom honor is due.' Dr. Walther and the Missouri Synod were not the first to bring genuine Lutheranism to this country. That was already here in the days of Muhlenberg and even earlier, and, after the period of its decay in the first half of the last century, it sprang into new life in that section of our country where he and his colaborers who were true to the confessions lived and established the Lutheran Church. And indeed this new life sprang from its native soil, without pressure from the outside, and solely because of the strengthened Lutheran consciousness which was wrought of God in the spiritual sons of Muhlenberg. On the

other hand, it is an historical fact just as well authenticated, that with the establishment of the Missouri Synod in 1847, a Lutheranism arose in America, strongly conscious, vital and spiritual which wielded the sword of the Spirit against all forms of error in doctrine and life far more vigorously than had ever been done before, whether by Muhlenberg himself or by his spiritual successors. It is to be lamented, that Dr. Walther, and with him the Missouri Synod, should later on have fallen into an error that is far more serious and dangerous than all the shortcomings of Muhlenberg and his spiritual sons."—Columbus *Theological Magazine*.

# Bibliography of Church Music Books Issued in Pennsylvania, with Annotations

By James Warrington, Philadelphia, Pa.

Continued from *THE PENN GERMANIA* for August, 1912

In 1762 the society at Ephrata printed:

Neu-vermehrtes Gesang der ein-  
samen Turtel-Taube,

a copy of which is in the State Library at Harrisburg.

In the same year (1762) Saur at Germantown, printed the following, which Seipt says is the first Schwenkfelder hymn book printed in the colonies:

Neu-Eingerichtetes Gesang-Buch in sich haltend eine Sammlung (mehrentheils alter) schöner lehr-reicher und erbaulicher Lieder, Welche von langer Zeit her bey den Bekennern und Liebhabern der Glorien und Wahrheit Jesu Christi bisz anjetzo in Übung gewesen; Nach den Haupt-Stücken der Christlichen Lehr und Glaubens eingetheilet, und Mit einem Verzeichniz der Titel und dreyen Nützlichen Registern versehen. Anjetzo also zusammen getragen und Zum Lobe Gottes und heilsamen Erbauung im Christenthum, ans Licht gegeben.

The State Library at Harrisburg owns a copy, and also the Historical Society of Pennsylvania.

Holt's New York Journal under date January 14, 1762, advertises a reprint of the thirteenth edition of

A collection of Hymns for social worship, more particularly designed for the use of the Tabernacle congregation in London. By George Whitefield.

Whitefield's Hymns were first published in London in 1753, but I do not at pres-

ent know when the thirteenth edition was issued. Its reprint was in all probability nearly coincident with the original issue.

The same issue of the Journal contains the following advertisement:

Just published. The psalm singer's help, being a collection of Tunes in three parts that are now used in the churches and dissenting congregations in London. With thorough bass for the Harpsichord or Organ, and an introduction for the use of learners.

Although no Editor's name is given there is no doubt this is an early edition (probably the first) of the book by that title edited by Thomas Knibb, which was originally published in London and went through several editions. The copy in my library was issued in London about 1770. This is another proof how quickly books came from the mother country.

I also notice that in this year (1762) there were reprints of  
Haberman's Gebatbuch  
Der psalter David.

In 1763, Anthony Armbruster of Moravian Alley, Philadelphia, printed a tune book with the following title:

Tunes in three parts for the several metres of Dr. Watts' version of the psalms; some of which are new.

The book contains 34 tunes. A copy is owned by the Historical Society of Pennsylvania. And in this year there was also printed in Philadelphia but without any printer's name:

A collection of psalm tunes with a few anthems and hymns, some of them entirely new, for the use of the United churches of Christ church and St. Peter's church in Philadelphia.

This book contains 37 tunes.

Armbruster's book was printed in type, but the other is very well engraved, and while not in so ornate a style as "Urania" is really a fine specimen of the art of copperplate engraving and printing of the period. Indeed it will favorably compare with any specimens I have seen either European or American; and (as I said of "Urania") one can but wonder no notice of the work from the art point of view seems to have been taken.

As regards the tunes they have much in common and if one might hazard a conjecture it would be that they were both edited by the same hand; Armbruster's book being intended for dissenters and the other for members of the church of England. At one time I thought James Bremner might have been the editor, but am now convinced Sonneck is right in attributing the book to Francis Hopkinson, and I think James Lyon had a hand in them, as I find tunes which in "Urania" are marked new, are in these books. Both books give evidence that the editors were acquainted with that curious Methodist book I have cited under date of 1754, and I think this fact points to the influence of Whitefield's visits. At present I am not prepared to say positively which of the tunes are new as I have not yet succeeded in obtaining certain books I wish to examine before giving a decision.

In Philadelphia in 1763 there was published:

Hymn book for the children belonging to the Brethren's congregations, taken chiefly out of the German little book. In three books.

The Historical Society of Pennsylvania has a copy.

Hildeburn and Seidensticker both

note a hymnbook in the language of the Delaware Indians, as a Moravian publication of this year, and give the name of B. A. Grube as the Editor,

Dellawaerisches Gesang-Buchlein, and also by the same editor,

Evangelien-Harmonie in die Delaware Sprache ubersetzt.

I have not seen either.

Saur in Germantown printed the second edition of

Neu-vermehrte und vollstandiges Gesang-Buch

which was originally published in 1753. A copy is owned by the Historical Society of Pennsylvania.

The vestry records of Christ Church, Philadelphia, afford two interesting items in 1763:

March 30. The vestry agreed to erecting an organ in St. Peter's church provided that neither the said organ nor the organist shall be any charge to the churches until the debt for building St. Peter's church is paid.

November 2. A subscription of £500 is obtained towards purchasing an organ for Christ church and a committee is appointed to collect said subscription, and more if necessary, with instructions to make the best they can with Mr. Philip Feyring, who built the organ now in St. Peter's church, and to employ him in the said service for Christ church.

In the Pennsylvania Gazette of Dec. 1, 1763, James Bremner advertises that he intends opening a music school. He was a relative (probably a brother) of Robert Bremner the music publisher of Edinburgh and London, and became very active in musical Philadelphia.

In Wilmington, Delaware, the seventh edition of the following was published in 1763:

A brief introduction in the principles of the Christian religion agreeable to the confession of faith

put forth by the Elders and Brethren of many congregations of Christians (baptised upon profession of their faith) in London and in the country.

This is another edition of that printed by Franklin in 1743.

At this time there began that singular and bitter war over the question whether it was lawful to sing in divine worship any but David's psalms. It was but a revival of that which raged in New England forty years earlier round the question of singing by rote or note. Large numbers of church members stood up sturdily for David's psalms; claiming that those only were permissible and that such paraphrases as those by Dr. Watts should not be permitted and that hymns profaned the sanctuary. The war extended from the words to the music and the fight over the question whether instrumental music was allowable was equally bitter.

In this connection I may notice that in a recent number of a Philadelphia periodical supposed to be devoted to real history, an eminent educator of the city has written a long article urging a return to psalm singing and an abandonment of hymns in worship. Such a survival is rather extraordinary, and affords a curious instance of one writing on a subject with but scant knowledge. The author is evidently unaware that there was an English psalter published in Geneva in 1562. He endeavors to shew that the Scottish Reformers copied from the French Psalter printed in Geneva in that year, instead of from the English, the latter being the fact; but of course his error will be repeated ad infinitum. How is it that the Philadelphia press actually teems with effusions of the same unhistorical character, and that any attempt to point out the errors is promptly suppressed?

The Historical Society of Pennsylvania possesses a copy of the following:  
An humble attempt toward the im-

provement of psalmody. The propriety, necessity and use of Evangelical psalms in Christian worship. Delivered at a meeting of the presbytery at Hanover in Virginia, Oct 6, 1762. Philadelphia, 1763.

The same library also has the following:

The lawfulness, excellency and advantages of instrumental music in the worship of God urg'd and enforced from scripture and the examples of the far greater part of Christians of all ages. Address'd to all (particularly the Presbyterians and Baptists) who have hitherto been taught to look upon the use of instrumental music in the worship of God as unlawful. By a Presbyterian. Philadelphia, 1763.

The Pennsylvania Gazette of June 2, 1763, contains the following advertisement:

For one groat may be had (just published by Andrew Stuart at the Bible-in-heart in Second Street) A cudgell to drive the devil out of every place of Christian worship; being a second edition (with necessary improvements, which now render the sense entirely plain) of the lawfulness, excellency and advantage of instrumental music in the public worship of God, but chiefly of organs

Old Orpheus play'd so well he  
mov'd Old Nick

Joe Miller.

Weyman's New York Gazette of May 30, 1763, has the following advertisement:

Just published and to be sold by William Weyman . . . The Lawfulness, excellency and advantage of instrumental music, &c.

This is probably merely an advertisement of Dunlap's edition.

The Pennsylvania Gazette of June 16, 1763, has the following advertisement:

This day is published and sold by

W. Dunlap the second edition of *The lawfulness, &c.* The kind reception the public have been pleased to give this little performance (which is calculated to promote the good of religious society in general) has induced us to give it a second edition the first being all disposed of in a very short time after publication.

In the proceedings of The Presbyterian Synod of New York and Philadelphia in the year 1763 we find the following minute:

A query was brought in in these words—As sundry members and congregations within the bounds of our Synod judge it most for their edification to sing Dr. Watts' imitation of David's psalms, does the Synod so far approve said imitation of David's psalms as to allow such ministers and their congregations the liberty of using them? As a great number of this body have never particularly considered Dr. Watts' imitation, they are not prepared to give a full answer to the question; yet as it is well approved by many of this body, the Synod have no objection to the use of said imitation by such ministers and congregations as incline to use it, until the matter of psalmody be further considered. And it is recommended to members of this body to be prepared to give their sentiments at our next meeting.

In the year 1764 the following reprints or new editions may be noted:

Haberman's *Gebatbuch*

Das Kleine Davidische Psalterspiel, and the following note is worth preserving,

A peal of Bells costing L581 was imported for St. Michael's Church, Charleston, S. C.

Armbruster issued a second edition of his *Tunes in three parts* in 1763. The tunes in both editions are identical, but

as there is some difference in the title I give it. The Historical Society of Pennsylvania has a copy.

Tunes in three parts for the several metres in Dr. Watts' version of the psalms some of which tunes are new. This collection of tunes is made from the works of eminent masters, consisting of six tunes for short metre, eight for common metre, seven for long metre, and a tune for each special metre. To which are added the gamut with directions to learners of music.

In April, 1764, the vestry records of Christ Church, Philadelphia, furnish two interesting items:

The vestry tendered Mr. Francis Hopkinson their thankful acknowledgment for taking great and constant pains in instructing the children of the united congregations in the art of psalmody.

The members of the vestry who frequently attended while the children of the united congregations were improved in the art of psalmody reported that they had observed that Mr. William Young, in conjunction with the secretary, Mr. Hopkinson, to take great and constant pains in teaching and instructing the children: it was therefore unanimously agreed that the thankful acknowledgments of this Board be given Mr. Hopkinson and Mr. Young for these their kind services which they are requested still to continue.

The subscriptions for the organ at St. Peter's Church not reaching the desired amount a concert under the direction of James Bremner was advertised in the *Pennsylvania Gazette* to take place on February 21, 1764.

Mr. Sonneck notes that in 1764, Peter Valton, of London, succeeded Benjamin Yarnold as organist of St. Philip's church Charleston, S. C., and that Yarnold became organist of St. Mary's church in the same city.

The Presbyterian Synod of New York and Philadelphia at their meeting in 1764 has the following minute:



The question respecting psalmody came to be considered; and after much discourse on the subject, the Synod do judge that they are not at present prepared to give a final answer thereto, and that it is most for the edification of the church to defer

it to the next Synod. In the meantime we do confirm the agreement of the last Synod and allow those congregations who find it most expedient to continue in the use of Dr. Watts' imitation till the matter be further considered and determined.

**Burn Them** Repeatedly have we seen exposed to public sale articles of no practical use whatever and so bringing only a few pennies, but objects that were of most sacred association and should never have been offered for sale.

There are today stored away on attics in the homes of the descendants of some of the oldest families just such articles that have been kept with proper regard for their sacred association, but which will sooner or later be thrown out upon the public by those who feel no interest in them. This is not right, because not in harmony with the best feelings of the human heart; and we believe that this is felt by people generally.

We feel assured that we perform a service to some of the readers, as a similar service was performed for us under peculiar circumstances, by telling them what is by far the best thing to do with all such objects that might fall into the hands of persons who will trifle with them. Let them be reverently burnt! Should they be objects that are of his-

toric as well as sacred value, for various reasons, then they should be placed in some museum or historical society, or at any place where such articles will be gladly received, properly labeled and preserved.

Years ago we stood with a well-to-do farmer in his barnyard admiring his fine stock. Among other things that drew our attention was especially a peculiar pewter bowl, all covered with dirt and filled with water for the chickens, cats and dogs. There was something about it that assured us that it was of some special interest. We asked for information, and were deeply, but silently, saddened when we were told that it was the cup out of which quite a number of generations of children in that old family had been baptized by the pastors of the families!

We need not enlarge upon the wrong use of that sacred bowl. No doubt no one ever taught that man the proper use of things of sacred value.—*G. in Reformed Church Record.*

# Sentiment in History and Biography

By Charles W. Super, Athens, O.



THE article by Wilhelm Kaufmann in the July number is written from a point of view and in a spirit that is far too rare in works dealing with the past. We are so prone to forget that we also are making history and that the past must be judged, in a large measure, by the same canons with which we judge our contemporaries. The student of history is constantly reminded that man has changed very little within the last three or four thousand years. If the world has been gradually becoming a little better for two or three centuries, it is not because men are by nature more altruistic but because they have profited by experience. As the masses have gradually become more intelligent they have curtailed the privileges claimed and maintained by their rulers. They have thus obtained a larger proportion of the goods produced by their labors. It is interesting to observe how much similarity there is between the history and the quasi-history of our pioneers and that of early Greece and Rome. Some one has said that we all live by admiration. This is only another way of saying that men are by nature hero-worshippers. It is difficult to grasp a popular movement; hence it is always associated with some individual, with Moses, with Solomon, with Lyeurgus, or with Romulus. This is well enough if we keep the proper perspective; but this is rarely done. The early history of Rome consists almost entirely of events grouped around the name of some personality. The memory of this individual was preserved by tradition in his family and by his descendants. Once a year, or at least frequently, some real or reputed member of the family delivered an oration in which he glorified the exploits of his ancestors.

For a long time these traditions were transmitted orally from one generation to another. After the art of writing had become somewhat common the traditions were written down and later combined into a sort of connected record. The gaps were largely filled in by conjecture. Of course there was no one who could correct the record because no one knew the facts. When Shakespeare wrote:

“The evil that men do lives after them,

The good is oft interred with their bones,”

he made an assertion that is contradicted at almost every step by both history and biography. If he had said: The good that men do lives after them, while the evil is generally ignored, or explained away, he would have been much nearer the truth. While it is a fact that every movement, whether its proportions be large or small, must have leaders, no man can lead others where they do not wish to go. The leader is merely first among equals. He embodies in a somewhat larger measure the spirit that animates his followers. Occasionally a capable leader with an army at his back may produce great results; but if he does not also combine statesmanship with military capacity he will produce no permanent effects.

Frederick the Great was not merely a military genius: he was also an able administrator. His reforms however had not time to take firm root during his lifetime, and twenty years after his death Russia lay prostrate at the feet of the redoubtable Corsican. It was owing to the reforms introduced by Stein that the unfortunate kingdom was able eventually to shake off the foreign yoke. He showed the people that their national salvation depended upon themselves and that if they looked solely to

their government for deliverance it would never come.

When the people of Lystra wanted to pay divine honors to Paul and Barnabas these cried out to the multitude: "We are only men like yourselves." When studying the past we need always to keep this truth in mind.

Few if any of the immigrants to this country considered themselves heroes. They came to escape conditions that were intolerable,—in other words they chose the less of two evils. My grandfather and one of his brothers emigrated about a century ago. They took up the risk of bettering their affairs, just as did many thousands who were in the same case. That more did not come was due to their inability to pay the passage money; if they had families they could not well bind themselves as redemptioners. The conduct of the Germans was on the whole more commendable than that of the Puritans. They were willing to live and let live. Although the Puritans left the mother-country in order to escape religious persecutions and to secure the privilege of worshipping God as their consciences dictated they were unwilling to accord the same privilege to any one else. They soon became persecutors in turn. I recall here the proverb that it makes all the difference in the world whose ox has been gored when there is a question of bringing suit for damages. The Germans who came to this country for more than two centuries from its first settlement seem not to have taken much part in what may be called the larger politics. It is not clear that a single one of the signers of the Declaration of Independence was of German descent. They came from a land where the government was constantly interfering in private affairs and were glad to escape the continual meddling with which they had been cursed. They wanted to be let alone in order to devote themselves wholly to the improvement of their economic condition. I have often asked myself whether the colonists

really gained anything by the separation from Great Britain. If they had waited until George the Third had gotten out of the way, they would probably have obtained all they asked for without fighting for it. They would have escaped the moral, social and economic demoralization brought about by eight years of war. If the Colonies had remained a part of Great Britain, there would not only have been no Revolutionary War, but no War of 1812, no Mexican War, and, most important of all, no War between the States, as slavery would have been abolished about 1830. There would probably have been no Indian wars, as Canada has managed to get along without one. It is admitted moreover that in Canada justice is more speedily obtained through the courts than in the States. Taxation without representation is an issue to catch the unthinking. It is the rule everywhere. In this country widows who have property are taxed with or without their consent, admitting that a married woman has a representative in her husband. Foreigners who do business in this country are taxed although they can not vote. In many of our southern states the negro does not attempt to cast a vote because he knows it will not be counted. What an inconsistency to declare that all men are created free and equal at a time when there were slaves in most of the Colonies! Even if we admit that all men are created free, we have abundant evidence that they are not created equal,—far from it.

Many of the "patriots of the Revolution" were patriots for profit. If they had not been, they would not have deprived the Loyalists of their property without giving them an equivalent. Mr. Kaufman is right when he says that sentiment should not be our guide in writing history. Let us have the truth by all means. When we get the facts, let us look them squarely in the face. Truth is more important than the gratification of family or State or National pride. Fortunately a new spirit in history is beginning to prevail more and more.

Much of it does not furnish suitable material for Fourth of July orations or for special anniversaries; but it is all the more profitable for that reason. I am persuaded that no worthy cause is promoted by falsehood or misrepresentation even when unintentional. Most men are prone to judge a cause by a false standard. If it is successful even temporarily, it is good; if it fails, it is often assumed to be bad. There is not much doubt that a majority of the people of the Colonies were opposed to a separation from Great Britain.

Benjamin Franklin, among others, labored for years to bring about a settlement without a recourse to arms. John Dickinson, also of Pennsylvania, the most influential writer of the pre-Revolutionary era except Paine, was so thoroughly convinced that the Declaration of Independence was premature that he opposed it to the bitter end. But there were a number of "hot-heads," as their class has since often been called, who would stop short of nothing less than total separation. When we read the accounts of the deeds of violence directed against the king of England, we are reminded of what took place in some parts of the South in '60. But the people of the seceding States failed and are to this day stigmatized as traitors, while the Colonists succeeded and are patriots. Success in politics does not always mean the triumph of justice and right; nor are the champions of a lost cause necessarily in the wrong. The people of the South failed to read the signs of the times aright and undertook to maintain an institution that was destined to pass away sooner or later; but it is unjust to impugn their motives. We are always in danger of forgetting that a man of peace is usually more of a hero than the man who is ever ready to fight with carnal weapons. If Alexander Hamilton had refused to accept the challenge of Aaron Burr, he would have preserved a life for his country that it could ill afford to spare. A foolish code of honor prompted him to meet in deadly combat a corrupt adventurer, and the result was sad

indeed. No man is indispensable; but Hamilton was as nearly so as any statesman this country has produced. For sixteen years my grandfather was a member of the bodyguard of the first king of Würtember, kept in that position because of his tall stature. But after he came to America, I doubt that he ever took a rifle or a musket in his hand although there was generally some sort of a "shooting-iron" in the house. An older brother was a member of the bodyguard of Louis the Sixteenth, and was one of the few who escaped massacre at the hands of the Parisian mob in 1792. After spending some time in England he migrated to Baltimore. He had seen enough fighting although he took part in the defense of Fort McHenry, albeit from necessity rather than from choice. These two men were participants in some stirring scenes. One of them was among those immortalized by Thorwaldsen's monument in Luzerne which is the great attraction of that city, although he was fortunate to escape with his life. Both he and his younger brother might justly have posed as heroes, if they had been disposed to exploit their adventures. But so distasteful had fighting become to them that they rarely referred to the days and years passed under arms—so rarely that the younger members of their families knew almost nothing of this part of their lives.

The Germans at home, almost from the beginning of their history up to 1870, were usually either at war among themselves or with some foreign power. It is no wonder that those who came to this country wanted to live in peace at almost any cost. They had learned from bitter experience what war means. When their lives were not in jeopardy their property was. The spectacular bravery of a man who at a critical moment ventures his life for any cause whatsoever appeals to the multitude. He who risks his life risks his all. But it is often a question whether such a man is in reality as much of a hero as he who fights all his mature life for justice and right. Every man's opinion must be judged by

his intelligence and his honesty. We habitually forget that war, or a fight of any kind with carnal weapons, means destruction. Somebody is the worse for it. Even those who prepare for war lose most of their labor and consume materials that had better be devoted to some worthier purpose. It is often said that it took Germany two hundred years to recover from the ravages of the Thirty Years' War. The fact however is that neither Germany nor any other country has fully recovered from the damage inflicted by hostile armies. This is patent today to every one who has traveled over the country or who has read and reflected.

A chronic misapprehension still prevails among those who are not fully conversant with the facts regarding the status of the Hessians who fought in the American Revolution. The epithet "Hessian" is often applied to a person who is an allround bad fellow. It is common to speak of them as hirelings. They were nothing of the sort. They no more had their own fate in their hands than a livery-horse. They deserve pity rather than execration. It was their misfortune to be the subjects of a monarch who cared more for money than for honor, or justice, or the welfare and happiness of his people. It is probable that the officers, or at least some of them, were in sympathy with the cause for which they fought. It is certain that a large majority of the private soldiers had no heart in the task they were required to perform. No denunciation can be too strong against a man who sells his services to another when they involve the sacrifice of principles. Such a man is a hireling in the true sense of the term. He does not much improve his case if he affirms that he has no principles. It was this class of men who were the scourge of friend and foe alike

during the Thirty Years' War. It was the misfortune of most of the German states to have a succession of rulers who cared nothing for their subjects except in so far as they could be exploited for the sensual gratification of the small ruling class. This was the sort of government that most of the immigrants left behind them. It is no wonder that so few of them cared ever to see their native land again, or even to exchange an occasional letter with those who remained behind. Already to the second generation Germany was as indefinite a term as South Africa or Australia. I have frequently asked young people whose parents were born in Germany of what part they were natives. Some of them did not know even this, while others answered in the most general terms. The rich are usually about as well off one time as another. They can pay for privileges they do not deserve. But for the average man the "good old times" are a myth. There never was so good a time as the present.

In conclusion I may fittingly paraphrase some lines written by William James when dealing with a kindred theme. Our forefathers, girded about with a mysterious universe, were born, struggled and died. Plunged in ignorance, preyed upon by delusions, yet they steadfastly served the profoundest ideals of their fixed faith that existence in any form is better than non-existence. They rescued triumphantly from the jaws of ever-imminent destruction the torch of life which now lights the world for us. How insignificant in the eyes of God must be the small surplus of individual merit, swamped as it is in the vast ocean of common merit shared by the thousands and tens of thousands, undauntedly doing the fundamental duty and living the heroic life. "We grow humble and reverent as we contemplate the prodigious spectacle."

## A Conrad Weiser Diary

The following transcription and translation of a diary by Conrad Weiser, owned by Howell Souders, of Tamaqua, Pa., was made by Rev. George Gebert, of the same place. On the left hand column is an exact

reproduction in English letters of the diary; on the right hand column a translation. We give also a fac-simile of Weiser's handwriting.—Editor.

*Anno 1696 Jan 2 November*

*bin Ich Conrad Weiser geboren in Europa  
in dem Württemberg Land im amtl.  
Herrenberg der ort soll heißen Astæt  
und zu Kuppingen nahe dabei getauft worden  
nach dem mich mein Vatter berichtet hat*

*Ich sage Jan 2 november 1696 bin ich  
geboren*

Page 1.

Gott allein die Ehr, und sonst keinem  
mehr  
Wie Gott will so ist mein Ziel, auf Ihn  
ich allzeit hoffen will.  
Christus ist mein Leben, Sterben mein  
Gewinn.  
Gott allein die Ehr, und sonst keinem  
mehr  
Wie Gott will, so ist mein Ziel, auf Ihn  
ich allzeit hoffen will.

Conrad Weiser.

Page 2 is blank.

Page 3.

Anno 1696 den 2ten Novem-  
ber bin ich Conrad Weiser geboren in  
Europa in dem Württemberg Land im  
Herrenberg. Der Ort soll heißen As-  
Europa in dem Württemberg Land in  
taet und zu Kuppingen nahe dabei ge-  
tauft worden, nach dem mich mein Va-  
ter berichtet hat.

Ich sage den 2ten November 1696 bin  
ich geboren.

Page 1.

God alone be the honor, and beside Him  
no other;  
As God will so is my goal, on Him at  
all times will I hope. (trust)  
Christ is my life, Death is my gain.  
God alone be the honor, and beside Him  
no other;  
As God wills so is my goal, on Him at  
all times will I hope. (trust)

Page 2.—(blank.)

Page 3.

In the year 1696 on the 2nd  
of November was I Conrad Weiser, born  
in Europe, in the country of Wuertem-  
berg, in the Magistracy of Herrenberg.  
The village is said to be called Astaet,  
and at Kuppingen nearby I was bap-  
tized, as my father informed me. I say  
that on the 2nd of November 1696 I was  
born.

## Page 4.

Ich danke dir darueber dass ich wunderbarlich gemacht bin, wunderbarlich sind deine Werke und das erkennet meine Seele wohl. Es war dir mein Gebein nicht verholhen da ich im Verborgenen gemacht ward, da ich gebildet ward unten in der Erden. Deine Augen sahen mich da ich noch unbereit war, und waren alle Tage auf ein Buch geschrieben der noch werden sollte, und derselben keiner da war. Aber wie koestlich sind vor mir Gott deine Gedanken wie ist Herr so eine grosse Menge. Psalm 139.

## Page 5.

Mein Vater hat geheisen Johann Conrad Weiser. Meine Mutter Anna Magdalena, gebohrene Ueblen. Mein Gross Vater Jacob Weiser. Mein Grossalt Vater auch Jacob Weiser, Schultheisen, im Dorf Grossen Astlach im Backnanger Amt, ebenfalls im Wuertemberger Land gelegen; im gemelten ort sind meine Voreltern von uralten zeiten her geboren und liegen alda begraben, wohl Vaeterlicher als Muetterlicher seit.

## Page 6.

Bist du doch unser Vater denn Abraham weiss von uns nichts und Israel kennt uns nicht du aber Herr bist unser Gott und unser Erloeser, von alters her ist das dein Name. Esaia 64.

Dein Nahme werde geheiligt. Dein Reich komme. Dein Wille geschehe aut Erden wie im Himmel. Math. 6.

## Page 7.

Anno 1709 ist meine Mutter in die Ewigkeit gegangen, den ersten Tag May im 43 Jahr ihres Alters als sie mit ihrem 16ten Kind schwanger ging, hinterliess Kinder: Catrina, Margreda, Magdalena. Sabina, Conrad, George Friedrich, Christoph, Barbara, Johann Friedrich, und ward allda bei Ihre Voreltern begraben. Sie war ein gottesfuerchtige und bei Ihre Nachbarn sehr geliebte Frau. Ihr Wahlspruch war: Jesus dir leb ich, sterb ich, dein bin ich todt und lebendig.

## Page 4.

I will praise Thee; for I am fearfully and wonderfully made; marvelous are thy works and that my soul knoweth right well. My substance was not hid from Thee when I was made in secret, and curiously wrought in the lowest part of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! How great is the sum of them! Psalm 149:14-17.

## Page 5.

My father's name was Johann Conrad Weiser. My mother, Anna Magdalena, nee Ueblen. My grandfather also, Jacob Weiser, magistrate in the village of great Astlach, in the District of Backnang, also situated in the country of Wuerttemberg, in above named village. My ancestors, from very olden times were born and lie buried there, as well on the father's as on the mother's side.

## Page 6.

Doubtless Thou art our father. Though Abraham be ignorant of us and Israel acknowledge us not, Thou, O, Lord, art our father: our Redeemer, Thy name is everlasting. Is. 63: 16.

Hallowed by thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Math. 6: 9-10.

## Page 7.

In the year 1709 my mother departed to eternity on the 1st day of May in the 43rd year of her age, when she was with her 16th child. She left the children: Catrina, Margreda, Magdalena, Sabina, Conrad, George Frederick, Barbara, Johann Frederick, and was there buried by the side of her ancestors. She was a pious woman, beloved by her neighbors. Her motto was: Jesus to thee I live, to thee I die, thine I am dead or living.

## Page 8.

Wende dich zu mir O Herr und sey mir gnaedig, denn die Angst meines Herzens ist sehr gross; fuehre mich aus meinen Noethen. Siehe an meinen Jammer und Elend und vergieb mir alle meine Suende. Bewahre meine Seele und errette mich, lass mich nicht zu Schanden werden, denn ich traue auf dich. Schlecht und recht das behuete mich, denn ich harre dein. Gott erloese Jsrael aus all seiner Noth. Psalm 25.

## Page 9.

In gemeltem Jahr, nemlich 1709, ist mein Vater aus Grossen Astach weggezogen, den 24 Juni hat acht Kinder mitgenommen, meine aelteste Schwester, Catrina, blieb alda bey Ihrem Mann Conrad Boss, mit welchem sie bereits zwei Kinder erzeuget. Mein Vater liess Jhnen sein Haus, Aecker und Wiesen, Weinberg und Gaerten. Sie Konnten Jhm nicht mehr als 75 Gulden aufbringen. Das Uebrige biss zu 600 Gulden hat mein Vater nachmals sollen abholen lassen, ist aber nich geschehen und ist Jhnen nun geschenket.

## Page 10.

Aber du Herr, der du Ewiglich bleibest, und dein Thron fuer und fuer, warum willst du unser so gar vergessen und uns die laenge so gar verlassen, Bringe uns Herr wieder zu dir, dass wir wieder heim kommen. Verneue unsere Tage wie vor Alters. Klage-lieder 5.

Hilf uns Herr unser Gott dass wir danken deinem heiligen Namen und ruelmen dein Lob. Psalm 106.

## Page 11.

Nach etwa zwei Monath seit wir in London in England ange- langet mit etlichen tausend Deutschen die die Koenigin Anna, glorwuerdigsten Gedaechnis aufgenommen, und versorgt mit Lebensmittel, ohngefaehr um Christage sint wir eingeschiffet worden, und zehn Schiffe voll ungebraehr 4000 Seelen, nach America geschickt worden und 1710 den 13 Juny sint wir bey New

## Page 3.

Turn Thee unto me and have mercy upon me: for I am desolate and afflicted. Bring me out of my distress. Look upon mine affliction and my pain; and forgive all my sins. O, keep my soul and deliver me; my trust is in thee. Let integrity and uprightness preserve me; for I wait on thee. Redeem Israel, O God, out of all his troubles. Psalm 25: 16-22 (in part.)

## Page 9.

In the above named year, namely 1709, my father moved away from Great Astlach, on the 24th of June. He took eight children with him. My oldest sister Catrina remained there with her husband, Conrad Boss, with whom she had already 2 children. My father left them his house, fields and meadows, vineyards and gardens. They could raise no more than 75 guilders. The rest amounting to 600 guilders my father was to get later, but was never done and is now presented to them.

## Page 10.

Thou, O Lord, remainest forever: Thy throne is from generation to generation. Wherefore dost thou forget us forever and forsake us, so long time? Turn thou us unto thee, O Lord, and we shall be turned, renew our days as of old. Lam. 5: 19-21. Save us, O Lord, our God, to give thanks unto thy holy name, and to triumph in thy praise. Psalm 106: 47. (in part.)

## Page 11.

After about two months we landed in London, England, with some thousand (a few thousand) Germans, whom Queen Anna of most honorable memory received and supplied with food. About Christmas we were loaded, ten ships full, about 4000 souls, for America. On the 13th of June we came to



York in Nord America zum Anker Kommen und noch denselben Spaetling nach Lewensteins Manor gesetzt worden auf Kosten der Koenigin.

Page 12.

Saget die Jhr erlieset seit durch den Herrn die er aus der noth erloeset hat, und die er aus den Laendern zusammen bracht hat vomn Aufgang, vom Niedergang, von Mitternacht und vom Meer, die vorangingen in der Wuesten und ungebahnten Wege und funden keine Statt da sie wohnen koennten, hungriq und durstig und Jhre Seele verschmactete, die sollen den Herrn danken um seine Guete und um seine Wunder die er an den Menschen Kindern thut. Wer ist weise und behaelt dies so werden sie merken wie viel wohlthaten der Herr erzeiget hat. Psalm 107.

Page 13.

Hier in Levinston oder wie die hochdeutschen sagen, Lewensteins Manor, sollten wir Pech brennen und Hanft bauen vor die Koenigin zur Bezahlung der Ueberfahrt, Von Holland nach England, und von England nach New York unter Anfuehrung etlicher Companien als Johann Cast, Henry Meyer Richard Seukott welche von Robert Hunter, Gouverneur von New York, ueber uns gesetzt waren. Es wollte aber nicht gluecken, und die Leute wurden im Jahr 1713 frei und losgesprochen, da zerteilete sich das Volk ueber die ganze Provinz New York. Viele blieben allda.

Page 14.

Sie haben mich oft gedraeng- et von meiner Jugend auf sage Jsrael. und das hochdeutsche Volk im New Yorkischen. Sie haben mich oft gedraenget von meiner Jugend auf aber Sie haben mich nicht ueber mocht. Die Pflueger haben auf meinem Ruecken geackert und Jhre Furchen lang gezogen. Psalm 129. Wo der Herr nicht das Haus bauet so arbeiten umsonst alle die daran bauen. Psalm 127.

anchor in New York, North America, and in the Fall of the same year were placed on Lewenstein's Manor at the expense of the Queen.

Page 12.

Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy; and gathered them out of the lands from the East and from the West, from the North and from the South. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty their soul fainted in them. They shall praise the Lord for His goodness, and for His wonderful works to the children of men. Whoso is wise and will observe these things even they shall understand the loving kindness of the Lord. Psalm 107: 2-5, 8 & 43.

Page 13.

Here in Livingstone or as we High Germans say, Lewenstein Manor, we were to burn tar and cultivate hemp to remunerate the Queen for the passage. From Holland to England and from England to New York under direction of Compeers as: Johann Cast, Heinrich Meyer, Reichard Seukott, who were placed over us by Robert Hunter, Governor of New York. Nothing would succeed however, and the people were declared free and released in the year 1713. Then the people separated into the province of New York. Many remained there.

Page 14.

Many a time have they afflicted me from my youth, may Israel now say: and the high German people in New York. Many a time have they afflicted me from my youth; yet they have not prevailed against me. They have ploughed upon my back; they have made long their furrows. Psalm 129: 1-3. Except the Lord build the house they labor in vain that build it. Psalm 137: 1.

Page 15.

Beinahe 150 Familien resolvirten sich nach Jochary ein Ort etwa 50 Englische Meilen von Albany nach Westen gelegen zu ziehen. Sie schickten daher Deputieren nach Maquaisch land um mit den Indianern darueber zu sprechen welche Ihnen erlaubten Jochary zu bewohnen, weil Jhre der Indianer Deputierte die eben in England waren als das deutsche Volk alda auf der schwarzen Heyde in Zelten lagen, der Koenigin Anna dieses Jochary geschenkt um dieses Volk darauf zu setzeln. Der Indianer Deputierten wurden gesanddt den Deutschen Jochary anzuweisen. Mein Vater war der ersten unter den deutschen Deputierten.

Page 16.

Hoffet auf ihn liebe Leute, schuettet Euer Herz vor Ihm aus. Gott ist unsere Zuversicht. Gott hat ein Wort geredet das habe ich etliche mal gehoeret dass Gott allein maechtig ist. Psalm 61.

Page 17.

1713 im November nachden die gemelten Deputierten wieder zurueck kamen vom Maquaisch land, nach der Manor Lewinstein, zogen die Leute noch selbiges Spaetjahr nach Albany & Schonechtady, um naechsten Fruehling nach Jochaery zu ziehen. Das Brot war ungemein teuer die Leute arbeiteten hart vor Ihr taeglich Brot, doch waren die Einwohner sehr mildthaetig und thaten den neuangekommenen hochdeutschen sehr viel gutes, wiewohl es auch an boesgesimnten nicht fehlte. Mein Vater langte selben Spaetling auf Sheñectady an alwo er ueber Winter mit seiner Familie bei einem Mann Johannes Meynderton blieb. Ein Obrister von der Maquaischen Nation nahmens Quaynant besuchte meinen Vater, sie wurden eins dass ich mit Quaynant gehen sollte in sein—

Page 18.

Wohl dem der sich des dursichtigen annimmt den wird der Herr er-

Page 15.

Nearly 150 families resolved to move to Jochary, a place about 40 English miles to the west of Albany. They sent Deputies to the Magnaish Land to confer about it with the Indians who allowed them to settle at Jochary because of their Indian deputy, who was in England, while the German people lay in tents on the black heath, had presented this Jochary to Queen Anna to settle this people on it. The Indian Deputies were sent to direct the Germans to Jochary. My father was the first among the German Deputies.

Page 16.

Trusts in him at all times; ye people, potr out your heart before him: God is a refuge for us. Sela. God hath spoken once, twice have I heard this; that power belongeth unto God. Psalm 62: 8 & 10.

Page 17.

In November 1713 after the above mentioned deputies returned from the Magnaish Land to the Manor Lewenstein, the people moved the same Fall to Albany and Schenectady, so as to move to Jochary the next Spring. Bread was extraordinarily high. The people worked hard to earn their daily bread, but the inhabitants were very liberal and did these newly-arrived Germans much good although the evilminded were not wanting also. My father arrived the same Fall in Schenectady and stayed during the winter with a man by the name of Johannes Meynderton. A chief of the Magnaish Nation by the name of Quaynant visited my father, and they decided that I should go.

Page 18.

Blessed is he that considereth the poor; the Lord will deliver him-

retten zur boesen Zeit. Den wird der Herr erretten zur boesen Zeit. Psalm 41. Meine Seele duerstet nach Gott nach dem lebendigen Gott. Meine Thraenen sind meine Speise Tag und Nacht weil man taeglich zu mir sagt wo ist nun dein Gott. Wenn ich des inne werde so schuette ich mein Herz heraus bei mir selbst. Psalm 42.

## Page 19.

Land die Maquaische Sprache zu lernen. Ich ging mit Ihm und langte zu ausgang des Novembers imm Maquaischen Land an, und musste mein lodgment bei den Indianern nehmen. Hab viel müssen ausstehen wegen der grausamen Kaelte war nur schlecht gekleidet, habe auch gegen das Fruejahr grossen Hunger gelitten weil die Indianer nichts zu essen hatten. Ein bushel Welshkorn galt bey 5 und 6 Schilling. Die Indianer waren auch damals in ihrer Trunkenheit noch so grausam; dass ich oefters mich verstecken musste aus furcht vor den trunkenen Indianern.

## Page 20.

Dies alles ist ueber uns kommen und haben doch dein nicht vergessen noch untreuulich in deinem Bunde gehandelt; unser herz ist nicht abgefallen noch unser gang gewichen von deinem wege. Denn unsere Seele ist gebeugt zu reden; unser Bauch klebt am Erdboden. Mache dich auf; hilf uns und erloese uns um deiner Guete willen. Psalm 44.

## Page 21.

1714. Im Fruehling zog mein Vater von Shenectady weg nach Schohary mit noch etwa 150 Familien in groester Armuth. Einer kriegte hir pferder andere dort geborgt auf etwa eine Kuh und Pflugsgeschirr. Damit scharften sie zusammen und brachen so viel Land auf, dass sie das nachste Jahr schier Welschkorn genug zu essen hatten. Dieses Jahr aber haben wir grossen Hunger gelitten und haben die leute manche Mahlzeit gethan mit wilden pa-

in the time of trouble. Psalm 41: 1. My soul thirsteth for God, for the living God. My tears have been my meat day and night, while they continually say unto me "Where is thy God?" When I remember these things I pour out my soul in me. Psalm 42: 2-4.

## Page 19.

With Quaynant into his country to learn the Magnaisch language. I went with him and arrived toward the end of November in Magnaisch Land, and had to lodge with the Indians. I had to suffer much from the severe cold for I was but poorly clothed. Toward Spring I suffered much from hunger because the Indians had nothing more to eat. One bushel of corn cost from 5 to 6 shillings. The Indians were at that time also very cruel in their drunkenness, so that I had often to hide myself from fear of the drunken Indians.

## Page 20.

All this is come upon us yet we have not forgotten thee, neither have we dealt falsely in thy covenant. Our heart is not turned back neither have our steps declined from thy way. Psalm 44:17-18. For our soul is bowed down to the dust: our belly cleaveth unto the earth. Arise for our help, and redeem us for thy mercy's sake. Psalm 44: 25-26.

## Page 21.

In the Spring of 1714 my father moved from Shenectady to Schohary with about 150 families in great poverty. One borrowed a horse here and another borrowed a cow there, a harness for a plow, with it they hitched together and broke up so much land so that the next year they had almost corn enough to eat. During the year we suffered much hunger however, and the people made many a meal with wild pataten(as) (potatoes) and strawberries (Erdbonnen) which grow here

taten(as) und Erdbonnen welche in grosser Menge wuchsen. Die patats(en) werden von den Indianern Ochnanaca und—

Page 22.

Die da Nesseln ausraufeten um die buesche und Wachholder wurzel war ihre Speise und wann sie die herausrissen jauchzten sie darueber wie ein Dieb. An den grausamen Löchern der Erden und Steinritzen. Hiob 30: 4'5'6. Zu der Zeit war kein Koenig in Israel und ein jeder that was ihm recht daeuchte. Richter 17:6.

Page 23.

Erdbonnen otachragara genannt. Wann wir Mehl haben wollten, mussten wir etwa 35 bis 40 Meilen von dasselbe reissen und dann dasselbe aufsborgs erbetteln. Da bekam einer hier der andere dort etwa ein bushel oder zwei weizen und waren oefters 3 oder 4 Tage von Haus ehe wir bei den unsern wieder ankamen, die unterdessen mit Schmerzen und mit Thraenen auf brot warteten. Die Leute hatten sich Doerfer weiss gesetzt. Derer waren sieben. Das Erste und Naechste nach Schenectady riess Kneskerns dorf. 2. Gerlachsdorf. 3. Fuchsen dorf. 4. Hans George Schmits dorf. 5. Weisers oder Bremen dorf. 6. Hartmans dorf.

Page 24.

Da fuhr der Herr hernieder das er sehe die Statt und Thurm die die menchen baueten. Und der Herr sprach: siehe es ist einerlei Volk und einerlei Sprache unter Ihnen allen und haben das angefangen zu thun, sie werden nicht ablassen von allem das sie vorgenommen haben zu thun, wohlauflasst uns hernieder fahren und Ihre Sprache daselbst verwirren dass keiner des andern Sprache vernehme.—Also zerstreuet sie der Herr von dannen in alle Lande. Genes. 11. 5'6'7'8'.

Page 25.

Das 7te Oberweisersdorf, nach den Deputierte die von Lewensteins

in large quantities. Potatoes are called by the Indians ochnanada and strawberries, otachvagara.

Page 22.

Who cut up mallows by the bushes and juniper roots for their meat. They are driven forth from among men, they cried after them as after a thief. To dwell in the cliffs of the valleys, in caves of the earth and in the rocks. Job 30: 4-6. In those days there was no king in Israel; but every man did that which was right in his eyes. Judges 17: 6.

Page 23.

If we wanted flour we had to go about 35 or 40 miles for it and to get it we had to beg it on credit; then one got a bushel or two here and the other there of wheat and had to be often 3 or 4 days from home before we arrived with our own people, who waited meanwhile with pain and tears for bread. The people had settled in villages of which there were seven. The first and nearest to Schenectady was called 1. KnesKern ville. 2. Gerlachsville. 3. Foxville. 4. Hans George Schmitzville. 5. Weisers or Bremen ville. 6. Hartmansville. 7. Upperweiserville.

Page 24.

And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said: Behold, the people is one and they have all one language; and this they begin to do; and now nothing will be restrained from them which they have imagined to do. Go to, let us go down and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth. Gen. 11: 5-8.

Page 25.

After the deputies who had been sent to Lewensteine's Manor return-

Manor nach Maquaisch Land gesandt worden. Zu ausgang des July kam ich wieder von den Indianern zu meinem Vater, hatte einen guten Anfang oder das meiste von der Maquaischen Sprache gelernt. Eine Englische Meile von meines Vaters Haus wohnten etliche Magnaische Familien. So lagen auch allezeit Magnaische hin und wieder auf der Jagd da es oefters was setzte, dass ich viel zu dolmetschen hatte aber ohne lohn Niemand war sonst der die Sprache verstund unter unsern Leuten zu finden, also ward ich der Sprache vollends maechtig, so viel als meine Jahre und andere—

Page 26.

Zu der zeit wohnten die Kanaaniter im Lande. Genes. 13:17.

Page 27.

Umstaende zuliesen. Hier lebte nun das Volk ohne Prediger und ohne Obrigkeit, etliche Jahre zienlich friedlich. Ein jeder that was ihn recht daechte. Um selbige Zeit ward ich sehr krank und glaubte ich werde sterben. waere auch gerne gestorben, meine Stiefmutter war eine Etiefmutter in der That: Ich wurde aufJhre Veranlassung von meinem Vater hart gehalten, hatte sonst keinen Freund und, musste Hunger und Kaelte ausstehen hatte mir oefters vorgenommen wegzulaufen aber um gemelter Krankheit ward mir Zaum und Gebiss ins Maul geleet, ich ward gleichsam wie mit einer Strick gebunden, Gehorsam zu leisten und bei meinem Vater zu bleiben.

Page 28.

So denn ein Engel einer aus tausend mit ihm redet zu verkuendigen dem Menschen wie er solle recht thun so wird er ihm gnaedig sein und sagen er soll erloeset werden, dass er nicht hinunter fahre ins Verderben denn ich habe eine Versoehnung funden. Hiob 33: 23-24. Er wird von den Leuten bekennen und sagen ich wollte gesuendiget und das recht verkehret haben, aber es hat mir nichts genuetzet. Ei

ed toward the end of July, I came again from the Indians to my father. I had made a good beginning, or had learned the greater part of the Magnaisch language. One English mile from my father's house lived some Magnaisch families. Then there were often of the Magnaisch on their hunting trips in trouble and there was much to interpret but without pay. There was no one else to be found among our people who understood the language. I therefore mastered the language completely, as much as my years and other circumstances permitted.

Page 26.

And the Canaanite was then in the land. Gen. 13:7.

Page 27.

Here the people lived for a few years without preacher and without government, generally in peace. Each one did what he thought was right. About this time I became very sick and thought I had to die and would gladly have died, for my stepmother was a stepmother indeed. On her representation I was treated very severely by father, had besides no other friend, and had to suffer hunger and cold. I had often decided to run away but by this sickness the bridle and bit were laid in my mouth, I was bound as it were with a rope to render obedience and to stay with my father.

Page 28.

If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness. Then he is gracious unto him, and saith, Deliver him from going to the pit: I have found a ransom. Job 33: 23-24. He looketh upon me, and if any say, I have sinned, and perverted that which was right, and it profiteth

hat meine Seele erloeset dass sie nicht stuerbe sondern mein Leben das licht sehe. V 27-28.

## Page 29.

Ich habe droben gesagt dass mein Vater als Witwer aus Deutschland weggezogen und mit acht Kindern in New York 1710 angelandet alda sind meine beide Brueder, George Friedrich. und Christoph Friedrich vom Gouverneur ausgebunden worden nach Long Island mit Bewilligung meines damals kranken Vaters. Den Winter darauf nemlich im Dezember ist mein juengster Bruder Johann Friedrich etwa im sechsten Jahr seines Alters gestorben und ist im Lewensteins Busch wie man damals redete begraben, und der Erste der auf den kirchwatezo? (*This is as near as I can make out the word*) der reformierten Kirche in Weisers Dorf tot begraben wurde.

## Page 30.

Herr, vor dir ist alle meine Begierde und mein Seufzen ist nicht verborgen. Psalm 38: 10. Verlass mich nicht Herr mein Gott sei nicht ferne von mir. Eile mir beizustehen, Herr, meine Hilfe. V. 22-23.

## Page 31.

1711 heirathete mein Vater meine Stiefmutter von welche ich oben geschrieben. Es war eune unglueckliche Heirath und verursachte dass meine Geschwistrig alle zerstreuet, worden. Ich war endlich ganz allein bey Jhm blieben, ohne die drey Kinder die er mit meiner Stiefmutter gezeuget, als Johann Friedrich & Jacob Weiser und Rebessa. Es ging auch sonst alles den Krebsgang, und kam ein Unglueck ueber das andere ueber unsere Familie, wovon ich allzeit theil nahm. Habe oft nicht gewusst wo aus noch wo ein, habe lernen zu Gott seufzen und die Bibel wurde mir ein sehr angenehm Buch.

## Page 32.

Wie wird ein Juengling seinen Weg unstraefflich gehen, wenn er sich haelt uach deinen Worten—Psalm 119:

me not; he will deliver his soul from the pit, and his life shall see the light. Job 33: 27-28.

## Page 29.

I have said above that my father migrated as widower from Germany and landed with 8 children in New York in 1710. There my two brothers George Frederick and Christoph Frederick were bound out by the Governor to Long Island, with permission of my father who was sick at the time. The following winter, namely in December, my youngest brother Johann Frederick, died about the sixth year of his age and was buried in Lewinsein's Busch as we said then. He was the first dead that was buried in the church flats of the Reformed church in Weisersville.

## Page 30.

Lord, all my desire is before thee and my groaning is not hid from thee. Psalm 38: 9. Forsake me not, O Lord: O my God be not far from me. Make haste to help me, O Lord my Salvation. Psalm 38: 21-22.

## Page 31.

In 1711 my father married my stepmother of whom I have just written it was an unfortunate marriage and caused that my brothers and sisters were all scattered. And at last I was alone with him, besides the three children he had with my stepmother as Johann Frederick and Jacob Weiser and Rebecca. Everything else too went backward and one misfortune after another came over our family, of which I took at all times my share. Often I knew not where to go and I learned to sigh to God and the Bible became to me a very acceptable book.

## Page 32.

Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word. Psalm

9. Ich graeme mich dass mir dass Herz verschmachtet staerke mich nach deinem Wort V 28. Herr wenn ich gedenke wie du von der Welt her gerichtet hast, so werde ich getroestet V 52. Ich bin wie ein verirret und verloren Schaf, suche deinen Knecht, denn ich vergesse deine Gebote nicht. V 176.

Page 33.

Auf Schohary wieder zu kommen. So hat das Volk dasselbe Besitz genommen ohne den Gouverneur von New York darum zu gruessen, welcher nachdem er Ihnen sein Misvergnuegen liess andeuten das Land Schochary verkauft, an sieben reiche Kaufleute wovon vier in Albany wohnten die audern drey aber in New York. Derer in Albany Ihrer Namen waren Meyndert Schiller, John Schiller Robert Livingston, Peter von Brugh. Ihrer in New York George Clerk. damals Secretaryus, Doctor Hads. Rip von Dam. Worauf ein grosser laermen entstand beides auf Schohary und Albany weil Leute in Albany wuenschten.

Page 34.

Siehe ob ich schon schreye ueber so viel Frevel so werde ich doch nicht erhoeret, ich rufe und ist kein Recht da. Hiob 19: 7. Die Pflueger haben auf meinem Ruezken geackert und Ihre Furchen lang gezogen. Psalm 129: 3. Israel du brings: dich in Unglueck dein Heil steht allein bey mir. Hosea 13: 9.

Page 35.

Dass das Volk das Land behalten moechte, das Volk auf Schochary theilte sich in zwey Partheien, die staerkste parthey wollten sich nich unterwerfen sondern das land behaupten schickten dahero Deputierte nach England um von dem Koenig George dem Ersten nicht nur Schochary sondern noch mehr land vor die uebrigen Hochdeutschen zu erhalten. Es schlug aber nicht nach wunsch aus; denn erstlich mussten die drey Deputierten heimlich abreissen. Schifften daher in Philade-

119: 9. My soul melteth for heaviness; strengthen thou me according to thy word. Psalm 119: 28. I remembered thy Judgments of old, Lord, and have comforted me. Psalm 119: 52. I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments. Psalm 119: 176.

Page 33.

To come back to Schohary, the people had taken possession of it without greeting the Governor of New York, who after he showed them his disapproval, sold the land of Schohary to seven rich merchants, of whom four lived in Albany and the other three in New York. The names of those in Albany were: Meyndert Schiller, John Schiller, Robert Livingstone, Peter von Brughen. Those in New York were: George Clark at the time Secretary, Doctor Hads, Rip von Dam; whereupon arose a great cry in Schohary and Albany because in Albany many people desired that the people should keep the land.

Page 34.

Behold, I cry out of wrong, but I am not heard; I cry aloud, but there is no judgment. Job 19: 7. The plowers plowed upon my back: they made long their furrows. Psalm 129: E. O Israel, thou hast destroyed thyself, but in me is thine help. Hosea 13: 9.

Page 35.

The people in Schochary divided into two parties, the strongest party would not submit but maintained the land, and sent therefore deputies to England to obtain from King George the First not only Schochary but more land for the other High Germans. It did not go according to their wish, for first the three deputies had to depart secretly. They took ship therefore in Philadelphia

phia 1718ein, kamen sobald sie auf das Meer kommen den Seeraubern in die Haende welche Ihnen Ihr Geldabnahmen, so wohl als dem Schiffsvolk, liessen sie aber wieder hinfahren.

## Page 36.

Ist auch ein Unglueck in der Stadt so gross das der Herr nicht thut? Deine Pferde gehen im Meer im Schlamm grosser Wasser. Da sind Wallfische die du gemacht hast, dass sie darinnen scherzen, es wartet alles auf dich dass du ihnen Speise gebest zu seiner zeit. Der Suender muesse ein Ende werden auf Erden.

## Page 37.

Mein Vater welcher einer von den Deputierten war ist drey mal festgebunden und gepeitschet worden, hat aber kein Geld gestehen wollen. Endlich hat William Schaft der andere Deputierte zu den Seeraubern gesagt Ihr Herren Ich und dieser Mann hatten einen Buntel und ich habe euch selben geben, er kann euch nichts geben, worauf sie ihn mit frieden liessen. Sie mussten in Boston einlaufen um sich mit andern Lebensmitteln statt derer die ihnen die Seerauber abgenommen aufs neue versehen. Als sie in England ankamen fanden sie dass eine andere zeit war und keine Koenigin Ann mehr regierte. Doch fanden sich noch etliche wenige von den alten Gönnern.

## Page 38.

Herr wann Truebsal da ist so sucht man dich und du sie zuechtigest so rufen sie aengstiglich. Rufe mich an der Noth so will ich dich erretten und du sollt mich preisen. Bin ich nicht ein Gott der nahe ist?

## Page 39.

Unter welchen waren die beyden Herren Boehm und Robert, Prediger in der deutschen Schloss Cappelle diesselben thaten so viel sie konten. Der Deputierten Sache kam endlich an die Lords Commissioners of Trade & Plan-

in 1718 and ran as soon as they got on the open sea into the hands of pirates, who took their money as well as that of the people of the ship, and then let them go.

## Page 36.

Shall there be evil in the city and the Lord hath not done it? Amos 3: 6. So is this great and wide sea, where are things creeping innumerable, both small and great beasts. There go the great ships: there is that leviathan whom thou hast made to play therein, these wait all upon thee; that thou mayest give them their meat in due season. Psalm 104: 25-27.

## Page 37.

My father, who was one of the deputies, was bound and scourged three times but would confess to no money. At last Wiliam Schaft the other deputy said to the pirates: you men, I and this man had one purse and I have given it to you, he can give you nothing, thereupon they let him in peace. They had to run into Boston to buy provisions in the place of those which the pirates had taken from them. When they arrived in England they found the times changed, nor did a Queen Anna rule any more, they found but a very few of the old benefactors.

## Page 38.

Lord in trouble have they visited thee, they poured out a prayer when thy chastening was upon them. Isaiah 26: 16. Call upon me in the day of trouble: I will deliver thee and thou shalt glorify me. Psalm 50: 15. Am I a God at hand, saith the Lord, and not a God afar off? Jer. 22: 23.

## Page 39.

Among them were two gentlemen, Boehm and Robert, Preacher of the German Castle Chapel. These did all they could. The matter of the



tation. Der Gouverneur von New York, Robert Hunter, ward nach Haus citirt mittlerweil geriethen die Deputierten in Schuld, Walrach der dritte deputierte kriegte das Heimweh ging zu Schiff um nach New York ueberzugehen, starb aber auf dem Meer. Die andern zwey geriethen ins Gefaengniss, Schrieben, zwar zeitlich um Geld aber der Unverstand und Ungetreuheit derer die das Geld uebermachen sollten welches das Volk zusammen gelegt hatt ver-

Page 40—(blank.)

Page 41.

Ursachte dass das Geld langsam in England ankam. Unterdessen war Robert Hunter in England ankommen seine Sachen richtig gemacht und was er wegen Schochary gethan vor den Lords of Trade verantwortet. Sein Gegenpart sass im Gefaengniss hatten weder Gelt noch Freunde mehr. Endlich als ein Wechsel von siebenzig Pfund Sterling ankam, kamen sie wieder aus dem Gefaengniss. Sublicierten aufs neue, wirkten endlich eine order aus in den neuangekommenen Governor in New York nahmens William Burnet, dem hochdeutschen Volk das anno 1710 von der seligen Koenigin Anna nach New York geschickt, land zu geben, das noch nicht weggegeben sey.

Page 42.—(blank.)

Page 43.

Gegen Ausgang des Jahrs 1720 kam dieser William Burnet in New York an. Ich ward zu Anfang 1721 igst nach New York geschickt gemeltem Gouverneur eine Petition zu geben. Er bezeugte sich freundlich und sagte was vor order er von den Lords of Trade mitgebracht haette welchen er nachzuleben resolviert sey. Unsere Deputierten waren noch in England, wollten mit dem Spruch nicht zufrieden sein, haben aber nichts mehr ausgerichtet. Im letztgemelten Jahr nemlich 1721 kam Schaft nach Haus, war mit meinen Vater unzufrieden worden, sie hatten beide harte

deputies came at last before the Lord Commissioners of Trade and Plantation. The governor of New York Robert Hunter, was cited home, in the meantime the deputies got into debt. Walrath the third deputy got homesick, boarded a ship for New York and died on the ocean. The other two were thrown into prison. They wrote in good time for money but the imprudence and dishonesty of those who should forward the money which the people had brought together,

Page 40.— (blank.)

Page 41.

Caused the money to come very slowly to England. Meanwhile Robert Hunter had arrived in England, settled his difficulties, had accounted for what he had done to Schochary before the Lords of Trade. His opponents were in prison, had neither friends nor money. When at last a draft of 70 pounds sterling arrived they were released from prison again and renewed their appeal. At last they effected an order on the newly arrived Governor of New York, by the name of William Burnet to give to the High German people, which had been sent to New York by Queen Anna of blessed memory the land which had not yet been given away.

Page 42.—(blank.)

Page 43.

Toward the end of the year 1720 William Burnet arrived in New York. At the beginning of 1721 I was sent to this above named Governor to give him a petition. He showed himself friendly and told me of the order of the Lords of Trade he had brought with him, which he had resolved to live up to. Our deputies were yet in England and were not satisfied with the decision, but effected nothing more. Toward the end of this year, 1721, Schaft had become dissatisfied with my father and

Koepfe. Endlich im Jahr 1723 im Monat November kam mein Vater auch nach Haus. Schaft war 6 Wochen nach seiner Ankunft gestorben.

Page 44.—(blank.)

Page 45.

Der Gouverneur Burnet gab denjenigen die sich auf land im Magnaisch land setteln wollten patenten nemlich vor land auf steinigt Arabien und oberdem fall, aber keins an der Revier (River likely) wie das Volk verhoffte. Daher ging es aus einander, die meisten zogen nach Magnaisch Land oder blieben auf Schochary und kauften land von den sieben Herrn. Das Volk bekam Nachricht von land an der Swatara & Tulpehocken in Pennsylvanien. Ihrer viele traten zusammen hieben einen Weg aus von Schochary nach Susquehanna Revier, (River) Fuehrten Ihre Sachen dahin und machten Canoen und fuhren das Wasser abwaerts bis an den Mund

Page 46.—(blank.)

Page 47.

Von der Swatara Creek und trieben Ihr Vieh ueber Land welches geschchem im Jahr 1723. Von da kamen Sie nach Tulpehocken und dies ist der anfang von Tulpehocken Settlement gewesen, welchen hernach andere gefolgt, und sich allda nieder gelassen. Anfaenglich auch ohne Erlaubniss des Landes Herrn oder seiner Companien, auch gegen der Indianer willen, denn das land war damals noch nicht von Ihnen kauft, es war niemand unter dem Volk der es regieren konnt, ein jeder that was er wollte und ihr starker Eigensinn hat ihnen bis auf diese Stunde im weg gestanden, hier will ich sie eine Weile lassen und meine eigene Umstaende beschreiben.

Page 48.—(blank.)

Page 49.

1720 als mein Vater nach England war heirathete ich meine Ann Eva und ward von Herrn Johann Fried-

came home—they had both hard heads. At last in November 1723 my father also came home. Schaft had died weeks after his arrival.

Page 44.—(blank.)

Page 45.

Governor Burnet gave those few who wanted to settle on land of the Magnaisch land patents, namely for land on Stony Arabia and above the fall but none on the river, as the people had hoped, therefore they separated, most of them moved to the Magnaisch land or stayed in Schochary and bought land from the above named 7 gentlemen. The people received news from the land at the Swatara and Tulpehocken in Pennsylvtnia. Many of them came together, cut a way from Schochary to the Susquehanna and brought their goods hither and made canoes and journeyed down to the mouth.

Page 46.—(blank.)

Page 47.

Of the Swatara Creek and drove their cattle over land in the Spring of 1723. Thence they came to Tulpehocken and this is the beginning of the Tulpehocken Settlement; later others followed and settled there, at first without permission of the owner of the land or his company, or toward the Indians from whom the people had not yet bought the land. There was no one among the people who could manage them, each one did as he wished and their stubbornness stood in their way up to this time. I will now leave them and described my own circumstances.

Page 48.—(blank.)

Page 49.

In 1720 when my father went to England I married my Anna

rch Heger reformierter prediger den 22 November mit Ihr zusammen geben, in meines Vaters Haus auf Schochary. 1722 den 7ten September ist mein Sohn Philip geboren und von Johann Bernhard von Duehren, lutherischen Prediger, getauft worden. Seine Taufzeugen waren Philip Braun und seine Hausfrau. Den 13ten Januar 1725 ward meine Tochter Anna Madlina geböhren, ist von Johann Jacob Oehl reformireten Prediger getauft worden. Ihre Taufzeugen waren Christian Bausch Junior und meine Schwester Barbara.

Page 50.—(blank.)

Page 51.

1727 ist meine Tochter Maria geboren den 24ten Juni, und von William Christoph Birkenmeyer, lutherischen Prediger, getauft. Ihre Taufzeugen Niklas Feg und seine Hausfrau. 1728 den 24 Dezember ist mein Sohn Friedrich geboren. Ist von Johann Bernhard von Duehren lutherischen Prediger getauft worden. Seine Zeugen waren Niklas Feg und seine Hausfrau. Diese vier sind auf Schohary geboren. Hernach bin ich nemlich im Jahr 1729 nach Pennsylvania gezogen und mich auf Tulpehocken niedergelassen woselbst mir folgende Kinder geboren sind.

Page 52.—(blank.)

Page 53.

Nemlich 1730 den 27ten Februar ist mein Sohn Petrus geboren und 1731 den 15ten Februar wurden mir zwey Soehne geboren, Christoph und Jacob, genannt worden. Der erste hat fuenfzehn Wochen gelebet der andere dreizehn Wochen da sie von dem Uebel dieser Zeit erloeset und in die selige Ewigkeit uebergangen sind. . . 1732 den 19 Juni ward meine Tochter Elisabeth geboren. 1734 den 28 Januar ward meine Tochter Margrede geboren.

Page 54.—(blank.)

Page 55.

Den 23 April 1735 ist mein Sohn Samuel geboren. Den 18 July

Eva, the Rev. Johann Frederick Heger, Reformed Preacher, united us on the 22nd November in my father's house in Schohary. On the 7th of September 1722 my son Philip was born and by Johann Bernard von Duehren, Lutheran preacher, baptized. His Sponsors were Philip Braun and his wife. On the 14th of January 1725 my daughter Anna Madlina was born and was baptized by Johann Jacob Oehl, Reformed Preacher. The Sponsors were Christian Bausch Junior and my sister Barbara.

Page 50.—(blank.)

Page 51.

On the 24th June 1727 my daughter Maria was born and was baptized by William Christoph Birkenmeyer, Lutheran Minister. Sponsors were Nicklas Feg and his wife. On the 24th of December 1728 my son Frederick was born. He was baptized by Johann Bernard von Deuren, Lutheran Preacher. Sponsors were Nicklas Feg and his wife. These four were born to me at Schohary. After this, namel in the year 1729, I moved to Pennsylvania and settled at Tulpehocken where the following children were born to me.

Page 52.—(blank.)

Page 53.

On the 27th of February 1730 my son Peter was born and on the 15th of February 1731 two sons were born to me, who were named Christoph and Jacob: the first lived fifteen weeks and the second thirteen weeks; when they were released from the evil of this time and departed into blessed eternity. On the 19th of June 1732 my daughter Elizabeth was born to me. On the 28th of January 1734 my daughter Margreda was born.

Page 54.—(blank.)

Page 55.

On the 23rd of April 1735 my son Samuel was born. On the 18th

1736 ward mir abermal ein Sohn geboren. Ich nannte Ihn Benjamin, als er drey Monate alt war hat ihn die Vorsorge des allmaechtigen Gottes hinweggehommen, im selbigen Jahr ist ihm meine Tochter Elisabeth nachgefolget. Der barmherzige Gott wolle sie mit alle wieder geben zu Ehren seiner Herrlichkeit. Den 11 August 1740 ward mir aber mal ein Sohn geboren. Ich nannte seinen Namen Jaebez. Die Barmherzigkeit Gottes hat ihn von dem Uebel dieser Zeit erloeset als er 17 Tage gelebt hatte.

Page 56.—(blank.)

Page 57.

Den 27 Februar 1742 ward mir abermal eine Tochter geboren. Ich nannte ihren Namen Hanna, den folgenden 11 August ist diesselbe in die selige Ewigkeit vorangegangen. Den 16 Maerz in diesem Jahr ist meine liebe Tochter Madlina aus der zeit in die Ewigkeit durch einem sanften Tod nach langwieriger Krankheit uebergangen. Jhr Glauben, Trost und Zuversicht war an den gekreuzigten Heiland Jesus Christ, welchem sie sich mit leib und Seel in gesunden Tagen zur Ewigen Keuschheit uebergeben hatte.

Page 58.—(blank.)

Page 59.

Den 12 August ist mein Sohn Benjamin geboren Anno 1744.

Beschluss von meinem Buchschreiben.

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Mein Vater starb den 13 Juli 1760.

Mein Mutter ging aus der Zeit in die Ewigkeit den 10ten Juny 1781.

Note.—The last two sentences were not written by the diarist. According to the Weiser genealogy, furnished by H. M. M. Richards in *The Pennsylvania German*, Volume I, p. 16, the diarist died July 13, 1760; his wife, Anna Eve, December 27, 1778, and his stepmother, 1781. Assum-

ing the correctness of Mr. Richards' dates, a question arises, "Why should the words "my father" refer to the diarist and the words "my mother" to his stepmother rather than to his wife—or did the diarist's wife die June 10, 1781, instead of December 27, 178? Who can explain?"

Page 56.—(blank.)

Page 57.

On the 27th of February 1742 again a daughter was born to me I named her Hannah. On the following 11th of August she departed into the blessed eternity. On the 16th of March of this same year my beloved daughter Madlina departed from time to eternity with a gentle death after a long continued sickness. Her faith, trust and confidence was in the crucified Savior Jesus Christ, to whom she had given herself in healthy days, with body and soul unto eternal chastity.

Page 58.—(blank.)

Page 59.

On the 12th of August 1744 my son Benjamin was born to me. Ending of my bookwriting.

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My father died on the 13th of July 1760.

My mother departed from time to eternity on the 10th of June 1781.

Note.—The last two sentences were not written by the diarist. According to the Weiser genealogy, furnished by H. M. M. Richards in *The Pennsylvania German*, Volume I, p. 16, the diarist died July 13, 1760; his wife, Anna Eve, December 27, 1778, and his stepmother, 1781. Assum-

# The Penn Germania Genealogical Club

**EDITOR**—Cora C. Curry, 1020 Monroe St. N. W., Washington, D. C.

**MEMBERSHIP**—Subscribers to The Penn Germania who pay an annual due of twenty-five cents.

**OBJECT**—To secure preserve and publish what interests members as, accounts of noted family incidents, traditions, Bible records, etc., as well as historical and genealogical data of Swiss German and Palatine American immigrants, with date and place of birth, marriage, settlement, migration and death of descendants. Puzzling genealogical questions and answers thereto inserted free.

**OFFICERS**—Elected at annual meeting. (Suggestions as to time and place are invited.)

**BENEFITS**—Team work, personal communications, mutual helpfulness, exchange of information suggestions as to what should be printed, contributions for publication, including the asking and answering of questions.

## Editorial Jottings

What are you doing to secure new subscribers for this magazine and new members for our Club?

There is an old Mennonite churchyard on the east side of the "Pike" between Center Valley and Coopersburg, Lehigh County, Pa., and another ancient graveyard back of an old schoolhouse between Hellerstown and Bethlehem, Pa. Will some member of the P. G. G. C. secure for our early publication a list of these gravestone records.

One member asks, "Please publish what you tell us in English; even though I am two-thirds German in ancestry, I cannot read the language, hence publications in German and Pennsylvania German are totally lost to me."

The PENN GERMANIA has recently answered a number of requests for sample pages of the "Register Plan for Genealogies," used today as adopted 40 years ago. This is one of the best forms for arranging genealogical data and we commend it to all who are preparing such material for publication. If interested send 2-cent stamp for sample pages to THE PENN GERMANIA, Lititz, Pa.

Regarding "Possible Ancestors," Mr. Frederick Howard Wines suggests:

"Assuming four generations to every century as an average, and the number of one's possible ancestors as four generations, one hundred years, sixteen ancestors; eight generations, two hundred years, two hundred and fifty-six ancestors; twelve generations, three hundred years, four thousand and ninety-six ancestors," etc. "It is absurd in view of the multiplicity of lines of inheritance to imagine that we know the heredity of any individual by tracing a single one of his lines."

A grievous disappointment to genealogists is the total absence of personal names in the splendid article by Prof. Edward Raymond Turner, of the University of Michigan, in the Pennsylvania Magazine for March, concerning the organization of the First Abolition Society in the United States, April 14, 1774, at the Sun Tavern in Philadelphia, at which John Baldwin was elected President. The names of the members of the society would add much to its interest.

The last number of the National Genealogical Quarterly contains data as to the descendants of Richard and James Bailey who settled in Massachusetts prior to 1630. This family has many members who "went south" and "west"; compiled by Dr. J. B. G. Bullock. The Faxon family, by Mrs. Agnes Croxall,

and a chart of the Yale family compiled by Robert Atwater Smith; a sketch of Nicholas Kern, emigrant to Pennsylvania in 1727, who settled in Whitehall Township, Northampton County, now Lehigh, who with his family were among the earliest Reformed families of Egypt Church, together with a list showing all the data from the church records relating to the Kerns, compiled by Judge Josiah Quincy Kern.

The Library of the State of Indiana has a most valuable file of the Vincennes Sun, dating as early as 1816.

The Colonial Dames of the State of New York have just issued a 518 page Catalogue of the Genealogical and Historical publications in their library.

The National Society of the Daughters of the Founders and Patriots of America have just issued in Washington, D. C., their Year Book for 1911, being the thirteenth of the Society.

The Register for 1911 of the Order of the Founders and Patriots of America is noted.

Also the Register of the Order of the Pennsylvania Society of Colonial Governors, for 1911.

The arrangement used for the Genealogy published in the New England Historical and Genealogical Register has now become recognized as the standard system for arrangement of genealogies and is used by most Genealogists in this country.

The Lutheran Intelligencer, founded in 1826, by Rev. D. F. Schaeffer, Frederickburg, Md., contains much data.

Volume 3, Collection of the North Dakota Historical Society is in press. Like the two preceding numbers this large book contains much data relative to the early settlers of that state many of whom were Pennsylvania Germans.

The part of the Archives *Heraldiques Suisse*, just published for 1911, contains among other matters of genealogical interest to German and Swiss stu-

dents eleven Coats-of-arms as large illustrations, and 107 smaller coats as plates.

The Owl, a genealogical quarterly published by the Wing families of America, whose ancestors settled in Massachusetts, announces that their eighth family reunion is to be held in Chicago this year will be their first held in the west. Ancestral reunions generally meet in the localities settled by the pioneers.

The Virginia Magazine of History and Biography for July, contains a list of obituary notices compiled from early newspapers of Richmond, Va., beginning with April, 1786. Club-fellows, who will be the first to send similar lists from your own county papers? The old German papers are particularly rich in vital statistics. Let us compile and make them known without delay.

Moravian Records relative to the missionary work of this church among the heathen, i. e., the Indians, are being published in the Ohio Archaeological and Historical Quarterly.

The Berlin, Somerset Co., Pa., Record is publishing from week to week the Census of Berlin, in 1800, 1810 and 1820 compiled from Census Reports by Miss Mary C. Ourseler, of Washington, D. C., a native of Berlin.

## Queries

Wanted, information as to the emigration of Dr. George Zimmerman, his home prior to emigration, his first location in America, and name of his first wife. As this information must come from some of his descendants it is earnestly urged that any one who can add any bit of information to the above will do so at once. Was Dr. George Zimmerman descendant of the George Zimmerman b. about 1690 in the Province of Schleswig-Hols'tein?

35. *Wilson*. Samuel Engle Oakford Wilson, b. early in the 1800's, probably in Baltimore; removed to Cabell Co., now W. Va., about 1830 to 1840. One of his brothers was a printer in Phila-

delphia, and he may have lived in that city for a time. Wanted, ancestry.

36. *Lee*. Probably Abel. Lived in Henry Co., Va., about 1750, had four sons, John, William, Abel and Thomas, and five daughters, Mary, Nancy, Peninah and Dany. His wife was Mary ——— of French descent. John and the daughters went to Cabell Co., W. Va.; this family were Baptists, and John Lee was an active preacher in that denomination. Hannah Lee was b. Sept. 20, 1778, and married James Bequette. She died Dec. 20, 1862. John lived in the Teay valley, W. Va., and later in Lawrence Co., O. His grandson James M. Kelly is a Baptist minister.

Peninah Lee married James Jordan; Mary Lee married Edward Bramer; Nancy Lee married 1st Lewis Collins, 2d, ——— Brawer; her descendants live near the Ohio river, in Ohio and Ky., in and near Greenup Co., Ky. Dany Lee married Wm. Fuston, a preacher at Iron (?), Ohio.

Wanter surname of wife of this — Lee, what was his name and ancestry, when and where were they married?

37. *Jordan*. James Jordan of Rockbridge Co., Va., married Peninah Lee, was a native of Henry Co., Va. They had two children, Thomas and Sarah. The town of Cerido, Cabell Co., Va., was founded on land owned by Thomas. He married 1st, Malinda Kilgore, of Cabell Co., their children were Emma, Robert and ——— (?). He married 2nd, Mary Waring, they had four children their names and locations are asked.

Sarah Jordan married Samuel Engle Oakford Wilson, Oct. 18, 1831, in Cabell Co. They removed to Hancock Co., Indiana, thence to Pottawatomie Co., Kansas Territory, about 1859; she died at St. George, Mar. 4, 1888. Name of wife and ancestry of James Jordan wanted.

38. *Meyers*. About 1822 Ephraim Spalding, a native of Connecticut, and a member of the Spalding family whose ancestry has been traced from 1619-1620, in Virginia and Massachusetts, married

Sarah Meyers, possibly in Indiana, possibly in Orange Co., as heir first child Elisha Lathrop (named for his father's brother) was born there on Nov. 11, 1824. Sarah Meyers had a brother Joseph. Her family were Germans from North Carolina. When did they migrate to Indiana, from whence in North Carolina, and when and where from in Germany to America? Ephraim and Sarah (Meyers) Spalding had six children, two daughters both died young, four sons, two now living. The family moved to Knox Co., Ill., there Ephraim died while his children were yet small. The widow eventually married 2nd Wilson Brown, and bore him children. Ancestry of Sarah Meyers wanted.

35. *Uhrich*. Michael, born 1713, died 1759; wife, Anna Elizabeth, were among the first communicants of Hebron Moravian church, founded about 1742, in South Lebanon Township, Dauphin County, Pa.

Their son Michael, born Aug. 7, 1751, married 1772 Catharine Borroway or Burroway, and had children. She died 1794, later he married Susannah C. Rouer, no children. They moved to (now Ulrichsville), Ohio in 1803. Have data complete since then.

Wanted: (a) Family name of Anna Elizabeth Ulrich. (b) Ancestry and original American ancestors of Michael Ulrich, 1713-1759, of Anna Elizabeth, his wife, and of Catherine Borroway Ulrich.

N. E. P.

36. *Poake or Pollock*. James Poake alias Pollock, died about 1799, in Reading Township, Adams County, Pa. Ancestry wanted.

I. V. P.

37. *Willemin*. Can any of the readers of PENN GERMANIA help me trace the ancestry of Thomas Willemin? He lived about the time of the Revolution. He had a son, Francis Willemin, and a grandson, Elias Reninger Willemin, who was born in Union County, Oct. 8, 1818. Francis and his family moved to Davies County, Ind. Thomas must have emigrated from eastern Pennsylvania.

A. E. G.

### Hessian Item

The Historical Society of Berks Co., Pa.  
Reading, Pa., Jul 10, 1912.

Very interesting to us is the copy of the Parole of the German Surgeons who accompanied the Hessians captured with Burgoyne's army, and who spent the last years of their captivity at Reading, Pa.

Leaving their two years' camp near Staunton, Va., the Hessians arrived at Reading, June 16, 1781, and were here until the close of the war, when about one-third of their number—say about 300—were returned to Germany, the rest remaining in this country.

An account of the Hessian Camp at Reading was printed in the Pennsylvania German Magazine in the summer of 1910, and is at present—with added matter—being printed with the proceedings of our Society. Very truly yours,  
Andrew Shaaber, Librarian.

### Parole of German Surgeons

The following original parole of the German surgeons who were surrendered with General Burgoyne's Army at Saratoga, 1777, and which confined them in a circumference of ten miles around the town of Reading, Pa., was given to Mr. H. M. Calhoun, Franklin, W. Va., by Judge R. W. Dailey, Romney, W. Va., a great-grandson of a brother of James Wood, former Governor of the State of Virginia, through whom it came into the hands of Judge Dailey.

#### *Parole, German Surgeons.*

"We Fred'k Wm. Lemmon, Martin Enes, William Gutchart, Surgeon Mates, late under the command of Lt. Gen'l John Burgoyne and under the Convention of Saratoga do promise on the faith and honor of gentlemen not to say nor do anything injurious to the United States of America or any one of them directly or indirectly, and that we will conduct ourselves in all respects as gentlemen—that we will not exceed or de-

part the limits of ten miles in circumference from the town of Reading.

Given from under our hands this 17th day of July, anno Domini.

(Signed) F. W. Lehmann

Martin Jehns,

W. Gottschalek."

### Hessian Ancestors

Beginning February 22, 1776, nearly 30,000 German troops were sent to aid the British during the Revolutionary War; more than one-half being furnished by the Prince of Hesse-Cassel; all were called "Hessians" by the Americans, although some 6,000 were from Brunswick and 7,000 from other smaller principalities. Many descendants of those who remained in America are among the leading families of Pennsylvania and Virginia; a survey of their names suggests that many of those sent by Brunswick were probably of Swiss ancestry, and may throw light upon that Duke's cruel decision not to transport home any that he could by any means avoid paying for.

These men were for the most part serving their compulsory military terms in the German armies when they were sold by their mercenary rulers and sent to fight the Americans.

Many were of superior families, and men of high education and standing at home; some were mere students. Some married in Germany, their wives and children came also, some married while prisoners in Virginia and Pennsylvania, others after the war.

Two thousand four hundred and thirty-one of these were among the men surrendered at Saratoga in October, 1777. Gen. Burgoyne promptly broke the terms of the "Convention" he himself had prepared. Canadians paroled and sent home were compelled to enter the British army again; Congress realized that men returned to Europe would be used in place of soldiers sent to America; attempts and plans for the release of the prisoners caused these men to be sent to the interior towns and kept until the war



ended unless they previously took the oath and entered the Patriot army.

November 9, 1778, about 1200 of them in the ragged remains of the clothing which they had worn for upwards of three years in service, started on the march to Virginia; later some went to Staunton, Winchester, etc.

In June, 1781, about 1000 reached Reading, and were encamped in log huts built by themselves under the direction of the best instructors available, on 10 or 12 acres of land running parallel with the Hill Road, around the famous Hessian Spring; including the women and children about 1300 being in the camp. Reading at this time had only 2194 inhabitants.

### Urkunden Quelle

Der Deutsche Herold, a leading newspaper of Berlin, Germany, established in 1911, a quarterly "devoted to family and church news (facts) for the furtherance of the search for German family trees," naming it "The Source of Family Information" (Urkunden Quelle). This is sent regularly to each of the 24,000 German clergymen, Protestant and Catholic alike, with the following:

Greeting: "Your Reverences: It is an undisputed fact that investigations of families and genealogical trees increase yearly.

It may now be looked upon as a mere fad or hobby, but it is the result of a more and more triumphant recognition of the very high worth of genealogical knowledge. Where a family record is accustomed to be kept, there the union within that family will be more firm than (in a family) where a common starting point is entirely unknown. In addition to this the family record educates the individual to place the interests of the whole family above his own personal interests, and caring by this means alone for the moral worth of the large family, to be extraordinarily valuable to the State. In the church records there are inexhaustible treasures for genealogical work, the most of which unfortun-

ately are as good as useless, especially if the place where they must be sought is unknown. The individual searchers cannot write to the offices of a hundred clergymen. To all of these shall our paper, The Urkunden Quelle, reach and shall help to reveal these treasures. On this account we request (all) pastors and other keepers of church records, in the interests of this noble national affair, to lend their aid in the search for the wished for information, for which they will receive the thanks of all genealogists and especially of the undersigned.

W. Brasch & Co."

W. 9 Konigin Augustastr. 13.

With the further statement: The noble clergymen are requested to give their aid in this search for the news (facts) to the business office of W. Brasch & Co., which gives for each bit of general information (reply to the questions asked) a reward of Five Marks."

Among its queries for October, 1911, was one for data as to Johanna Sophia Büttner (Bittner), b. about 1715 to 1735, married about 1748, of North Germany, and another relating to the Zimmermann family, of the Province of Schlieswig-Holstein. Marcus, b. about 1655, his son George b. about 1690, who had two sons, John Casper, b. about 1705, and Cornelius, b. about 1706. This Marcus Z. was Glasmeister; had an estate in Holstein and one in Mecklenburg. In 1707 emigrated with his family to Neumark. A descendant Marcus Zimmermann was b. about 1785.

### Answers to Queries

33. This Jacob Haws, of Coventry Township, Chester Co., Pa., executed his will Nov. 6, 1816, which was proved Nov. 9, 1816, in which he mentions his wife Elizabeth, and the following named sons, John, Samuel, Henry, Jacob and David. There are persons living now in that locality by the name of Haws who are no doubt descendants of Jacob.

Geo. F. P. Wagner,  
Pottstown, Pa.



# IE MUTTERSPROCH

“O, Muttersproch, du bist uns lieb.”—A. S.

## Brief vum Hussa Sack.

Some of our readers know of a Hosensack (Hussasack) in the vicinity where Lehigh, Berks and Montgomery Counties, Pa., touch. A noted wit, being asked where he lived, said “Unnerrm Jacket Sack,” referring to said Hosensack. Our correspondent “Hussa Sack” is a busy man in Minnesota. We make this remark to avoid miscrediting the letter and to show that the Penna. “Dutchman” is ubiquitous.—Editor.

Mister Drucker:

Ich hob schon lang dier aw en brief schreiva wella ovver ich hob gawiss bong g'habt du kensht es net lasa, un aw weil ich ken fedder kot hob os deitch g'schriwva hot. Ovver do der onner dag hut de Mam g'sawd ich set nunner uf de avenue gea in der Berta ihrer shtore un gucka ep se net Deitcha fettera het. Won ich dou denk ich kent en brief schreiva dos eanich epper leasa kent. Well d'nu hov ich my shoe g'schmeared un my hussa traeger uf g'shnalled, un de Mam hut my hals un ohra g'weshu un ich hob my neia hussa un jacket aw un en banana schnupduch in my sock gadue, ovver es earscht hob ich de tswea cent wu de Mam mer gevva hut for de fetter tsu kaufa mit, ins eck fun dem schnupduch gebunna so dos ich se net ferleer. D'nu bin ich runner kumma bis ons eck wu ich der Joe g'seana hob, un ich hob en g'froaked was are schoft. “Ei,” sagt are, “Ich bin am grumbeara keffer fergifta. Ich hob mohl en shtick g'leasa in der P. G. wie mer de kleana rode un geala difel ferdilga kon, un ich will's browera.” Dann bin ich nunner bis on der shtore un we ich nei kumma bin is de Sophie, eans fun de maed wu dort schaft, kumma un hut g'froaked was des buvely gearn het. “Ei,” hob ich g'sawd, “Ich will en Deitcher brief shriva ovver mer hen ken Deitcha fettera un de Mam hut mer tswea cent gevva un hut gsawt ich set do runner kumma un eahn kaufa.” “Well now,” sagt sie, “du musht tsu der Alice gea, sie fershteat mea fun deitcha fetera ols ich du.” D'no bin ich tsu der Alice gonga un hob se g'froaked ep sie mer

en Deitcha fetter ferkaufe daet, un se hut mich uf die onner side fum shtore g'shicked wu de Tressie war, ovver de Tressie war so bissy os en hexa maeshter un hut mer net opworta kenna. Es wara noch onnera im shtore ovver sie hen net g'wist was en Deitcha fetter is, so bin ich tsum loch nous un bin die shtrose nunner bis ich on en blatz kumma bin wu so en Shtengel war mit ma balvier messer in der hand un ich hob g'sawd, “Andy, kansht du mer sawga wu ich en Deitcha fetter kaufa kan?” “Yaw,” sagt er, “Du kansht aeny griega druvva uf em hivvel fum Ducker on der College.” Dort hov ich don endlich aeny grickt un bin widder haem un now will ich schreiva. Du frogst wie mir all de P. G. gleicha mit iera neia glaeder aw? Die alt Pennsylvania Deitsch (German) tseiting war mir lieber os de nei P. G. for sie hut uns mae shtickr tsu lasa gevva das mier ormy dumma druppa fershtea hen kenna, un hut uns mae Pennsylvania Deitsch gevva un mae neichkeita un history tun leit in Pennsylvania. Ovver ich gleich de P. G. doch arrick feel. Well, de Mam hut g'rufa un ich mus gae grumbeara ousmocha for's mittag essa. Es naekst mol will ich der schreiva fun unserm verver un dahf un so g'fraes weil der dockter hat mier g'saht ich kan de deitch fetter b'halta.

HUSSA SACK.

## Wos Gebts Mit Unsera Boova.

(Copyright by T. H. Harter, Bellefonte, Pa.)

Hawsa Barrick, Pa.

“Wos gebts mit unsera boova?” hut mich en oldter freind g'frogd der onner dawg. “Se wara olla yohr schlechter, un wons nuch a wile so fardt maucht gait olles tsu'm divel.” “Now, holdt amohl,” hov ich g'sawd. “Denksht du de weldt is schlechter wora we mere jung wora? Waisht un unser boova ma u-bennich dos se du net we es wore yohra tsurick. Won en arn ob tsu maucha wore, en shire off tsu shtella, odder en fendue im lond? Doh is es net druff gagooked warra tsu'm mon woo de besht larnung hut g'hot, od-

der de shensht hond shriva hut kenna, awver tsu'm mon woo der graisht bully wore un hut es mensht drom drinka kenna. Olla wile won en karl fecht odder wardt badrunka don doona de leit sich shia far eme un de maid woo gooter fershtond hen gevva eme der henshing. Meinsht du nuch we mere em Fridder Hoonswike si arn ob ga-maucht hen mit da oldta sichela we g'suffa os du worsht? Of course du waisht nix derwun. Du worsht tsu g'suffa far ebbes tsu wissa, awver we mere dich hame g'feared hen husht du dinera mommy garoofta far cooma un dich ous der growd soocha so os de onnera hame gae kenta." Es hut em oldta kerl en farflompter ribba buffer gevva. Luss mich ere sawga, des gabloose by denna oldta chaps we goot as se wora is oll wind. Ich denk de goota boova sin oll g'shtarva we se yung wora. Ich hob anyhow in meim laiva ken lavendicher g'sana, awver ich lase fiel fun ena in da Soondawg Shool bicher. Ich denk se sin oll g'shtarva. Es hut mich shunt uft gawoonered dos ich so oldt bin worra.

De grose froge is, wos wella mere unser boova larna? Mere missa se arisht farshtay. Won aner goot is om gride schneida don set are es ducter hondwarick larna, won aner sawga con eb gile feel hovver greega om misht don set are en veterinary surgeon gevva, won are charga con we olle sobberment un leega we der dihenker don set are en lawyer gevva, won are laiva con we en engel off nix don set are es porra hond-warick larna, un won are tsu schwach is far en bower, tsu doom far en porra un tsu arlich far en lawyer, derno set are es drooka larna.

De signs doona shier ous holda, a wake odder der onner. Ich hob amohl en mon gaket dos si boo broveera hut wella uff so en wake. Are hut der boo in en shtoop g'shlussa woo nix wore os en Beevil, en obble un en dawler. In a pawr minutta is are in de shtoop gonga. Are hut si mind uff ga-macht won der boo der obbel est don date are en bower gevva, won are de Beevil laist don date are en porra gevva, un won are der dawler ga-numma het don daid are en banker gevva. We der fodder nei cooma is hut der boo uff der Beevil g'hucked, der obbel gessa un der dawler im sock g'hot. Seller boo hut en first-class politician gevva. Ols widder,

GOTTLEIB BOONASTIEL.

### The Elser-Oberlin Reunion.

The following lines, composed by L. O. Hacker, Lincoln, Pa., illustrate the Pa. German dialect as used in Lancaster County. Following our custom we reproduce the lines as handed to us and as read

before the Elser-Oberlin family reunion at Hopeland, Pa., Sept. 14, 1912.

Es is you now shoon zehe yohr,  
Dale sin doe as nat worra dafore,  
Des is dar dawg unser yarhlich fesht,  
Es earst mol wara mir in Brickerville  
g'west.

Der Frank hud uns all shae accommodate,  
Yung un alt un Boova un maid,  
Dale mit grayauga, dale mit bunions,  
Sell zeit warra gans wennich reunions.

Es war de Elser-Oberlin Freundschaft,  
Fon olle directions hen sie sich by g'schaft.  
Es wora drie hunderd un ebbes may,  
Feel worra grose un feel warra gla.

Dar Cousin Hen wo dard hinna g'seasht,  
Dar war der schoenst und der greast  
Heit is ar nuch a bissel schoenner  
Un a bissel elder avver gar net glenner.

Farleicht deen dale gans onnersht mane,  
Ovver gleicha fiel warra sie all aug'sehne  
Im a shire den am a longa dish  
Worra mier al drum rum gasidst.

Fiel guty socha hen mir kat,  
Mir hen all gessa bis mir warra sat,  
Un exercises hen mir kart,  
Sie werra warricklich love's wart.

Ich wase gons gut wie stultz ich war,  
Wile my nauma uf em program war.  
De hinkle sin im gringle rum spronga,  
De wile as ich hab my solo schunga.

De haus katz is au die same zeit aweck  
kuma,  
Un es haist as sie hen sie heit nuch net  
g'funa.

Mir hen al unser best gabrovered,  
Und alle ains hut sich immensely gablessird.

De kinner warra mid lodwarrick fers-  
schmeerd

Un de alta leit huds ufgacheered,  
De zeit gaid rum mer wase net wie  
Un eb mirs gwist hen war der dawg dahe.

Mir warra aver all gleicha g'sunna  
Fars naecht yohr widder an Lititz zomma  
kumma,  
Dale hen gsawd mir lusses yusht walda,  
Onnery hen gamaind mer seddes uf halda.

No hen mir fon blatz zu blatz rumschaft,  
Un hen der dawg avver permanent ga-  
macht.

Un zitter hen mir ally yohr gameet,  
Dale sin kumma, un dale warra zu meed.

Des war blessier unalloyed,  
Glæe un grose hens all enjoyed.

Yetz hen mir g'meed fer es zehet mole,  
Un alles seemed harlich, lustdich un wohl.

Un won mir denkt ze he yohr zurick,  
Dan war net alles prosperity un glick,  
Mer maina es war yo gester gwest  
Dale sin nimmy do as selamoles worra.

De Sunna hut net immer scheint,  
Net alles war mit silver g'lined,  
Dreevy wolka sin ivver uns g'fawra,  
Dare sin nimmy do as selamoles worra.

Gluick und freida wor unnich uns fardailt,  
Ovver druvvel un ailend hud uns au net  
farfaild,  
Avver ich bin nat do fer eich ledemeedich  
macha,  
Ich will leever eich sawya fun blesserliche  
sacha.

Zehe yohr zurick worra fiel fun uns glae,  
Ovver heit sin mier graeser un wochsa als  
mae,  
Fiel worra shae un botsich un yung,  
Heit sin mer weast un runslich un grum.

Do worra mer supple un spry un schmart,  
Heit sin mir boberich un net fiel wart;

Sella mohl worra gans fiel nuch leddich,  
Un heit sin dale funna ols noch leddich.

In zehe yohr nuch dem glaubich un wed-  
dich,  
Do sin sie zufridda un als noch leddich.  
Unless der Sam wo au en frau kart  
Macht sei mind uf un macht der start.

Ovver dale fun denna worra mae gluch  
Se sawga kird leava is na gut ganuch  
Des war shae fer der nauma polda  
Shust kend mer yo bald ken re-unions  
mae halta.

So lust uns fralich sie un gar net far-  
zaught,  
Uf des unser zehed anniversary dawg.  
Lust uns de alta bakanta sha greeta,  
Un de wo frem sin brovera zu meta.

Don kenna mir sawga, O' wie fro,  
Dass mir fun hame sin un worra do,  
Do kenna mir net bleiva des is uns bakont,  
Wer nechst yohr do is des waes niemond,  
Luss niemond fun uns de gelegenheit  
nemma,  
Far un de re-union kumma so lang as  
mer kenna.

## Our Book Table

By Prof. E. S. Gerhard, Trenton, N. J.

MISS BILLY'S DECISION. By Eleanor H. Porter, author of "Miss Billy," etc. Cloth, 12mo, with a frontispiece in full color from a painting by Henry W. Moore. 364 pp. Price \$1.25 net. L. C. Page & Company, Boston, 1912.

This bok is the direct continuation of "Miss Billy," by the same author. It picks up the story where the other left off. Miss Billy Neilson is still the central figure of the story. Many of the former characters are introduced again, like William Henshaw, Cyril and Bertram. This book also, like the former one, contains an embarrassing situation arising from misjudging the bearer of the name. There are also several new complications and situations notably the one wherein Bertram paints the portrait of a beautiful girl much to the discomfiture and uneasiness of Miss Billy. Whoever has read the first bok can partly guess what the decision will be.

THE PLEASURING OF SUSAN SMITH. By Helen W. Winslow, author of "Peggy at Spinster Farm," etc. Cloth decorative, 203 pp. Illustrated by Jessie

Gillespie. Price \$1.00 net. L. C. Page & Company, Boston, 1912.

Here is an interesting and refreshing little story that is notable for its originality of plot, its simplicity and brightness, and its wholesome humor. It is not in the least burdened with any so called "problem" in order to make it complicated.

Susan is bright and original, but in the little village in Maine where she has always lived she has never had an opportunity to show what she can do. Becoming an heiress she goes to see a cousin in Boston and another one in New York. She thinks the latter is just the place. The book contains many amusing situations and ludicrous episodes. It makes one think of "Samantha at Saratoga." There is also a love romance, or two.

BLUE BONNET'S RANCH PARTY. By Caroline Elliot Jacobs and Edyth Ellerbeck Read. A Sequel to A Texas Blue Bonnet by Caroline Emelia Jacobs. Cloth, 12 mo, illustrated, 305 pp. Price \$1.50 net. L. C. Page & Company, Boston, 1912.

Here is another one of the many popu-

lar books for girls, that this firm has been publishing. This volume belongs to what is called "The Blue Bonnet Series." There have been two volumes thus far; the other volume is called "The Texas Blue Bonnet." This story begins where the first one stops. The program is reversed; the first story takes the Texas girl and sets her down in the East; and this takes the Massachusetts girl to the immense Southwest, to the Lone Star State, where Blue Bonnet is to have a ranch party.

It is a splendid story for girls; they cannot help but love the heroine of the story and count her among their friends. There is lots of humor which is neither cheap nor trifling. For lively and undeffiled girlishness it is not easily surpassed.

**THE DAY OF THE SAXON.** By Homer Lea, author of "The Valor of Ignorance." Cloth, 250 pp. Price \$1.80 net. Harper & Brothers, New York, 1912.

Here is a somewhat remarkable book, remarkable because it is a strange but powerful commentary upon the subjects of Arbitration, International Peace, and the Disarmament of Nations, advocated for more than a decade. We say "a silent commentary" because these subjects are barely mentioned; one may readily presume that the author's views concerning them are not optimistic when he only makes mention of the "false doctrine of Arbitration."

It was the counterpart of the author's other stirring book, "The Valor of Ignorance," which was written for the purpose of arousing the Americans from their fancied security of invasion. In like manner "The Day of the Saxon" is to warn the Britons of the dangers that are threatening more and more the "thin, red Saxon line."

The book might virtually be called a treatise on the Inevitability of War and its Philosophy. "War is a part of life, and its place in national existence is fixed and predetermined. . . . [It] is a basic principle in national progression. . . . in future wars the rages of kings and the schemes of their ministers will play no part, their origin now rests in the contact of nations and races in the convergence of their expansion. . . . The basic principle of war has been the same for all time and will continue so until the end of human contention. In the past it was the individual who was the predominant factor; today, nations; tomorrow, races." It is race preservation and race supremacy that is to bring about war as sure as fate. The Saxon, therefore, faces the greatest danger because he has the whole world against him with his frontiers on every sea. Alongside of the Saxon, put

the Teuton, the German, with his immeasurable strength that will and must, if the race is to endure, some day break its bounds, and you will little wonder why the author seems to see here the next great war. In fact, while we are writing there is rumor of an Anglo-German war.

It is a masterful book written by one who keenly sees the nations moving on the chess-board of the world. It is remarkable for its condensation, its keenness, and for its logical reasoning. Many of its statements are formulated with the precision of propositions enunciating the truths of an exact science. To quote at random, "Inferior numbers plus military capacity results in a sum of actual power." His conclusions are the results of inevitable logic, and they close up with the savage clang of a steel trap; and they are as bitter as they are inevitable. Occasionally there is a ring of eloquence: "This Saxon line has crossed every sea; it has traversed every desert; it has sought every solitude; it has passed through swamps where only the sacred ibis fishes; over sands that have never been moistened; over snows that have never melted. There has been no storm it has not encountered, no pain it has not endured; no race it has not fought, and no disease it has not contended with. . . . It has been silent in its duty, ignored in its achievements, and scorned in its development; yet it has given down to this now neglectful race a world such as mankind has never known before; an empire over which the sun and stars shine together; where night never falls nor dawn begins."

It is also equally epigrammatic in its style; truths are uttered with aptness of epigrams, any number of which could be quoted. "No people are more easily deceived than when permitted to deceive themselves." "There is little in life that is not brutal except our ideal." "The common man loves his own dunghill better than heaven." "The wisdom of the human race only finds expression in the ignorance of the individual." "National greatness is based upon the political future; decadence upon the present; destruction upon the past."

It is a masterful book that is well worth reading, and one that demands the closest attention while one reads it. It affords something to think about. It should arouse every patriotic but sluggish American as well who, in the words of the author, lays his head upon the pillow of his gods and arises and finds himself abandoned upon a savage dawn, stripped and desolate.

### The Flora of Northampton County, Pa.

Mr. Wilbur L. King, who contributed to "The Pennsylvania German" a valuable list of Penna. German plant names, has favored "The Penn Germania" with a reprint of a series of papers which he contributed May-September, 1912, to "Tarryeya," a botanical monthly journal under the title "The Flora of Northampton County, Pennsylvania."

The pamphlet covers 41 pages and shows that the flora of the county is represented by 128 families, 523 genera, with a total of 1304 species. Of these 307 are introduced species. The Graminae and Compositae are the largest families being represented by 111 and 145 species respectively. Mr. King is a public benefactor and deserves public honor and commendation for his services which must

have extended over several years. Why should not a botanist like Mr. King be enlisted in the local institute work of the public schools of Pennsylvania. He ought to be able to enthuse students in the study of plant life. Mr. King can be addressed at 443 Goepp street, Bethlehem, Pa.

### A Veteran Writer.

Karl Knortz, Tarrytown, N. Y., issued in July of this year a list of his writings, covering in time two score years, in number almost one hundred (98) and in subject matter, religion, art, literature, folklore, education, history, insect life, Indian mythology, tariff, peace, demonology, ornithology. His is a versatile pen. He must be a veritable peripatetic encyclopaedia.

## Historical Notes and News

Reports of Society Meetings are Solicited

### Montgomery County Historical Society.

This society inserted the following notice in local papers at the opening of the present school year, worth imitating:

At the beginning of the school year a cordial invitation is extended to Prof. Martin and to the teachers of our county and borough schools to visit the Historical Society rooms on the Public Square at Penn and Swede streets. Open every week day from 10-12 and from 1-4. Our library and museum are well worth a visit, and both are free to all who desire to see them. We would be glad to know if our library could be made available for a certain class of school work.

Frances M. Fox, Rec. Sec'y.

### Chester County Historical Society.

West Chester, Pa., Sept., 10.—"Korner Ketch," East Brandywine township, the birthplace and home of the poet, painter, sculptor and patriot, T. Buchanan Reid, was today the center of interest of a large committee of the Chester County Historical Society. Their mission there was to erect tablets to his memory. One tablet was placed near the Brandywine Baptist Church, and two others on the old Reid home, which was erected in 1785, thirty-seven years before Reid was born. These tablets tell the stories of the home, the

birth and other familiar incidents in the life of the poet.

The work of the historical society will not be completed until suitable tablets are placed to the memory of Bayard Taylor in Kennet Square and points nearby. The committee will go on to Paoli, Chester Springs, Valley Forge, Birmingham and other points, interesting because of their connection with Revolutionary War times.

The committee in charge of this work is composed of George Winfield Moore, county superintendent of public schools; Guyon Miller, president of the Chester County Automobile Club; Lewis K. Stubbs, treasurer of the Chester County Historical Society; George F. Townsend, William M. Potts, Dr. Edward Kerr, Jesse E. Phillips, Cedar Croft, chairman of the historical society; Charles R. Hoope, Samuel P. Becker and Franklin Weaver.

### Barbara Frietchie Tribute Is Rejected at Frederick.

The war between the United Daughters of the Confederacy and the Barbara Frietchie Memorial Association, which proposes to erect a monument over the grave of Barbara Frietchie, has been so fiercely waged that the board of county school commissioners, in formal session, today declined to set aside a date to be observed

as "Barbara Frietchie Day," in the schools of the county.

The memorial association has sent letters to the superintendents of schools in each state in the Union requesting them to set aside a day in honor of the heroine of Whittier's famous poem. They suggested that either September 10, the fiftieth anniversary of the alleged flag-waving episode, or December 18, the fiftieth anniversary of the death of Barbara Frietchie, be observed generally by the schools of the United States by special exercises. The teachers are asked to take a voluntary contribution from the children to assist toward the erection of the monument in Frederick.

The matter was presented to the School commissioners here today. The sessions of the board are held behind closed doors. It is known that quite a heated argument took place. Two members of the board of five supported the proposition, but were opposed by the remaining members. To quiet the body and gracefully refrain from taking part in the controversy, it was decided that no action be taken.

The defeated commissioners say they are still in favor of an observance of the old woman's heroism in the schools and are certain that some teachers in the county will act upon the suggestion of the memorial association, and hold a Frietchie celebration upon their own initiative.

#### FACTIONS ARE AT WAR.

The controversy between the two factions in Frederick suggests a mild imitation of the Civil War. The episodes relative to Barbara Frietchie and Frederick are literally being fought over and much feeling has been aroused between members and officers of the two organizations.

Soon after the formation of the Memorial Association a special meeting of the state body of the Daughters of the Confederacy was called and resolutions were adopted branding the oft-told deed of Mrs. Frietchie as a myth. The exact words of the resolution were:

"It is an untruth and impugns the character of one of the truest Christian gentlemen that ever lived; and we, the Daughters of that Confederacy for which he willingly gave his life, will, at least, defend his memory."

The resolutions quote the noted Maryland historian, J. Thomas Scharf, who, upon the authority of Dr. Thomas Tyler, the biographer of Chief Justice Taney, says: "Stonewall Jackson never passed Barbara Frietchie's house, but passed down Mill alley and entered Patrick street west of Carroll creek, while the Frietchie house is on the east side of the

creek and about a square from the entrance of the alley into Patrick street. All that relates to the confederate general and his troops is pure fiction."

#### NEVER SAW BARBARA.

Major General Hy Kyd Douglas, late of Hagerstown, was riding by General Jackson's side and testifies in Scharf's history to the fact that they never saw Barbara Frietchie nor her home, as does Colonel J. S. Mosby in the recent number of a current magazine.

The resolutions contain a note, still in existence, which Jackson himself left at the Presbyterian manse for Mrs. Ross, the wife of the clergyman. The note is as follows:

"Regret not being permitted to see Dr. and Mrs. Ross, but could not expect to have that pleasure at so unreasonable an hour. T. J. JACKSON.

Sept. 10, '62, 5.15 a. m.

The resolution continues:

"There is nothing more needed to disprove the general theory, it seems, except to quote Mr. Whittier himself. I deplore the fact that through erroneous information given me by Mrs. Southworth, I gave to the reading world the poem of 'Barbara Frietchie.'

"And so we know, beyond a shadow of a doubt, that the order to 'fire' was never given for two obvious reasons. Barbara Frietchie was not at the window and General Jackson passed many yards to the west."

In the final paragraph of the resolution the Daughters take a thrust at Mrs. Clara V. Mott, recording secretary of the memorial association, who wrote a version of the episode adopted by her organization as the true one.

"It is a beautiful description of Frederick and the surrounding country, but an unjust story from beginning to end. History is a narration of facts and it savors of the ridiculous that an alien to Frederick, with strong northern sentiments, should prepare a version compiled from interviews with those who seem unable to prove their evidence, and that the Barbara Frietchie Memorial Association shall scatter it abroad to establish pure fiction as real history."—The North American.

#### Lancaster County Historical Society.

The spirit of historic celebration which slumbered in Lancaster county for many years, is finding full expression these latter days. For many years the Historical Society vainly tried to arouse general popular interest in its useful work; and the few moving spirits in it found little appreciation of their unselfish efforts. Of

late, however, it has been coming to its own. Its monthly proceedings are not only well attended by prominent citizens, but they are awaited and read by a widening circle of students and persons who realize the economic value of this sort of culture. The annual volumes of transactions regularly published have come to be rare and valuable books and contain many articles and much material of great permanent use to the historian. Especially do the broadly scattered citizens of Lancaster county and descendants from its old families, resident everywhere, follow this work with increasing interest; there is constant demand for exploration in new fields of research.

The annual outdoor and public celebration of some event or notable personage in the county's history has come to be looked for by the community as an educational feature of common concern. In this way some years ago a memorial pillar was erected in "Rossmere," a north-eastern section of the city, on the site of the country home of George Ross, signer of the Declaration, and Lancaster's foremost civilian in Revolutionary days. Robert Fulton's birthplace was tableted in 1909, with a great popular demonstration. A year later the two hundredth anniversary of the Pennsylvania German Mennonite settlement was celebrated, and a massive boulder was set up on the land where they first dwelt and worshipped. Last year the Christiana riot and treason trials of 1851 were thus signalized, and a fine granite shaft records the events.

The celebration of Marietta borough, of the centennial of the town's incorporation, was attended for four days with such continued enthusiasm and increasing interest and with a popular attendance and profusion of decoration as have never attached to any event of its kind in this county. "Old Home" week in Manheim during this summer was also a feature of much importance and historical significance. Last Sunday Bellevue Church, at Gap, dedicated five memorial windows to its founders, and the exercises commanded marked attention.

This year the subject of "Lancaster in the Revolution" forms the theme of the county society's work, and an elaborate program will be carried out at Williamson Park, on Friday afternoon, September 20. That pleasure ground, the generous gift to Lancaster of H. S. Williamson, is a rolling tract of nearly seventy acres, with beautiful trees and rock scenery, on the Conestoga. It is attracting much attention of late by its picturesque setting and surrounding the thousands who have never seen it will be attracted by this celebration. It adjoins Rockford, the former home of General Edward Hand, M.D.,

the adjutant of General Washington and his close personal and military friend. His achievements and the story of his life will be the central theme of the occasion, but it will include the commemoration of all Lancaster county's contribution to the war of 1776.

A massive granite tablet, fitly inscribed, will be fastened into and framed by the great Indian Rock, along the highway bordering and overlooking the Conestoga, and easily read by the passerby. Oratory, music and history will be united in praise of the Continental heroes, a chorus of 200 school children contributing their share of patriotic songs. The usual souvenir program will contain a genealogy of the Hand family and a very complete Chronology of the County's Contribution to the Revolutionary Cause. These historical monographs, illustrated and tastefully published, constitute a literary series of permanent value and at the close of this year's celebration there will be five to the society's credit.

A more elaborate and far-reaching work is planned by the Historical Society and the Women's Iris Club, of Lancaster, for next November, when they will unite in an exhibition and historical review of the evolution of portraiture in Lancaster county, where eminent artists have lived and worked for more than a century in this branch of artistic activity. The date has been fixed for November 10 to 25, and within that period the exhibition will be displayed in the Iris club house. The Historical Society will undertake to exploit the work of Lancaster portrait painters and of Lancastrians in portraiture, and to procure and publish a series of historical papers relating to the same. The joint committee of the clubs has secured the assistance of all local artists and other persons interested in art to promote the exhibition contemplated and to furnish contributions to the same. Public-spirited citizens will raise a fund to provide for the necessary police protection and fire insurance of art work loaned. Owing to limitations on the hanging space the display will be restricted to oil and water-color portraits, metallic and plastic figures, busts and medals, miniatures and silhouettes; and its purpose shall be to select the best specimen of each artist's work and subjects representative of Lancaster county citizenship.

Eichholtz, who was native of and lived in Lancaster, but who also wrought in Boston and Philadelphia, will, of course, be the most notable subject for treatment; but many other local celebrities, scarcely less known, will be exploited. Already the wonder grows that the city and county are so rich in resources available for this exposition.—The North American.



# The Forum

The Penn Germania Open Parliament, Question-Box and  
Clipping Bureau—Communications Invited

This is a subscribers' exchange for comparing views, a what-not for preserving bits of historic information, an after dinner lounging place for swapping jokes, a general question box—free and open to every subscriber.

## Meaning of Names.

By Leonhard Felix Fuld, LL.M., Ph.D.

(Editorial Note.—Dr. Fuld has kindly consented to give a brief account of the derivation and meaning of the surname of any reader who sends twenty-five cents to the Editor for that purpose.)

### HERSHEY.

Two derivations have been suggested for this surname. In most cases Hershey is a corruption of a genitive patronymic form of Herr, and means the son of the lord of the manor. It is however certain that in at least some cases the surname is derived from Hirsch, a deer, and means the son of Hirsch. The name Hirsch is a complimentary surname given to a dignified man or a fleet-footed man. The surname Hirsch was also frequently a surname of location or occupation, meaning the proprietor of the shop bearing the "Sign of the Deer," or living near such a shop.

### HUNSICKER.

The surname Hunsicker is undoubtedly a corruption of Hunziger, which is a nickname derived from Hunzen. It was given to a man who is of a scolding disposition—one who is continually reprimanding and abusing others.

### A Word About Company I.

Bethlehem, Pa., Aug. 10, 1912.

The Forum.

Mr. James L. Schaadt, of Allentown, in "The Penn Germania" for July gives a memoir of Co. I, First Penna. Regiment of its service for the Union in 1861.

In this article he states that Co. I, minus 6, was the only company that was willing to remain beyond the time of their enlistment in answer to Gen'l Patterson's appeal at Charleston, Va., on the 19th of April, to remain just one week longer, and

until other troops which were on the way should arrive to take our places. Company I, however, was not the only company willing to remain. Out of Co. A, Capt. Jas. L. Selfridge's, 12 refused to remain beyond the time of their enlistment. The men in the regiment who refused to remain numbered 237. They were at 5.30 a. m., escorted, July 21st, to the outskirts of the town by the band, Major Lynn in command, to Harper's Ferry and Lt. Frennauff to Harrisburg. Later in the day the whole command moved to Harper's Ferry. I was a member of Co. A, and kept a modest diary of our threemonths' service. I say modest, for I did not keep the record as full as I might have done. I of course had my own opinion of men and the conduct of affairs but did not deem it prudent to record my impressions in detail for fear the record might fall into strange hands. One of the companies of our regiment refused to a man to remain with their captain in command, but signified their willingness to remain provided they could join Co. A.

Yours,

Abraham S. Schropp,  
Co. A, First Pa. Regiment.

### Barbara Hartman Story.

The following has been submitted for publication. Dr. H. is Secretary both of the Lebanon County Historical Society and the Pennsylvania Federation of Historical Societies.

Prof. Oscar Kuhns,  
Wesleyan University,  
Middletown, Conn.

My Dear Sir:—I notice in the May installment—Penn Germania—of your, "The German and Swiss Settlements," etc., p. 416, you still hold to the Barbara Hartman story. In a paper I read before the Lebanon County Historical Society Aug. 18, 1905, entitled: "A Final word as to Regina The German Captive," it was incontrovertibly shown that her name was not Hartman but that it was Leininger, that is Barbara Leininger, and that when

she was carried into captivity she resided with her parents near Penns Creek in Union County, and neither in Lebanon nor Schuylkill County, as had formerly been claimed. Furthermore, it was not Barbara Leininger who was in captivity "many years," but her sister Regina who was so held for nine years. Nor is it true, as now established, that Barbara Leininger and her companion friend, Maria Le Roy, were massacred after their having been made captives. The latter two were restored after a captivity of about 2½ years, whereas that of Regina, that is, her restoration, was effected only after nine years, as just said. In all other respects their story, as usually given, is correct.

S. P. HEILMAN.

### Death of Samuel Nordheimer.

Mr. Nordheimer was born in Memsdorf, Bavaria, in 1824, and when but a boy he went to New York, where he completed his education at the New York University. For a time he was apprenticed in law. Finding office work not congenial, he came to Canada in 1840, and with his brother established the firm of A. and S. Nordheimer in Kingston. Later a branch was opened in Toronto, which afterwards became the headquarters when the firm was incorporated as the Nordheimer Piano and Music Company, Limited.

Not only was Mr. Nordheimer the pioneer in piano manufacturing in Canada, but he was connected with and gave valuable assistance to the Steinway and Sons Company, of New York. He was the first to introduce the upright pianos at the time when all the pianos used were square. His brother, Albert Nordheimer, died in 1860, and Mr. Samuel Nordheimer became the head of the firm. Under his direction the business of the company steadily grew, and branches were established in various cities throughout Canada.

Outside of his own business many institutions owe much to his enterprise and influence. For many years he was president of the late Federal Bank. At the time of his death he was vice-president and the sole surviving member of the original board of directors of the Canada Permanent Loan and Savings Company. He was also director of the Confederation Life Association and the Toronto General Trusts Corporation from the beginning of these companies.

"A good German and a loyal subject of his British King," was the final characterization of Mr. Nordheimer by Rev. Dr. Redderoth, pastor of the German Lutheran Church, who preached the sermon, in which he paid high tribute to the de-

ceased. Dr. Redderoth spoke particularly of the restless energy and activity which were the outstanding characteristics of Mr. Nordheimer, to which principally he owed his great success in life. "His recreation was hard work," said Dr. Redderoth. Dr. Redderoth spoke of having visited him a week before his death, and he was reading. After his accident some months ago the doctors prescribed absolute rest for him, but he could not remain in the house, and he drove downtown to look after the business. In this respect, the speaker said, Mr. Nordheimer resembled his master, the Emperor William I., who appointed him Consul.

"Especially we Germans are proud of him, because he had all the qualities which make the Germans good citizens." In recognition of his services he had been granted by the German Emperor the Cross of the Order of the Red Eagle.

The fact that Toronto was today the musical center of Canada, that over 1000 students of music were gathered here, and the great success of Toronto's great choirs, Dr. Redderoth said, could all be traced back to the pioneer work of Samuel Nordheimer, the "father of music in Canada."

Mr. Nordheimer was much loved and respected by the Germans of the Province. He was an active member of several German societies, including the Deutscher Verein, the Deutsche Gesellschaft, and the German Benevolent Society. He was also active in musical circles outside the piano business, and was for some years President of the Philharmonic Society.

By this shrewdness and great energy and activity he acquired considerable wealth, and could be counted among the millionaires of Toronto.

Mr. Nordheimer was buried July 2, Toronto, Canada.—Toronto Globe.

### Local History.

Norristown, Doylestown, Germantown, Manheim, Pa., are but a few of the historic places that have been holding gatherings of their citizens, their sons and daughters. These with the scores of family reunions, either held or to be held, can become a mighty incentive and inspiration for the study of local history. A good start is being made but a great field is open and being opened that should be assiduously cultivated. Historians should not be compelled or allowed to rely on imagination for their facts. Let us collect and make available all the historic facts we can lay hands on and thus help the coming historian write a correct history.

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Vol I

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Continuing THE PENNSYLVANIA-GERMAN

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## A PERSONAL STATEMENT

Another year in the history of this periodical is hereby brought to a close—a year that has been to me personally a noteworthy and eventful one. The widening of the borders of the magazine and incorporation of THE PENN GERMANIA PUBLISHING COMPANY are the consummation of a purpose formed several years ago and prepare the way for the accomplishment of greater things in years to come.

I desire to record herewith my grateful appreciation and recognition of the services of all who have in the past in any way directly or indirectly helped to make the publication of THE PENNSYLVANIA GERMAN or THE PENN GERMANIA possible. Without their cooperation the journal could not have maintained its existence.

It is self-evident that the mere incorporation of THE PENN GERMANIA PUBLISHING COMPANY will not *per se* solve publication problems. A field and machinery have been provided—all kinds of activity are essential to a realization of the possibilities of the field. I urgently request all readers of the magazine to give it their cordial support the coming year. As Managing Editor it will be my pleasure to do all in my power to promote the best interests in THE PENN GERMANIA PUBLISHING COMPANY.

H. W. Kriebel.



## CURRENT LIFE AND THOUGHT

Illustrative of German-American Activities

Contributions by Readers Cordially Invited

These notes, as indicated by the name, reflect what the Nation's citizens of German ancestry are thinking and doing. The items must of necessity be brief, representative and selective. Subscribers who can serve as regular or occasional contributors to the department are invited to write us, stating what special field they are willing to cover. Different sections of our country, different aspects of human endeavor, must be represented and narrow, sectional, clannish viewpoints avoided.

**Germany**            The October issue of and *Mitteilungen*, the Bulletin of the National German-American Alliance, contains extracts from an address delivered by Rev. Dr. Julius Hofman of Baltimore at a German Day celebration held under the auspices of the "Maryland Unabhängiger Bürgerverein." A free translation follows:

"The question has been asked, why do we, why do you celebrate German Day with religious services? The question was asked in the spirit of union. German Day should not be opened with religious services. The question was asked not by one or two, but by many and right here we will ask another question: why was German Day not always opened with religious services? Answer this question. For the usual, the natural, the self-evident, the normal need not apologize, but the stunted, the false, the unnatural, the abnormal must justify itself and its manners of dealing. I ask, who was not German Day always and everywhere begun with a religious service? Why have Germans nurtured the fancy that man can be true without God. I wish to hear a reply to this—a clear and frank reply.

"We Germans are a very peculiar people. We Germans have had in America a remarkable lot and this remarkable element of our character and our lot in part explains why at this late day we begin the celebration of German Day with religious exercises. A remarkable condition and a remarkable lot meet here. These explain our present situation. We nevertheless affirm that being German and being pious belong together—a remarkable lot. The handful of German immigrants who, called and led hither by William Penn, October 6, 1683, in Germantown, set forth in an unknown land was above all else a handful of pious people. To-day in the year 1912, better 1913, we will erect a monument to Pastorius, the leader of this handful. How different the multitude that will crowd around this monument. What a contrast! What a gulf divides the Germans who by thousands and even hundred thousands will stand around the monument from the men whom they would honor in the monument. This is what I call the 'remarkable lot' which I do not hesitate to call the misfortune of the German. Because he disconnected himself from the original roots of his power, he became a victim to his liberty, hence

the German has been and had to be without significance because he had no Heavenly nor earthly Fatherland. If he had had an earthly Fatherland, it might have become a spur to his power which is actuated in each person by natural necessity.

"But the earthly Fatherland was not, and the Heavenly was lost. The German people became a victim to the fancy that there is no God. In Germany this view has long since been subdued; men are ashamed of it and he who expresses it becomes a laughing stock. But here in America among us Germans we can free ourselves from this stinting and stunting and mutilations of the German soul which has enthroned human reason. Kneeling before this idol, this false god, the German-American soul has become impoverished and shrivelled. And yet I recall the hymns sung at the Sangerfest in Philadelphia. I can not believe that the 6,000 or 7,000 singers were only singing machines who do not know what they sing, who gave forth only the notes without recognition of the fact that the word, religious inspiration bringeth the work of art. And the 'Einsiedler in der Nacht'; is not this sacred music?

\* \* \* \* \*

"Do not let us ignore the religious element in our life, but recognize it fully and wholly, my friends from abroad. We ask patience. Let us celebrate our German Day in the spirit of union. This is the misfortune that out of lot and condition of our people the result has come that the Germans stand in the corner.

"They have lost their connection with life and the present. The man who is abusive when he comes home has lost connection with his wife, the child that daily returns home soured has lost connection with the home. He who takes up his business and, pen in hand, says: "I do not care a straw for it," has lost connection with the life power of business and the sooner he leaves it the better. The condition of the German is similar, he is 'cornered' (in einen Winkel geraten) (sidetracked?).

\* \* \* \* \*

"We are fully convinced that on this

ground the contests of coming generations will be fought. We are convinced that the destiny of the world rests on the New World and on the new race of people that is being formed. We will never be allowed to add a decisive word if we are not found in harmony with our times."

### Decay of the German Nobility

France has abolished her aristocracy after decimating its numbers by the guillotine;

England has deprived her peers of their most powerful legislative weapon, and is clamoring for a partition of their broad acres into small holdings, and now we read that the German nobility is on the downgrade. This is the confession of one who himself bears a title, Count Siegfried Bernstorff, who writes in the *Berliner Tageblatt* to ask, What is the matter with the German noblesse? He says that altho they boast of having made the German Empire, they are little by little losing their predominance in the Army and Navy, in diplomacy, and in Court circles. They are too poor to stand the extravagant gaiety of Berlin life, and retire to their country seats. Their places are taken by the bourgeois, and if they ever visit the Kaiser's Court they are compelled to rub elbows with people whom it is the fixt tradition of their order to look down upon. Plain, even severe, are the words in which this German aristocrat describes the condition of things:

"It is undeniable that the German aristocracy is on the decline. An order of men which somewhat arrogantly, certainly unjustly, boasts of having founded the Empire now feels itself in its death agony. Once upon a time the nobles reigned supreme at Berlin; now they spend their time on their estates, not finding sufficient money in their coffers to meet the immense taxes upon their resources demanded for the support of two establishments, one in the country, the other in the town. Once upon a time, fair weather or foul, they fre-

quented the imperial Court; now, if the nobles, from time to time, seat themselves on the steps of the throne they feel themselves compromised as they say, by associating with certain men of trade, even with the Chicago dealers in salt pork, the sort of people the Kaiser esteems highly and receives cordially."

The free air of life, the breadth and openness of national unity, are not felt by the nobility, who if unemployed in the public service are isolated from the people by living on great estates in the country; if employed, are yet separated from the real life of the nation by caste, which reigns throughout the Army and the administration. The principle of caste dwarfs and weakens and causes decay. Count Bernstorff remarks in this connection:

"The activity of the German nobleman, however real, is actually stunted. Two careers are open to these gentlemen of blue blood—the Army and the administration of the Government. But no sooner do noblemen take possession of high office in the Army and the administration than castes are created, castes which cut them off from contact with the German people, its life, its labor, and its hopes. The general result is that those nobles who work in public employment remain isolated in their pride, each in his official environment, while those who have exchanged Berlin for the country remain equally isolated on their estates. Neither of these two classes really mingle in the current life of Germany; they do not breathe the open air, the outside air, which gives life and health."

Those who have broken through the aristocratic traditions of caste have failed to make any impression on others of their order and have paid the penalty of their daring experiment in other ways. The Count answers that:

"There are, of course, exceptions to the case of those who are thus enclosed in the iron bonds of caste. Certain genuine princes of Germany have wished as ordinary people do and exactly like the simple heroine of the melodrama 'to live their own life.' They have gone into

business, into some vast business concern, for the word business, despised by the nobility, is credited with a singular virtue and a character almost august when it is preceded by the adjective vast! But they invariably make a failure of it. They lose a great deal of money, which is not the most important feature of the matter. They sacrifice also their prestige, a serious matter for noblemen, and they induce no one to follow their example."

They must then, declares the Count, set themselves to the work of the country as the sole means of self-preservation. But they prefer the dilettante life to that of a merchant or a professor of learning. They prefer a life of sport or trifling, modern competition, however, does not tolerate the dilettante, he remarks, and it is time for the German nobles to familiarize themselves with this idea, which has nothing feudal in it. If they so do, they will see how to take prudent advantage of the transition which their present condition is undergoing and recognize a coming change which they should see will improve their position. Otherwise, he argues, it will be all over with the German aristocracy.—*The Literary Digest*.

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Germany  
and the  
Germans

*Scribner's Magazine*  
for November begins  
a noteworthy series  
of papers on "Ger-

many and the Germans from an American Point of View," by Price Collier. The estimate of these articles by the magazine itself in the following words is fully justified.

"His sentences fairly sparkle with shrewd wit, but while he treats with refreshing candor some weak spots in a nation's pride, there are always in evidence a spirit of fairness and a willingness to give full credit where credit is due. Nothing has been written of modern Germany, or of the Emperor, with the frankness and yet with the cordial appreciation and good-will of these articles or with the same disregard of anything but what the author believes to be the truth."

The first article entitled "The Indiscreet," (referring to the present Emperor), is well worth reading. A few extracts follow:

"In Germany, wherever he turns, whether it be to look at the army, to inquire about the navy, to study the constitution, or to disentangle the web of present-day political strife; to read the figures of commercial and industrial progress, or the results of social legislation; to look on at the Germans at play during their yachting week at Kiel, or their rowing contests at Frankfort, he finds himself face to face with the Emperor."

"He so pervades German life that to write of the Germany of the last twenty-five years without attempting to describe William the Second, German Emperor, would be to leave every question, institution, and problem of the country without its master-key."

"William II, German Emperor and King of Prussia, was born January 27, 1859, and became German Emperor June 15, 1888. He is, therefore, in the prime of life, and looks it. His complexion and eyes are as clear as those of an athlete, and his eyes, and his movements, and his talk are vibrating with energy. He stands, I should guess, about five feet eight or nine, has the figure and activity of an athletic youth of thirty, and in his hours of friendliness is as careless in speech, as unaffected in manner, as lacking in any suspicion of self-consciousness, or of any desire to impress you with his importance, as the simplest gentleman in the land."

"He loves his job. In his first proclamation to his people he declared that he had taken over the government "in the presence of the King of Kings, promising God to be a just and merciful prince, cultivating piety and the fear of God. He has proclaimed himself to be, as did Frederick the Great and his grandfather before him, the servant of his people. Certainly no one in the German Empire works harder, and what is far more difficult and far more self-denying, no one keeps himself fitter for his duties than he. He eats no red meat,

drinks almost no alcohol, smokes very little, takes a very light meal at night, goes to bed early and gets up early. He rides, walks, shoots, plays tennis, and is as much in the open air as his duties permit."

"The German Emperor is unhampered, as is no other ruler, by considerations of popular favor, and at the same time he directs and influences not Russian peasants, nor Turkish slaves, but an instructed, enlightened, and ambitious people. This environment is unique in the world to-day, and the Germans as a whole, seem to consider their ruler a valuable asset despite occasional vagaries that bring down their own and foreign criticism upon him."

"He has pulled Germany out of danger and beyond the reach, for the moment at least, of any repetition of the catastrophe and humiliation of a hundred years ago. This is a solid fact, and for this situation the Emperor is largely, one might almost say wholly, responsible."

"It has been said of him that he is volatile; that he flies from one task to another, finishing nothing; that his artistic tastes are the extravagant dreams of a Nero; that he loves publicity as a worn and obese soprano loves the center of the stage; that his indiscretions would bring about the discharge of the most inconspicuous petty official. Others speak and write of him as a hero of mythology as a mystic and a dreamer, looking for guidance to the traditions of mediaeval knighthood; while others, again, dub him a modernist, insist that he is a commercial traveller, hawking the wares of his country wherever he goes, and with an eye ever to the interests of Bremen and Hamburg and Essen and Pforzheim. Again, you hear that he is a Prussian junker, or that he is a cavalry officer, with all the prejudices and limitations of such a one; while, on the other hand, he is chided for enlisting the financial help of rich Jews and industrials."

"Whatever the reasons, the criticisms, or the causes, the man whom we have been describing was as certain to dismiss



Bismarck from office as a bird is certain to fly and not to swim."

"I have described these furious indiscretions, as they were called at the time, together, though they were years apart; for these utterances, and the constant repetition of his sense of responsibility to God and not to the people he governs, are the heart of this whole contention that the German Emperor is indiscreet, is indiscreet even to the point of damaging his own prestige and injuring his country's interests abroad."

"The English are thoroughly and completely mistaken about the attitude of the German Emperor toward them. He is far and away the best and most powerful friend they have in Europe, and I, for one, would be willing to forgive him were he irritated at their misunderstanding of him. Personally, I have not the shadow of a doubt that had France or Russia treated the German Emperor with the cool district shown him by the British, the German army and fleet would have moved ere this."

"It is not what the people have won and then shared with the ruler, but it is what the ruler has inherited or won and shared with the people that makes the groundwork of the constitutions of the various states and of the empire of Germany. Nothing has been taken away from the people of Prussia or from any other state in Germany that they once had; but certain rights and privileges have been granted by the rulers that were once wholly theirs. Bear this in mind, that it is William II and his ancestors who made Prussia Prussia, and voluntarily gave Prussians certain political rights, and not the citizens of Prussia who stormed the battlements of equal rights and made a treaty with their sovereign."

"This ruler believes it to be essentially a part of his business to be a Lorenzo de Medici to his people in art, their high priest in religion, their envoy extraordinary to foreign peoples, their watchful father and friend in legislation dealing with their daily lives, their war-lord, and their best example in all that concerns

domestic happiness and patriotic citizenship."

"We have been surfeited with peace talk till we are all irritable. One hundredth part of an ounce of the same quality of peace powders that we are using internationally would, if prescribed to a happy family in this or any other land, lead to dissensions, disobedience, domestic disaster, and divorce. Mr. Carnegie will live long enough to have seen more wars and international disturbances, and more discontent born of superficial reading, than any man in history who was at the same time so closely connected with their origin. Perhaps it were better after all if our millionaires were educated!"

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#### Evangelical Messenger

The August issue of  
*The Searchlight*  
Magazine of Phila-

delphia contains a "character sketch of the Great Pennsylvania Governor Historian and Judge, Hon. Samuel W. Pennypacker" from which we quote.

"His life has been a full life, and he has given the best of it to his State. His heart is a good heart, and he has shared its generous deeds with his own generation. The spirit of Pennsylvania was sinking, and he raised it to dignity and led it into the temple of fame. His high principles never relaxed under the most specious allurements, his lofty industry was never daunted by the most difficult tasks and his decorous fortitude was never broken by the strange events of a long and eventful life.

"An American of the broadest feelings, he is also a Pennsylvania Dutchman. His pride in the achievements of his own flesh and blood is perhaps the deepest enthusiasm of his life. His philosophy of history is often racial, and his analysis of momentous epochs is so passionately earnest as to thrill the reader or listener with their intensity and their truth. In an address at the Bicentennial Celebration of Germantown he threw a racial light upon a truth which we were prone to forget; 'In the sixth century a tribe of Germans found their

way across the North Sea to an island which they called Angleland. Like all of their stock, the men of this colony grew in substance and developed in intelligence; but they have ever since, in times of trial and difficulty, looked back to the fatherland for guidance and support. In 1471 a man named Caxton was in Cologne learning the art of printing. He returned to England to impart to his countrymen a knowledge of the new discovery, and the literature of Chaucer, Shakespeare, Scott and Dickens became a possibility. The impulse which Luther gave to human thought beat along the shores of the Atlantic, and the revolution of 1688, bringing with it the liberties of Englishmen, was one of the results. Early in the seventeenth century an English admiral went to Rotterdam for a wife. The son of this Dutchman was the Quaker William Penn. He who would know the causes of the settlement—the purest and, in that it gave the best promise of what the future was to unfold, to the most fateful of the American colonies—must go to the Reformation to seek them. The time has come when men look back through William Penn and George Fox to their masters, Menno Simons, the reformer of the Netherlands; Casper Schwenkfeld, the nobleman of Silesia, and Jacob Boehm, the inspired shoemaker of Görlitz.”

Germans in Switzerland  
 Four years ago I spent the month of August at Glion, above Montreux—that bit of paradise beneath which, a thousand feet below, lies Lake Geneva, surrounded by snow-capped mountains white at noonday, rose-colored at evening. This is French Switzerland, and Geneva itself lies only two miles from the French line. But the proprietor of the Hotel du Parc, at Glion spoke German as his natural tongue, although he could speak French fluently. As a matter of fact, the German language is rapidly driving the French language out of Switzerland. How can it be otherwise. For there is hardly a square mile

of either earth or ice in Switzerland where a German has not opened a hotel. And whoever, has walked over a pass has had it ineffaceably impressed upon him that the German is ubiquitous in Switzerland. On any road one meets the German tourists all day long—red, sweating and dust covered; sturdy men and their fat Frauen, carrying huge knapsacks on their backs and conquering Switzerland peaceably, as once they would have conquered it with arms.

Three years ago I was in Venice. It occurred to me to desert my *pension* (German, by the way, and in the old clock tower by St. Mark's) for one evening and dine at a very popular and famous Italian restaurant, to which I had been highly recommended. I took my seat in the garden, overlooking a canal through which gondolas crept sleepily by, I knew no Italian. English produced little result. I supposed French would be understood in Italy, but it was German which brought the delicious broiled ham. As a matter of fact, the proprietor of this Italian restaurant, as well as all the waiters, were German.—*Frederick Lynch in Congregationalist.*

#### The Modern Pulpit

*The Lutheran Quarterly*, of July, 1912,

contains an article on "The Ministry of the Word," a lecture delivered at Gettysburg, Pa., by Caspar Rene Gregory, of Leipzig, from which we quote the following:

To-day the excitement and the whirl of modern life has laid hold on the pulpit. The sermon is growing shorter and shorter. A half an hour is as much as most people wish to devote to a sermon and the whole service is arranged upon the basis of a sermon of that length. Shorter sermons are not uncommon. Last autumn I heard in a large and magnificent Presbyterian church a sermon that was just thirteen minutes long. I scarcely think that I need to express any opinion as to such a shortening of the time devoted to preaching. If the process continues, the pastor may finally, instead of a sermon, with a timid voice

give to the assembled saints a brief text, or a motto even, that they may reflect upon, if they can possibly find time in the intervals of the all-absorbing bridge and gossip.

If a young man is in a hurry to enter upon the work of the ministry, I should say to him: "Away with you. Go break stone on the turnpike. That you can do in a hurry, although an old stone-breaker could teach you many a thing. You cannot learn to make good shoes, or hats, or clothes, or clocks, or watches in a hurry. Much less can you make yourself a good preacher in a hurry. You may learn to talk in a loud voice and to say a few things glibly, and to get a church in a hurry, and to get ten churches in a hurry—each of them glad to get rid of you in a hurry, but you can in no way under the sun come to be a due and proper minister in a hurry." The higher the creature, the slower is its development, the more time it needs to mature. A simple polyp grows quickly. An oak or an elephant does not mature in a day. The highest office open to man is the office of the ministry of the word and it is the office which demands the most complete preparation.

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**Growth of Missouri Synod** When the Synod of Missouri was organized under the leadership of Walther in April, 1847, twelve congregations, with their pastors and ten pastors without their congregations, joined this new organization. One condition of membership in this Synod was and is today the acknowledging, not only of the Bible as the inspired Word of God, but also of all the Confessions of the Evangelical Lutheran Church as a correct and true exhibition and explanation of this Word. It was freely predicted that on such a confessional basis the Synod could not thrive and become a power in this land of freedom. In ten years it would come to an ignominious end.

But what has, under God's blessing, become of this Synod? When Walther was called home, in May, 1887, Synod

numbered 1,424 congregations and 544 preaching stations, 931 ministers and 37 professors in the various institutions of the Synod; 75,504 children attending the parochial schools, taught by 620 teachers and by hundreds of pastors. In the seven institutions of Synod, 777 young men were preparing for the ministry or for the office of school teacher. "The Lutheraner," the official church paper of Synod, had a circulation of 19, 500, and "Lehre und Wehre," a monthly magazine of theology, was published in 1,800 copies.

And what of the Missouri Synod to-day? Walther's spirit is still very much alive among us, and God's blessings accordingly have not ceased since Walther's demise, but have been graciously continued and increased. The Missouri Synod to-day is by far the largest individual Synod in America. At present it numbers 2,123 pastors and 90 professors (most of them theologically trained) in the various institutions for higher education, the number of students being 1,817. Of this number 309 are studying for the ministry at Concordia Seminary, St. Louis, 103 new students having entered last September. The Synod has another theological seminary at Springfield, Ill.; furthermore 18 colleges and academies, and 13 institutions of charity, such as hospitals, orphanages, homes for the aged and epileptics, an institution for the deaf and dumb, and a sanitarium for consumptives. The Missouri Synod to-day numbers 2,737 congregations and 1,031 preaching stations, 529,287 communicant members and 2,130 parochial schools. The Synod is divided into 22 Districts, one of these being an English district, and has churches in the 43 states of the Union, also in all the provinces of Canada. One district is in Brazil, South America. A number of pastors are in Australia, New Zealand, England, and in Germany. The Synod is at present carrying on mission work in this country among the negroes, Jews, Slovaks, Lithuanians, Poles, Finns, Persians and Indians, and foreign mission work in India.—Rev. H. H. Walker, in *The Lutheran Quarterly*.

### Germany and Temperance

If these German-Americans who form societies for apparently the sole purpose of promoting the welfare of the liquor interests would visit Germany these days they would be greatly surprised at the work being done to limit and restrict beer drinking. We think such German-Americans who, by the way, are becoming fewer in number, would conclude that personal liberty, about which they say so much and know so little, is being given some hard pummeling in old Germany and in many ways that beer-drinking nation is ahead of the United States in its efforts to get out from under the evil effects of intoxicants.

Last summer there was a great international exhibition in Dresden in which was represented the work being done to promote the public health in practically all the civilized nations of the earth. This exhibition cost more than a million dollars and was visited by thousands of persons from all parts of the world. Among these visitors was Prof. Fisher, professor of political economy, Yale University. Prof. Fisher has for years made a study of the relation of health and diseases to economics, to the laboring classes and to industry. He was a member of the committee of one hundred on national health appointed by the American Association for the Advancement of Science, and prepared the report of that committee which later was submitted to President Roosevelt as a part of the report of the Conservation commission, of which Prof. Fisher was a member.

In an address before the sub-committee on excise and liquor legislation of the Committee on the District of Columbia, Prof. Fisher expressed his surprise to find at the Dresden exhibition that Germany was giving so much attention to the evils of alcohol. He also found that Emperor William was encouraging this anti-alcohol movement in Germany, that the Emperor had spoken against alcohol, has given it up absolutely in his own household and had selected the university to which to send his sons on the basis largely of the fact that that university

had less of the fashion of beer drinking than any other in Germany.

As a result of the German government showing so much activity in the fight against alcohol and in educating the people of the empire against over-indulgence in beer drinking, Prof. Fisher found that there has been a striking decrease in the use of alcoholic beverages, including beer, in Germany. Quite naturally along with this decrease in the use of alcohol there has been a decline in the death rate in the empire.—*Evangelical Messenger*.

### Moravians

**Preaching and Instruction** "The Moravian Church demands of her ministers the preaching of the Word and the instruction of the young in Christian truth, according to her ancient fundamental principles." So says the Book of Order of our Church.

Because we are a Church without a rigid creed, in the ordinarily accepted sense of the word, it must not be supposed that we are loose in our doctrine. "The Moravian Church does not consider it either necessary or profitable to bind the conscience or quench the spirit of the Church by laying down definitely formulated creeds. She does not hold that the welfare of the Church obliges her ministers to accept creeds, but rather by the grace of God and in the spirit of the Church to preach Christian truth with life and power." On the other hand, we find also the following statement in our Book of Order: "He that is unwilling or unable to believe the Bible and submit to its authority, is in disagreement with the spirit of the Church and is, therefore, not qualified to instruct to edification." Hence the clear-cut demand of our ministry, contained in our opening sentence.

That demand means just what it says. Our ministers have no right to preach ethics merely, or literature, or sociology, or politics, or for entertainment. The Bible is the Word of God and our Church demands that the whole counsel of God be proclaimed with clearness and pre-

cision and without fear or favor. That means also that no man has a right to select this or that special line of truth and preach that to the exclusion of other equally important truths. We believe that our ministers are all faithfully living up to this demand of our Church. Our lay membership has every reason to be grateful for this state of affairs and may well follow the leadership of their pastors.

Can we be just as confident that we are all fulfilling the second sentence of that demand? "The instruction of the young in Christian truth." Our forefathers were experts in that work. To a considerable degree their wonderful success must be ascribed to their expertness in this respect. Are we as faithful as they? Are we as expert? Is it not a sad fact, that the religious training of children in the home is almost a forgotten art? A lifeless and killing formality often marks catechetical instruction; sometimes it is so brief that not much good can be accomplished. The instruction of the Sunday School is sometimes not much more than lessons in Oriental history, geography and customs. The great work of character-building and of spiritual uplift is made secondary, if not forgotten. These charges dare not be made too general. They are not universally true. But there exists a strong and entirely too general tendency in that direction—Editorial in *The Moravian*.

### German Co-operative Societies

Farmers in many localities and country merchants almost everywhere might well study the German co-operative societies, the object of which is to mobilize personal credit as distinguished from land, or mortgage, credit. There are the Raiffeisen societies, operating mostly among farmers; the Schulze-Delitzsch societies, operating mostly among retail merchants, artisans, and so on; and some others. But the basic idea of all is the same—that men of small means by combining can borrow more advan-

tageously than the same men could if each acted for himself; and the co-operative principle extends beyond credit transactions. The farm societies buy supplies for their members, while the original motive for the Schulze-Delitzsch societies was that the tradesmen in small towns could buy to better advantage by associating. Each member subscribes for at least one share of stock—commonly ten marks, or two dollars—and becomes proportionately liable for the society's debts. In some cases the liability is limited, in others unlimited. With the united strength of its membership the society is able to borrow on advantageous terms, and it makes loans to its members on their notes of hand, the business being managed by directors and a president elected by the members. There are some fifteen thousand such societies in Germany, doing a credit business that runs into billions of marks.

They have been immensely beneficial, but something besides a material organization has been necessary. The director of the central bureau was asked: "Will you explain why a leading farmer in a given community would accept the presidency of a local society, which would take much time, when there is no compensation?" He replied: "We frequently do things for which we are not paid."—*Saturday Evening Post*.

### Alfalfa and

### German Grit

In 1857 Wendelin Grimm brought from his home in the grand duchy of Baden, Germany, to his new home in Minnesota, a fifteen pound bag of alfalfa seed. The climate of Baden is much milder than that of Minnesota, and the seed nearly all winter-killed; but Grimm declared that he could yet raise alfalfa in Minnesota as he had in Germany. The discouragements were many, but to-day there are five thousand acres of Grimm alfalfa growing in Minnesota, and the Department of Agriculture hopes in a few years to see 800,000 acres of the great Northwest green with this valuable crop.—*Youth's Companion*.

# OUR HISTORIC HERITAGE

Articles giving information about the history of the Germans in the United States from the arrival of the first immigrant to the present, of whatever section of our country, of whatever vocation of life, of whatever class or association, of whatever period in a man's life, as well as discussions of questions of the day so far as German ideals have bearing on these, are to appear under this general head.

## The Forest Preacher on the Schoharie

A Historical Tale of the Life and Customs of the German Americans of the Eighteenth Century

By Frederick Meyer.

Translated from the German by Professor E. A. Jacoby, Philadelphia, Pa.

(Continued from Sep.-Oct Issue)

Sir Johnson seemed to meditate for a moment, then arose, and in solemn tones slowly said: "My statement is simple. It is personally distressing to me that I must declare well founded, that this bill of sale was obtained by fraud of the vilest kind. My official position demands that I recognize no person as judge. Therefore I declare that the sale is null and void, that the land remain in possession of the Indians. Furthermore let no one dare to disturb the German tenants. Constable, adjourn the court."

The bailiff cried out according to the custom of the country: "The court is adjourned: God bless the king."

The Englishmen glanced angrily at Mr. Weiser. The Indians thronged around him. Even the squaws insisted on grasping his hand.

Sir Wm. Johnson had mounted his horse and ridden away. He is an honest

man but like the rest of them, first of all an Englishman. When it is not contrary to his interests he is a friend of the Germans. Mr. Weiser himself admits that he is the best magistrate in New York.

The two Livingstones could not brook the lecture which Weiser pronounced upon them in his discourse. After Sir Johnson had ridden away they rushed upon Mr. Weiser: "We will remember you in this affair," these villainous rascals began, "The governor is our friend, and we will keep the land. Johnson neither here nor there! Your father was a rebel and you are worse."

I never saw Weiser angry before. When his father's name was mentioned, the veins on his forehead swelled with indignation. With flushed face he glanced at both and said: "My father endured much at your hands. The name Livingstone, since the day that the German Leisler gave up his life in New York for the king of England is synonymous

with the one the bearer of which we are certain went to hades, namely Judas Iscariot. I do not want to quarrel with you." His expression betrayed his artful nature. "I remained here in order to demand justice of you for the injustice you did to my father and for the innocent blood you shed among my countrymen. I knew long ago how shamelessly the Livingstones live. Today I will see how bravely they can die.

"Mohawks, these two men threaten me with violence at their hands and with punishment by the governor, because I spoke a kind word for the red man. Will you allow Tarachawagon to die?"

The Indians had listened to the conversation, but understood nothing because it was conducted in the English language. Now they uttered their war cry. I trembled with fear. The blood froze in my veins. My God, are these men mad? The horses broke away, and galloped through the forest. The squaws screamed and drew back. Strong arms grasped the Livingstones, and the young men who had signed the bill of sale and who had been angered during the discussion attempted with bare hands to possess themselves of the scalps of both. Others had ropes and tried to hang both Livingstones between the tops of two fir-trees. So quickly was it done that one could scarcely see what was going on or properly describe it.

Now they display the cowardice of the criminal. They fell upon their knees. Their faces were deathly pale. They begged for their lives. They promised everything imaginable. When Mr. Weiser pretended not to hear it, they turned to me beseeching me to plead for them. At last Mr. Weiser yielded.

"I will not anticipate the devil," he said, "but do not forget how you address me again. Go home and be ashamed of yourselves, cowardly curs."

Never before did I see men mount their horses as quickly as did the two Livingstones, the friends of the governor.

#### Chap. XX.

"They will let us alone in the future," I remarked on the way home.

"I doubt it," Weiser replied. "The colonial aristocracy is the worst lot of bloodsuckers there is. They are worse than the German princes who sell to the king of England their countrymen as food for cannon."

"Pardon me, but the Weisers are pessimists."

"Possibly they are, pastor. My father had good reasons to be. I too in the service of the colonial governors have observed things which more than once produced a mist before my eyes. How shamefully were the Moravians treated by Gov. Clinton!"

"Relate it, pray, I never fully comprehended the transaction."

"The most serious part of it can be told in few words. It was in the year 1736 that I journeyed on a mission for the governor of Penna. to the Indians in order to induce them by personal influence to bury the tomahawk. On this journey of about 500 miles I experienced great hardships, because I traveled during a hard winter through deep snow, across creeks and through floods, and the comfortless wilderness with provisions on my back. Two Indians accompanied me on a day's journey. When these noticed how I almost succumbed to the hardships and my courage sank they tried to comfort me with the words:

"Be comforted, Tarachwagon, through suffering, man's sins are washed away."

These words from the lips of the savages were impressed on my heart and encouraged me to renewed efforts.

Soon afterwards I met Bishop Spangenberg of the Moravian brotherhood to whom I related the incident. He instructed me in the Moravian doctrine. They immediately decided to send missionaries to preach the gospel to these truly blind yet thoughtful heathen.

"The first missionary was Rev. Bittner, a noble pious man. Others followed him and in a few years the Moravians had formed a congregation of Indians at Shekomeko. This place is situated about 100 miles from New York not far from the German settlement of Rhinebeck.

"When, after several years Count Zinzendorf himself came to America with

his daughter, Bettina, then indeed the chief Tshoop was baptized in Zinzendorf's presence. This caused a great stir.

"The man, who formerly resembled a bear in appearance became like a lamb. One could not look at him without being astonished at the great power of God's word and sacrament. He had a remarkable talent to illustrate what he wished to say by means of pictures. When he wished to illustrate a wicked heart with a piece of charcoal he drew a heart bristling with spears and darts and said:

"See, this is the heart when Satan possesses it. All wickedness comes from within. This made a deeper impression than the most eloquent speech."

"Are you a Moravian? Such is the report."

"No I am not. But in comparison with the itinerant preachers the Moravians are the purest angels. I must admit, that the labor of love together with the child-like trust in living among the savages impressed me greatly. I accompanied Count Zinzendorf on his journey to the Indians and although I was unable to comprehend his far reaching plans still his religious zeal inspired me. The conversion of the Indians seems to me like a miracle of God."

"Have you also converts among the Indians in Shekomeko?"

"Yes. I know the redskins as well as any one in the country. The change in the savages was a complete one. In their lives there was a change as from night to day. Had this conversion to Christianity been a pretense, the mission would be in existence today because to hypocritical Christianity England never objected. Their conversions were indeed radical, as radical as the zeal of the missionaries. Missionary Post even married a baptized Indian maiden in order to get closer to the tribe and win the confidence of the savages in this way.

"Thus far all was well. As long as the colonized aristocrats thought that the Indians would murder the missionaries they did not raise a hand. But when trade in whisky with the Indians diminished and one could no longer buy their squaws, a storm of indignation arose.

"What insolence was this, they said, that the missionaries should teach the red men to farm, and make craftsmen out of them? Such insolence was unheard of: We make use of the land. We live to the honor of God and the king. Who are these Moravians? Foreigners, strangers in the land, who do not even belong to the Episcopal church. In all earnestness the claim was made that Count Zinzendorf was a Catholic and intends to betray the colony into the hands of the king of France.

"To be brief, pastor, the history of Schoharie was repeated at Shehometo. All the remonstrances and explanations of the missionaries were of no avail. The aristocrats were embittered by the instruction of a better life to those baptized. Just as my father with hundreds of our people emigrated to Pennsylvania driven out by Gov. Hunter, so did Gov. Clinton drive the Moravians out of the state of New York. In the vicinity of Bethlehem, in Penna., they built a small Indian village. Not all of those baptized reached this place. Many died during the flight, others were attacked by drunken Indians and killed. All this was done by Gov. Clinton and his followers in the name of civilization and Christianity.

"They persecuted the Palatines and Swabians because these did not wish to become heathen but free prosperous farmers and colonists. The Moravians were banished because they wanted to civilize the heathen. It is the same story, everywhere the voice of Jacob but the hand of Esau."

"Twice the Germans were banished from New York, the first time from Schoharie, the second from Shekomeko. For this reason New York was checked in its development. Pennsylvania reaped this advantage,—it surpassed New York in wealth and population.

"We will not have freedom until a free farming class is free to govern itself."

"And you are no Moravian?"

"How can I be? My eldest daughter was married twenty years ago to Rev. Henry Melchior Mühlenberg, a talented man whose friends in Penna. call him



'the father of the Lutheran church.' Two of his sons are studying theology. By God's will, I will be the ancestor of a family of Lutheran ministers. That means more than the title 'Governor of New York.' God has richly blessed my children and me. When I reflect upon my past life, I repeatedly say: 'If only my father had lived to see this.'"

He embraced me, his cheeks wet with tears, then he rode away. We were agitated. Neither of us said farewell.

Soon after this event I received a letter from his son-in-law, Rev. Muhlenberg:

"It was father's last wish that I should inform you after he had passed away. He realized the end approaching. He together with his wife selected his last resting place a few days before his death. A mile below Womelsdorf toward Reading, on a little elevation he rests and awaits the resurrection morn. We erected according to his wish a red sandstone as a tombstone with the inscription:

"Conrad Weiser, Wurtemberg, 1696, died 1760."

I went to Gen. Herkimer with the letter. As I read its contents to him he left the room. When he returned a half hour later he grasped my hand and said: "His like will never be seen again in this country." His eyes were red with weeping.

#### Chap. XXI.

There is a restlessness in the country, an anxious moving to and fro in the valley. One does not know who is a friend or who is an enemy. Does freedom and justice beckon to us or will all of us perish by the scalping knife?

The elder Weiser and his contemporaries for sixty years stood submissively and tremblingly with bared heads before Gov. Hunter.

Their sons and grandsons, grown to maturity in the freedom of the forest stand erect like oak-trees before the governor with clenched fists and eyes blazing with anger and indignation. They bid defiance to the king of England himself.

The storm is gathering above the heads of the colonial aristocrats. The injustice

of many years' duration, barbarous oppression, long suppressed wrath broke forth with volcanic violence.

The Schoharie valley became an armed camp. We have the revolution at our very doors with all its horrors, with all its hopes.

"Liberty or death," these words of Patrick Henry uttered in the state house of Virginia became our battle cry.

We at the Schoharie greeted with loud applause the announcement of our independence from English despotism which the representatives of the thirteen colonies sent to the king of England. No one comprehends its significance better than we Germans.

The storm broke; blood flows; the cannon thunder; the oppressors tremble. Justice for all, privileges for none.

At first unauthenticated reports penetrated the valley. It was rumored that Boston had revolted. Then outbreaks were reported to have occurred either in New York or in Philadelphia and Germantown.

At last Jonathan Schmul came to the Schoharie. He has become well to do. Instead of carrying his pack he drives about with a horse and wagon.

He was in Boston when the enraged citizens emptied the chests of tea into the harbor. He heard in Faneuil Hall the inspired orators of freedom, John Hancock and Dr. Warren. He saw the doctor, one of the first to fall in battle for the freedom of his native land. The aged Schmul has since that time become young again.

"No more enslaved Katharine Weisenbergs, no exiled Weisers, no more scalped women and children, Mr. Pastor, as sure as I am a poor Jew who makes an honest living," he cried as he passed out of the room. "Have our poor people not turned the wilderness into a paradise? Why can Germans not govern themselves? German magistrates, German sheriffs—we will have it!"

The inhabitants of the valley were divided into two hostile camps.

The descendants of the seven Dutch partners sided with England and with them all those who for sixty years wished to reduce the Germans to slavery.

It grieves me that Sir. Wm. Johnson should also have become a traitor. He is the most influential Englishman in the valley and is related to more than two hundred families. He completely separated the western end of the valley from any alliances with Albany and the eastern end of the valley. In this way he prevented the transportation of powder and other munitions of war which we so sorely needed. His brother-in-law, the Mohawk chief, Brandt is also on his side. O! the Tories and traitors are shrewd. They sent Brandt to England. By a personal interview with this savage, George III won the Indians over. The scalping knife threatened the Germans again.

However, we obtained powder. Mr. Schmul, the Jew, conveyed it through the midst of Sir Wm. Johnson's sentinels. They mistook the freight for household goods. It certainly is an advantage that Mr. Schmul prospered and purchased a wagon for himself. It is unnecessary for him to make so many trips. Every one offers all his property. In the future many will offer their lives.

Still God wills the right, therefore we will be victorious.

An assembly of all the people was held. The aristocrats, (The Tories came out in large numbers) soon showed the Judas hand. They could accomplish nothing among the Germans with money or promises. For this reason the daughters of the rich aristocrats were to win over our young men. Up to this time these ladies regarded themselves of superior rank and looked upon us with contempt. On this occasion the noble fathers brought their daughters elegantly dressed to the meeting. They had planned to some purpose. It certainly was fortunate that I was present and that my seventy summers did not prevent my attendance.

What a gathering of the people! As the large hall could not hold the crowd, the aristocrats busied themselves among those in the street, in exerting their influence in behalf of the king of England. In the hall, meanwhile, an orators' battle had begun. I began to think my presence unnecessary when the Tories produced

their weightiest argument. Sir Johnson, old and gray, was scheduled to speak, a man who could always command the attention of his German neighbors.

In an affecting speech he reminded his friends and fellow-citizens that he had always been a friend of the Germans, that he had had a German wife and that German blood flowed in his sons' veins, that his home and his family life did not lack German cordiality. The king would always be our debtor if we would remain faithful to him. Neighbors should not fight.

I could restrain myself no longer. I stepped upon the platform. On every side I was greeted with the words: "The forest preacher of the Schoharie! Listen, Listen."

"We can discuss the matter with Sir Wm. Johnson," I began. "Fellow citizens, with whom are we quarreling, who has oppressed us? Certainly not Sir Johnson but the governor, the English governor general, the king of England!"

"Shall I relate our experiences? Is it necessary? You remember them. It is a long series of oppressions and infamous actions with which we were afflicted in the name of English justice and of the king of England.

"Shall I remind you of the aged Weiser? There are people present who forty years ago met in an assembly of farmers in 'Weiserdorf,' who looked into the face of the aged Weiser who was persecuted, beaten, bound to the main mast of a pirate ship, cast into a debtor's prison in London, and finally driven out of 'Weiserdorf.' Why? Did he not serve the king faithfully, and boldly face the enemy under England's banner as captain of the Germans during the wars with the French and Indians?"

"How was he rewarded? He was deprived of his home. When he was old and gray he was exiled.

"Your governor did it, the Livingstones, the Dutch partners, the colonial aristocrats forced Hunter to it. They are the same men whose daughters are today attempting to win over our sons to their side and to their faith.

"Sir Johnson even mentioned the name

of his deceased wife. He may know that I shielded her from the wicked designs of a foreign prince. Who, I ask, shielded her from American slavery? Has a single German received justice under your law?

"Who refused us title to our land? Who sent into our houses the savages with fire brands?"

"God demands justice and we will obtain it. You have refused it to us. God will grant it to us.

"I was a witness when our men were treacherously murdered by the Indians ten years ago, our wives and children taken captives, and our houses and harvests burned to the ground. Why? Because the English commander-in-chief at Albany said: 'A blood letting can not hurt the Germans.'

"In a moment mute Adam Bauer had stepped to my side. His face was convulsed, and bore every sign that we would behold a tremendous outburst of passion. I grasped him and cried out,— 'Fellow citizens, behold this man. This is the work of England.'

There was such an outburst of feeling that I can not describe. When at last I was able to continue, I quietly remarked:

"Sir Johnson stood beside me when I drew this young man from beneath the body of his mother who in her death agony tried to protect him. I raised the boy, and was a witness of his poverty and misfortune. Thus England rewards German fidelity. If the king of England is victorious on this occasion, I will know what awaits us. Does there not stand beside Sir Johnson his excellent brother-in-law, the Indian chief Brandt, the murderer of our men, the ravisher of our —?"

I was not allowed to continue. Such an uproar arose as threw a previous occurrence of a similar kind in Weiser's barn completely in the shade. It was a cry of pain and grief. The furious Germans threatened Brandt and would have killed him on the spot, if Gen. Herkimer at the risk of his own life had not defended him. The tories trembled. The cowardly brood feared for their lives.

At last the confusion subsided so that I could be heard:

"No violence to-day! Calmly do we want to consider the question; 'Shall the Germans of the Mohawk and Schoharie side with George III or George Washington? I therefore, move that we express our feeling by sending the following resolution to the American Congress and George Washington: 'We Germans of the Mohawk and Schoharie disdain the slavery imposed upon us, and assigned to us by the bonds of religion, nationality, justice and patriotism and have determined to fight for freedom with our lives and our property.'

I had scarcely pronounced the last word before the presiding officer put the resolution to a vote. Gen. Herkimer was commissioned to present the resolution to the proper authorities. Without the crowd surged to and fro. The excitement was intense. No one dared to speak out.

For several weeks the tories threatened that in the event of a meeting for declaration of freedom, blood would be spilt on the spot. It seemed as if the shadow of death stalked through the streets. A single shot would precipitate the struggle. It was an unnatural silence.

Suddenly Adam Bauer appeared on the roof of the hall. In his hand he waved the first American flag that was raised, the stars and stripes. Men held their breath at the temerity of the young man. His bosom rose and fell, and laboring under great excitement the erstwhile mute stuttering at first, then began to sing loud and clear:

'The battle hymn sounds o'er hill and dale!

Do you hear the trumpet's call?  
Eagerly rush into strife and storm,  
God will grant to us the victory,  
For the right  
Men are striving tried and true  
For the stars and stripes  
We gladly grasp the sword  
To fight for freedom and right.'

The effect of this hymn was wonderful. The men bared their heads in honor to the starry banner, and joined in singing:

"O Lord our God,  
Look on us from Heaven above!  
May we be victors in this fight,  
And grant us soon our freedom,  
God, protect us in the fight."

"God has wrought us a miracle," I said to Gen. Herkimer; "I cannot explain it in any other way."

Or did the general excitement loosen the vocal chords of the mute Adam? During the night he rushed out into the forest. Since then I have not seen him.

We are on the eve of a decisive battle. I have arranged my affairs. May, who since aged Urschel's death has been my housekeeper, is betrothed to John Kreis-corn, a worthy young man. She is good and beautiful. 'Tis better so. If I should die she has a protector. She had so many suitors, that I was frequently concerned. I never told her her mother's fate. Why should I disturb her happiness?

As for Adam Bauer, who knows whether he is still alive or not? I commit my congregation to the goodness and mercy of God.

## CHAPTER XXII.

How sultry the August night rests upon the valley. Will morning never come?

Westward from us where the little Oriskany flows into the Mohawk our soldiers are stationed and are on guard for any enemies that may creep stealthily from the forest.

At last the long night is ended. The rays of the morning sun light up the forest. The day will be hot.

Gen. Herkimer formed his troops in battle array. All of them are German volunteers. Here stand the sons and grandsons of the Palatines and Swabians, weapons with bayonets in their right hands. The horsemen carried rifles. All of them were six feet tall, strong and sinewy. The eyes of the Prussian king would beam with satisfaction at sight of these stalwart troops.

The English Gen. St. Leger entered the Mohawk valley from the west. He had orders to join forces with the Indians

under Brant and the Tories under Sir Wm. Johnson, defeat the Germans, ravage the valley, the granary of America, and unite with Burgoyne at Albany. Then to descend the Hudson and to attack Washington's troops.

The first part of this plan of campaign was about to be carried out in the Mohawk valley. For this reason the German settlers were stationed here to repel the intruders. It was no longer a question of right and freedom, but of home and family, of property and church.

Every one knows that the enemy concealed in the forest awaits our advance. Nicholas Herkimer hesitates. Under his command there are barely 800 men, while the troops under St. Leger, including Tories and Indians outnumber him three to one. Gen. Herkimer sent a messenger, Adam Helmer, to Fort Stanwix, six miles away with an order to commander Gansvoort to make a sally from the fort at the same time. Three cannon shots were the signal for commencing the fight whereupon the Germans would at once begin the attack.

The Germans await the signal. The messenger was detained on his round-about way and did not reach the fort until noon. Many a one suspected treachery. Should they wait until the enemy took them by surprise? The women prepared couches to care for the wounded. They prayed: "Almighty God, let us not fall into the hands of the Indians."

Why am I more than seventy years old? In Pennsylvania Conrad Weiser's uncle Rev. Peter Muhlenberg announced to his congregation during the service: "There is a time to preach, a time to fight and a time to pray." Thereupon he removed his priestly robe and stood before his congregation clad in an officer's uniform while they began to sing with spirit the hymn: "Ein feste Burg ist unser Gott" (A mighty fortress is our God). A drum beat in front of the church and in a short time Peter Muhlenberg has enlisted 160 members of his congregation as soldiers.

The officers and soldiers were becoming impatient. Gen. Herkimer could scarcely control them. Still no news

from Ft. Stanwix. The heat of the sun was intense, so was the anger of the Germans.

At last Gen. Herkimer gave the command to advance. When I wanted to take my place at his side, he said: "Pastor, you place yourself needlessly in danger. Go to Hawes Hole. There are our children and our sick ones. They need your services." Then he dismounted, knelt before me and said, "Give me a blessing." I placed my hands upon his head.

A moment—the storm broke. The cannon roared. The Indian war cry sounded loud and shrill. Gen. Herkimer put spurs to his horse and dashed toward the enemy at the head of the column. The forest was alive with the enemy. The fight was terrible.

In Howe's Hole they were kneeling and crying out, "Oh, our fields, our homes." The conflict came nearer. Our men yielded to the superior force of the enemy. In the cave we prayed aloud:

"Out of the depth of our misery we cry unto Thee O Lord, hear our prayers."

I heard a groan beside me. It is Jonathan Schmul. He was in the agonies of death. He knew me. Slowly he said: "I wanted to reconnoitre the position of the enemy. They have stationed guards at all the important places in the forest. As I was returning an Indian shot me." The blood was flowing from a wound in his breast.

"Beneath my bed is my money. Send it to Gen. Washington. He needs it for our righteous cause. No more women will be sold into slavery like Katherine Weisenburg" — He stopped. After awhile he said: "Bury me (I was an honest man) with my head toward the East."

I prayed: "O Lord, Thou art our refuge for evermore." His lips moved. He tried to speak. I held my ear close to him but could not understand him. It sounded like "Jerusalem."

The cannon thundered. Nearer came the battle. I could not remain in the cave any longer. In the midst of the forest the conflict raged. The Indians, painted and almost naked darted out from be-

hind the trees. The chief, Brant, gave the commands. Their force outnumbered ours.

Gen Herkimer at once recognized his dangerous situation. "There is only one way of escape, to fight and resist to the last," he called to his officers. He himself fought in the first rank. A terrific hand to hand fight was taking place between Germans and Indians. In the evening after the battle one could find the dead,—the one hand grasping the other's hair while the other hand held a knife.

Our situation grew desperate. The superior numbers of the enemy were overpowering us. The flames from our homes were already leaping skyward. The harvest fields were on fire. Black clouds covered the sky as if the sun was hiding its face from the terrible carnage.

Louder grew the tumult. The cries of the wounded, the groans and curses of the combatants were frightful. Besides the heat and the roar of the flames from the burning fields added to the horror.

The women and children in the cave were kneeling down. All believed that their last day had come. They sang psalms and hymns. Shall the results of the labor of our settlers be destroyed in this way? I again went to the scene of the battle. If we are defeated I want to die with my congregation.

The forest grew darker. Lightning flashed from the dark clouds. The thunder of the skies, the shouts of the soldiers, the roar of the flames were louder than the noise of the cannon.

The Indians and Tories attacked us with renewed effort. They want to win the battle before the storm breaks. The redskins discover Gen. Herkimer. Their chief, Brandt, Sir Wm. Johnson's famous brother-in-law pointed our leader out to them. With shrill cries they rushed towards him. I too was drawn into the fight. I grasped a weapon to protect Gen. Herkimer.

Still, my brave Germans noticed the danger which threatened their commander, and strove to protect him. O God, how the brave youths fall. There the youthful Peter sinks beneath a tomahawk. He leaves a young wife and five little children. There Gerlach's young-

est son falls, there—O, would that I could close my eyes. How desperately the Germans fight. Soldiers are continually falling under the blows of the battle axe. A bullet struck Gen. Herkimer in the foot. We are lost.

At this moment my Adam Bauer dashed like a madman from the underbrush. He rushed straight toward Brandt. Wielding his sword to the right and to the left he struck down the Indians. For a moment they hesitated and retreated. Then Brant's voice was heard giving the command to advance. The savages uttered their war cry and my Adam falls beneath a tomahawk. My senses well nigh leave me.

A fearful clap of thunder—the storm broke. Heaven opened its windows and the rain poured down in torrents. The combatants weary with the conflict were resting, the fire was extinguished, and a fresh hope seized our ranks. At last the rain ceased.

Gen. Herkimer, although wounded, refused to leave the battlefield. His wound was bound, his saddle was taken from his horse and put at the foot of a tree. On this he leaned. "I want to look the enemy in the face," he replied as I besought him to protect himself better.

He gave the command to reform the battle line. Herkimer had noticed in the morning how the Indians would kill with the tomahawk the soldiers, hidden behind trees after they had fired and before they had an opportunity to reload. He stationed two men behind each tree. These tactics worked, and the savages fell in large numbers.

The carnage of our arms was fearful. The red skins began to waver. With a loud hurrah our men charged. I was already thinking that we were the victors. But the savages received unexpected assistance. There appeared on their side a regiment of Tories organized by Sir Wm. Johnson and called the "Royal Greens," on account of the trimmings and decorations of their uniforms. True to their character the faithless and treacherous men turned their mantels so that the "Royal Green" was

not at once distinguishable. We thought at first they were our own men.

These men were for the last fifty years our neighbors in the Mohawk and Schoharie Valleys. The sons of Catharine Weisenberg were among them, also the Livingstones and the descendants of the seven Dutch partners. The crowd consisted of our former oppressors and recent traitors in the valley—it was the aristocracy and at the same time the misfortune of the colonists—our neighbors advanced openly to meet us and truly, with weapons in their hands in league with the savages. It was clear to me that something unusual would occur. The Germans had scarcely caught sight of these traitors before their anger was aroused to the highest pitch. As in the early part of the fight it was necessary for our men to face the Indians and to sell their lives as dearly as possible, so their anger smouldering from the oppressions of half a century was aroused to fury at sight of these traitors. The Indians were the wild beasts whom one slew in self-defense; the former neighbor was an object of hate and abomination while he was in league with the enemy.

Our men had endured injustice too long. When they caught sight of the traitors they threw their weapons away. They picked up stones and clubs and hurled them at the men of Johnson's regiment. They (the Germans) grasped them by the throat and literally choked them to death. A shocking contest, a more bitter hand to hand fight possibly never occurred as the one at Oriskany. We are victorious. The enemy is completely conquered, their leader killed, Johnson's own brother-in-law severely wounded, the rest are in full flight.

The day of the battle was a day of settlement of old scores and became a day of reprisals. Five English flags and all the selected presents for the Indians fell into our hands.

We have won, no more scalping of women and children, no more executions by Livingstone and the Dutch partners. The land is ours, forcibly obtained from

the forest by German industry, protected from the enemy by German blood.

But, oh! the dead! Every home at the Schoharie has lost at least one loved one. A fourth of our men lie dead on the field. The Schell family lost nine of its members, the Wohlleben, Kreiskorn, Bauman and Gerlach families, each lost two.

Among the dead is Gen. Herkimer. Several days after the battle he succumbed to his wounds. He was cheered by a letter from Geo. Washington in which he rendered a well merited acknowledgment to his services and that of his brave troops in the battle.

When he felt his end approaching he asked for a Bible. His brothers and sisters were at his bedside. As his voice failed him I read at his request the thirty-eighth Psalm: "Lord, punish me not in thine anger, nor chastise me in thy wrath." When the death struggle was approaching we prayed: "Christ, thou Lamb of God, who bearest the sins of the world, have mercy on us." Then he passed into his everlasting sleep.

On the 17th of August, 1777, a long funeral procession moved toward the Schoharie hill. More than two hundred coffins were carried thither. Every man in the congregation became a pallbearer. The coffins were placed side by side. Each one was decorated with an American flag and a crown of oak leaves. I took for my text the words: "The bravest have been killed upon Thy hills. How the valiant have perished!" Alluding to Gen. Herkimer I uttered the words: "I am filled with sorrow, for thee, my brother, I had great joy and happiness with thee."

The chorus: "Jesus, my refuge," was played. No one could sing to-day. We are overcome with grief and lamentation.

### CHAPTER XXIII.

It is Christmas even. May with her young companions went to the church to decorate for the Christmas festival. Writing becomes difficult for me, my eyes are growing dim, my breath fails me.

To-morrow I will preach my last sermon.

We have entered upon a new era, another generation has grown up, my work is finished, I will withdraw. May will be married after Easter. Then I will pass the rest of my days with the young couple. I am poor. Even the log-house belongs to the congregation. Still it is hard for me to lay down my work.

We intend to have a beautiful service to-morrow. We have great need of the Christmas spirit in the midst of our sorrow for the dead. I had sent to Germany for a certain hymn composed by one Gellert. It began:

"Dies ist der Tag, den Gott gemacht,  
Sein werd' in aller Welt gedacht!  
Ihm preise, was durch Jesum Christ  
Im Himmel und auf Erden ist."

The sermon followed the singing of this hymn. A happy feeling possessed me. Peace on earth, peace in our country, peace and liberty for our people. We accomplished everything for which we strove. Washington, the president, is our friend. A monument to Gen. Herkimer shall be erected at the expense of the government. Both the judge and the sheriff at Schoharie were at one time my pupils and catchumens. The pastor Muhlenberg, the grandson and great-grandson of the two Weisers is the president of the American Congress and next to Washington the most influential man in the country. When I think of the last time Conrad Weiser parted from me I must repeat again and again the words: "If only Conrad Weiser had lived to behold this."

Sir William Johnson is dead. Many say he died of a broken heart. We have the same rights as the other people. Hail to our men!

I am ready to die. I have always been a stranger in my new home. Not a day passes that I do not think of the old home. I am longing for the home my Father has prepared for me. The forest preacher, too, shall some time go to this home. Still, we men at the Schoharie have done fairly well. Praise be to God on high.

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Thus far the preacher wrote on Christmas eve. When May came home with her betrothed about 10 o'clock in the evening she found the pastor seated at the table.

"O uncle," she said, "to-morrow you will celebrate the most beautiful Christmas of all. We decorated the church beautifully."

He gave no reply. As she drew nearer she saw that the pen had dropped from his hand, his hands were folded, his face raised toward heaven as if in prayer, a picture of profound peace. Life had fled.

The flag used in celebrating peace still waved from the top of the church tower.

It was put at half mast. Next day the door of every house was decorated with mourning crepe. The women wept at the mournful news. No one forgot this Christmas at Schoharie.

Two days later we carried him to his last resting place. The deacons of the congregation, the district judge and the county officers were the pallbearers. The school-children sang his favorite hymn: "Christ, Thou art my life."

Not a member of the church was absent. As the coffin sank slowly into the cool tomb, there was buried at the same time a portion of the toil and suffering, yea, the history of the German colony at the Schoharie.

#### THE END

**Acting Governor** Robert F. Wagner,  
**A German Newsboy** of New York, president pro tem. of the Senate was acting governor of the state for a time recently.

"Bob" Wagner—that's his only name in Yorkville—was just nine years old when he landed at Castle Garden with his parents. He could talk German like the native he was, but didn't understand a word of English. While attending public school he sold papers, and they tell you up Yorkville way even now that "Bob" wasn't stuck often. He went to

City College after leaving high school, and was graduated as the orator of his class.

Two years later he was graduated from the New York Law School. He was admitted to the bar in 1900, and immediately matriculated in the Tammany school of politics. He was elected to the Assembly three times, and is now serving his second term in the Senate. And now he is governor for ten whole days. Which for a one-time newsboy is "going some."—*New York Mail*.



# Newspaper Gleanings

ONE of the leading papers in Montgomery County, Pa., for many years was the "Bauern Freund," published for a time at Sumneytown, and later at Pennsburg. Its first issue was dated August 6, 1828. Its motto was then: "Nützlichkeit ist unser Zweck; die Richtschnur Tugend; und Freyheit unser Leben!"

Among the items appearing the first few years may be noted the following:

## Marriage Notices.

Notices of marriages and deaths were read with interest then as now. In the first issue the publisher said: "Heyraths-Anzeige konnten wir diese woch keine mittheilen weil wir keine hatten. Die prediger haben wenig zu thun und wurden gern Copulation vollziehen und auch wohlfeil—für Cäsh—aber niemand will heurathen. Ob das Wetter nochzu warm ist oder was die Ursach wohl seyn may konen wir jetzt nicht sagen. Wir hoffen es soll besser gehen bis Spätjahr."

## Market Prices.

The market prices afford an interesting study. In an early issue the following list was given:

Article.	Phila.	Sumneytown.
Flour, Bbl.	\$4.87	\$5.00
Wheat Bu.	95	95
Rye "	40	40
Corn "	40	40
Oats "	25	25
Flaxseed Bu.	1.06	1.00
Salt "	60	75
Whiskey per gal		
Corn	23	22
Apple "	27	25
Butter per pound	10	9
Ham " "	9	9
Bacon	6	7
Yarn	12	12
Eggs per dozen	8	8
Rags	6	6

## Census.

The census for 1830 gave the following figures for the county. A comparison with the figures for the same districts as shown by the latest enumeration will prove interesting. By the census of 1910 Norristown alone had a population of 27,875.

Abington, .....	1,524
Cheltenham, .....	934
Douglass, .....	941
Frauconia, .....	998
Friedrich, .....	1,047
Gwynedd, .....	1,402
Hatfield, .....	835
Horsham, .....	1,086
Limerick, .....	1,744
Nieder Providence, .....	1,196
Nieder Salford, .....	880
Nieder Merion, .....	2,524
Marlborough, .....	952
Montgomery, .....	911
Mooreland, .....	2,044
New Hanover, .....	1,344
Norristown Boro, .....	1,089
Norriton, .....	1,142
Plymouth, .....	1,090
Pottsgrove, .....	1,302
Schippack and Perkiomen, ...	1,275
Springfield, .....	663
Towamensing, .....	669
Ober Providence, .....	1,681
Ober Hanover, .....	1,300
Ober Dublin, .....	1,292
Ober Salford, .....	1,103
Ober Merion, .....	1,618
Whitemarsh, .....	1,924
Whitpain, .....	1,137
Worcester, .....	1,135
Pottstown Boro., .....	677

39,406

## Schools and Teachers.

A glimpse at the schools and teachers of the county is afforded by advertisements which appeared in the paper from time to time. For example:

Ein Schullehrer der gut deutsch und Englisch lesen und schreiben, dabey rechnen, die Orgel spielen und vorsingen so wie auch ein gutes Zeugnis in Hinsicht seines Characters aufweisen kann wird verlangt von der Ev. Luth. Gemeine in Falconer Schwamm. Ein jeder der Lust zu der Stelle hat, melde sich beliebigt bey dem Präsiden oder Prediger der Gemeine. Auf Order des Kirchenraths.  
Heinrich Krebs—President der Gemeine.

Ein Schullehrer und Organist wird verlangt an der Neu Goshenhoppen Kirche in Ober Hanover Township, Montgomery County. Ein man mit einer Haushaltung wird den Vorzug haben. Man melde sich bey den Unterzeichneten Glieder des Kirchenraths oder irgendwo in oben gemeldeter Gemeinde.

Jacob Huber  
Andreas Graber  
Johannes Ehl  
Daniel Pannebecker

Ein Schullehrer wird Verlangt An dem neu erbauten Schulhause nahe bei Heinrich Freyer in New Hanover Township, Montgomery County, welcher in Deutsch und englischer Sprache Unterricht geben kann. Für weitere Nachricht beliebe man sich zu melden vor oder bis den 12 ten September, nächstens bey den Unterschriebenen Trustees.

Peter Dreesz  
Isaac Edeman  
Heinrich Reyer

#### *Libels and Slanders.*

That in the "good old times" neighbors sometimes gave too free reins to their tongues must be inferred from notices like these:

Nach dem Original

Einem liegner liegen gutmachen. Georg Schmith in Frederick taunship Erglehre ich als Einen wahren liegner und kan im gut machen mit Mer den 6 persohnen.

Johannes Bauer

Ein Lügner. Ein gewisser Jeremias

Roshong, gebisz und Steigbiegel macher von Ober Salford Township, Montgomery County, hat uns den Unterschriebenen Sachen nachgesagt welche er nicht behaupten kan so halten wir ihn für ein Character Schänder und Lügner bis er uns gut macht was er uns fälschlich nachgesagt hat.

Jacob Schlotterer, John Unterkoffler

Rechtfertigende Erklärung und Aufruf. Sintemal Jacob Schlotterer und John Unterkoffler mich als einen Lügner im No. 28 des Bauern Freunds publicirten ohne ihren Frevl durch einen Beweis bestätigen zu können, nöthiget mich mein Ehrgefühl diese Erklärung an das Publikum und dem Aufruf an oben genannte Personen ergehen zu lassen—indem ich genügender Beweis von ihrer Dreistigkeit berlange mit welcher sie meinen Character zu entwürdigen suchten, ohne dasz ich ihnen Anlasz dazu gegeben habe.

Jeremial Rosgong

Ein Verläumder Da ein gewisser Enoch Hummel Pulver-Macher meiner Frau schandliche Sachen nachgesagt hat; die er nicht behaupten kann, so erkläre ich ihn als einen öffentlichen Lügner bis er ihr gut macht was er ihr ohne Ursachen nachgelogen hat. So viel von

Abraham Wambold

Jacob May u George May werden hiermit als öffentliche Lügner erklärt dis sie mir gut machen was sie mir fälschlich nachgesagt haben indem sie meinen Character zu schänden suchen ohne den geringsten Beweis ihre Verlaumdungen zu bestätigen.

Heinrich Neesz

#### *Promiscuous Items.*

The following promiscuous items may be of interest.

Snow was seen falling in Upper Hanover Township, July 1, 1829.  
A letter was left uncalled for at the

Baltimore Post Office addressed to John Ollenbockengraphensteinerstufen.

In July, 1829, the sickness of one of the printers delayed the issue of the paper one week and prevented it entirely the next week.

In April, 1829, announcement was made that a postoffice had been opened in Upper Hanover Township, Montgomery County, and that George Hillegass, Sr., had been appointed postmaster.

The State Legislature of the period was made up as follows: In the Senate there were 18 farmers, 7 lawyers, 2 physicians, 2 innkeepers, 2 merchants, 1 printer and 1 mechanic; in the House, 46 farmers, 17 mechanics, 15 lawyers, 8 merchants, 4 physicians, 4 surveyors, 3 innkeepers, 2 printers and 1 private gentleman.

That indentured servants at times broke their contracts is evidenced by occasional notices like these:

Six Cents Reward: Am Sonntag Abend, den 26 ten dieses Monats entlief ein verbundener Junge dem Unterschriebenen in Towamencin Township, Montg. Co. names John Newman. Er ist stark gebaut, ungefähr 18 Jahr alt und trug bey seinem Weglaufen einen blauen Cassinet Kleid. Obige Belohnung soll demjenigen der ihn zurüch bringt gegeben, aber Keine Kosten bezahlt werden. Jederman ist ersucht ihm nichts auf seine Gefahr zu beherbergen.

Friedrich Wambold

Ein Halb Hußeisen Belohnung: Entlief dem Unterschriebenen in Limerick Township, Montgomery County, Donnerstags am 20 August ein Lehrjung zum Schmidt Handwerks namens Joseph Ellinger. Jederman is gewarnt ihm nichts auf meinen Namen anzuvertrauen indem ich nicht willens bin einen Cent für ihm ze bezahlen und keine weitere Belohnung für seine Zúruchbringung als einen halben Hufeisen.

Samuel Pool.

### *Rum Poetry.*

Historians tell us that in the "good old times" whiskey was purer, and therefore less harmful, than at present. That it had a bad reputation nevertheless in spite of its "purity" is shown by the following lines which appeared in the *Bauern Freund* March 17, 1830. It seems these lines appeared first in the *Gazette of Hingham* (near Boston, Mass.), after which they found their way to Germany to be translated by Dr. Daerman. The B. F. printed the original and the translation in parallel columns.

O thou invincible Spirit of Rum! If thou hadst no name by which to know thee, we would call thee—Devil!

Let the devotee extol thee  
And thy wondrous virtues sum,  
But the worst of names I'll call thee,  
O thou Hydra monster, Rum!

Pimple-maker, visage-bloater,  
Health-corrupter, idler's mate,  
Mischief breeder, vice promoter,  
Credit spoiler, devil bait,

Almshouse builder, pauper-maker,  
Truth-betrayer, sorrow's source,  
Pocket-emptier, Sabbath breaker,  
Conscience-stifler, guilt's resource:

Nerve-enfeeblor, system-scatterer,  
Thirst-increaser, vagrant thief,  
Cough-producer, treach'rous flatterer,  
Mud bedauber, mock relief,

Business-hinderer, spleen instiller,  
Woe-begetter, friendship's bane,  
Anger-heater, bridewell-filler,  
Debt-involver, toper's chain;

Summer's cooler, winter's warmer,  
Blood polluter, specious snare,  
Mob-collector, man's transformer,  
Bond undoer, gambler's fare;

Speech-bewrangler, headlong-bringer,  
Vitals-burner, deadly fire,  
Riot-mover, fire-brand-flinger,  
Discord-kindler, misery's sire:

Sinews robber, world's depriver,  
Strength subduer, hideous foe,  
Reason thwarter, fraud continuer,  
Money-waster, nation's woe;

Vile seducer, joy dispeller,  
Peace-disturber, blackguard guest,  
Sloth-implanter, liver-sweller,  
Brain-distracter, hateful pest.

Pain-inflicter, eyes inflamer,  
Heart corrupter, folly's nurse,  
Secret babbler, body maimer,  
Thrift-defeater, loathsome curse.

Utterance-boggler, stench emitter,  
Strong-man-sprawler, fatal drop,  
Tumult-raiser, venom spitter,  
Wrath inspirer, coward's prop;

Wit destroyer, joy-impairer,  
Scandal-dealer, foulmouthed scourge,

Senses-blunter, youth ensnarer,  
Crime inventor, ruin's verge;

Virtue blaster, base deceiver,  
Rage-displayer, sob's delight,  
Nerve exciter, stomach heaver,  
Falsehood spreader, scorpion's bite;

Quarrel-plotter, rage-discharger,  
Giant-conqueror, wasteful sway,  
Chin carbuncle, tongue enlarger,  
Malice-venter, Death's Broadway.

Tempest scatterer, window smasher,  
Death's forerunner, hell's dire brink,  
Ravenous murderer, windpipe lasher,  
Drunkard's lodging, meat and drink!

Let the devotee extol thee  
And thy wondrous virtues sum  
But the worst of names I'll call thee,  
O thou Hydra-headed monster, Rum!  
N. P. C.

**Dr. Brumbaugh on School Fraternities** Dr. Brumbaugh, superintendent of schools in Philadelphia, will deserve the profoundest thanks of all the parents in that vast community if he succeeds in eradicating the school fraternity infatuation among the pupils. He pronounces these secret organizations undemocratic, un-American, and contrary to the spirit of public educational institutions where every pupil is supposed to stand on the same social level with his fellow. He offers a substitute in the form of clubs open to all who have common tastes along special lines, such as an aptitude for photography, journalism, oratory, athletics, and the like. Such organizations, as the

*Ledger* says, would not conceal "arrant snobbery beneath a veil of sacrosanct mystery, where there is really nothing at all to hide. The *Ledger* further says: "The solemn pretense of the mummery of some of these societies is as purposeless as all other features of their existence. They are likely, when removed from close surveillance, to encourage idleness and dissipation. They encourage the boy who gets in to think he is in some way a little better than the boy who is left out." But when it speaks thus, does it not also condemn secret societyism as a whole, which is honey-combing our social life in America?—*The Lutheran*.

## The Red Rose Rental Custom

ONE of the notable days in Lancaster County, Pa., each year is the giving of a red rose as rental for a piece of ground in Manheim. Concerning this custom Historian Frank R. Diffenderfer wrote in 1901:

"One hundred and thirty years ago Henry William Stiegel gave a piece of ground to a Lutheran congregation in the then hamlet of Manheim, in this county, for the sum of five shillings, to make the deed gift lawful, and the further honorarium of one red rose to be ever after annually paid. When the Council of Zion Lutheran Church some twelve years ago resolved to revive the ancient custom of rose payments, which for more than a century and a quarter had fallen into disuse, the event received wide notice and well-deserved credit, and praise was awarded to the man whose large-hearted liberality had instituted in this fair county a practice so beautiful, so praiseworthy and so poetical.

For twelve successive years this revived payment has been made, with ever-increasing interest and enthusiasm. Men of high intelligence and culture have on the appointed day delivered eloquent orations on the man who made the custom possible and bestowed praise without stint upon him whose poetic temperament conceived so simple, yet so rich and beautiful an honorarium in exchange for his most generous gift. To him these eloquent men awarded the verdict of conceiving this beautiful 'romance of Christian philanthropy.' And so the case has stood until this very hour. It is true that a custom somewhat similar was known to our provincial history. Even before Stiegel's time men and women in Penn's province had been doing charitable things along this line. Old deeds made more than one hundred and fifty years ago reveal numerous cases where men gave away tracts of land for the rental of "one peppercorn annually if the same be lawfully demanded," and

again, for the "rent of one grain of good merchantable winter wheat yearly forever, if the same shall be lawfully demanded." The lawyers tell me that similar conditions are referred to in the Commentaries of Blackstone, so the practice of giving lands of great value to friends for a trifling consideration antedates Stiegel's gift by many years—how many it would be interesting to know, and the investigation is worth making.

It seems to have been in use in Penn's time. He brought it with him from England or Ireland. Where did it originate? Was it a customary thing when one wished to make a gift of real estate to another in fee simple to attach this limited fee, to legalize the transaction? It is not improbable that the idea may have had its origin far back in the annals of Great Britain. We know the Lancaster Plantagenets adopted a red rose as their symbol and the York branch a white one. If access could be had to old English deeds of the fourteenth and fifteenth centuries, it is possible the red rose would be found even at that remote period playing the same part which we have seen it did in the seventeenth and eighteenth centuries."

In June, 1912, Dr. Sieling, of York, Pa., read a Historical Sketch of the Manheim "Feast of Roses," which is reproduced here:

"Of all the church institutions of modern times there is none that has aroused more enthusiasm, sympathy and pathos, than the institution of the 'Feast of Roses' in the Zion Evangelical Lutheran church, of Manheim, Pennsylvania.

The finding of the stipulation in the deed to the plot of ground upon which the church stands, 'One Red Rose Annually in the month of June forever, if the same shall be lawfully demanded by the heirs, executors or assigns,—was heavenborn; a legacy far beyond money value, food for orators and bards, as well as the anxious lineal descendants throughout the coming ages.

This indenture was written in 1772, and the rose was twice paid to the Baron personally, in 1773 and 1774. When the time for the third payment arrived the noble benefactor had been imprisoned for debt and the unique innovation was forgotten even by his sympathizers in their chagrins and griefs. For one hundred and twenty years that clause stood plainly written in that deed, and yet it was a dead letter. One generation after another passed by the sacred altar, not even dreaming of the hiding place of a thought and a duty graven upon that parchment, that gave them free and unbounded right to participate in the Holy sacraments, regardless of authority or landlords.

The writer, in his youth, had been charmed by the legends of Sleepy Hollow and Rip Van Winkle. It can well be imagined how his heart and mind were charmed and enthused, when, in 1877, fresh from college, his lot was cast as a common healer with authority and settled at the foot of Cannon Hill, close to Elizabeth Furnace, where he met the sage of the town of Brickerville, with long gray beard and silvery locks, who loved to recite the legendary history of Baron Stiegel, not unlike a fairy tale that was told many times, the brilliant equipage, etc., the wonderful undertakings, furnaces, cannon on the hill (the natives call it 'Stick-Berg') Seg-Loch just beyond, and behind the hill near, Schaeferstown, Thurmberg. After seven years of service in these elysian fields, fraught with local history, the writer cast his lot with the good people of Manheim, and found that his idol had operated in this locality, to the extent of laying out and founding the town and planting a huge glass factory, building here a mansion (whose brick had been imported from England), and a church.

One day while interrogating a veteran councilman, he incidentally remarked that, when the Baron lived, he demanded a rose every time he passed by the church yard, which was then covered with the old beautiful single red rose, which he said was brought from England by the Baron on one of his busi-

ness trips. As impossible as this seemed on the face of it, (for these roses—beautiful in their simplicity—bloomed only in the month of June,) it was enough to start any inquiring mind investigating. The old dusty church records were carefully gone over, and, when the deed was reached, the long forgotten clause was soon found in plain words, written by the Baron's own hand, unmistakable in its diction and legitimacy. 'Five Shillings' was stipulated to make the deed lawful; but instead of ground rent in money value, (which was inserted in all the deeds of town lots,) for this lot alone, No. 220, upon which stood his infant church edifice, One Red Rose was the annual rental. What a revelation! The present church was just building (1891). The writer proposed the idea of placing a memorial Red Rose into the center of the circular window in the chancel recess, which was done that it might be an everlasting reminder to all the people, as well as generations yet unborn, of the generosity of the founder of the church, whose pathetic history shall be heralded in many lands. The beauty of this sentimental act of placing the Red Rose, struck a chord in the minds of newspaper correspondents and editors, and the first gush of sentiment was cast abroad.

It was supposed that no descendants survived. It was like a voice coming from a country from whose bourne travelers seldom return, when a letter of inquiry as to the meaning of all this, post-marked Harrisonburg, Virginia, and signed John C. Stiegel, was received.—The surprise can better be imagined than expressed. Arrangements were immediately made for Mr. Stiegel to come and get the Rose, the first Sunday in June.

On Saturday evening, June 4, 1892, as the train rolled into the Manheim station, and Mr. Stiegel, accompanied by his esteemed wife was about to alight,—“boom”—went a mighty cannon,—in imitation of the arrival of the elder Stiegel in days of yore. The explosion was so great a surprise to the waiting multitude that many jumped into the air with shrieks.

The greatest event in fair old Man-

heim's history was at hand. The Stiegel Castle Knights of the Golden Eagle No. 166, headed by the famous Manheim Liberty band in full uniform, stood in readiness on the town side of the station. A pair of fine black chargers, attached to a landau, belonging to Mr. George H. Danner, the antiquarian, conveyed the idol of the hour and the committee of reception, followed by notables in conveyances, and hundreds of the exultant inhabitants and friends fell into line on foot. The procession marched over the full length of the principal streets of the town, to the music of old time diction, combined with the glittering file of the uniformed men; which partly took the place of the Elder Stiegel's entrance, upon every occasion, with a retinue of four (black steeds) in hand, postillions, blowing of horns, and the barking of his and the town's dogs.

The procession moved to the entrance of the Knights of the Golden Eagle Hall, where the Stiegels alighted and were escorted through the divided ranks of the Sir Knights, to the music of 'Auld Lang Syne,' to the throne room where the chief burgess of the town, the late M. E. Bomberger, received them in the name of the citizens of Manheim and gave them the freedom of the town. Mr. Stiegel was almost dumbfounded.—He said he was 'too full for utterance, and could not express his appreciation in words.' This was the most impressive reception ever given any one by the united and hospitable people of the town since its founding. The next day was the inauguration of the 'Feast of Roses' and its first celebration.

SUNDAY, JUNE 5, 1892.

From early in the morning till the going down of the sun, multitudes surged to and fro, every hitching post and every conceivable wayside place having a horse tied to it. Hotels and families were eaten out, and many visitors went away with empty stomachs. The program consisted of a memorial sermon by the pastor at ten o'clock a. m. At one o'clock p. m., the grand organ pealed out its

melodious strains; voluntarily, roses were placed upon the altar by the members of Stiegel Castle, K. G. E., who attended in a body, and by the congregation and friends. Recitations and songs followed, the most noted, a poem entitled "Baron Stiegel," composed by Prof. A. U. Leshner, now principal of the Berwick, Pa., schools, was recited by Miss Fritz, an elocutionist of Lancaster. The payment of the Rose was made by the pastor, the late Rev. J. H. Menges. The recipient was Mr. J. C. Stiegel.—Short impromptu addresses followed, which were spicy, impressive and to the point, then the doxology and benediction, and the work of the day was done, but the influence only began. The baskets full of beautiful Red Roses were sent to eleemosynary institutions at Lancaster and Columbia, gladdening the hearts of many weary and oppressed.

The infant celebration was truly born. Sentiments, started that day, have been echoing and re-echoing throughout the length and breadth of the land. The heraldings of this unique and successful celebration reached the notice of a number of lineal descendants, the most noted being Mrs. Rebecca Boyer, of Harrisburg, a great-granddaughter, and the oldest living descendant; who, during the remainder of her days, annually received the rose. Miss Martha Horning, her daughter, of Newport, R. I., is at present the oldest living descendant; and is the recipient of the rose on the second Sabbath in June, annually.

The interest in these occasions is such, that their coming is looked forward to by the town people and community. Addresses have been delivered by noted men of this and other lands; among whom were ex-Governors Stone, Pennypacker and Stewart, Hon. W. U. Hensel, Hon. J. Hay Brown, Hon. Mariott Brosius, Judge Ashbridge, and many others. Talented men and women, in every walk of life, have by mouth and pen given expression of approbation and exultation that would fill volumes.

The uniqueness of the occasion has brought together men of all stations in

life from many lands, until it has become the Oberammergau of America.

Many useful lessons can be drawn from the doings of this truly great man's noble life; but the greatest of these was the bestowal of the plot of ground for an annual floral rental. Of the vast fortune, \$200,000, nothing reverted to the first or succeeding generations save the one Red Rose. Of all his investments and enterprises—the erection of a furnace, a forge, a glass factory, castles and mansions, nothing remains for the offspring of succeeding generations, but what was done for the church, at the time, in his mind, the least of his enterprises. Of all these institutions, of great magnitude and splendor, scarcely a vestige remains; but the insignificant investment in the little log church has taken deep root, and many hearts and hands have given it impetus; and his only reward and honor and legacy to the children and children's children have come from this source alone, and worth more than money value. The seed sown in his weakness, has proven the family's boon, and his everlasting crown of righteousness. The institution of the Feast of Roses at Manheim has not only gladdened the many hearts, and afforded entertainment for curious throngs, but it has brought together the scions of a noble family; and has elevated and brought to the notice of the world the town of Manheim with its 2,500 inhabitants. Finally, this places the generous donor, who was much ridiculed and criticised for his (to the people of the day) foolishness, in the true light of a philanthropist.

Many links of his career were lost to historical preservation and only reclaimed by mighty researches, there being no shorthand writers in those days. Moral: We may not have opportunity to write our names on the roll of honor in the world, but we can all be heroes in God's vineyard."

The following remarks were made on a similar occasion at the Tulpehocken Reformed Church, Berks County, Pa., June 8, 1902, by Robert C. Moon, M. D., of Philadelphia, Pa.:

"How all-pervading and magical is the influence of beauty! The very thought of a "feast of Roses" has attracted and transported many of us, from distant points, to celebrate it in this historic edifice to-day. We must, however, look back to the early days of this colony and take a glance at the originator of the rose-rental idea. Two centuries ago, the city of Philadelphia was much more like the 'green country town' that William Penn designed it to be, than it is to-day. Many of the houses then stood in their own grounds and were surrounded by orchards and flower gardens.

One morning in the Autumn of 1717, you might have seen a sturdy young foreigner of 21, walking up Arch street from the river side, where he had recently landed. He had a rifle in his hand—an appropriate companion for one who was a huntsman by profession. Indeed, he came from a line of huntsmen, for he was Casper Wüster, the eldest son of the Furst Jäger, the hereditary huntsman to Carl Theodore of Bavaria, the Elector of Baden. Casper Wüster, or Wistar, as he soon came to be known in the colony, fired with youthful enthusiasm, had crossed the great waste of waters to settle in America, and had abandoned all the prospects of advancement, which were held out as inducements for him to stay in his German home at Hilsbach, in the Electorate of Baden.

Casper Wistar proved himself a man of resource, and turned his attention successfully to various occupations; the principal being, the arts of button making and glass making. For the manufacture of glass, he started a factory in the neighborhood of Salem, N. J., in 1729. He had not been long in Philadelphia before he became intimately acquainted with many of the leading inhabitants, who were principally members of the Society of Friends. Among them were Anthony Morris, the progenitor of the family of that name in Philadelphia, and the members of the family of Johnson in Germantown. With the latter, he became connected, by his marriage in 1726 to Catharine Johnson, daughter of Dirck Jansen. She was a member of the So-



ciety of Friends, and by their marriage in the Friends' meeting house in Germantown, Casper Wistar was accorded the privilege of membership—a privilege which he highly valued, although, by his munificent deed of gift to this Reformed Church in 1745, we are impressed with his broadmindedness and catholicity of religious spirit. We are also impressed by his fine sensibility and judgment in choosing a rose—a red, red, rose—as the only payment he asked as rental. Such a manifestation of delicate, refined taste, must surely be some indication as to the character of this man. He was a close student of nature, and loved to travel over the highways of the state, carrying with him his saddle-bags well filled. In his journeyings he passed through, and purchased land in, this region, some of which he deeded to this church. He became a large property holder in Philadelphia and in the state, but at the comparatively early age of 56 he succumbed to an attack of dropsy. He left six children—two sons, Richard and Casper, and four daughters, Sarah Wistar, Rebecca Morris, Margaret Haines, and Katharine Greenleaf.

About four years prior to the death of Casper Wistar, a young Philadelphian had joined an organization which has since acquired considerable fame as the 'State in Schuylkill Fishing Club,' and of this body he afterward became 'Governor.' At that time, however, he might

often have been seen sitting upon the banks of the Schuylkill, with angle in hand, attired in sober gray and wearing the broad brimmed hat indicative of his connection with 'Friends.' He was a lover of all out-door, peaceful sports, and was accustomed to the saddle and the chase, but when the trumpet sounded at the opening of the Revolutionary war, the honest fisherman laid aside his angle, and casting off his sober garb, he buckled on his sword and as captain, heading the First City Troop of Philadelphia, he led it through the world renowned battles of Trenton and Princeton, and afterwards he returned to peaceful avocations as a merchant citizen. But in the midst of the years between, this young man (Samuel Morris by name, and great-grandson of the Anthony Morris before referred to) became enamored with the charms of Rebecca—a daughter of the departed Casper Wistar, and their marriage was consummated in Christ Church, Philadelphia, in the year 1754. They were blessed with ten children, several of whose descendants are present here this day, to join in this interesting celebration, which has been most appropriately called a "Feast of Roses." Roses indeed are beautiful things—

"No mortal tongue can half their beauty tell,  
For none but hands divine could work so well."

## Daniel Kiefer

The following story of an active *Teuton* appeared in the September "American Magazine."—Ed.

THE occupation of Daniel Kiefer, of Cincinnati is set down after his name in "Who's Who" as that of a political reformer. A decade or so ago it would have been printed as clothing merchant, and clothing merchants do not get into "Who's Who," unless they sell enough clothes to create a surplus that will enable them to become philanthropists. Daniel Kiefer was born and reared in Cincinnati, and in that city and in Chicago he had been successful in his business, and then an experience befell him; he read "Progress and Poverty," and after that he had a new concept of life. He had already the altruistic spirit, and that generous desire to help the outcast and the poor which is the human basis of genuine reform. But with the new vision he had caught from Henry George he set himself to bring to pass the adoption of the single tax, in the operation of which he perceived the possibility of the abolition of poverty, and with the concurrent abolition of legal privilege, the dawn of real democracy. He soon discovered, however, that reform is a vocation that requires leisure, wealth and energy, and, if pursued long enough, wholly absorbs all three elements. It is a difficult, dangerous and discouraging occupation, owing to the competition of other reforms with that in hand, and to the general reluctance of a stiff-necked generation. Reform, too, has a dreadful tendency to hurt business, and Daniel Kiefer's partners in the clothing trade complained that he talked too much of Henry George. Then he arranged his affairs as a man going on a long journey, and prepared to give all his time to his new ideal. Cincinnati was a place in which it would seem there was room for reform and one in which there was not

so much competition as might be met with elsewhere.

Every leper, says Maarten Maartens, likes his own sores best, and so it is with reformers. Each one is sure that his own reform is the one thing needed to set the old world right. Thus each one learns the patten of his own programme, becomes the slave of its *cliches*, and spends his time decrying all others. Daniel Kiefer, however, had few illusions as to the delays and difficulties he would encounter, or the hard task it set before him, the single taxers, anyway, being the most opportunist of all reformers. And so he avoided extremes, partly because he has that kindly human feeling toward all men that makes the best basis for a reformer, partly because he has some of the shrewdness of the politician.

Thus having arranged his business affairs so that he might give all his time to his reform, he gives his life to it—evidence of sincerity and of faith, the kind that moves mountains and the world. He set to work in his own town. He was one of those who helped to reorganize the Democratic party in Cincinnati in 1905, and that year they overthrew the old Cox regime and elected Judge Dempsey mayor. There was a reaction afterward, of course; that was to be expected, but it was the beginning of the movement that two years ago elected Henry Hunt prosecutor of Hamilton County, and, last fall, Mayor of the City. In addition to this Mr. Kiefer was manager, as it were, of the Vine Street Congregational Church, in the liberal pulpit of which Herbert Bigelow preached radical political doctrines every Sunday to large congregations of common people. It was no little task to keep an institution like that alive but Daniel Kiefer kept the church open and warm and lighted, and later on made an arrangement—he has lost none of his business

ability—by which the church society disposed of its property on Vine street, and created a fund which enables it to hold its meetings Sunday afternoons in the Grand Opera House. Bigelow calls it a "People's Church and Town Meeting Society." Kiefer calls it the "People's Forum for Free Speech."

In addition to this Daniel Kiefer has for years been carrying much of the burden—the drudgery of the financial detail—of organizing the State of Ohio for Direct Legislation, a work that now has come to its fruition in the adoption of the Initiative and Referendum by the Constitutional Convention. He is also treasurer of the Joseph Fels Fund, and in the midst of all his other labors he finds time to direct the financial policy which has made it possible to sustain *The Public*, the radical weekly published and edited by Louis F. Post in Chicago.

But these activities, enough to wear out any man, are all subsidiary to the great purpose Daniel Kiefer has set himself in life. His offices in the Commercial Tribune building are stacked with printed matter, and he carries on an immense correspondence all over the world.

It has been estimated that every third man in those countries covered by the postal treaties receives every morning a circular letter from Daniel Kiefer, calling his attention to the philosophy of Henry George, and requesting a contribution to some one of the causes in sympathy with that philosophy, and always, in the end, pointing out the single tax as the hope of man. He was thus in the budget fight in England, in the propaganda for taxing land values in Oregon and Canada and Australia, in the direct legislation campaign everywhere. This prodigious labor, carried on ceaselessly day and night, year in and year out, requires enormous energy, perseverance, devotion, faith. He never rests, never takes vacations, has no other interests, outside his family, and expects to carry on the work all his life. Since he is abstemious in his habits and a vegetarian, his life with such an interest and purpose to inspire it promises to be long, so that his correspondents might as well resign themselves to the inevitable and remit now. And at fifty-six, Daniel Kiefer looks out on the world, a happy and a hopeful man, giving his life to an ideal.

# The Evangelical Lutheran Synod of Ohio

THIS Synod was the principal factor in preserving for "The General Council" a very considerable part of Western Pennsylvania, Ohio and Indiana, some of its fruitage being found now in the Pittsburg and Chicago Synods. It has also been a mighty connecting link in the General Council's westward movement and single-handed and alone fought its fight in the middle West to the great benefit of the Chicago, Northwest and Pacific Synods.

The Ministerium of Pennsylvania, organized in 1748, early in the nineteenth century interested itself in the spiritual well-being of the many Lutherans that emigrated across the Alleghany mountains into western Pennsylvania and Ohio from eastern Pennsylvania, New York, New Jersey, Maryland and Virginia and from Europe. Congregations were in consequence organized in the principal centers of population in Westmoreland, Fayette, Armstrong counties, in Pennsylvania and in Tuscarawas, Stark, Wayne, Columbiana, Muskingum, Fairfield, Franklin, Perry and Montgomery counties in Ohio. Special conferences were held within this territory, 1812, in Washington county, Pa., 1813 at Clearcreek, Fairfield county, Ohio; 1814, in Greensburg, Pa.; 1815, in Somerset, Pa.; 1816, Lancaster, Ohio; 1817, in New Philadelphia, Ohio, when and where the synod was formed. Thus the eldest daughter of the Ministerium of Pennsylvania assumed the name "The Evangelical Lutheran Joint Synod of Ohio and Adjacent States."

In 1834 this body was divided into two district synods and two years later the "English Evangelical Lutheran Synod" was organized within the bounds of the German Synod of Ohio, which in 1840 declared itself free and independent becoming the East Ohio Synod and later uniting with the General Synod. After a period of conflict "The English Evangelical Lutheran District Synod of Ohio

and Adjacent States" was organized, August, 1857.

The members of this Synod did not have the good will of the German element and were frequently greeted with the words: "Deutsch! deutsch Wir wollen deutsch hoeren." if they attempted to speak English at its sessions.

The German and English elements of the churches found an occasion for disputation and disagreement on the question of Freemasonry extending over more than a dozen years and leading to action "to say the least, so maliciously insinuating and insulting as to make it unworthy of any respectable body of Christians." The pioneer saints were made to suffer unjustly. The matter was finally satisfactorily adjusted in 1866, a clear and final settlement of all the differences and conflicts between the English District and the Joint Synod being reached.

"The English Lutheran Synod" decided to unite in convention for the organization of the "General Council," December, 1866, by the adoption, in August, 1866, of the following resolution:

*Resolved 1.* We join heart and hand; most cheerfully, with her (The Synod of Pennsylvania) in the great struggle for the faith, and respond to her call by the appointment of six delegates (the ratio suggested by the address), three clerical and three lay, to represent that Synod in the proposed convention, and pray that the Great Head of the Church may so direct the delegates of the several Synods that the high and holy purpose of said convention may be accomplished.

Its delegates were received at the organization of the Council and the English District Synod was recognized by all parties as an equal among equals. Its delegates were accorded their proper place in the roll of Synods at the organization of the General Council November 1867. Unsuccessful efforts were

made during the next few years to wrest the Synod from the General Council, final separation between the Joint Synod and the English District Synod taking place in 1870, although the conflict was continued for some years.

In 1871 the state line of Ohio and Pennsylvania was made the boundary line between the English and Pittsburg Synods. In 1873 a revised constitution was adopted in which the name of the Synod was changed from "The English Evangelical Lutheran District Synod," to "The Evangelical Lutheran District Synod of Ohio." Incorporation of the Synod took place in 1875 and of certain funds in 1902. At the close of the year 1910 the Synod, in spite of the congregations and pastors transferred to Pittsburg and Chicago Synods numbered 53 ministers, 87 congregations, 14,649 communicants, 80 Sunday Schools, 1,260 officers and teachers, and 9,680 scholars. It had church property valued at \$680,552.73, and during its entire existence raised for all purposes \$1,450,559.03. It furnished 68 young men for the ministry, some of whom have risen to considerable importance, enjoying even the distinction of having a national reputation.

Among the noted pastors who labored in this field and have entered into their rest may be mentioned: Jonas Mechling, Andrew Henkel, Julius Luther Stirewalt, W. P. Ruthrauff, Charles Witmer, John Wagenhals, Christopher Albrecht, Dewald Rothacker, Joseph Frederick Fahs, Franklin Richards,—honored names in German-American history.

The author shows in his introductory chapter the importance of the Synod; we quote:

The relation of the District Synod of Ohio to the preservation of the conservative element of the Lutheran Church between the Allegheny Mountains and the State of Illinois was throughout very peculiar.

It was from its organization, the chief connecting link with the Fathers, who under the direction of the old and historic Ministerium of Pennsylvania,—the oldest Synod in the United States,—planted

the Lutheran Church west of the Alleghenies.

Believing that our Church most fully represented the teachings of the Divine Word,—the purest part of the Protestant, and of the Church Catholic,—this Synod was thoroughly of a missionary spirit. It believed that its commission was to preach the Gospel, as well in English as in other tongues, and as English must become the language of America, to give special attention to the gathering and development of English congregations.

To accomplish this end, it was necessary to act in co-operation with all Lutheran bodies, who are of "the same mind and the same judgment." When, therefore, the old General Synod, for want of a sound Lutheran bond of union, based on the Confessions of the Church, after vain effort to combine, at one and the same time, "Confessionalism" and its very opposite, namely, modern exciting "Revivalism," began to disintegrate, the District Synod of Ohio naturally viewed very favorably the effort of the "Old Mother Synod of Pennsylvania," to organize a new and soundly Lutheran General Body, on a sound Lutheran basis, without regard to any particular language, or nationality, in a somewhat different light from other bodies, in the same territory.

It would have been suicidal to have stood aloof from the movement which led to the organization of "The General Council" which, but for the action of this Synod, would not have been represented in a very considerable part of the Western Pennsylvania, Ohio, and also Indiana.

This Synod was the principal factor in preserving this field for that body.

The two Synods, Pittsburg and Chicago, have shared in it to a very large extent. The former,—Pittsburg Synod,—is indebted to it for some of its strongest congregations, as, Brush Creek, Greensburg, Harold's (St. John's), Mt. Pleasant, Latrobe, Derry, Ligonier, Youngstown, Manor, etc., a number of which are among the stronger congregations of Western Pennsylvania, and

these are an inheritance from the District Synod.

The Synod of Chicago, formerly known as the Synod of Indiana, received its principal congregations (excepting Fort Wayne), as its nucleus, from the District Synod of Ohio, about forty in number. If the District Synod had self-ishly retained all the congregations it transferred to these two sister Synods, it would show much greater numerical strength in pastors and congregations than it now does, but they would be correspondingly weaker to-day.

Our Synod would, surely, then number over one hundred ministers, and from thirty to forty thousand members. Therefore, let those who estimate the work of this Synod, not close their eyes to that exceedingly important work, as it has benefited so very materially these two immediate neighbors.

It has given them very liberally in pastors and congregations, and yet still retains fifty-three ministers, eighty-seven congregations, and 14,649 confirmed members. Its church property is worth \$680,552.73.

It has supported forty-five missions on its own territory, sustained thirty-seven students for the ministry, ordained fifty-six young men, and furnished ten young men who were ordained by other Synods, or a grand total of sixty-six ministers.

It supports the "Ohio Professorship" in Chicago Seminary.

It dismissed to other Synods sixty-six

ministers, and received eighty-one (some for only a short time). It has lost from its roll thirty ministers by death, and dropped five, for cause, from its roll.

It has established flourishing congregations in some of the principal cities of Ohio, as for example, Columbus, Dayton, Lima, Zanesville, etc., and in Toledo alone has six English congregations.

It has been a mighty connecting link in the General Council's westward movement and development, and single-handed and alone fought its fight in the Middle West, and the Pacific Synod have been free and untrammelled to organize, establish and develop their work, without any conflict approaching in fierceness or length of time the warfare the District Synod has successfully passed through. They each have reaped and enjoyed the benefits of the victories gained, the ecclesiastical position taken and in untrammelled manner can carry on their noble work, whose every success will rejoice every member of the District Synod, whose Christian love, and warm fraternal interest they enjoy.

These notes have been gleaned from the "History of the Evangelical Lutheran District of Ohio, covering fifty-three years, 1857-1910," by Rev. George Washington Mechling, D. D., "Senior Ministerii of Lancaster, Ohio." for sale at the General Council Publication House, Philadelphia, Pa. Price,\* paper cover, 50 cents; board, 75 cents.

# The Funkites

By Elithabeth D. Rosenberger, Covington, O.

ABOUT a mile and a half northeast of Harleysville, Montgomery Co., Pa., you come upon a family burying ground. It is like most family graveyards in that it is somewhat isolated and neglected. It is larger than most family burying grounds, and an effort is made to keep it free from weeds and briars. To many of us the place is sacred because it is the resting-place of those we love. Its crumbling headstones are not meaningless to us; over the low mounds and broken tombstones the long grass grows and dies and grows again from time to time, the letters are fading and the inscriptions of a forgotten people are lost; yet we remember. But aside from any sentiment, the place is interesting as being connected with the early religious history of the Pennsylvania Dutch of this locality.

It was during the dark days of the Revolutionary war, that men in this community were much wrought up over many things. The Mennonites in this community claimed to be non-resistant. But for some reason or other the patriots looked upon them as Tories. But they were peaceable and took no part in the strife, they escaped persecution. Although their horses and cattle were driven away and some of their grain taken by the Continental army. There lived here Christian Funk, a Mennonite preacher who was expelled from their communion at this time. Christian Funk was an educated man, he and Diehlman Kolb were appointed by their church to supervise the translation of Van Bracht's "Martyr's Mirror, or Der Blutige Schauplatz" from Dutch into German, a folio of 1,514 pages printed at Ephrata in 1748. Christian Funk was also the author of several religious books.

At this time, the people of the Mennonite church began to talk about the war and its outcome. Some declared

that King George would win and others favored the colonial side. Christian Funk declared that the colonies must win in this struggle for liberty. He espoused the cause of the American Congress as the most reasonable side of the question, he knew the causes of the war and he was a patriot. He lived at Bechtel's Mill on the Indian Creek, his father, a bishop in the Mennonite church, had come to that place in 1719. Looking backward, we can see that both parties were sincere in what they did; but we must record the fact that the Mennonite church excommunicated Christian Funk for his espousal of the colonial cause.

After he was expelled from the church, he and his followers organized themselves into a church which was known as the Funkites. His influence extended over a considerable district, they held their meetings in private houses for a time; then over near Evansburg in Lower Providence, a church was built. Another was built on the Skippack. I worshiped in it when a child. A third house was built about a mile north of Harleysville in 1814 or 1815. The moving spirit of all these died in 1811 in the eightieth year of his age. He was anxious to be received back into the Mennonite church before he died, but we are told that the officials refused to restore him. They were willing to receive Christian Funk and his members but not their ministers. He made his last plea to be received into the church in 1807. He made a statement of his views and the disagreement which was endorsed by nine men who were well known in that community. Ten years after his death the little church which had sprung up out of sympathy for him, began to lose members and about the year 1850 it was extinct. Christian Funk and his wife are buried at Delp's graveyard.

The oldest stone there bears the date 1737. The Delp graveyard seems to have been the chosen burial ground for the Funkites.

The Funkite church north of Harleysville was next used by John Herr who preached for the Herrites in this section. John Herr had caused much trouble in the Mennonite church of Lancaster county and then he came to this place about the year 1820 and preached to large crowds of people from all denominations. He incorporated two articles into his rules of discipline which were new to the people. One was that members of his church should not listen to preachers of any other denomination. The other was, that if any member was to be excommunicated the ban of avoidance was to be put upon them. The Herrites and Funkites were somewhat united as they were but few in numbers they worshiped together part of the time.

Old people of this vicinity say that there was another small sect known as Moyer's Folks who worshiped in this old Funkite meetinghouse north of Harleysville. We find that Christian Moyer

and his brother Abraham Moyer and several of their sisters were followers of Funk so it may be that was the reason for the term "Moyer's Folks."

The old meetinghouse where so much of this took place stood about forty rods from the line of Franconia township westward from the tollgate on the Souderton turnpike. It was built of stone and it was used also for a public school before 1850. But these sects were dying out and in 1855 they took down the house and removed the material over to Delp's graveyard in Franconia where they built it up into a small church which is still standing for the accommodation of funerals.

The church is rather commodious, and in a fair state of repair. It has a long pulpit where about eight ministers can find a place. The seats are of unpainted wood and have no backs. It is all very primitive, and yet its doors are opened a good many times during the year and a silent cortege files through. A short service, and another one is laid away in Delp's burying ground.

**Death of Bernhard Ziehn** Bernhard Ziehn, foremost authority of the century on musical theory, died September 8, at his Chicago residence, 172 Eugenie street, after a long and painful illness. Lifelong friend of Theodore Thomas, a teacher of such distinguished musicians as William Middelschulte, Mrs. Fannie Blumfield-Zeissler, Hans von Schiller, Mrs. Eleanor Everest Freer. Ziehn left a marked impress on the musical life of Chicago.

His influence was, however, felt more widely in Germany through his many contributions to the musical press of that country as well as through his several important works. Of these the most important was his work, "Harmony and Modulation," which placed the

study of musical theory on a genuinely scientific basis. Such men as Hugo Kaun and Frederick Stock confess that their compositions have been importantly influenced by the study of this work.

As a critic of the theorists of the nineteenth century Ziehn performed a significant service in dissipating the cloud of arbitrary and absurd tradition which cumbered the progress of the art. The blunders of biographers and historians were assailed by him with equal impartiality, and although he resided modestly in remote Chicago, he became a recognized authority for Germany on all questions of musical history and theory.

Ziehn was born in Erfurt, Germany, January 20, 1845. He came to this country in 1868.—*Chicago Tribune*.



## The Leinbach Family

The following account of one of the prominent families of Berks County appeared in the *Reading Eagle*, of August 25, 1912.

THE Leinbach family had its early home in the district of Wetterau, Germany, where the first known ancestor of the Berks county family, Henry Leinbach, who married Barbara Lerch, was born and lived.

Johannes Leinbach, Sr., son of Henry and Barbara, was born in Langen-Selbold, Wetterau, on March 9, 1674. When an infant he was baptized by the Reformed pastor. When living in his native land he served as an organist. On October 2, 1700, he married Anna Elizabeth Kleiss, who was born in Eidengup, Wetterau, on February 2, 1680, and was a daughter of Adam and Elizabeth (Schillinger) Kleiss. She was baptized in the Lutheran faith, to which her parents adhered.

### *Locates in Oley in 1723.*

The first Leinbach to settle in Pennsylvania was Johannes Leinbach, Sr., who located in Oley township, this county, on September 11, 1723, with his three sons: Frederick, John Henry and John (Johannes, Jr.), and two daughters, Joanna Maria and Maria Barbara.

He was a Deacon of the Oley congregation, into which office he was inducted April 9, 1742.

In those times it was customary to adhere to old family names and there was a John in almost every family. When one member of the family died his name was given to the next child born.

The family bought a tract of land about two miles south of Oley (Friedensburg). From whom it was purchased and the size of the farm is not known. The settlers immediately erected a small house, containing one room, a small attic and a basement. This house was built along a slope from which gushed forth a spring of clear water. An accompanying cut

shows what to this day remains of the house, 189 years old. Next a barn was erected and the clearing of the land was started.

### *Large Land Owner.*

Among the people who lived in Oley township at that time were the Hochs, Yoders, Boones and DeTurks. A record of the township taxable inhabitants in 1734 shows that Johannes was the owner of 250 acres of land, probably the original tract, being one of the largest land owners.

Because there was a John and a John Henry in the family, the latter was more frequently called Henry and was so listed in the assessment list. The tax levied in 1759 amounted to 139 pounds. The list includes Frederick, Henry and John Leinbach.

No other township of the county boasts of greater diversity of religious thought and freedom of opinion regarding doctrinal usages than Oley. Among the very earliest settlers were a number of ultra-religionists, and during the first half of the eighteenth century various sects, whose doctrines were in direct conflict with the beliefs of the older churches, found adherents in the township. Some of these maintained meetings for a short period in Oley, but did not succeed in effecting permanent organizations. At the time when the Leinbach family settled in Oley the Brethren or Dunkards, were quite numerous, but no effort was made by them to establish a regular place of meeting.

About that time the Moravians obtained a foothold in the southwestern part of the township and held their first general meetings in the barn of John De-Turk. In this building a general meeting was held on February 11, 1742, which was attended by Bishop David Nitschman and Count Zinzendorf, who had just then arrived in America and who there ordained Christian Henry Rauch and

Gottlieb Beuttner as Deacons of the Moravian Church.

The Leinbachs were members of the Reformed Church, but John Daniel, second son of Johannes, Jr., left the church to join the Moravians.

He became a great friend of Count Zinzendorf and the DeTurks, and was an enthusiastic church worker. In 1789, when he married his third wife, Mary Magdalena Hartman, who was a member of the Reformed Church, he returned to his old faith.

Johannes Leinbach, Jr., son of Johannes, Sr., who was born in Hochstadt, Feb. 13, 1712, accompanied his parents to Pennsylvania in 1723 and became a farmer. On Aug. 12, 1735, he married Catharine Riehm, of Muddy Creek. They had 11 children, one of whom died in infancy, the others being Frederick, John Daniel, Lewis, Abraham, Benjamin, Joseph, Elizabeth, Maria Barbara, Johanna and Catharine.

John Daniel, the second son of Johannes, Jr., was born in 1746 and died in Oley on April 8, 1817, aged 71 years 2 months and 19 days. On Nov. 9, 1768, he married Catharine Graul, who died on April 6, 1783. Six children: Salome, Maria Sybilla, Susanna, John (Johannes), John Henry and John Daniel, Jr., were born to their union. His second wife, born a Lerch, died in 1788. They had two children, Abraham and Catharine.

In 1789 he married his third wife, who was Mary Magdalena Hartman. The children of this marriage were: Jacob, Christian, Benjamin, Joseph, William, Samuel, Maria, Magdalena, Thomas H., Charles, Salome, Frederick Solomon and Rachel.

Rev. Thomas H. Leinbach, son of John Daniel, was born on Jan. 18, 1802, and died March 31, 1864, aged 62 years. He became a clergyman of the Reformed Church. He was born on the old Leinbach homestead near Spies' Church, in Oley township; was reared upon the farm and was educated by Rev. Dr. Herman, of near Boyertown. Practically he was a self-made man, as were many of the successful workers of that day. He

was a man of strong constitution and fine physique, had a powerful voice and was an excellent singer. He was a strong catechist. About 1825 he settled at the parsonage of the old Tulpehocken Church, near Stouchsburg, living there until his death, which occurred at Millersburg (Bethel), where he had preached continuously for 38 years.

He was one of the best known ministers of Berks county and was highly esteemed. On Aug. 24, 1824, he married Elizabeth Seibert, daughter of Michael and Catherine (Reiss) Seibert, of near Womelsdorf. She died on April 14, 1891, aged 84 years. They had 13 children, five sons and eight daughters; Rev. Aaron S., who lived and died in Reading, passing away at the age of 71 years; Maria R., who married Dr. Isaac Walbourn, of Myerstown; Elvina, who married Rev. Joel L. Reber, of Berks county, later of Hanover, York county, their only son, Rev. Thomas N., being a minister of the Reformed Church; Sarah M., who married Gen. William Uhrich, of Herndon, Va., who was a General in the Civil War; Rev. Thomas Calvin; Emma L., who died at Meyers-town, Sept. 26, 1902; Jane P., married John Uhrich, of Meyerstown, and died June 12, 1874; Charles H., died Oct. 6, 1891, at the age of 61 years; Rev. Samuel A., of Reading; Clara N., who married Reilly J. Dundore, of Myerstown, and died at the age of 51 years.

The old Leinbach homestead in Oley township is now owned by Jeremiah Hartman, whose son, Seth, resides at the place. The present barn was built in 1851, the stone in the wall bearing the date and the names Thomas and Elizabeth Leinbach, Thomas being the son of John Daniel.

John Leinbach, eldest son of John Daniel, was born in Oley, April 3, 1778, died in 1860, in his 83rd year. He was a farmer and married Elizabeth Kleiss. The couple had five children, of whom two died young. The others were: Mary, married to George Beecher; David, married to Elizabeth, and John.

The last named son of John Leinbach, also John, was born in Exeter township,

Jan. 16, 1814, died on Sept. 26, 1900, aged 86 years. He owned a 15-acre truck farm, which he successfully conducted while teaching school. He was one of the earliest teachers in the county, conducting the German Pay School for some years. He also taught in the old Moravian School, located on a 7-acre plot of ground in Oley township. After the establishment of the public school system he taught for several terms at Spies' Church. He was a Whig and took an active interest in party politics. Later the Leinbachs became and are to-day strong advocates of Republican principles. In 1839 he married Louisa Keller, daughter of Conrad and Catharine (Schmehl) Keller. They had these children: Tyler, living at Mt. Penn; Catharine, married to Franklin Hartman; Dallas, married to Elizabeth Babb; Llewellyn, married to Elizabeth Marquette; Mary Ann, married to Oliver Hinnershitz; Amanda died in 1861, aged 8 years; John died in 1858, aged 1 year; Louisa, married John Eisenbise, of Reading; Albert died in 1861, aged 2 years; Ellen, married Henry Young, of Reading.

Tyler Leinbach, eldest son of John and Louisa, was born in Exeter township, on Sept. 19, 1841. He attended the schools of Oley, Exeter and Alsace townships and worked among the farmers until he was 29 years of age. When the Civil War broke out he went in defense of his country, enlisting on Aug. 22, 1861, in Company K, 93d Pennsylvania Volunteer Infantry, and participated in the engagements at Williamsburg and Fair Oaks (in Virginia), the Seven Days' Battle and Malvern Hill. He then became one of four teamsters of the Regiment and served in this capacity until he was mustered out, April 23, 1865. After the close of the war he again engaged in farm work for a year and then went to Montgomery county, Ohio, where he remained seven months. He next located at Elkhart county, Indiana, where he made his home until 1869, when he returned to Berks county.

On Feb. 14, 1871, he married Ann, daughter of Josiah and Catharine

(Maule) Manwiller. Mr. Leinbach and his family are members of Spies' Union Church, of which he has been a Deacon and Elder. Since 1906 he has resided in Mt. Penn borough, where he occupies a comfortable home on Cumberland street. He is now living retired from active work.

Rev. Thomas Calvin Leinbach, late of Womelsdorf, was born in Jackson township, Lebanon county, on Dec. 31, 1837. His boyhood days were spent on the farm. His early education was obtained at the Myerstown Academy, Myerstown, followed by a preparatory course and Franklin and Marshall College, graduating in 1858. The following September he entered the Reformed Theological Seminary at Mercersburg, Franklin county, from which he graduated with honor in 1860. He became an assistant to his father, Rev. Thomas H., pastor of the Tulpehocken charge. His last charge was that of Bernville, consisting of St. Thomas', of Bernville; North Heidelberg; Zion's at Strausstown; St. John's, at Host; Christ, in Jefferson township and St. Paul's, at Robesonia. He remained in the ministry until his death on May 1, 1909, his son, Rev. Edwin Samuel, assisting him. Rev. Leinbach preached over 4,000 sermons, officiated at the funerals of 2,535 people, baptized 4,435, confirmed 950 and married 1,425 couples. He was a member of Williamson Lodge, No. 307, F. & A. M.; was recognized as one of the ablest catechists in the Reformed Church and ranked among the best German preachers of his generation.

On Sept. 6, 1870, Rev. Leinbach married Maria R. Seibert, daughter of John and Elizabeth (Seidel) Seibert, farming people of Marion township. Mr. Seibert was a county commissioner at the time the present Court House was erected. To Rev. and Mrs. Leinbach were born 11 children, four of whom are living, three of them following the profession of their father. They are Rev. Paul S., Rev. Edwin S., Rev. Elmer G., and Oliver E.

John Henry Leinbach, the fifth child of John Daniel, was born in Oley township, Aug. 29, 1780. In his later years

he settled in Muhlenberg township, where he cultivated his large farm, located on the present site of Rosedale. He married Joanna Herman and to them were born a number of children, among whom was Jonas Leinbach, the grandfather of William O. Leinbach, merchant in Mt. Penn borough.

Jonas Leinbach was born in Muhlenberg township on Nov. 30, 1820, and died Nov. 24, 1902. He was a wheelwright for some years and for eight years worked for the Philadelphia & Reading Railway Co., later occupying a farm in Cumru township. Nine years later he moved to the farm of the late Judge George D. Stitzel, in Muhlenberg township, where he remained two years, finally settling on the Judge's large farm in Richmond township, where he lived for 25 years. He was twice married and had the distinction of being the father of more children than any other man in Berks county, having had 13 children by each of his two wives. His first wife was Rebecca Wentzel. His second marriage was to Harriet Lloyd.

Percival, the father of William O., was born on March 23, 1844, in Muhlenberg township, and was reared on his father's farm, on which he continued to reside until he was 19 years old, when he learned the blacksmith's trade with John Becker, of Reading. He has followed that occupation for a number of years. For a number of years he lived in Reading, but now resides in Mt. Penn. He is a Democrat in politics and served one term as school director in Lower Alsace township.

Fraternally he is connected with Castle No. 63, K. G. E., of Reading. He is a member of Grace (Alsace) Reformed congregation. In 1865 he married Catharine Reifsnyder, daughter of Samuel and Judith (Price) Reifsnyder. To this union were born three children: Henry, a coal receiver for the Reading Railway Company, in Reading, married to Sallie Raudenbush; William O., of Mt. Penn., and Emma, who died at the age of six.

William O. Leinbach was born on Nov. 16, 1867, in Reading, and was

taken to Alsace (now Lower Alsace) township, when a mere lad, where he attended the common schools until 15 years of age. When 16 years old he began to learn the blacksmith's trade with his father, for whom he worked for 13 years. In 1897 he secured work in Reading, being employed for two years with Harry S. Bard, a carriage builder. Later he engaged in the general store business in Mt. Penn and is doing a good business. Since the organization of the borough he has been serving as a councilman and is taking an active part in the borough's fire company.

He is a member of Castle No. 63, K. G. E., of Reading; Camp No. 230, P. O. S. of A., of St. Lawrence; Wyomissing Council, No. 1584, Royal Arcanum, of Reading. He is one of the charter members of Trinity Reformed Church, Mt. Penn, and has served as janitor since its erection in 1898. He has been Secretary of the Sunday School since its organization in 1890 and has missed very few Sundays in attendance.

On July 27, 1887, he married Lizzie Stuber, daughter of Jacob and Barbara Stuber, deceased, of Reading.

The late Dr. Aaron S. Leinbach, of Reading, was a well-known Reformed clergyman, having been pastor of the Schwarzwald congregation for 40 years. During his pastorate there he baptized 1,523 people, confirmed 1,012, married 484 couples and officiated at 694 funerals. His funeral was attended by 50 clergymen and six Reading pastors were bearers.

Dr. Leinbach served many congregations in the county during his ministry and was one of the most distinguished members of this well known family. He served the First Reformed Church of this city for many years. Dr. Leinbach was an eloquent preacher and his services were always well attended. One son, John Hiester Leinbach, adopted the ministry as his chosen profession and served the Amityville charge up to the time of his decease some years ago. Dr. Leinbach was the founder and served as the first pastor of St. Thomas Reformed Church at 11th and Windsor streets and

took an active part in the plans for the erection of this house of worship. His widow, Mrs. Ann E. Leinbach, resides at 48 North Fourth street. The surviving children are: Mrs. Adam B. Rieser, Mrs. Alice L. Schaffer and Mrs. John Armstrong, this city.

Llewellyn Leinbach, a former teacher and merchant, and at present a successful farmer near Oley Line, was born on Jan. 13, 1848, and was a son of John and Louisa Leinbach. He assisted on the home farm and attended the public schools. Later he pursued his education in Freeland Seminary, now Ursinus College, Collegeville, and was licensed to teach by Prof. John S. Ermentrout, then County Superintendent. In 1869 he taught his first term in Alsace township, at a salary of \$20 a month, the term consisting of four months. He taught in all four terms, two in Alsace and two in Exeter, and then began his mercantile experience as clerk in the general store of B. A. Glase, at Friedensburg, where he remained two years. He then came to Oley Line and associated with O. H. Hinershitz, engaged in the general merchandise business and at the same time conducted the hotel. This partnership continued for four years, when, owing to ill health, he was obliged to retire, his partner continuing the business. Mr. Leinbach moved to Amity township and there lived on a farm for seven years, and for 22 years occupied the farm of Mary W. Hains. In 1891 he bought his present home farm near Oley Line, this being the homestead of his father-in-law, Samuel Marquette. The tract consists of 88 acres of good land. He devotes considerable time to raising truck, which he markets in Pottstown. In politics he is Republican. His family belong to the Reformed congregation at Amityville, in which he has been a Deacon and Elder since 1888. In 1874 he was married to Eliza A. Marquette and they had six children.

The only two Leinbachs residing in Oley township at this time are Benjamin F. and James B. The former, who since 1898, has lived retired at Friedensburg, was long one of the progressive and

prosperous farmers of the county. He was born on the home farm of his grand-uncles, John and Daniel Hoch, on Jan. 19, 1853, son of Samuel and Mary (Reppert) Leinbach. He received his education in the district schools, the Oley Academy and later took a 15-weeks' course at Prof. Brunner's Academy, in Reading. He taught school five terms in Alsace township, beginning in the fall of 1871 and received the salary of \$30 a month. He was early trained to farm work and in 1882 he began farming at the place where he was born, and in that same year bought the homestead. This consisted of about 400 acres. He is a member of Spies' Church and an ardent Democrat. In 1874 he married Sarah H. Yoder, daughter of Gideon and Mary (Houseman) Yoder. They had three children.

James B. Leinbach, a retired citizen residing at Friedensburg, and one of the best known musicians in Berks county, was born in Oley township on July 10, 1846, son of Daniel S. and Susanna H. (Barto) Leinbach. He obtained his education in Oley Academy, under the instruction of Dr. D. M. Wolf. In 1867, Prof. John S. Ermentrout licensed him to teach and he was for 12 consecutive terms in charge of the Palm school in his native township. When only 10 years of age he began his musical studies under Samuel Fellen, a native German of high ability, and later he passed under the instruction of Frederick Herman, a student of Leipsic University. In 1867 he began teaching music to the youth of his district, having from 30 to 40 pupils from Oley and surrounding townships.

Since 1863 he has served as a Church Organist, beginning that year at Frieden's Church, in Oley township, and in 1871 entered the employ of the Schwarzwald congregation. He will retire from active service next month. From 1875 to 1886 he served the congregation at New Jerusalem, in Rockland township. He is an ardent Sunday School worker and since 14 years of age has served in the capacity as teacher.

On May 27, 1875, he married Amelia Sailer, daughter of Adam H. and Mary

Ann (Gring) Sailer. Mrs. Leinbach died some time ago, leaving two children.

Rev. Samuel A. Leinbach, residing in Reading, is one of the best known Reformed ministers in the county. He was born in Jackson township, Lebanon county, on June 10, 1844. He graduated from Franklin and Marshall College in 1864, and from the Theological Seminary at Mercersburg, in 1867. After his graduation he assisted his brother, Thomas C., for one year, when he received and accepted a call to the Egypt charge in Lehigh county, which he served for 16 years. In 1884 he took charge of the Leesport charge and served until Classis reconstructed the charge. He discontinued preaching at Leesport and Gernant's, but continued to serve the Epler's, Bern and St. Michael's congregations. In 1904 he resigned the two former congregations but retains St. Michael's, a congregation which has been served by the three brothers and a nephew (all members of the Leinbach family), continuously for a period of nearly 50 years.

On June 27, 1872, he married Margaret H., daughter of Dr. Charles W. and Elizabeth Everhart, of Sellersville. They had one child, Margaret Grace. In 1879 he married his second wife, Mary Catharine, Daughter of William S. and Sarah Long, of Durham. They have one son, Samuel A., a graduate of the University of Pennsylvania, who is a practicing physician at Quakertown.

The Leinbachs always were and are to-day enthusiastic church workers. Charles H. Leinbach is a well-known and prosperous merchant of Reading. He is president of the Berks County Sabbath School Association, a member of the Reformed Church Publication Board and of the Board of Ministerial Relief. He was one of the founders of St. Andrew's Reformed Sunday School and has devoted much time to the Sunday School work as Superintendent.

He is a son of Elias A., who for nearly 50 years was Postmaster at Leinbachs. Charles H. was born in Bern township in 1859, attended the public

schools, the Millersville and Keystone State Normal Schools, and for some time followed the profession of teaching. At the age of 21 he came to Reading to enter the employ of his uncles, Joseph A. and George A. Leinbach, who, under the name of Leinbach and Brother, conducted a clothing establishment at 851 Penn street and later erected the building at the northwest corner of Eighth and Penn streets. The young man showed a decided aptitude for the work and in 1890 became a partner. The firm conducts a large business and has been very successful.

Rev. Thomas H. Leinbach is a well-known Reading minister, pastor of St. John's Reformed Church. He is a son of Elias A., was born and reared at Leinbachs, in Bern township, educated in the public schools and prepared for college at Keystone State Normal School, Kutztown. In 1891 he graduated from Franklin and Marshall College and in 1894 from the Theological Seminary. His first charge was what is known as the Great Swamp charge in Bucks county, formerly served by Dr. C. Z. Weiser. He was serving that charge for 10 years and since 1904 is pastor of St. John's, Reading.

In 1894 he was married to Miss Katherine E. Miller, of Bernville, and they are the parents of these children: Theodore, Harold and Arthur.

Rev. Elmer H. Leinbach, of Kutztown, also a son of Elias A., is pastor of St. John's Reformed Church, Kutztown, and St. Peter's Reformed Church, Richmond township. He was educated at Keystone State Normal School, Kutztown, and Franklin and Marshall college and Reformed Theological Seminary, graduating from the seminary in 1895, when he took charge of his present pastorate. In 1901 he was married to Miss Sallie Sailer, of near Reading, and they are the parents of two children: Caroline and Frederick.

In the family of Elias A. Leinbach were three sons and three daughters. Carrie is married to Rev. Chas. Schaeffer, of Reading; Laura is wedded to John Z. Reeser, of West Leesport, and

Sallie is matron of the Frick cottage, Bethany Orphans' Home, Womelsdorf.

The Tulpehocken Reformed Church was for many years known as Leinbach's Church, and to this day the older people of western Berks, who knew Revs. Thomas H. and Charles H. Leinbach, successive pastors of the congregation, speak of it only by this name. Montgomery's History of Berks County says of this church:

"It is not within the bounds of Berks county, but it is so near the western line that many of its citizens belong to its membership. The congregation was organized some time before 1745, when the first church building was put up of logs, on the south corner of the old cemetery and near the present parsonage. This house was in use until 1772, when a new church was built in the upper part of the old cemetery and on the south side of the present highway. In 1853 the present house of worship was built on the north side of the turnpike, and adjoining the new cemetery, which was opened in 1864. It is about two miles from Stouchsburg and on an elevated site. The building is of stone, spacious and attractive, and accommodates a very large membership. In 1885 they numbered nearly 500.

"The church property includes two well-kept cemeteries, an old but substantial parsonage, and about 35 acres of land. The Rev. Michael Schlatter was one of the pioneer preachers in this place in 1746 and the year following; and his labors as a missionary were shared by Rev. Rieger, Boehm and Weiss. They preached at irregular intervals, varying from four to ten weeks. The rapid settlement of the country and the increased interest in the work made a regular pastorate possible, and such a ministerial service began in the summer of 1747. Since that time the pastors of the church have been the following: Revs. D. Bartholemae, H. W. Story, Johannes Waldschmidt, Wm. Otterbein, John J. Zutall, J. Wm. Hendel, Sr., Andrew Loretz, D. Wagner, Wm. Hendel, D. D., Thomas H. Leinbach, Charles H. Leinbach, H. J. Welker."

The tracing of all the descendants of Johannes Leinbach, Sr., (born in Germany March 9, 1674), the founder of the Leinbach family in this country, would fill quite a volume, on account of the many branches of the family. One of his descendants, John Daniel Leinbach, a grandson, was married three times and had 21 children; and another, Jonas, had 26 children by two wives.

One of the best known branches was that of Frederick, a son of John Daniel, by his third wife. Four of Frederick's children are living in Reading. Daniel G., the oldest son, now in his 83d year, resides at 639 Pine street; Albert, who recently celebrated his 77th birthday anniversary, resides at 415 North Fifth street; Milton A., aged 72, at 311 North Fourth street; and Mrs. Mary Levan, widow of James Levan, at 222 Douglass street.

Jonathan G. Leinbach, another son of Frederick, who at his death was the head of the J. G. Leinbach Company, manufacturers of woolen goods, was interested in many public enterprises. The brothers, above mentioned, were engaged with him in the same business, and their sons followed in their footsteps. A. Ellsworth Leinbach, son of Mahlon A., is now president of the company, and his brother, Charles E., is a member. Albert's son, B. Frank Leinbach, was formerly the head of one of the departments; and Ammon E. and Charles H. R., sons of Peter, a deceased brother of Jonathan G., are also members of the company. Charles H. R. being vice president.

The founders of the clothing house of Leinbach & Bro., Eighth and Penn streets, viz., Joseph A. and George A. Leinbach, were sons of Christian and grandsons of John Daniel Leinbach. Daniel G., Albert, Jonathan G. and Mahlon A., mentioned above, were their first cousins.

Christian Leinbach had six children. William A., the oldest, was the father of Wellington M. Leinbach, of this city, in the real estate and insurance business, and of Peter M. Leinbach, of Bern township, the present owner of the Lein-

bach's Hotel property. This is one of the oldest hotel stands in Berks county, and was established by Christian Leinbach nearly 100 years ago. Peter M., the owner, is living retired on one of his farms.

Other well-known members of the Leinbach family are J. Calvin and Calvin A. Leinbach, of West Reading. The former is a son of Christian R., who was a grandson of John Daniel Leinbach; while the latter is the son of James T., a grandson of Jacob and great-grandson of John Daniel Leinbach. A daughter of Christian R. Leinbach is the wife of Benjamin I. Shearer, the lawyer.

Joseph L. Leinbach, proprietor of the plumbing establishment, 420 North Sixth street, is a son of Jonas L. and grandson of Jonas who was the father of 26 children.

Christian Leinbach, who founded Leinbach's Hotel and store, had six children, all of whom are deceased, viz.: William A., Elias A., Richard A., Joseph A. and George A., and Mary, who was the wife of Harry E. Van Reed, and the mother of Charles L. Van Reed, the paper dealer, 206 North Sixth street. The A in the names of the five sons stands for Althouse, their mother's name, she having been Susan Althouse, of Bern township.

The beautiful claw-foot Chippendale chair, which was used by John Daniel Leinbach in the Colonial Assembly, of which he was a member in 1735, when it met in Philadelphia, is now owned by George Leinbach Long, Fifth and Oley streets, the grandson of George A. Leinbach and great-great-grandson of John Daniel Leinbach.

**Blind to State's Beauty** Declaring that the scenery of Pennsylvania is the equal of any in the world, J. Horace MacFarland, president of the American Civic Association, called Pennsylvania unpatriotic because they pay so little attention to it, in an address before the Geographical Society. He said that the beauties of this state are never advertised and are practically unknown. The Susquehanna, he insisted, is as beautiful as the Hudson or the Rhine, the many forests equal Black Forest of Germany, and the mountains as majestic and as varied in character as any in the

world. Mr. MacFarland said that it is all the fault of Pennsylvanians themselves that these things are not known. School books, he declared, are full of descriptions of the beauties and wonders of other parts of the world, but shamefully neglect the scenery of Pennsylvania. Children grow into maturity and wander all over the world seeking for scenic beauty, when they could have found it right at their doors. He advocated wider advertising of these things, so that the world may know of Pennsylvania's greatness.



# Washington's Christmas at Valley Forge

By William Perrine

"I am now convinced without a doubt that, unless some great and capital changes shall take place \* \* \* this army must be inevitably reduced to one or other of these three things—starve, dissolve or disperse." Such were the words that George Washington uttered during the unhappiest and most perplexing hours of his life—the Christmas of 1777. It was his message of despair flying over the snow-clad hills of Pennsylvania from the frozen camp of Valley Forge to the Continental Congress in its refuge at York. Just a year before his heart had leaped with the great joy of victory when he crossed the storm-swept Delaware on Christmas Day and fell upon the Hessian veterans at Trenton. Now, with an army defeated and destitute, he was facing the most desperate crisis not only of his life, but of the country's cause. Never had there been, nor since has there been, a Christmas brought such anguish to American hearts as that Christmas in the desolate and denuded hills of Valley Forge. Among Washington's officers, intrigue and treachery were plotting for his overthrow as an incompetent; some men were sighing for the Christmas cheer of their far-off homes or meditating desertion, while the couriers that came into the camp on Christmas Eve along the Skippack Road could, perhaps, still be able to trace the route of the ragged soldiers in the week before by the crimson spots on the snow where the blood oozed from their naked feet!

*Patriot Soldiers Who Wore the Petticoats.*

The winter had set in early that year along the Schuylkill. The river was frozen over. The roads were covered with snow and ice. Washington had given orders to the army to march to Valley Forge a fortnight before Christ-

mas Day. Immediately on their arrival he directed with much exactness how they should construct a town of huts, how the men should be divided into groups of twelve for each hut, and how the huts should be built fourteen by sixteen feet each, of logs and clay. To the first group in each regiment that completed its hut he promised twelve dollars, and there was to be one hundred dollars for the first soldier who would devise a better substitute for the roof than boards. All through the Christmas tide the men were busy chopping down trees, rolling logs through the snow, and hammering together their rude little cabins. At night they lay down on the wet and cold earth, or sat until dawn around their blazing fires, shivering in tattered blankets and praying for the light of morning. Sentinels pacing in the snow on the outposts took off their caps and stood in them to save their feet from freezing. Here and there could be found even officers in a sort of dressing-gown made of old woolen bed-covers. The stout-hearted women of New Jersey sent their quilted clothes as Christmas presents, with the patriotic jest that as women were said sometimes to wear the trousers, so now there would be an excuse for men who might wear the petticoats. Washington, who never exaggerated, said that few men had more than one shirt, that many only half a one, and some none at all. Nearly three thousand men were barefooted, and occasionally might be seen a soldier who was all but naked!

*Washington Dining on Potatoes and Hickory-Nuts.*

Sometimes there was nothing to eat in the camp but rotten salted herrings. Men were known to snatch at the dough of half-baked cakes in the kitchens of the farmers' wives. The contractors and

the commissary agents and the Continental Congress had brought twelve thousand men to the verge of starvation, and the blood of General Wayne ran hot with rage as he looked on his poor fellows weak with hunger. Indeed, there was but one horn tumbler and also but one wooden dish for every mess. Washington himself dined one day on potatoes and hickory-nuts. "My good man," he said to the sentinel in front of his headquarters, pacing up and down in the bitterness of a cold morning, "have you had anything to eat?" "No, sir" was the reply. "Give me your musket, then, and go inside and get some breakfast," and the tall commander gravely walked up and down as guard over his own house.

Indeed, Washington would not enter his house during Christmas week. He insisted that it was his duty to remain in his tent or marquee until the men had finished their huts. Then, or after New Year's Day, he made his headquarters in the home of Isaac Potts—the stone colonial house which now moves the visitor at Valley Forge to a veneration inspired by hardly any other relic of the Revolution. To this day there hangs in the ancient homestead of many a pious family in the great valley the picture of that celebrated scene, which tradition has credited to Isaac Potts, and which, indeed, has become a national memory. He had been like, many of the farmers near by, either lukewarm in the Continental cause or Toryish. He heard one day after the arrival of his enforced guest, a deep voice from the woods in the rear. It was the voice of the General in a solemn prayer. The heart of the farmer was most profoundly touched; he rushed to his wife, told her that there could be no failure of a cause led by such a man, and henceforth became a firm and devoted adherent of the patriots' cause.

*The Christmas Plots of the Conway Cabal.*

Whether Washington actually prayed in that way is one of the olden tales of Valley Forge which the judicious in after

years would neither affirm nor deny. But certainly he never was so much in need of more than human wisdom as he was in Christmas week at the new camp. The cabal under Conway, which had been plotting his disgrace and overthrow as commander of the army, was still conspiring to supplant him with the ambitious Charles Lee, or the vacillating Horatio Gates, fresh from his great victory over the veteran Burgoyne. Washington was timid; he was over-cautious; he was incapable; he was slow and dull; he was ruining the army with his blunders; he had "Fabiused" affairs, and there should be a popular torrent of clamor and vengeance—these were some of the things that were daily charged against him. General Conway, General Mifflin and Dr. Benjamin Rush had labored to force the resignation of the General or to break his hold upon the rank and file. Such officers as the vainglorious and flighty Wilkinson and young Aaron Burr sympathized with the scheme of getting rid of a commander with whose prudence and public virtue they had little in common. Even Wayne and Sullivan were almost led into expressions of dissatisfaction. Washington passed through this season of jealousy, criticism and conspiracy with marvelous self-restraint.

Foremost among Washington's Christmas thoughts and concerns was this intrigue, which had its roots in Congress as well as in the army. "There is not an officer in the service," he said, "that would return to the sweets of domestic life with more heartfelt joy than I should, but I mean not to shrink in the cause." Yet when he discovered the duplicity of the plotters, at a time when he had them largely at his mercy, he turned from them with calm and generous silence. Before the winter was over the plot had melted away. Even Conway was struck with the extraordinary magnanimity of the man he had sought to pull down. A little later the volatile Irishman thought a wound given him in a duel had brought him to the point of death. His thoughts went back to the cabal, and the Christmas at Valley Forge. He called for a pen and wrote to Wash-

ington that truth and justice prompted him to declare his last sentiment. "You are, in my eyes," he said, "the great and good man. May you long enjoy the love, veneration and esteem of these States whose liberties you have asserted by your virtues."

*Christmas Day in the Snow-Covered Huts.*

From the common soldiers the plotters had been powerless to dislodge faith in the General. He knew it, and nobly did he requite it. "Without arrogance or the smallest deviation from truth," he declared, "it may be said that no history now extant can furnish an instance of an army's suffering such uncommon hardships as ours has done, and bearing them with the same patience and fortitude. To see the men without clothes to cover their nakedness, without blankets to lie on, without shoes, and almost as often without provisions as with them, marching through the frost and snow, and at Christmas taking up their winter quarters within a day's march of the enemy, without a house or hut to cover them till they could be built, and submitting without a murmur, is a proof of patience and obedience which, in my opinion, can scarcely be paralleled." Amid cold, disease and hunger they felt that the heart of their General was with them, and when they sang around the campfires to keep up their drooping spirits, their songs were still of war and Washington.

On Christmas Day four inches of snow fell. The valley, the hills, the frozen rivers were covered with piles of snow as far as the eye could reach. From out of this great waste of dreary whiteness rose the bare forests and the old forge, the smoke of campfires, and the ruins of the mills that the Hessians had fired in the autumn. It was a wilderness in which the wolf and the rattlesnake could still be found. Along the shores of the Schuylkill it was said that upon almost every dead tree might be seen a fish hawk and an eagle. The last survivors of the Indians had hardly ceased to inhabit the

woods; the scream of the wildcat pierced the air, and the name of Mount Misery, which had been given to it in the days of Penn, in commemoration of a mishap, only served to heighten the gloom of the dismal scene.

The Christmas at Valley Forge was full of rumors and alarms. The men were uncertain whether Howe would not again march upon them from Philadelphia, as he had done at Whitemarsh early in the month. They had just heard of the massacre of a little party of Virginia troopers surprised by Lord Cathcart in Roxborough, near Philadelphia, and massacred and burned in a barn. Lord Cornwallis, it was known, had been scouring the country for provisions, and had, indeed, collided with Sullivan's vanguard on the way to Valley Forge.

*The Holiday Brings News of a Battle.*

On Christmas Day some Continental troops fell in with a British force in what is now the southwestern quarter of Philadelphia; there was a short artillery fire, and several men were killed on either side. It was a piece of Christmas news that stirred the men at Valley Forge, who were impatient for another action. Colonel John Bull was sent down instantly with a brigade toward Philadelphia to make a demonstration against the enemy's lines. The British in Philadelphia, hardly over their Christmas frolicking, were surprised to hear the booming of cannon on the Ridge and the Germantown Roads. But the Continentals seem to have contented themselves with the Christmas gift they made the enemy by firing a ball into the city and striking a British barracks. Henceforth they remained in camp, except when they started out to forage, and the enemy suffered only from the dashing onslaughts which young Allan McLane with his rangers never tired of making on the British lines, or when he headed off the farmers bound for the city with many a wagon-load of food to exchange for gold.

Most of the Revolutionary officers behaved with fortitude in the face of perils worse than the battlefield. General Jo-

seph Wheedon shocked the family in whose house he was quartered by treating his men as if they were negro slaves, and they, in their turn, had the right to steal everything within reach. But this kind of conduct was exceptional, and was, indeed, exaggerated by the prejudices of the Tories of the valley.

*Story of Washington and a Non-Combatant Miller.*

One day a miller who had been drafted into the service persistently refused to go with the troops. He declared that his conscience would not permit him, grasped a small Bible in his house and would not move. The men tied him with ropes to a horse. When they reached camp they unbound him. He rolled on the ground while they whipped him, but he still clutched the sacred Book. Finally it was plucked away from him, and he cried out, "Give me back my Bible!" Enraged at his stubborn cowardice, the officer in charge rode off to ask Washington for permission to hang him. "Give him back his Bible and let him go!" is said to have been the General's quiet reply. But the tragedies of a military camp could not always be prevented. It was necessary sometimes to hang a spy. A New England Lieutenant and a Southern officer fought a duel, and the body of the Lieutenant was laid away in a Quaker burial-ground.

When Baron Steuben came from Europe to discipline the troops, according to the rules of war, he did not know at first whether to laugh at them or to get angry at them, and the valiant old man seems to have done both. At times he would trudge up and down the snow after having given an order to the line of military ragamuffins before him which they had not learned how to execute, and, pouring forth all the oaths he knew in French and German, and the smattering of the new tongue he had just begun to acquire, would call in a half good-natured frenzy on bystanders to swear for him in English. But the Baron knew the good stuff in the men, and after he got through handling them at Valley Forge they never

again were defeated decisively in an open engagement.

*The Rays of Sunshine in the Christmas Clouds.*

But here and there a ray of sunlight came through the clouds of the dark Christmastide at Valley Forge. It was known that Franklin, Deane and Arthur Lee had begun the negotiations at Paris which were to culminate in the alliance with France. Indeed, already the government of Louis XVI had given hope and joy to the soldiers at bay on the banks of the Schuylkill. On the Sunday before Christmas Washington congratulated the army on the arrival of a French ship at Portsmouth. France had sent them forty-eight brass cannon, nineteen nine-inch mortars, twenty-five hundred bombs and a cargo of powder and ball. Then it was they felt that if the French King should be with them there would need to be no longer any thought of falling back to the Susquehanna or the Alleghenies. Down in Philadelphia, too, during Christmas week, the British sentinels on the wharves of the Delaware had observed barrels of powder floating down the river. These were the first of that strange flotilla which in New Year's week threw the enemy into consternation lest they would blow up the fleet anchored in the stream, and which the witty Francis Hopkinson commemorated in the still famous poem of "The Battle of the Kegs." There, too, in camp were men of the cloth filled with the spirit of war. The gallant "Fighting Parson," the Rev. David Jones, chaplain of the Pennsylvania line, had left his Baptist church in the Great Valley to exhort the soldiers to courage, as he did all through the Revolution. He loved to give them homely similes. There was just as much likelihood, he would say, that a shad would climb a tree and shake down shellbarks as that a Continental soldier would turn his back to a Britisher. His favorite texts at Valley Forge were to be found in the book of Nehemiah:

"Yet Thou in Thy manifold mercies

forsook them not in the wilderness; the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go."

It was no wonder that the men of Valley Forge stood their ground when preachers like Hugh Henry Breckinridge told them that it was their duty "to be of the mind to fight from hill to hill, from vale to vale, and on every plain, until the enemy is driven back and forced to depart—until the tyrant shall give up his claim, and be obliged to confess that free men—that Americans—are not to be subdued." And if Christianity were still needed to give to their cause the sanctity of righteousness, was it not with them in the person of General John Peter Gabriel Muhlenberg? In his little church he had one Sunday gathered his congregation, told them that there was a time to preach and a time to pray, but that now was the time to fight; and then throwing aside his gown stood before them in the uniform of a Continental soldier.

*Martha Washington as a Soldier's Wife  
in Camp.*

There used to be a Christmas holiday legend that represented Washington, and his good Martha seated on the pillion of a horse, slowly making their way to Valley Forge in the snow, like a militant Darby and Joan. But, although it was one of the expectations of the General that his wife should be with him, as she had been the winter before in the camp of Morristown, it was not until after New Year's Day that she left Mount Vernon. The part which she played at Valley Forge has, indeed, seldom received the credit which it deserves, as an example of the virtues of the women of the Revolution. No soldier's wife was more faithful to her husband in the midst of his perils and hardships than simple-hearted Martha Washington, one of the richest women of the Colonies. She visited the sick and suffering in their huts, she braved the dangers of the small-

pox; she patched trousers, knitted socks and made shorts for the men, and his "dear Patsy" as the big General used to call his plump and pleasant little wife, kept the ladies of the camp busy, when they called on her at the stone house, sewing for the soldiers.

Martha Washington was then forty-five years of age, and those who went to the camp, and expected to find her arrayed in gowns which they had supposed would be worn by the General's wife, were disappointed. "Whilst our husbands and brothers are examples of patriotism," she would say to her countrywomen, "we must be patterns of industry." She did not hesitate to wear a brown dress and a speckled apron when receiving fastidious and elegant visitors at Morristown. It was said afterward that she acquired her inveterate habit of knitting in her zeal at Valley Forge to relieve the barefooted men around her. On every fair day she might be seen walking through the rude streets of the town of huts with a basket in her hand. Entering the hut of a sergeant, she found him dying on a pallet of straw, his wife beside him in the anguish of a final separation. She ministered to his comfort with food prepared by her own hands. Then kneeling, she earnestly prayed with her "sweet and solemn voice" for the stricken couple. All day long she was busy with these errands of grace, or in the kitchen at the stone house, or in urging other women to lend a helping hand. And when she passed along the lines of the troops she would sometimes hear the fervent cry of "God bless Lady Washington!" or "Long live Lady Washington!" Well, indeed, might the men feel that they could fight to their very last drop of blood with a commander whose wife, who was formerly the belle and leader of her set among the dames and damsels of Virginia, was not ashamed to be seen darning his and her own stockings!

*The Women in the "Society" of Valley  
Forge.*

Other women, too, were there to share

their husbands' toils. The handsome young wife of Green, although she spelled no better than Mrs. Washington, and had to be admonished by her husband, who did not want her to suffer in comparison with Mrs. Knox, was leader of the little society that circled around the house of Washington. Lady Sterling and the wife of Colonel Clement Biddle were some of the other officers' wives who would meet two or three evenings in the week in the only two or three regular houses within the lines of the camp. The playing of cards was prohibited; they could not dance if they wanted to, but every one who could sing was expected to give a song. The agreeable Frenchman who followed the youthful Lafayette, together with other foreign soldiers, like De Kalb and Pulaskie, and such spirited young American officers as Alexander Hamilton, seem to have been the chief props of society at Valley Forge.

De Kalb, sixty years old, left behind him the memory of a pathetic little romance. Tall, polite, fond of children, speaking English, and his mind stored with the fruits of European travel, he was a delight to the Woodman family those long winter nights with his entertaining stories of adventure. He would quite frequently play with the children in their sports, and even condescended to "keep house" for the Woodmans whenever they were absent from home. On leaving them he took from his breast a ribbon, to which was fastened the star he wore as the badge of his rank as a nobleman. He gave it to a little girl of nine years, and bade her keep it in remembrance of him. Two years later the brave De Kalb fell in the battle of Camden, and died three days afterward.

#### *The British Winter of Unbroken Rectry.*

In the captured capital of the Colonies Howe was likened to a British Antony captured by a Philadelphia Cleopatra, or as Franklin put it in his oft-quoted *bon mot*, the British had taken Philadelphia, but Philadelphia had taken the British.

Games and sports of all kinds, balls, pretty women and theatricals engaged the attention of the officers. During the holidays they had begun to make their preparations in the theatre for a season of drama, which included a large variety of plays, from "A Woman Keeps a Secret" to Shakespeare's "Henry IV." The accomplished and attractive Major Andre was foremost in these diversions as an actor, scene painter, verse maker and stage manager. The loveliest of the Tory belles bestowed their smiles upon the gay redcoat, and the elegant Duche, of the Church of England, who had eloquently besought Washington to desert the Continental Congress, to place himself at the head of his army, and to negotiate for peace, and who afterward passed a blighted life in the shadow of his error, having been declared a traitor, was their favorite in the pulpit.

While the British officers were living like Princes, the subalterns at Valley Forge would give "dinners" at which potatoes formed the *piece de resistance* of the table.

The British cannon were parked in the State House yard in the shadow of the hall where the Declaration of Independence had been adopted, and on the very spot where only a year before it had been proclaimed to the people. The American prisoners, thrown into the prison in the custody of the infamous Cunningham, were forced by him in the madness of their thirst and hunger to crawl or to fight like dogs for the meat he would throw among them. In the suburbs the houses of seventeen patriots were reduced to ashes in a single day.

The British winter of gayety came to a close with the brilliant festival of the Mischianza. Andre had taken the name from an Italian word signifying medley, and had planned, together with his fellow-officers, a magnificent entertainment to mark the farewell of Howe on his return to England. The surpassing beauty of the scene has been often described—the regatta on the river, the ballroom, with its eighty-five mirrors, its wax lights, its flowers and its pale blue draperies; the jet black slaves in Oriental

garb, with silver collars around their necks and silver bracelets on their naked arms; the triumphal arches of the grove, the procession, the blaze of fireworks, and the tournament in which the officers as the Knights of the Burning Mountain and the Knights of the Blended Rose jostled in ancient combat before the fairest women of Philadelphia, attired in Turkish habits and wearing in their turbans the favors of their knights. Before the revelry was ended the boom of guns was heard in the distance. The long roll was sounded. The gallant soldiers assured their fair charges that it was only a triumphant salute to the *Mischianza*. But it was the dashing McLane, who had made up his mind to have a hand in the celebration with his little troop. Mile after mile Howe's dragoons had chased them until the hardy Captain swam his horse across the Schuylkill and found safety in the hills.

*Washington's Farewell to Valley Forge.*

In the meantime the spring had come; the waters of the ice-bound river again glistened in the sun; the hills of Valley Forge were once more green; and the glad news from France caused the camp to ring with the shouts of thanksgiving. The valley resounded with the roar and rattle of the guns in joyous acclamation along the whole line. The crisis of that awful winter was over, and the turning-point of the Revolution had come. "Long live the King of France!" the patriots shouted with one voice in a cry of hallelujah. "Long live the friendly European powers!" and "Huzza for the American States!" Soon the camp was in unrest. Howe was about to evacuate Philadelphia. Then it was that honest young Andrew Kemp, a private in the ranks, sat down to write to his good mother and "the folks." "Tell, Sally,"

he said, "not to forget to knit me a supply of woolen stockings for next winter, for I dread the idea of another Valley Forge." Such was the only murmur that came from many a patriot as he thought of the ordeal he had passed through, and, again shouldering his musket, marched away from Valley Forge in the hot days of June to pursue the British across the Delaware.

Nearly a score of years passed away at Valley Forge, when one summer day a tall gentleman of advancing years, dressed in black and riding on a horse, was seen by the farmers while they were working in the fields. Accompanied by his negro servant, he alighted from his horse by the roadside and began kindly to put questions to one of the farmers. He told that he had been in the camp of the Continentals, that he expected soon to leave Philadelphia forever, and that he wanted to once more look upon the scene of the sufferings of his comrades in arms. He was pleased to see happiness and prosperity now around him. He would stay over night, but his duties required him to be at the Capital. When the farmer heard his name he was astonished, and protested that he should have been more respectful. The stranger replied that the sight of his companions of the war now engaged in the happy pursuits of peace gave him more satisfaction than any homage that could be paid his person or his station as president of the United States. It was George Washington, soon about to bid farewell in his great office to his countrymen, and as he rode away forever what thoughts must have come over him as he looked back in those piping times of peace to the anguish and the toils and the despair of that dark Christmas at Valley Forge. —*The Ladies' Home-Journal.*

## The Santa Claus Myth

A myth is a fiction framed unconsciously. In the myth we have man's serious endeavor to interpret the meaning of his surroundings and of his own actions and feelings. Man wondered before he reasoned. Awe and fear are quick to express themselves in rudimentary worship and the myth at the outset was a theory.

There is the philosophical myth, the historical myth, myths of observation, nature myths, etc. There was the Roman myth of Aeneas, his misfortunes, his wanderings and his settlement in Italy. That might be called legendary. But the Santa Claus myth—well, that's different—it is deeply rooted in historic fact and we must uplift it, maybe above even the class of the so-called myth. In the first place Santa Claus is not Santa Claus in all climes and countries. This kind old gentleman is Santa Claus in Holland, but he is Santi Klaus in Switzerland, Niklo in Austria, Holy Man in Tyrol, Knecht Clobes in Flanders, Sonner Klas, Zanni Klas, St. Nicholas, the Yule Swain and Befana in other countries.

Dawson, writing of Santa Claus, says it is an old English legend that was transplanted many years ago on the shores of America, and that it took root and flourished with wonderful luxuriance, considering it was not indigenous to the country. Santa Claus, or St. Nicholas, the kind patron saint of the juveniles, he says, makes his annual appearance on Xmas eve for the purpose of dispensing gifts to all good children.

This festive elf is supposed to be a queer little creature that descends the chimney viewlessly, in the deep hours of the night, laden with gifts and presents which he bestows with no sparing hand. But the Lapps take no such small and narrow view of their Santa Claus, although apparently possessed of youthfulness. Their Yule Swain is 11 feet high and rides on a goat. He appears on St. Thomas' day (December 21) and

continues his visits till Xmas even, when he disappears, no one knows where.

It would never occur to you (would it?) that under those soft azure skies of Italy the equal suffrage idea flourished long ago. Despite the fact of their fervent worship of the Madonna, it was a real surprise to find that their Santa Claus was a woman. Only her name is Befana, and she is a sort of wandering Jew and Santa Claus combined. She is the good fairy who fills the children's stockings. But there is also a tradition that characterizes her as an earnest, diligent, though irreverent housewife. When the three wise men of the East passed on their way to offer homage to the infant Savior, she was too busy sweeping to go to the window, and said she'd see them as they returned, but, unfortunately, they never returned, but went another way, and she has been watching for them ever since. It seems too bad to mix a Santa Claus up with such a tale, but it serves a purpose, for they say she is also used as a bugbear for the little ones by Italian mothers.

Kris Kingle is a corruption of Christ Kindlein (the infant Christ), who is supposed to descend the chimney with gifts for good children and birch rods for the naughty. But the name by which the children of most nations revere this kind benefactor is St. Nicholas. All countries do not celebrate on the same day. Some take St. Nicholas day, December 5. The children of southwest Austria call it the festival of St. Nicholas; the Austrian children have no other Christmas. Their ceremony is unique. A youth who possesses the necessary religious knowledge, dressed in long white vestments, with a silk scarf and furnished with a miter and crosier, goes forth, accompanied by two angels, young men, dressed very much like English choristers, but with silken scarfs, each one bearing a basket, followed by a whole troupe of devils, with blackened faces, horns, pig snouts, and



any other monstrous distortion that the ingenuity of boyhood can devise. The troupe are girt with chains, which they shake and rattle vigorously. St. Nicholas visits the houses and enters with the angels, while his swarthy followers are left to play their pranks outside.

One by one the children are called up and examined by the saint. Simple religious questions, suited to the age of each child, is proposed, and afterward they repeat prayers and hymns. If a child fails it must step aside, and if it succeeds, the angels present it with nuts and apples. Then the devils are called in and allowed to tease the naughty children. They dance and cut up antics and try to blacken the faces of the elder girls. When the children go to bed they place dishes or baskets on the window sill, in which St. Nicholas leaves gifts.

This Austrian way is much cleaner and far more comfortable and convenient for their Santa Claus than the American way of ascending to the housetop and coming down a sooty, little chimney, through the smoke and flames. And it doesn't require nearly so much exertion on the children's part, wondering how he does it, nor on the parent's part, to explain a probable way. We've all been there.

In Chambers' "Book of Days" he tells us who this St. Nicholas really was. He belongs to the fourth century of the Christian era, and was a native of the city of Patara in Asia Minor. So strong was his emotional tendencies, even from infancy, that, we are gravely informed, he refused to take his Mellin's food, or whatever he fed on, each Wednesday and Friday, the fast days appointed by the church. Perhaps no saint has enjoyed a greater popularity. He has been adopted as the patron saint of the Russian nation. In England no fewer than 372 churches are named in his honor. One of the best children's magazines in America bears his name to-day. He is the especial guardian of women, children, sailors. Scholars are under his protection, and he even is said to be honored among thieves. There are two special celebrated legends regarding this saint. The first one runs thus: A nobleman in

Patara had three daughters, but was so sunk in poverty that he could not provide them with marriage portions, and was on the point of abandoning them to a sinful course of life. St. Nicholas, on hearing the story, went at night to the home of the nobleman, and seeing an open window, threw a purse of gold at the feet of the father. This act he repeated, till the third night he was caught by the nobleman, who fell at his feet with many prayers of gratitude. But the saint made him promise to tell no one—hence this detailed account, 1600 years after. (And men abuse women for not keeping a secret.) From this act of his sainted majesty of scattering his gold, arose the custom of the elder members of the family, bestowing gifts on the children in their shoes or stockings on the anniversary of St. Nicholas' birthday.

The other legend was: A gentleman of Asia sent his two sons to be educated at Athens, but in passing through the town of Myra told them to call on the archbishop (St. Nicholas) and receive his blessing. The young men, arriving late in the evening at Myra, deferred their visit to St. Nicholas till next day, and put up at an inn. The landlord murdered the boys and cut up their bodies and placed them in a pickling tub with some pork to hide his guilt. But the archbishop was warned in a vision, and, going to the inn, accused the landlord, who confessed and took the bishop to the pickling tub. The bishop prayed and made the sign of the cross and the boys sat up alive in the tub of brine and were restored safely to their father. Is it any wonder he is called the patron saint of children.

On St. Nicholas day in ancient times a singular ceremony used to take place. This was the election of the boy bishop, who from that day to Innocents' day, December 28, exercised a burlesque episcopal jurisdiction. It prevailed generally throughout English cathedrals. Edward I., on his way to Scotland in 1299, is said to have received in solemn audience the boy bishop.

St. Nicholas is the Santa Claus of the Germans and Hollanders. In Holland

his day is December 6, and is celebrated by giving gifts. In Germany St. Nicholas is supposed to be the servant of the Christchild, who appears on December 6 to inquire of the behavior of the children, giving nuts and apples to the good children and switches to the bad.

How the change from December 6 to December 25 came about has very many explanations, one of which deserves mention for its curious originality: The conception of the Virgin Mary was supposed to have taken place on the day corresponding to the creation of the world, which must have been March 25, as on that day their length is equal—"And the evening and the morning was the first day."

Before Christianity came to Britain December was called *Aerra Geola*, because the sun then turns his glorious course. The pagans then held their festivals of rejoicing, so the ancient customs connected with these feasts and frolics were modified and made subservient to Christianity. Some of the English even tried to serve Christ and the pagan gods together. Roedwald had a Christian and pagan altar facing each other in the same royal temple.

Pope Gregory tried to accommodate the ceremonies of the Christian worship as much as possible to those of the heathen. And now, what shall we tell our little ones about the reality of Santa Claus? "There seems to be a period in the evolution of a child when he is given to personifying his ideas." The Christmas gifts are so beautifully real, surely Santa Claus is real, too. It is an ideal of goodness and love and generosity that cannot but make them better children. If they ask is there really a Santa Claus, we can say, "Some people say there is,"

but do not let them believe while they can, for they all outgrow it soon enough. As has been written "We need not shock the child's mind by suddenly disillusioning him. The child will overcome in later years the superstition of a literal acceptance of the story and will preserve the poetry of it." To take away his belief in a Santa Claus is to rob him of one of the greatest joys and one of the most democratic ideals of childhood.

To-night within my lonely den  
My fancy fain would have me soar  
Beyond the now and back to then—  
The happy, childish nevermore—  
The tales I used to linger o'er,  
The little nursery all aglow,  
And once again my dreams restore  
The Santa Claus of long ago.

His world was beyond my ken,  
For mine was just the nursery floor,  
He came, they told me, after ten,  
And never through the open door.  
I cannot tell you what he wore;  
I never saw his form, you see,  
And yet he gave me toys galore,  
The Santa Claus of long ago.

Ah, if he'd only come again  
As once he came in days of yore  
'Ere boys grew into somber men  
And maidens voted dolls to love.  
The world would have no dreary war,  
And life no dull adagio,  
He cometh not from yonder shore,  
The Santa Claus of long ago.

What profits that a man deplore,  
Since earth is not a heaven below,  
He can not come as heretofore,  
The Santa Claus of long ago.  
—*Exchange.*

# Extracts from the Brethren's House and Congregation Diaries of the Moravian Church at Lititz, Pa., relating to the - Revolutionary War

Translated literally by Abraham Reincke Beck, Archivist

1775.

*February 27.*

Congress having adopted a measure regarding the use of tea, which is now strictly obeyed everywhere, it was resolved to sell none of it in our store.

*April 29.*

To our consternation we received news of the bloody action between the King's soldiers and the Americans at Bunker Hill and Charlestown near Boston.

*June 2.*

Bishop Seidel wrote us from Bethlehem that a declaration of our principles had been presented to Congress by Mr. Franklin and favorably received.

*June 26.*

Owing to the perilous condition of the country we, too, received notice to appear for drill, and the printed order set forth that whoever, for the sake of conscience, could not do so, must pay a fine of £3-10sh. The most of our young brethren would rather drill than pay so much money. They were therefore, June 27, spoken with singly by Brother Mattheus and Bro. Dreyspring who affectionately and earnestly pointed out to them that it was not the province of the Brethren's Unity to take part in these affairs; for, by an act of Parliament we have been made exempt therefrom; therefore, it would be better for us to free ourselves with money from these obligations, which might result in injury

to our souls. This was well received and fully understood.

*July 20.*

Day of fasting and prayer appointed by the Continental Congress. We prayed to God our Saviour, for ourselves and the whole country and for George III our king and his government. At 9 a. m. prayer and litany. At 10 O'Clock a sermon by Bro. Mattheus (Hehl) on Is. 4:6. In the afternoon a second sermon by Bro. Grube from Joel 2:12-27. Following this Bro. Roesler kept a Bible lecture from Daniel 9. In the evening a singing meeting by Bro. Mattheus.

*July 29.*

There was held a meeting of all the adult brethren, at which was read a letter from the Committee in Lancaster stating that non-associators, namely those who could not conscientiously bear arms, must contribute, according to their means to the expenses of the war. Among the married brethren, Bro. Tannenberger was appointed collector and the single brethren were allowed to make the collection among themselves. We appointed Christian Leinbach collector in our house. The contribution in money we regard as purely a township affair.

*August 26.*

The wickedness, the impertinence, and the levity of our young people have been for a long time past almost unbearable. They were singly and affectionately ad-

monished and acknowledging their fault promised to do better in future.

1776.

*July 3.*

A meeting of all communicant members was held to consider the affairs of the country. As the intention is to renounce all allegiance to the King of England, it was resolved that it were best to remain absolutely inactive.

*July 13.*

From the newspapers we learn that on the 4th inst. in Philadelphia, Independence was actually declared by Congress and all provinces made free states. God help us!

*July 27.*

By order of the Committee in Lancaster, the brethren had to deliver all guns in their possession at the tavern, receiving a receipt therefor.

*August 14.*

The township company that had been here for some days at our tavern, having had their tents made here, marched off. Their conduct was orderly.

*December 13.*

There is much alarm felt and great excitement in Philadelphia, Lancaster, and, indeed, throughout the whole country because of the progress of the British army. The Committee of Safety has ordered all the militia to march against it; but for that, there is, with many of them, little inclination.

1777.

*February 28.*

A party of Marylanders, on their return from the army, arrived and staid here over night. Being half-starved they went into the houses to get something to eat, and were given loaves of bread and a quantity of meat, which they accepted with the heartiest thanks, saying that in all their weary march they had been nowhere treated so well as here.

*April 23.*

After the evening service, in our chapel Bro. Mattheus declared to fourteen brethren remaining there, that in regard to the enrollment of all men between the ages of 18 & 53 years, we positively could not agree to it; that, as it is not only against the dictates of our conscience, but also contrary to the principles of our constitution, it would be better, even if it causes us some suffering, to have nothing to do with it.

*May 3rd.*

There was held a Township Meeting at Martin Bucher's. Upon this occasion the constable was to enroll the names of all men between 18 & 53; but no one presented himself for enrollment. The brethren Haller and Pohl protested, in our name, against it.

*May 15th.*

By order of the Committee, blankets, linen and clothing were collected in our township for the army. We, too, must contribute what we can spare, and future payment is promised.

*May 18th.*

Brothers Mattheus, in the presence of Bro. Dreyspring, spoke with Bro. Leimbach in regard to our trombonists; that in these troublous times they should be more moderate in the selection of the music they play; that they should not go outside of town with their instruments to "seek an echo;" neither should they play in the saddler's shop without previously mentioning it to Bro. Dreyspring; it were better to practice in our chapel, or that of the congregation,—or in our summer house. Bro. Leimbach must see that the practicing is conducted in an orderly manner in future.

*July 2nd.*

At a meeting of the brethren over 18 years of age, Bro. Mattheus spoke concerning the bearing of arms, and, more particularly in regard to the abjuration of the king; saying that we as a congregation could in no wise have anything to do with it. The brethren should have

an opportunity to give Bro. M. their individual opinions, privately, on the subject.

*July 4th.*

Brother Mattheus conferred with the brethren, singly, today, but no one of them was found willing to go to war or forswear allegiance to the king. They would be faithful to those in authority, who have power over us, and not act "reasonably."

*July 16.*

As a conclusion to the above "speaking," Bro. Mattheus addressed us, emphatically yet kindly, deploring the fact that two parties exist, not only among the brethren but also in the congregation; the one party for the king, which they name Tories, and the other the Whigs, which upholds the present government. That neither party has hitherto thought, spoken and acted according to the Saviour's wish, nor the principles of the church; that some, even, have shamefully slandered the king, against whose government, especially as it concerns us, we have not the slightest cause to complain. On the other hand, it is highly improper to speak and act in opposition to the present government, to which, as far as heart and conscience will permit, we owe obedience. We must wait solely on the will of God! For it is not possible that the Saviour will look graciously upon such thought and action as hitherto have prevailed among us. He wished, therefore, that henceforth this characterizing of "Whigs" and "Tories," which occasions only misunderstanding and loss of love might cease, and we live together again in peace.

*July 27th.*

Bro. Mattheus made an impressive address to our "youths" and "great boys" in regard to their present irreligious thought and action. Instead of remembering what they are here for, they take too much interest in the war and the state of the country.

*Aug. 1st.*

Bro. Mattheus went to Lancaster to

have a full conference with Bro. Billy Henry about national affairs.

*Sept. 16th.*

Master mason Haefer, who was in our employ the past summer, came, as lieutenant of Militia, to our house, and read to us the names of the brethren drawn for the first three classes: namely, Renatus Keller, Michael Pizman, Chr. Leinbach, Martin Hirte, Greenbury Petticoat, Gottlieb Youngman, Peter Kreiter, Christian Blickensderfer and Matthews Zahm.

*Sept. 18th.*

The above mentioned Haefer came again and asked each one whether he wished to go with him to camp, or provide a substitute; but all answered they would do neither.

*Sept. 20th.*

A meeting of the brethren liable to service was held in our chapel, because we are soon to be forcibly required to do military duty. The brethren were again reminded to keep their word not to go to war, nor to furnish a substitute; we would let matters take their course, and see what they can do to us. It would be a sorry act for one or another brother to break his resolve. The Saviour surely will help those who put their trust in Him.

*Sept. 27th.*

Yesterday, Mr. Laurens, a Congressman, came here from Philadelphia, via Bethlehem. He knows the brethren in Carolina, and is our good friend.

*Sept. 27th.*

To-day there came from Lancaster a constable with a list of the names of all non-associators, which he read to us, to ascertain whether there are such among us. He will return in thirty days and collect from each non-associator £3 10s.

*Same date.*

A company of soldiers came to take those belonging to the 3rd class. We, however, were spared this time. The young people in our neighborhood have

run away, and are hiding themselves mostly in the woods.

*Sept. 28th.*

The three French officers, among them a German baron, who had been stopping at our tavern for some days, left in haste for York, because Congress secretly left Lancaster, last evening, and crossed the Susquehanna.

*Oct. 3rd.*

The French Chevalier Le Colombe brought us a letter from Mr. Laurens, regretting the necessity for his departure, so soon, from our neighborhood. Congress having been suddenly transferred to York. (Mr. J. W. Jordan writes me as follows: "Chevalier de la Colombe enlisted as volunteer in the American service; left France with Lafayette to whom he was aid-de-camp. He was breveted captain by Congress, Nov. 16th, 1779. Lafayette, about to start for France, wrote to Washington a letter to recommend de la Colombe and ask for him a brevet of Major. At the end of the war de la Colombe returned to France and was employed by the French Republic. He was made prisoner, with Lafayette in 1792, by the Prince of Coburg, and shut up in the citadel of Olmutz. He was released and returned to Philadelphia. I presume that he returned to France and died there." May 25th, 1896.)

*Oct. 7th.*

The brethren of the 5th & 6th classes have been ordered to prepare to march next Thursday, 9th. (Just as after the Battle of Brandywine Creek, so, to-day, after the engagement at Germantown, many soldiers passed through Lititz, Grube.) Bro. Chr. Blickensderfer and Bro. and sister Schmick returned from Bethlehem, bringing intelligence that affairs there are in a most lamentable condition; especially in the Brethren's House, which had been turned into a lazaretto, and where, they say, the outrageous and shameless behavior is simply indescribable. Some of the brethren had gone to Christian's Spring and Nazareth,

while others were housed with Bethlehem families.

*Oct. 21st.*

At noon, just as we sat at dinner, five or six militia men, fully armed, came into our house. Proceeding directly to our chapel, one of them read from a list the names of the brethren belonging to the 1, 2, 3, 4 & 5th classes, and each brother, upon answering to his name, was immediately put under guard, so that he might not escape. The following brethren were called: Chr. Leinbach, Martin Hirt, Gottlieb Youngman, Mattheus Zahm, Greenbury Pettycourt, Henry Oerter, John Muller, Michael Kreater and Jacob Gassler. These brethren, with four married brethren, were carried off, despite our protestations, to five miles from here (Manheim) to Capt. Fetter, with the promise that they should be returned hither in the evening. But none came back; on the contrary, they spent the night in the Captain's house under guard. The next day they were taken to Lancaster, and, to the accompaniment of drum and fife, through a dense mass of people, with cries of "Tories" from every side, were marched to the Quaker Meeting House, where they were locked up with many others who, like themselves, had been thus forcibly dragged together. Here their room was so limited that they could neither sit nor lie down; and, besides, they had very little to eat. The brethren and sisters of Lancaster, however, did all they could for their comfort; particularly Brother Hooson, through whose influence they were released from their prison and quartered, for the night, among our church members. Neither must they return to confinement, but could go about the city freely, Bro. Hooson having given his word for them.

*October 23rd.*

Upon investigation of this affair, and the earnest representation of the Brethren Hooson and Bill, Henry — (Hehl) the Committee found that the forcible seizure and shameful usage of the people by the militia officers was an ir-

regular and unwarranted procedure on their part, no order to that effect having been given by the president of the Committee, the mayor of the city, or any other person. The Committee then very kindly and politely dismissed the brethren, Bro. Wm. Henry adding that henceforth they need listen to no one without he came express from them, and that now we could go home in peace. This, after thanking the brethren and sisters in Lancaster for all the love and faithfulness they had shown us, we did; arriving there, to the heartfelt joy of our people, whose thoughts and prayers had been with and for us all the time, well and happy, at 7 o'clock in the evening.

*Oct. 21st.*

It seems, then, that we, too, must suffer. For help we can depend only upon our dear Father in Heaven, who, in this dreadful time of war and confusion, must shield and guide us; for, surely, He knows that we are His Son's people, and have nothing to do with the world and its quarrels.

*Same Date.*

During the evening meeting six armed soldiers entered the Sisters House with intent forcibly to enter their dormitory and press, for their own use, the blankets off the beds; however, they had the goodness to let themselves be dissuaded from their purpose. The Sisters' Diary has it thus: "The soldiers, armed, came under the pretence of getting blankets, dreadfully frightening the house-watcher (haus-wachterin) and the few sisters who were at home with their brutal swearing. The Brethren Schmick and Franche were fetched, coming promptly to our assistance, and they got the fellows away before the meeting was over. We thanked our dear Lord and House Father that he so mercifully preserved us, and that only the fright remained.

*Oct. 26th.*

We hear that the taking of men by force to Lancaster continues; consequently a general lamentation prevails among the people.

*Oct. 27th.*

The brethren belonging to the first five classes subject to military duty were spoken with. They were unanimous in their determination not to bear arms nor furnish substitutes; but to stand by our principles regardless of consequences. All agreed that it would be well to hand in a petition asking a mitigation, because of poverty, of our heavy fines.

*Oct. 31.*

Seven brethren were ordered to report for military service, next Tuesday: namely, Andr. Kreuter, Gottfried Thomas, John Schank, John Weinland, Ludwig Cassler, Charles and Peter Ricksecker. Pursuant to the advice of Bro. Wm. Henry, they did not go.

*November 29th.*

In our neighborhood the soldiers have pressed many teams (our own, from the farm, among them) to carry provisions to the army.

*Dec. 3rd.*

Bro. Kreuter, sen., and John Muller were sent in the name of the brethren to Weinland's Mill, six miles from here, where a Day of Appeal was to be held by Mr. Galbraith. They were to see whether he could agree to come and hold an Appeal Day here, in our house, for us; but he refused, fearing that he might be suspected of partiality towards us.

*Dec. 4th.*

All the brethren went to the above-mentioned Weinland's Mill, where Mr. Galbraith and some other officers were met. They were questioned as to profession and other circumstances and their answers recorded. The brethren declared it was against their conscience to go to war; and some of them urged their inability, being very poor, to pay the threatened fine.

*Dec. 6th.*

The brethren who lately appealed were informed to-day how much each one would be fined for refusal to go to war. However, the Commissioners mer-

cifully agreed that most of the brethren should pay but one half the fine.

*Dec. 14th.*

A doctor, by the name of Canada (Kennedy), brought us the disagreeable news that by order of General Washington, 250 sick and wounded soldiers must be quartered here. Our objections and representations were of no avail! He inspected our house which suited his purpose exactly, and ordered that it be immediately vacated, for we might expect the first of the sick four days. We could, however, retain kitchen and cellar for our own use.

*Dec. 16th.*

We moved out of the Brethren's House. Bros. Dreyspring and Keller took up their abode in the two lower rooms of the school-house, while some of the brethren and youths occupied the upper schoolroom. The tailors and shoemakers went to the store. Bro. Stark, with one of his stocking-weaving looms, to the linen-weaving shop; some of the brethren and youths sleep in the weaver's shop, and in the building next the blacksmith's. We all have dinner in our kitchen.

*Dec. 18th.*

National Thanksgiving and Prayer Day; which we, also, observed, with blessing to our hearts.

*Dec. 19th.*

John Muller, Weinland and several more brethren (married) went to Lancaster to pay the County Lieutenant the tax they had been assessed by the Court of appeal. It came in most cases to £24 8 s. 6d., some must pay £30. After dinner arrived the first of the invalid soldiers.

*Same Date.*

About 80 sick soldiers, from the Jerseys, arrived here to-day. It certainly is not easy to reconcile ourselves to this enforced surrender of our houses for

such use; but, like our dear Bethlehem, we must accept the situation, for these are troublous times.

*Dec. 20th.*

There came 15 wagons full of sick soldiers; so that now all our rooms and halls are filled with them. The doctor of the lazaretto took Bro. Renatus Keller's room middle front room, second story, and the Commissary that of Bro. Dreyspring. (Elders' Conference—Bishop Hehl. Diarist.) The question arose, where the dead shall be buried if any in the Lazaret. Later, after consultation with several Brethren of the Aufseher Collegium, we determined to set apart a corner of our lower-most field.

*Dec. 21st.*

Also, quite late, 100 more sick and wounded, but as the hospital was quite full they were taken elsewhere.

*Dec. 28th.*

Yesterday Bro. Schmick preached to the soldiers in the Bros. House much to their satisfaction. The misery in the Lazaretto can not be described; neither can it, without being seen, be imagined. The doctors themselves are sick, and have the attention of Bro. Adolph Meyer. Therefore the soldiers are without medicine. Such as are nearly recovered, fearing a relapse of the malady, prefer to remain out of doors as much as possible; but to-day, because of the continuous snow storm, they were forced, much to their displeasure, to stay in the house.

*Dec. 31st.*

Another wagon with sick soldiers came from Reading.

1778.

*Jan. 1st.*

As both doctors are too ill to attend to their duties, a third, a German, from Saxony, came to take charge in their place. Two of the soldiers, seven of whom have died already, were buried to-day.



*Jan. 3rd.*

In the event of our lower-officer's death we would expect to give him a more honorable burial place than that is where all are huddled indiscriminately underground (wo alles hinein gescharrt wird). Therefore, we resolved in such a case to do as they really have done in Bethlehem; to set apart, in our graveyard, a row for strangers, separated from that of the brethren by a passage.

Bro. Sam. Krouse is down with the fever.

*Jan. 4th.*

Greenbury Pettycourt, but soon recovered; do.

*Jan. 7th.*

Andrew and John Kreuter and Chr. Leinbach; do. Jacob Born.

*Jan. 9th.*

Some 20 well soldiers left the hospital to rejoin the army.

*Jan. 10th.*

Tobias Hirte and John Weinland. Hirte, Weinland and Krouse lie together in the sadler's shop.

(E. C. Hehl.) Some of our little boys have been trading things with the soldiers receiving in exchange cartridges and powder, which they set off in the barns. Bro. Schmick gave them a sharp talking on their improper and highly dangerous play and with good results,—but the parents must be more watchful over their children! No one should buy from the soldiers what are at any rate commonly stolen goods. There is no reason why Tobias Hirte should have bought a gun, indeed, on the contrary it is an unseemliness! What use has he, as a schoolmaster, for a gun? He must be ordered to dispose of it.

*Jan. 15th.*

Daniel Gloz; went to his parent's home.

*Jan. 16th.*

Martin Hirte, Ditto.

*Jan. 17th.*

Bro. Henry Oerter died, 31st ult., after 14 days' sickness.

*Jan. 18th.*

Dr. Brown, the general superintendent of all the hospitals in this section, came from Bethlehem, bringing with him a fine letter of recommendation for us from Bro. Ettwein. He intends to bring his family hither and make Lititz his temporary home. (Dr. Brown was quartered at Tanneberger's; Dr. Allison was at Blickensderfer's; and officers were at Geitner's Clause Coelus, in the former Tshudy house, and Jasper Taynes. A Colonel at the latter place was especially objectionable to our people, because of the wild uproar made there by his many visitors from Lancaster. "Because of Bro. Jasper Taynes' age and weakness, it would be well, when the Colonel leaves, for the prevention of future similar occurrences, to ask Dr. Allison and family to lodge there.")

*Feb. 1st.*

Bro. Christoph Pohl died.

*Feb. 7th.*

In the evening, the brethren who have waited upon the sick had a love feast, with wine and biscuits (zweiback).

*Feb. 12th.*

We had a disagreeable visit from some officers, who came here from Lancaster, in sleighs, and made a disturbance at the tavern. They had been carrying on high revelry, in Lancaster, for several days previous and had liked to continue their wantonness here.

*Feb. 25th.*

Bro. Simon Dang is in bed with the fever.

*March 1st.*

Bro. Schank was do. but soon recovered.

*March 1st.*

About 60 well soldiers, from the three

hospitals, are rendezvousing here. Their behaviour is pretty wild and ill-mannered. Dr. Allison, who had hitherto maintained good order here, has gone to Bristol to fetch his family to Lititz.

*April 8th.*

We heard from Bethlehem that Lititz is to be vacated and the general hospital located here. Bishop Hehl writes, "It was proposed that our people go to Bethlehem and Nazareth for after all, we were all one family." This caused us much pain and serious trouble. As this action will depend upon Dr. Shippen, Conference unanimously determined to send him a petition against the intended move. They did so on the 9th. In reply Dr. Shippen stated that he had the highest esteem for the Brethren's Society, and would do his utmost to protect it. Should an urgent necessity arise to place the Gen. Hospital here—and that does not now seem likely—he would first consult with the brethren upon the subject. Our hearts overflowed with thankfulness to the Saviour that he heard our sighs and prayers, and restored to us our peace of mind.

*April 21st.*

Arrived 9 wagons with sick and wounded from Bethlehem, Easton, Allentown and Reading.

*April 11th.*

We received the new act of abjuration, which threatens more suffering for us; the Saviour alone can help us through it. Dr. Brown, Dr. Allison and the lieutenant, being our good friends may be invited to our Great Sabbath Lovefeast. Bro. Francke will find out from Dr. Allison what other officers of distinction are here, so that none is overlooked.

*April 22nd.*

Day of Humiliation and Prayer (National).

*May 7th.*

Some of the young people—among them several of our musicians—are in the habit of indulging, late into the night,

in merry making at the Big Spring, where Tobias Hirte has laid out a special place for that purpose. Soldiers go there; also. This has given the congregation and ourselves great offence! Yet what is to be done—seeing that Dr. Allison was there, too, and that this place was planned, partly, for his sake (ihm zu lieb). But Dr. Allison has respect for our Congregation Rules, and we may not hesitate to tell him why we are opposed to this rendezvous, and ask him kindly, for love of us, to absent himself from it. Tobias Hirte shall be summoned to appear before the Brethren of the Conference, and told not to dare in the future to begin such a thing on our land—for he is much given to sudden ideas of such a kind—especially not without permission; and, secondly, to leave the place at the spring as it now is, and do nothing more to it.

*May 13th.*

Some of the soldiers left here for the army.

*May 16th.*

A supplement to a newspaper was sent us, which we were required to read to the congregation when assembled for service. It was an address by Congress to the people. That we should have to communicate such things to our brethren and sisters, in our chapel, was a most perplexing demand upon us, seeing that we do not have, nor wish to have anything to do with these matters.

*May 18th.*

Bro. Mattheus went to Lancaster to ascertain whether Bro. Ettwein was there, because for some days we have been without knowledge of him.

*May 24th.*

Bro. Ettwein came from Lancaster, and with Bro. Geo. Rein returned to Bethlehem. We heard from him that our memorial had been accepted by the Assembly, and seriously considered.

*May 31st.*

In congregation Council, Bro. Mat-

theus communicated to the brethren Bro. Ettwein's account of his endeavors in Congress at York and also in the Assembly in Lancaster.

*Same Date.*

To-day, to our pain and grief, we heard that the following brethren—who gradually had been revealing themselves—had, all warning unheeded, taken the Oath of Allegiance and forsworn the king: married, Tanneberger, Cassler, Thomas, Rauch, Claus Collin, Schoefel; single, W. Cassler, L. Cassler, Jacob Cassler, David Tanneberger, Sr., Gottfried Thomas, Chr. Blickensderfer, John Muller, Chr. Leinbach, Michael Kreuter, Weinland, Sam Krouse, Iungman, Hessler, Zahm, Tobias Hirte and John Kreuter.

*June 2nd.*

Came from Lancaster to this hospital 160 soldiers.

*June 12th.*

Gottleib Youngman left for Lebanon where he intends to enter the military service. We spoke to him, the evening before, and tried to dissuade him from his purpose, proposing that he should visit his father in Bethlehem and consult with him as to his intentions; but he would have none of that, his desire being, he said, to join the military. We could do nothing with him, especially as he had previously, out of pure wantonness, taken the Oath of Allegiance; so we dismissed him.

*June 2nd.*

This has been an unquiet day for us, as 130 of the sick and wounded have been brought hither. We had had some hope that deliverance was at hand; but now since the main hospital has been established here, we see that there is more trouble in store for us. May the Lord, in mercy, stand by us.

*June 20th.*

We can not celebrate the Lord's Supper because some of our brethren, with-

out notice to any one, and despite the fact that the congregation had presented a memorial setting forth the fact that we could not, for various reasons, take any oath, have taken the Oath of Allegiance. To most of us this split in two is a source of deepest grief and sorrow. Sisters' Diary, June 14th, 1778: "In the meeting of the communicant members we received the information, not unexpected, yet painful, that the Holy Communion would be discontinued until our usual calm is restored. The merciful High Priest heal us—we are in need of Thee!

*July 8th.*

There came two wagons from Lancaster with sick for the hospital.

*Aug. 3rd.*

Bro. Billy Henry came to-day from Lancaster (Bro. Mattheus having previously conferred with him) and, visiting most of the families, spoke particularly with the brethren who had taken the Test Oath, telling them that they had been over-hasty, and hoping that they would recognize their mistake; just as they once before had been at fault and then listened to reason. What effect this will have time must show.

*Aug. 6th.*

The men who had been imprisoned for two months have been honorably discharged. Among them were two brethren from Hebron. For this we are happy and thankful.

*Aug. 21st.*

We hear that the hospital will be removed, for certain, next week.

*Aug. 28th.*

At last came the anxiously longed for hour when the hospital, here, broke up. Some of the sick were transported to Yellow Springs, others to Lancaster. For 9 months we were kept out of our house, and during that time 120 soldiers died there. (9 mo. 10 da. until re-occupation. Arch S.)

*Same Date.*

We are devoutly thankful to the Saviour that the heavy burden of the hospital in our midst has been removed in the Lazaret. Would that we might also be freed from all the evil that has crept in amongst the young people especially, since the spirit of Liberty has taken possession of them. 110 soldiers were buried here. Bro. Grube writes in the Memorabilia of 1778. We thankfully rejoice with our dear single Brethren that they could occupy again their choir House, which for 8 months (and 13 days; 9 months 10 days until its re-occupation. A. R. B.). They had to give up for hospital use, displaying thereby not a little service for their Country.

It certainly cannot be denied that a number of our young people, owing to the presence of the hospital and the unsettled state of the Country, have acquired a bad, independent World Spirit, much to the injury of their souls; and which can be remedied only by their falling at the feet of Jesus for absolution, and the cleansing and healing of their hearts through His Blood and Wounds. Our means of subsistence during these hard times came, also,—like a present to us—from our dear Heavenly Father; so that we have no cause of complaint, but, rather, much to be thankful for.

Six brethren and three sisters went to the Saviour: *John Jacob Schmick, Heinrich Oerter, Christoph Pohl*, Peter Ricksecker, Chr. Palmer and John Ortlieb; Sisters *Catherine Blickensderfer, Elizabeth Meichler, Elizabeth Ricksecker*. (Those in *italic* I know to have died of the camp-fever. A. R. B.)

*Aug. 29th.*

We certainly find it delightful to enjoy again our former peaceful life. It must be said, however, that Dr. Allison maintained order and discipline to the best of his ability. From Sisters' Memorabilia, 1778: The soldiers being quartered so near us we were subjected to all manner of inconvenience and care, but the Lord commanded his dear Angels to keep watch over us and to sing "Sie sollen unverletzet seyn." In this,

Doctor Allison, the chief Doctor of the Hospital—so influenced by the Lord—was of much assistance, for he acted towards us like a father; and would not permit us to be incommoded in the slightest degree by the soldiers or their wives. May the dear Saviour bless him for it and for this, too, we give our special thanks to our dear Saviour.

1778.

*Sept. 15th.*

Our dear sisters cheerfully volunteered to scrub our house, and finished towards evening. To-day 28 sisters went, as volunteers, to scrub the Brethren's House from top to bottom. All went off nicely in peace and love. The sisters at work were visited frequently by Sr. Marie Magdlen (Augustina), and served by the Brethren Superintendents with water and whatever else they needed. In the afternoon they enjoyed a little lovefeast, at which our dear Sr. Marie Magdlen was present.

*Sept. 25th.*

Thankful and happy we moved back into our house. It had previously been cleansed of all dirt and rubbish, the walls were newly white washed and the dear sisters had scrubbed the floors. All the stoves and windows needed repairs, and the woodwork everywhere was freshly painted. Before retiring for the night we had a blessed evening prayer in our dormitory; and then, with happy hearts, laid down to sleep.

*Oct. 2nd.*

Bro. Dreysspring spoke to different brethren to get their opinion as to whether in case the Saviour would allow us again to celebrate the Holy Communion they could participate therein without ill feeling towards those who had taken the oath. This was for each one a difficult consideration; because those who so erred have not, as far as we know, as yet expressed any repentance or sorrow for the act; at the same time the brethren said, they would not on that account wish to be deprived of the sac-

rament, and would, therefore, leave the matter to the Lord.

*Oct. 24th.*

Bro Mattheus Krause came from Bethlehem, express, with a memorial which all who had not taken the Oath are to sign. It is to be sent by Bro. Ettwein to the Assembly. It asks protection against the severity of the Law in regard to the Oath, which we cannot take.

*Nov. 4th.*

Bros. Nathanael and Schweiniz were present at Elders' Conference. It was unanimously agreed to celebrate again, on the 13th November, the Holy Communion; that the past, on both sides, should be forgiven, and all should live as formerly, in peace and love. At the same time, we leave it to each one as to whether he feels free or not to receive the sacrament. This should not be openly discussed, but left to the Saviour who knows what He can and will do with each heart.

*Nov. 13th.*

At this festival the gracious presence of the dear Saviour was felt by every one; especially during the Holy Communion, which, owing to the past painful circumstances had not been celebrated in five months.

*Nov. 13th.*

The trombones were played this morning for the first time, after a long silence, to announce the festival.

*Dec. 14th.*

With joy and thankfulness we learn from the Philadelphia newspapers that the severity of the former Test Act has been mitigated and that our memorial has been granted by the Assembly, namely, that we need not take the Oath, nor pay the penalty of non-conforming; but we are denied the right of suffrage, and cannot hold office or serve on a jury—all of which privileges we never troubled ourselves about.

1779.

*Jan. 16th.*

In the evening the masters (trades) met in Bro. Renuus Keller's (steward) room and enjoyed a happy lovefeast, with cakes and mulled wine. Bro. Mattheus was one of the company, and entertained us with his interesting conversation.

*Dec. 8th.*

In conference, this evening, Bro. Reichel advised the brethren not to engage in partisan discourse on the war; it is not proper for a brother, and invariably leads to unhappiness amongst us.

*May 13th.*

Dr. Brown and family arrived here to-day from Virginia. He was very friendly and declares himself delighted to meet the brethren again. He wished we had a settlement in Virginia.

*June 21st.*

Dr. Allison and family, who remained here, by our consent, after the removal of the hospital left for Shamokin, where he will have a similar charge. He was very thankful for all the kindness they received here.

1780.

*March 9th.*

Fifty light horsemen came here to seek quarters for the night. At the tavern they permitted Bro. Danz to explain that it would not be agreeable to him to take them in, but then they went into the neighborhood, where they behaved outrageously, robbing and taking from the people whatever they could lay hands upon. (We understood that these bad men had harbored the infamous design of visiting the Sisters' House at night.)

*May 5th.*

Bro. Henry Frey must pay a fine of £200 for refusing to accept the office of Collector of Taxes.

1781.

*Jan. 19th.*

In the past few weeks different brethren had to pay, as last year's fine for not drilling £140.

*May 5th.*

In the Elders' Conference was discussed the case of young David Tanneberger who, two weeks ago, let himself be elected a lieutenant of militia and who, therefore, can remain in our care no longer. His father confesses that he has no authority over him, and we for the present know not how to get rid of him.

*June 27th.*

The brethren belonging to the 2nd and 3rd classes of the militia were called upon to mount guard, in Lancaster, for two months; or else pay £11 5 s. 6d. hard money. They handed in a petition to the Warden's College praying its assistance in bearing this heavy burden. Elders' Conference, June 30th, resolved to help such of the brethren as live in the Choir-House.

1782.

*August 14th.*

Our county tax being from 3 to £5 for each person, Bro. Honsch went to the Court of Appeal, in Lancaster, to try to obtain some diminution thereof for such brethren who, by reason of age and weakness cannot well pay so much.

1783.

*Dec. 11th.*

A day of Thanksgiving appointed by the National Government. In the evening, for joy at the return of peace, we illuminated our house, the trombonists playing meanwhile much to our delight. Bro. William Henry, who was here from Lancaster, took dinner with us.

1781.

*June 29th.*

That two English prisoners in our town were roughly and—one can say,—almost inhumanly handled by some of our people a few days ago, was only a reprehensible action, but something not to be tolerated. The guilty ones must be spoken to about it.

1782.

*Oct. 21st.*

Bro. Simon Danz, at the tavern, has English prisoners working for him. As we have reason to fear that their staying here any longer may give rise to evil results, Bro. Danz must be advised to consult with Bro. Wm. Henry, in Lancaster, in regard to them so that they may be dismissed—the sooner the better.

1786.

*May 2nd.*

This evening the brethren who last week without permission, took part in the drill, were spoken to. It was represented that we scarcely could take it amiss of them, because of the continuous heavy fines laid upon them; and, especially, as they were not obliged to appear with arms; at the same time, because of the evil effect it might have upon the congregation, as well as upon the Brethren's Unity; it could not be permitted.

*May 7th.*

Notwithstanding the above affectionate representation, two of the brethren went, secretly, last Friday, to drill. They were told by the Elder' Conference, that if they persisted in doing as they pleased, to the disadvantage of the Saviour's cause, they could stay with us no longer. They promised, with tears, not to do it again. Extract from Dr. Brown's

letter to Sister Becky Langley, dated Yellow Springs, August 25th, 1778.

"I congratulate you, and all the members of your peaceful Society on the prospect we now have of the termination of warr and bloodshed in this country, and that we shall soon be restored again to that tranquility and domestic paradise, which were enjoyed in this country, in its infancy, before it had become considerable and wealthy enough to attract the attention, or excite the avarice or ambition of tyrannical princes and oppressive, luxurious and corrupted ministers of state."

From the same to Sister Maria Pency: (Same date). "I give you joy of having your place restored again to its permissive quietness by the removal of so heterogeneous and disorderly a sett of guests as our soldiery are to the people of your society and I hope you will never be disturbed in like manner again."

(Bishop Hehl's declaration of the Brethren's principles; autograph copy in the Lititz Archives.)

Addot Episcopus Mattheus, Litizensis, Suo nomine. We don't seek or pretend to a dispensation or exemption from a solemn affirmation and upright assurance of our fidelity and obedience to the united independent States of America. We only decline and deprecate the formal abjuration of the King of Great Britain, his heirs and successors forever.

Our principles are these: We preach among Christians and Heathens the reconciliation with God, through our Lord Jesus Christ; We live in the faith of what we preach; consequently we are all men's friends and lovers, even of those that hate and persecute us, according to the rule and example of our dear Lord, who, we know, has dealt so with us; We endeavor to do good services to every man that divine Providence has brought near to—and enabled us to assist; and this we have hitherto proved, to be fact in many respects, also under the present Government.

How can we then with a good conscience abjure any creature under heaven, except Satan and all his works and doings? How can we engage ourselves, to

be declared and sworn foes of any of our fellow creatures? How can we, by a binding oath, forever renounce a King, who was once a great benefactor, together with his heirs and successors; consequently, obliged by such an oath to transmit an odium hereditarium to our posterity? The fear of God forbids us to think so. We therefore beg tolerance in this point and respect, as faithful subjects who nevertheless are not minded to serve two masters. Lenity begets willingness and friendly subjection; severity begets ill will and crying to heaven. Should our lives and estates be deprived of all civil privileges and exposed to the strongest execution of the law and connected penalties; we cannot help it. Every conscientious man knows—and human nature dictates it; that religious persuasion cannot be regulated by law, nor altered by force, but, as far as innocent, tolerated by moderation.

Matthaeus Hehl.

L. May the 11th, 1778.

Letter from Genl. Washington to Bishop Ettwein. (Copy in the Lititz Archives.)

Headquarters,  
28th March, 1778.

Sir:

I have received your letter of the 25th inst. by Mr. Hasse, setting forth the injury that will be done to the inhabitants of Letiz by establishing a general hospital there—it is needless to explain how essential an establishment of this kind is to the welfare of the army, and you must be sensible that it cannot be made anywhere without occasioning inconvenience to some set of people or other, at the same time it is ever my wish and aim that the public good be effected with as little sacrifice as possible of individual interests—and I would by no means sanction the imposing of any burthens on the people in whose favor you remonstrate, which the public service does not require—the arrangement and distribution of hospitals depends entirely on Dr. Shippen, and I am persuaded that he will not exert the authority vested in him unnecessarily to your prejudice—it would be proper, how-

ever, to represent to him the circumstances of the inhabitants of Letiz; and you may if you choose it, communicate

the contents of this letter to him I am Sir  
Your most obedt. Servt.  
Go. Washington.

### "You Cool

**Off Better.**" The political pot is boiling over, at any rate in certain parts of our country—though the politicians say there is a great deal of apathy on the part of voters. It is delightful to listen to a red-hot political argument—provided you are cold-blooded enough not to take a hand in it. The biggest fun we experienced since as a boy we went to the circus was to listen to two country Pennsylvania Germans debating our much-befuddled political situation. Phrases flew thick and fast—faster than a windmill in Holland, and they made more noise, too. "Deh Taft," "Der Roozefelt," "Der Vilson," "Stand-pat," "Trusts," "Standard Oil," "Penrose," "Flinn," "Archbold," "Tariff." And several times the said "ge-busted," we are quite sure of that. The argument became warm—they swung their arms and violently clapped their hands for emphasis. Then it became hot—they stamped their feet. Then it became worse yet—they swore. It seems the Pennsylvania Germans use the same swear words that profane Americans use. When the debate was at its height and trouble was imminent, a girl of school age said: "Pop, you cool off, better." The two men laughed and all danger was averted.

We may all take the girl's advice. The political situation is next to disgraceful. Our professional politicians are not men of a high order. The younger voters certainly have never seen so much mud-throwing and so much demagoguery as now. When politicians begin to take "the lid off," the rest of the world must stand aghast. The defamation of character is so shameless that one can hardly think of it taking place anywhere in the world except in free America. A persistent attempt has even been made to make the

Colonel a very active member of the famous Ananias Club, founded by himself; Now we know what we have long suspected, that very few of our professional politicians are fit to be entrusted with the dignity and responsibility of public office—not those that are in office and not those that are moving heaven and earth to get in.

But we might as well cool off. It will be a long time before our public ills will all be cured. The independent vote must become very much more numerous than it is now. The "people" must be taught to read something more solid and to think more deeply than they do now. They must not be led to the polls by clap-trap, brass bands, full dinner pails, red bandannas, or anything of that sort. Self-government is a serious business. We are the greatest nation of the world that is trying to do it—and we have not tried it very long. We will improve after a while—and other nations will envy us our liberty much more than they do now.

We can remain cool, because we know that no matter who is president, things will remain pretty much as they are. No cataclysm will follow election. The president is not a dictator. He does not make our laws. No candidate can enact the laws which his party platform advocates—supposing even that he honestly wished to! After the election, we will have the same old story. The poor will be poor and will have to work just as hard as now for a living. The rich will be just as idle as they are now and give parties for their poodles, as they do now. So let us keep cool, even if the whole nation becomes politically excited—but let us never forget that political policies never "exalt" a nation, but righteousness does.—*The Moravian.*



# The Charter Anniversary

of

## Franklin and Marshall College

*The Reformed Church Review* of October, 1912, contains the various addresses delivered in connection with the charter anniversary of Franklin and Marshall College, Lancaster, Pa., June, 1912, as follows:

- Municipal Government in Germany,  
By Count Johann Heinrich von Bernstorff.
- A Recall of Benjamin Franklin,  
By Hon. Joseph Buffington.
- The Anniversary Sermon,  
By Ellis N. Kremer.
- Benjamin Franklin,  
By Hon. Geo. F. Baer.
- The First President of Franklin College,  
By R. C. Schiedt.
- Historical Sketch of the Beginning of  
Franklin College,  
By H. M. J. Klein.

From the Addresses and the Editorial Department we have culled a few extracts as follows:

By  
*Count Johann Heinrich von Bernstorff*

The first thing that will strike a foreigner in German cities is the number and variety of functions with which, for the benefit of the citizens, the public authority charges itself.

Most town councils not only supply water, gas and electric lighting and power, and make a good profit in relief of local expenditure, but also finance all the hospitals treatment of phthisis, and all the schools, including colleges for advanced technical instruction. In most places the municipalities own and work the tramways with very low fares and very high profits; they maintain fire stations with the most advanced apparatus; they have abattoirs regulated by veteri-

ary science for the slaughter of animals for human food; in such cities as Cologne, Frankfort and Mannheim they manage enormous docks for the accommodation of fresh-water navigation, they maintain, for the recreation of the citizens, museums, picture galleries, parks, playgrounds, baths, bands of music, and even theatres.

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With regard to the city's revenue, its chief source is a supplementary income tax, which often exceeds the amount handed over to the government. The state levies an income and a fortune tax. The city levies a ground tax on land, whether built on or not. In case of land not built on however, three-quarters of the value is taken. The effect of this taxation of vacant land is naturally to stimulate building, and to act as a check on the rise of rents. An abatement of half the value is allowed on the ground tax in the case of workmen's dwellings let at low rentals, and on land belonging to mutual building societies. Land has to bear a still further tax, in the form of a transfer duty of two per cent. on the value of the land, when changing hands through purchase or exchange. The municipality draws still further from the burghers in the shape of a trade tax on every one engaged in a trade or industry. There is a special application of this tax for large stores dealing in more than one class of goods, and having a yearly turnover of upwards of 4,000 marks. The higher stores tax then comes into operation and is levied on a special scale.

The city often imposes a supplementary tax on the transfer of land, based on the increase of the value of the land, and rising according to the amount of profit

and the period of possession from 10 to 25 per cent. of the said profit.

The cities further draw revenue from a number of other smaller sources. For instance there is a special trade tax on license-holders, public houses, beer shops where spirits are retailed. The rate of this traffic tax varies from 10 to 100 marks, according to the extent of the business. There is also a tax on itinerary merchants and hawkers, varying from 50 marks per day to 50 per week. The municipality fixes an additional beer tax beyond the government brewing tax. It is an addition of 50 per cent. to the government tax. It also levies a duty of 65 pfennige per hectoliter on beer brewed outside the borough—a kind of octroi duty. In most cities dogs are not overlooked as a source of revenue.

All amusements—theatrical performances, concerts, horse and bicycle races, balls, exhibitions, etc.—have to pay a tax, where tickets are issued amounting to 10 per cent. of the value of the ticket.

House owners have to pay drain dues for connecting the house drains with the street sewers, at the rate of about four marks per meter in length of the frontage, and one mark per meter where the frontage is not built on. Tenants pay 6 per cent. on the rent of their houses for the removal of house refuse; but dwellings which are let at less than 360 marks are exempt.

Dues are levied for sanctioning and supervising the erection of new buildings, structural alteration, etc., and the municipality charges for 20 pfennige for supplying the citizens with information as to the address of inhabitants, etc. The workmen's insurance laws have had a great influence on the German cities in giving a strong impetus, which led to the creation of very many useful institutions.

*By Hon. Joseph Buffington.*

“When the real history of the founders of the American colonies shall be written it will be found that in broadminded outlook, in the catholicity of humanity, in just appreciation of the rights of all men, there was no founder on the Ameri-

can coast to compare with William Penn. The heart of humanity everywhere instantly responded to the generous spirit of the Quaker's invitation. The English, the Welsh, the Irish, the German, the Dutch, the Scotch—all responded as none of these races had ever done in the case of any other colony. Whole communities of the old world were depopulated to create replicas of the old mother land in the several counties of Pennsylvania. And so it was not only in races, but in religions also. The church of Rome, the church of England, the follower of Luther, the adherent of Calvin, the Moravian, the Dunkard, men of all religions and men of no religion, found for the first time under God's sky and on American soil what real religious freedom actually was. It is a noteworthy fact that no colony had up to that time attracted the mighty tracking of those two great strains of strong blood, the German and the Scotch, a movement that made whole sections of Pennsylvania, another Germany and Scotland, as did this invitation of Penn. There could be no doubt that such a colony, whose cornerstone was that freedom of thought which other colonial builders had rejected, would foster intellectual growth and progress of every kind. In this colonial atmosphere of tolerance, art, science, learning rioted and ripened until Pennsylvania became the thought-leader among the colonies.” p. 458.

*By Ellis N. Kremer*

“On the principle of Christian education, and with a full sense of its necessity, Franklin College was founded 125 years ago. United with Marshall College the institution has manifested as one of its most distinctive characteristics, an education centering in Jesus Christ, the brightness of the Father's glory and the express image of His person. In addition to this, however, there was another distinction—it was an institution for Germans. In this respect the institution has had a field of usefulness of great significance to the development of American Christianity. The Reformed and Lutheran churches,

both original churches of the reformation, have a genius and spirit much alike in many things. They differed from other forms of christianity which prevailed in our state and nation a century ago. An emphasis on the sacraments, on christian nurture, on the educational principle in the christian life and a distinctive freedom of thought and investigation, made them appear to other churches a peculiar people. "Book Christians" they were sometimes called. Especially was this true of the Reformed church in the early period of its first educational institution. These two bodies were the mediators and interpreters of German Protestant religious life and thought. Not by translation of German systems of philosophy and dogmatics into the English tongue. In this respect their work was less efficient than it might have been. But they had the German life and spirit and these came to be expressed by these denominational bodies in American thought and life. The old spirit of the German reformation came to a new birth on American soil. Only thus could it meet the full need of the American Church." Ps. 495, 496.

*By J. S. S.*

"The celebration of the one hundred and twenty-fifth anniversary of the founding of Franklin College at the late commencement of Franklin and Marshall College was an event of much more than ordinary interest and possessed more than local significance. The notable addresses made in the course of the week are of historic value in that they bring vividly before the mind of the present generation the springs of influence which formed and shaped our institutions of higher learning, character and labors of those who directed these early educational efforts, and the successive steps by which the advance was made from these enthusiastic but comparatively crude beginnings to the conditions of conscious power and influence which these institutions now enjoy. Both Franklin College and Marshall College were fortunate in having for their founders and early teachers great men,

great in point of culture and scholarship, and great as teachers and leaders. And, what is perhaps of even more account, these men cherished ideals of education which were fitted to give tone and character to our educational development, and proved to be the seeds of normative forces which bear rich fruit in the present day and generation. The progress of our institutions as regards numbers, equipment, and endowment is easily traced, and it is fitting that, at such a time, it should receive careful attention. But it is also fitting that due attention should be given to the inner aspect of the work which these institutions have in hand, to see what the present age demands, and to bring the ideals of the past into right relation with the needs of the future. The life is more than meat, the body more than raiment, the spirit more than the letter. The external aspect of an educational institution is certainly important. Pretentious claims of excellence, in this practical age, will not cover or hide defective equipment or slipshod teaching. But the inner life and spirit, the ideals held before the mind, the inspiration and power furnished for right living, these are the things of supreme importance.

"It has been said that the men who founded Franklin College were scientists, and those who founded Marshall College were philosophers. From this statement the inference might be drawn that the prevailing spirit of Franklin College was scientific and that of Marshall philosophic. The statement however, is too sweeping, and the inference would give us a one-sided view not justified by the history of either institution. Muhlenberg, the botanist, and Melsheimer, the entomologist, no doubt were pre-eminent in their respective departments; but they were also men of broad culture and scholarship, whose educational ideals were by no means contracted or one-sided. Rauch and Nevin were philosophers and theologians, but they were men of wide learning, and their scheme of education included not only the humanities but also mathematics and natural science. In both cases stress was laid on well-rounded and harmonious develop-

ment, looking to the making of the man rather than to the immediate training for a profession. At last, therefore, the attainments and characteristics of these men were prophecies of what should be the nature of the educational ideal of the future rather than forces consciously at work in shaping the policy of either institution. The end aimed at was expressed more particularly by the word culture. Unfortunately this word may be used in more than one sense, and in the minds of some it came to mean the ornamental rather than the useful, the theoretical rather than the practical." P. 561-562.

*By Hon. Geo. F. Baer.*

"How does it come to pass that this great man, Franklin, should become interested with the citizens of this state of German birth or extraction to such an extent as to be a potential factor in the endowment of a German College and charity school denominated 'Franklin College.'

"Franklin was a typical New Englander and when he moved to Pennsylvania he perhaps met for the first time the Germans who had migrated from Germany to Pennsylvania. He neither understood the character nor the language of these people, and he jumped to the conclusion that they were ignorant boors. On several occasions he joined with the English colonists, who feared the ultimate supremacy of the Germans, in denouncing them as a class of people who were not desirable. In one of his addresses he said: "Why should the Palatine boors be suffered to swarm in our settlements, and by herding together establish their language and manners to the exclusion of ours?"

"Franklin, in a very short time, formed a different opinion of the Germans; and when the great struggle came in 1776, his appeal to the Germans to join in securing the Declaration of Independence was not made in vain, and the Germans in Pennsylvania became potential factors in securing the vote of Pennsylvania for the Declaration of Independence.

"After the success of the Revolutionary War he fully appreciated the worth of the Germans. He was the leader in the movement to establish a German college, and contributed a considerable sum of money to its endowment.

"The preamble to the charter clearly states that it was to be public recognition. It contains these words of high praise: 'Whereas the citizens of this State of German birth or extraction eminently contributed by their industry, economy and public virtues to raise the State to its present happiness and prosperity.'

"The purpose of the college was stated to be:

'The preservation of the principles of the christian religion and our Republican form of government \* \* \* to educate a succession of youth who by being enabled fully to understand the grounds of both may be led the more zealously to practice the one and the more strenuously to defend the other.'

"It is no idle boast to say that Franklin College prior to and since its consolidation with Marshall College has steadfastly striven to maintain these high ideals. The progress advocated has been one of evolution and not revolution. Thoroughly Americanized, the Pennsylvania Germans nevertheless respect the birthplace of their ancestors. They appreciate the virtues and high character of the Teutonic peoples. With one accord we can assure his Excellency, the distinguished Ambassador of the Great Empire that in this land of liberty and law they have not lost their Teutonic faith, Teutonic reverence, Teutonic courage.—503.

*By R. C. Schiedt.*

"Gotthilf Heinrich Ernst Muhlenberg became the first president of Franklin College and one of the most distinguished botanists of his time. The choice of the first president for Franklin College could not have been more auspicious. On the one hand strong pressure was brought to bear on the German population of Pennsylvania, numbering then at least one-third of the total number of its inhabitants, to establish a first-class insti-

tution of learning to their own type and after their own racial model, because it was felt not only by the best English but also by the best German element that the higher training of the mind was sadly neglected among the Pennsylvania Germans. On the other hand, there was a young man, born in the colonies and trained in the foremost German schools and universities of his time, who thoroughly understood the needs of his kin and was filled with the high ideals and broad humanitarianism of his day.

He easily stands out to-day as the most dominant figure in the early history of Franklin College; dominant by virtue of his personality, his scholarship and his international reputation. \* \* \*

What the first president as a scholar and educator was to Franklin College can hardly be estimated by the poverty stricken conditions of the young institution or by the curriculum of the first years. All such beginnings are obscure and frequently desperately discouraging in the beginning; even Harvard and Yale had such experience. It was considerably more so in a community and among a race which to a large degree was opposed to a higher education as were the majority of those early Menmonites and Palatines. The essential factors in the movement were after all the men who had charge of it, the remarkable faculty and equally remarkable Board of Trustees, and the ideals which guided them. Of them we read in a letter from Philadelphia in 1787: "The enthusiasm and generosity with which they go about furthering every object having reference to their nation and their religion cause it to be hoped that this college will within a few years be inferior to none of the oldest colleges in America in wealth and public regard." 510.

*By H. M. J. Klein.*

"In the foundation of Franklin College, the prime movers were impelled by at least four distinct motives. The first of these was the civic motive. The founders of the nation were deeply convinced that the kind of government they

were about to establish in the formation of the American constitution could be conserved only by the diffusion of knowledge, and that the prosperity and happiness of the several commonwealths were dependent upon the right education of youth. They felt that liberty was made safe only by piety and learning. \* \* \*

The last phrase of the preamble just quoted brings out the second motive in the establishment of Franklin College, namely, the humanistic desire to enrich the country with minds that were liberally accomplished. This motive, too, is brought out in a strikingly interesting letter written by Dr. Benjamin Rush, of Philadelphia, to the first president of Franklin College and dated February, 1788, in which he says: "The present turbulent era is unfavorable to all peaceable enterprises. Nothing now fills the mind but subjects that agitate the passion. Let us not despair. As soon as our new government is established, the public spirit of our country will be forced to feed upon undertakings that have science and humanity for their objects."

Then there was the religious motive, coming, however, from an entirely different source. Ever since the early part of the eighteenth century large numbers of settlers of the Reformed and Lutheran faith had migrated to Pennsylvania. Their ministers were men of learning, educated in German universities. But they were few in number. The two leaders of these denominations, Schlatter and Muhlenberg, had since the middle of the eighteenth century been writing appeals to Europe for help in behalf of the educational interests of the Reformed and Lutheran people of Pennsylvania. As a result a number of charity schools were organized in various parts of this state. But it was soon found that these were not adequate to meet all the educational and religious requirements of the day. A native ministry had to be educated, if the churches were to maintain themselves. \* \* \*

The reason just assigned by the stated clerk for refusing to join in the establishment of Dickinson College brings us to the fourth motive that was

in the minds of the founders of Franklin College. It was their intention to start here in Lancaster a school the specific purpose of which was the education of the Germans of Pennsylvania who at that time constituted one-third of the inhabitants of the state. \* \* \*

Out of these several motives there came as early as December 11, 1786, an application signed exclusively by Philadelphians to the Legislature of Pennsylvania, praying for a charter of incorporation, for a German college and charity school to be established in Lancaster, stating also that there were prospects of considerable private contributions for carrying this design into effect and applying for a donation of a proportion of the lands that were appropriated by a former assembly for the support of public schools. A general plan of the college to be established was sent with this petition. This plan stated that the petitioners had taken into consideration the necessity and advantage of diffusing literature among their German fellow citizens and had made choice of the borough of Lancaster for the establishment of a college because of the central and healthy situation of the place, the character of its inhabitants, the conveniences with which students of every description might be accommodated with board and lodging and the probability that the necessary buildings might be secured at a moderate expense.

The plan further suggests that the design of the institution is to promote an accurate knowledge of the German and English languages, also of the learned languages, of mathematics, morals and natural philosophy, divinity and all such other branches of literature as will tend to make men good citizens. The institution was under the direction of forty trustees, fourteen from the Reformed Church, the remaining trustees to be chosen indiscriminately from any other society of Christians. The principals of the institution were to be chosen from the Reformed and Lutheran Churches alternately, unless such of the trustees as belonged to these societies should unanimously agree to choose

some suitable person from any other society of Christians. From a profound respect for the character of His Excellency the President of the State, the institution was to be called Franklin College. \* \* \*

In recognition of the petition referred to the Legislature of Pennsylvania granted a charter to Franklin College on the 10th of March, 1787. The section of the document reads as follows: "Whereas, the citizens of this state of German birth or extraction have eminently contributed by their industry, economy and public virtues to raise the state to its present happiness and prosperity, and whereas, a number of citizens of the above description in conjunction with others, from a desire to increase and perpetuate the blessings derived to them from the possession of property and a free government, have applied to this house for a charter of incorporation and a donation of lands for the purpose of establishing and endowing a college and a charity school in the borough of Lancaster, and whereas, the preservation of the Christian religion and of our republican form of government in their purity depends under God in a great measure on the establishment and support of suitable places of education for the purpose of training up a succession of youth, who by being enabled fully to understand the grounds of both may be led the more zealously to practice the one or the more strenuously to defend the other; therefore, be it enacted and it is hereby enacted by the representatives of the free men of the commonwealth of Pennsylvania in General Assembly met and by the authority of the same, that there shall be and hereby it is enacted and established in the said borough of Lancaster and the county of Lancaster in this state a college and charity school for the instruction of youth in the German, English, Latin, Greek and other learned languages, in theology and the useful arts, sciences and literature, the title and constitution of which college shall be as hereinafter set forth, that is to say, from a profound respect for the talents, vir-

tues and services to mankind in general but more especially to this country of His Excellency, Benjamin Franklin, Esq., President of the Supreme Executive Council, the said College shall be and hereby is denominated Franklin College."

Then follows a list of the first trustees of the college, a long line of influential men. Four of them, Rush, McKean, Clymer, and Morris, had been signers of the Declaration of Independence. A number of them, Muhlenberg, Mifflin, Daniel and Joseph Hiester, Chambers, Farmer, Crawford, and others, had been officers in the Revolutionary War. Mifflin, McKean and Joseph Hiester became governors of Pennsylvania. Several of the trustees became senators of the United States, a number were prominent citizens of Lancaster, Casper Schaffner, Jasper Yeates and others. There were names of Reformed, Lutheran and Moravian ministers; the Catholic priest of Lancaster was also on the list. These trustees were empowered by their charter to take to themselves and their successors for the use of the College, "not more than the yearly value of £10,000, valuing one Portugal half Johannes weighing nine penny weight at three pounds." \* \* \*

According to the provision of the charter a meeting of the trustees was called in Lancaster, June 6, 1787. A printed circular was sent out by pastors Helmuth and Weiberg announcing that the first German college in America was about to be founded. The circular opens by stating that agreeable prospects have been opened to the German nation in this western land, and God has especially blessed the Germans in Pennsylvania, that while numbers of them were poor and forsaken when they came to this country, their industry and the blessing of the Lord had placed many of them in prosperous circumstances. The circular further states that while the Germans have helped to make Pennsylvania the "Garden Spot of North America" they have not considered that a true republican must also possess education so as to take part in directing the rudder of

government and to give its children an opportunity of rising to the higher levels of republican utility. Now, continues the circular, the fortunate moment has arrived for the Germans, for in this first German college in America not only the Germans but many not Germans were deeply interested. \* \* \*

It must have been an imposing sight that met the gaze of the citizens of Lancaster on the morning of June 6, 1787. The procession marching from the courthouse to the German Lutheran Church headed by the sheriff and coroner of the county, followed by pupils and faculty and trustees of the college, and officers of the Reformed, Lutheran, Presbyterian, Roman Catholic, Episcopalian and Moravian congregations of Lancaster, then by the members of the Reformed Synod and Lutheran Ministerium and finally by the officers of the militia. \* \* \*

In spite of all the splendid preparations, however, that were made for a German college in Pennsylvania, or rather for a college on behalf of the Germans, it cannot be said that Franklin College fulfilled the immediate expectations of its well-meaning founders. German influence in American education was not yet destined to be either consecutive or lasting. French influence seemed to be stronger in American education immediately after the Revolution than the German. \* \* \*

While the French influence was to be largely supplanted by the German in the American educational institutions of the nineteenth century, one feels that Franklin College was born almost too early to get the full benefit of all the impetus that ought to have come to it from the land of Schiller and Goethe, of Kant and Fichte and Schelling.

Yet Franklin College was not a failure. It was a prophecy. We have no apologies to make for the long, hard years of earnest struggle on the part of the friends and patrons of the institution. It fought its way through a period of deep darkness, almost of despair at times, but in 1849 after sixty-two years of existence, the board of trustees could with

good conscience place on record the following resolution: "This institution is worthy of the honorable name she has assumed and will retain it. Since the year 1787, under adverse circumstances, she has sustained a classical and mathematical school, without participating in the bounty of the state. It is true she received ten thousand acres as a donation in waste lands from the state, but for many years worthless and expensive to the corporation, nevertheless by careful conduct and an economical policy, she has accumulated a capital of \$40,000, whilst other sister institutions, although sectarian, and receiving the full bounty of the state, have failed."

This resolution was passed while negotiations were going on which resulted in the agreement that "one-third of the money belonging to Franklin College

should be transferred to the trustees of Pennsylvania College at Gettysburg to endow with it the Franklin Professorship, the remaining two-thirds to be retained at Lancaster and given to the trustees of Marshall College on condition of its removal to Lancaster, and its carrying on collegiate operations under the name of Franklin and Marshall College."

Another reason why Franklin College did not in its early days meet all the immediate expectations of its patrons is perhaps the fact that it was not really an outgrowth of German life. It stood, as has been well said, "not so much for what the German citizens of Pennsylvania were doing for themselves educationally as for what was being done in their behalf by others." It was a movement impelled from without rather than from within.

**The German-American Press** Our remarks on the failure of the German-American press in its cultural mission has evidently fallen on fertile soil. We have been assailed for our point of view, but we have at least aroused discussion—the first step to reform. Some German-American newspapers, like the Louisville *Anzeiger*, attempt to justify the pandering to social snobbishness in the columns of the German-American press. Others are ashamed of it, but insist on its necessity. The *Anzeiger* also points to the splendid service of the German-American papers in the time of the Civil War, and still later, when they were actively engaged in defeating Mr. Bryan's argent arithmetic. All these achievements, however, lie in the past. Few papers adopt the bovine attitude of the Chicago *Wochen-*

*blatt* which complacently declares in effect: "We are satisfied with German culture. We don't care for American culture." Such a statement is actual treason to the ideals of the New World. The German-speaking press has the supreme task of making better Americans of new-comers to this country and of mediating culturally between the two countries. The German-American press, as we have stated before, is frequently equally false to our ideals as well as to those of the old world. Living in an inland island intellectually, a large majority of the editors deliberately ignore the progress of the world outside of their own petty and provincial domain. They fail, because they fail to respond to the demands of their readers and to the demands of the times.—*The International.*



# The Prohibition Question

Argument Delivered by C. J. Hexamer, President of the National German American Alliance, at a Hearing before the Committee on the Judiciary of the Senate, March 9, 1912.

We published in our April issue an invitation for communications on the question. "What in view of German history and ideals and the best interests of our Nation should be the attitude of citizens of German descent on the prohibition of the liquor traffic?" The following argument delivered before the committee on the judiciary of the Senate, March 9, 1912 by C. J. Hexamer of Philadelphia, Pa., states the attitude of the National German American Alliance on the question.

Mr. Chairman and Gentlemen of the Committee:

As the President of the National German American Alliance, I beg leave to thank you for your courtesy in granting us this hearing. Permit me to state that the National German American Alliance is a patriotic American organization, incorporated by Act of Congress, the Branches of which extend into every State and territory of the Union, with a total membership of over two millions. The members of our Alliance have no ulterior motives for appearing before you; it is solely in behalf of good American citizenship that we come here from our homes to beseech you, not to pass any "Prohibition" measure. For these bills, "To prohibit interstate commerce in intoxicating liquors in certain cases," are rank prohibition measures.

As Lyman Abbott has well said in his book "America in the Making" (New Haven, Yale University Press, 1911, page 71, etc.):

"To William of Orange, more than to any other man, is the credit due of discovering the principle of religious liberty \* \* \* It is for the twentieth century to apply the same principle to ethical differences. \* \* \* The total abstainer has a right to demand that the saloon shall not be maintained as a public nuisance; and the German beer-drinker has a right to demand that he

shall not be banished to the milk dairy and the soda water fountain. \* \* \* Is it right to drink wine and beer? It is right for each individual to decide that question for himself and for the community to put such regulations on the sale of wine and beer, and only such, as are necessary to prevent popular excesses and public disorder. In brief, in a community in which religious ideals differ, religious non-conformity, with protection of the common right of all, has been found to be the solution. In a community in which *ethical* ideals differ, ethical non-conformity, with *protection of the rights of all* will be found the solution. It is the only solution possible in a self-governing community."

It is on broad general principles such as these that we protest against the passage of the bills before you.

The following resolutions were passed by the National Executive Committee of the National German American Alliance, and were indorsed by the Executive Council of each State Branch in every State of the Union:

"Whereas, It has come to our knowledge that another effort will be made to pass an interstate liquor bill; and

Whereas, Such a law would be a severe check to the volition of sane people and an encroachment of the personal liberty guaranteed to every citizen of our land by the Constitution,

Be it Resolved, That the National German American Alliance most respectfully petitions the members of Congress not to vote for such a measure, and also to use their best endeavors to defeat any such bill.

Resolved, That a copy of these resolutions be transmitted to every member of Congress."

Similar resolutions, copies of which are now being forwarded to the House of Representatives and to the Senate, were passed by our State Branches and by about 8,500 associations and societies.

We respectfully petition your Honorable Body not to pass the measure now pending before you, because they are not only prohibition bills pure and simple, but also because they would foster on the Government of the United States duties that each State should perform for itself. They would, if passed, give rise to endless friction, creating serious disturbances, riot and bloodshed.

Can any one, who has studied the drink question, actually believe that men can be made temperate through attempts at prohibition? Just as little as you can make men good and noble through the enactment of laws, just as little can you make them temperate through such agencies. Education, amelioration of surrounding conditions, physical culture (for the man or the woman, who has been taught to take care of the body, will be careful not to ruin it through strong drink), exercise, fresh air and sunshine through proper playgrounds and parks, wholesome recreation through free lectures, moving picture shows and other free amusements for the masses, will in time solve the problem. While attempts at prohibition will cause contempt for the law, will create law-breakers, will be an additional incentive to try "the forbidden fruit," and, in prohibition States will drive people to the vile stuff of the smuggler, the bootlegger, the speak-easy, the blind tiger, the gambling houses, the brothels and other dens of vice. By such a law you will, in my humble estimation, help no one, but you will, on the contrary, create an endless source of trouble.

Hon. James C. Carter, for many years the recognized leader of the American Bar, prepared a series of lectures to be delivered at Harvard University on "*The Law; Its Origin, Growth and Functions.*" His sudden death prevented their delivery, and they were printed by G. P. Putnam's Sons in book form. In his discussion of the functions of legislation, and particularly of laws affecting personal liberty and the question of local option and prohibition, he uttered these wise words:

"The principal danger lies in the attempt often made to convert into crimes acts regarded by large numbers, perhaps a majority, as innocent—that is, to practice what is, in fact, tyranny. We all are ready to agree that tyranny is a very mischievous thing; there is not a right understanding equally general of what tyranny is. Some think that tyranny is a fault only of despots, and cannot be committed under a republican form of government; they think that the maxim that the majority must govern justifies the majority in governing as it pleases, and requires the minority to acquiesce with cheerfulness in legislation of any character, as if what is called self-government were a scheme by which different parts of a community may alternately enjoy the privilege of tyrannizing over each other."

As devoted citizens of this country, we Americans of German birth or descent hold ourselves second to none in our devotion to the cause of true temperance and to all that makes for the sanctity and purity of the home, and decency and order in the State; but we are bitterly opposed to the passage of any law that destroys our rights of personal liberty; and for the protection of those rights we stand united as one body. As free and sovereign members of a free and sovereign people, we believe that we have the right to regulate our lives and our homes as we see fit. The right to drink our wine and our beer, and to import if we consider as absolute an attribute of human liberty as is the right to buy any other food. The divine right of each to pursue his own good in his own way

should not be sacrificed to the fears and the fanaticism of those who regard or pretend to regard drink as a crime. We have never allowed our love of food and drink to degenerate into intemperance or to interfere with the good of the community, and we regard these bills as an unrighteous invasion of our manhood rights and of human freedom, and as one of the most misleading and iniquitous measures ever introduced into Congress. We pray for its defeat, because this is the overwhelming sentiment of our population of German origin, roughly speaking, about one-third of our nation. In proof of this statement I beg leave to state that there are about 700 newspapers published in the German language in this country, and, as far as I am aware, these have without exception approved of our stand. We Americans of German birth or extraction, object to this bill because its passage would be a sad blow aimed at a fundamental principle of righteousness, sacred to every manly man—what is at stake, and let us not close our eyes to the fact, is the divine right of individual liberty. The right, as the great philosopher, Herbert Spencer, tersely put it, that "Every man is free to do that which he wills, provided he infringes not the equal freedom of any other man." The strongest plea that can be put forward in favor of this iniquitous measure is that it would enable the government of prohibition states to prevent persons to bring a glass of beer to their tables because a prevailing majority in such states, desires, or pretends to desire, this end. Let us hope, Mr. Chairman, that the spirit of liberty has not sunk so low in this our beloved Republic that national laws can be enacted to crush the individual freedom of an intelligent minority in states that cannot enforce their own police regulations.

What shall other nations think of the ethics of a people that would pass a law, like the Sheppard Bill, which in the second section contains these words:

"Sec. 2. That there shall be no property right in or to any such liquor while in the possession of any railway company, express company, or other common

carrier, in connection with any shipment or transportation thereof in violation of this act."

The spirit of intolerance is one repugnant to the spirit of the age and doubly so to every student of history and to every admirer of Republican institutions. Especially should our national legislation be jealously guarded against the influence of the hysterical shrieks of fanaticism. In our national legislators we should have a stalwart bulwark against the erratic impracticable experiments that are sometimes tried by State Legislatures, laws that are enacted by state legislators goaded on by the pricks of fanaticism.

Let us frankly ask, what has prohibition, in favor of which sane beings are now also to be bereft of their volition by national legislation, accomplished?

The answer has also been clearly given by a commission of eminent, unbiased men of national reputation. In their introduction of the results of an investigation of "The Liquor Problem," Charles W. Eliot, Seth Low and James C. Carter have over their signatures stated: "There have been concomitant evils of prohibitory legislation. The efforts to enforce it during forty years past have had some unlooked-for effects on public respect for courts, judicial procedure, oaths, and law in general, and for officers of the law, legislators, and public servants. The public have seen law defied, a whole generation of habitual law-breakers schooled in evasion and shamelessness, courts ineffective through fluctuations of policy, delays, injuries, negligences, and other miscarriages of justice, officers of the law double-faced and mercenary, legislators timid and insincere, candidates for office hypocritical and truckling, and officeholders unfaithful to pledges and to reasonable public expectation."

In every crisis, in Colonial times as well as during our national existence, the German element in our land has stood for order and good common sense, and has always counseled well. As early as 1688 our forefathers at Germantown passed the first of all protests against

slavery; what misery would have been averted had their advice then been heeded; their declaration for independence at Philadelphia antedates that of Jefferson; they fed and clothed the army of Washington at Valley Forge, they gave the cause of liberty a DeKalb, Steuben, "the Father of the American Army," a Herkimer and a Muhlenberg, a Stricker and an Armistead defended and saved Baltimore in 1814, about 200,000 of them fought and bled that not one star should be torn from the field of blue of our glorious banner, and when the fiat money craze spread over the country they, regardless of party, stood as one man, for national honor and honesty, voting for sound money. We plead again to-day, because we honestly believe that the passage of this bill would be a grievous mistake, creating a precedent the final outcome of which cannot now be foreseen, and because we feel that it would be an irreparable blow to individual liberty and the sacred institutions of our country.

In the words of that great American jurist, Hon. James C. Carter: "Any legislation which bears the characteristics of tyranny, as I have defined that term, is vicious in theory and has never yet succeeded, and never will succeed, in gaining its avowed end, or in having any other than an injurious effect; and I venture to add that if the zeal and labors which have been employed by what are called the better classes of society in efforts to enact and enforce laws repressive of liberty, had been expended in kindly and sympathetic efforts to change and elevate the thoughts and desires of those less fortunate than themselves, a benefit would have been reaped in the diminution of misery and crime, which compulsory laws could never accomplish. Moral ends can never be gained except by moral means. All the advances in civilization and morality which society has thus far made, are due to the cultivation and development of those moral sympathies which find their activity in co-operation and mutual aid."

**Penna. German Illiteracy** Washington, July 10.—Some of the experts of the bureau of education have been putting in the hot days this summer examining the signatures of old documents of colonial days to see how many of our forefathers could write their own names. They found an astonishing amount of illiteracy among our best people—that is, astonishing to us in these days of compulsory education, but not so astounding considering the difficulties of getting an education 200 years ago.

After counting nearly 100,000 signatures and marks, the experts found that the people of Massachusetts were best educated, and those of Virginia least. The New York Dutch and the Pennsylvania Germans were above the average in education.

In Massachusetts 11 per cent. of the men who attested legal papers made

their marks instead of signing. In the middle of the seventeenth century 58 per cent. of Massachusetts women could not write their own names. By the end of the century this percentage had fallen to 38.

In Virginia of over 2000 men who signed jury lists in the seventeenth century 40 per cent. made their marks and of over 12,000 who signed legal papers 40 per cent. made their marks.

An examination of legal papers filed by Pennsylvania Germans showed that 26 per cent. of the men were illiterate. Among the Dutch of New York illiteracy declined from 40 per cent. in 1675 to six per cent. in 1738.

In all the colonies women possessed the scantiest educations. In Virginia 76 per cent. of the women were illiterate; in New York 60 per cent., in Massachusetts, 58 per cent.

## Family Reunions

This year saw the usual crop of family reunions; some new ones springing up taking the place of others that do not meet annually. While among some clans enthusiasm seems growing, among others lack of interest is evident. With some families these gatherings are but a passing fad to be dropped when they cease to amuse; with others they are a serious undertaking demanding the most careful attention.

The programs for such gatherings vary very considerably being influenced by the motives actuating the participants. A random study of reports shows that at the various meetings there were speeches, vocal and instrumental music, amusements, baseball, dinner, supper, camping, recitations, taking pictures, gifts to youngest and oldest, addresses in "Penna. Dutch," and minstrel shows, wheelbarrow, egg and sack races, tugs of war, jumping, foot races, recital of family history, etc.

We give below stray notes respecting some of the reunions, culled from newspapers.

If each family were to gather the fragments of their history and piece these together and make them accessible to the writers and teachers of our country's history they would be doing the cause of general history a great service. The need of co-operation by those working in this field of history is becoming more and more evident. How soon will the German clans organize a Genealogical Society? Who will set the ball rolling?

### LICHTENWALNER FAMILY.

Several hundred descendants of Johannes Lichtenwalner, who with his good wife Barbara and one son arrived on the ship "Samuel of London" in Philadelphia, on August 17, 1733, gathered August 8 in their eighth annual reunion at Dorney Park where the ties of friendship were more firmly cemented.

It has been discovered that a descendant of Johannes, named John Lichtenwalner, born in Macungie township in 1738, served as a first lieutenant under Col. Geo. Breinig of a regiment of militia in the Revolutionary War.

Johannes Lichtenwalner settled in Macungie township in 1734 but the land in that section was not productive enough and in 1738 found him settled in North Whitehall township where he took up a grant of over 400 acres from William Penn. But two sons of his were known to have children and these were Johann, Jr., of whom the branch which assembled are descendants and Abraham whose descendants live mostly in Ohio. In that state the reunion, which is held annually on the fair grounds at Cleveland, attracts thousands.

### DANIEL WEIKEL FAMILY.

The annual gathering of the family of Daniel and Caroline Weikel near Gowen City, drew together their seventeen children. They had eighteen children and seventeen are living, the other having died in infancy. The father's age is 74 and the wife's 64 years. The oldest daughter, Frances Weikel, married Francis Weikel and follows close after the parents with a family of fourteen. There are seventy-nine grandchildren and twelve great-grandchildren. Counting the husbands and wives of those married the entire family numbers 128.

### BLAUCH FAMILY.

At least 3000 members of the Blauch-Blough family met near Johnstown August 1.

The original John Blau probably settled in York county. He died in 1765 leaving his widow and seven children. Two sons, Daniel and Christian Blauch, served in the Revolution and it is undoubtedly true that Samuel Blauch, who

was also a soldier in that same war, was an older son. In Carlisle there is a family of Ploughs, who are probably descendants of one of John's sons. There is a tradition in the family which is kept up in succeeding generations that the oldest son be named John. The family is no doubt a direct descendant of the original Hans or John Blau.

Christian Blau, the other brother, went to Lebanon township, Lancaster county, and in 1761 there is recorded the fact that he bought a tract of land from the Penn brothers. There are no direct records of this brother existing, but many of his family are yet living in that section. Most of these belong to the Evangelical and United Brethren churches and probably did not join the Amish and Mennonite churches until a period later than the Revolution, for several sons of Christian Blau fought in that war. Christian Blau died in July, 1786, leaving a family of twelve children.

Jacob, the oldest son, married Anna Kauffman. He moved, after the birth of one son, David Blouch, to Somerset county, in 1780. He located on Quemahoning creek and is generally regarded as the founder of the Quemahoning branch of the Blauch-Blough family. It now numbers between 5000 and 8000 persons who are residents of almost every state in the Union and of Canada. John Blauch, one of his sons, served in the war of the Revolution and another son, who adopted the name Plough, became an Indian fighter. It is supposed that the Ploughs of Texas are his descendants. Another son, Abram Blauch, was probably killed by the Hessians during the Revolution.

Christian Blauch, a son of the original Christian, settled in Somerset county as early as 1767. He died at the age of 34 years, leaving his widow and eight children. He was a native of Switzerland and is buried at Berlin, Somerset County. David Blauch, the youngest son of the younger Christian Blauch, emigrated to Ohio, where he founded a family, now

numbering at least 1000 people. The Berlin branch of the Blauch-Blough family undoubtedly runs into the thousands and is one of the leading branches of the western Pennsylvania clan. It is rather well scattered now, being seen in all the larger cities of the West and Middle West.

#### RENTZHEIMER FAMILY.

The descendants of the Rentzheimer family gathered at Hellertown for the fourth annual reunion with slightly more than a hundred present, among whom were the oldest living members. This family contains among its direct descendants the Rentzheimers, Wagners, Laubachs, the Mauchs and other prominent people in the social life at Hellertown. At Hellertown and vicinity are living practically all the present descendants of the family, very few having migrated to distant parts of the country. The progenitor, John Karl Rentzheimer, came to America in 1774, a year previous to the opening of the Revolution. He joined the colony at Germantown after landing at Philadelphia. The spirit of independence was strong in his veins and he became a member of the army a year later. He fought during the entire struggle and then became the stage coach driver between Bethlehem and Philadelphia. With the money he earned and for his services in the war he was granted a tract of soil on which the present borough of Hellertown was later built. The tract contained almost 400 acres. He was very active in church and other public work. One of his grandsons, John F. Rentzheimer, the oldest living descendant of the old name, is now 80 years old and was present. He had accomplished much for his vicinity, granting land on which the first school house and the Union Church, of Hellertown, were built. His cousin, Tobias Rentzheimer, of Hellertown, who is three months younger, was also there and the old men had a merry chat about bygone days. Mrs. Thomas Laubach, a sister, now 84 years old, took a deep interest in the reunion.

## REX FAMILY.

Between 700 and 800 members and friends of the Rex family whose ancestral connections with the Lehigh Valley dates back to an early period in the settlement and improvement of this portion of the state, and whose history antedates the beginning of the eighteenth century, met in eleventh annual reunion in Ollie Moser's park at Neffsville, August 31. This branch of the family are the descendants of the progeny of one of two brothers who emigrated to this country from Germany early in the eighteenth century. One of the brothers is said to have settled at Germantown, while the other appears to have located in the northern part of Washington Township, along Trout Creek. The Rexes early became extensive land owners. One, Jacob Rex, in 1752, built a large stone house which is still standing and owned and occupied by a member of the family. A stone set in the wall bears the inscription, "Anno 1752—J. R., M. S." Jacob Rex was born in 1724, married Elizabeth Ornerin May 16, 1746, lived in matrimony 36 years and died in 1782, leaving eleven children, fifty-five grandchildren and twelve great-grandchildren. The family is one of the oldest and most honored in the Lehigh Valley, and are very numerous in Upper Lehigh county and in Carbon County. The Philadelphia branch of the family is also very strong and meet annually in reunion. Next year a joint reunion between these two branches will be held, the place and date to be determined and announced later.

## WILT FAMILY.

Held the first reunion at Waldheim Park, near Allentown, the last Saturday in July. O. R. Wilt, Superintendent of Schools, of South Bethlehem, Pa., spoke.

Among other things he stated that the first American-born child of the family, Joseph Wilt, was born at Maxatawny Township, Berks County, during the latter part of the seventeenth century. It

is known that Joseph Wilt became the father of at least two sons, Peter and Jacob. Peter later drifted to Virginia and settled there. Jacob became married to an English woman by the name of Allen, a relative of the Allen after whom Allentown was named. Jacob Wilt served as a private in the American army during the Revolutionary War, serving in a French division of the army under General Lafayette. He fought in a number of battles and was present at the surrender of Cornwallis at Yorktown. Jacob Wilt was the great-grandfather of the speaker who through his father came into the possession of many pleasing personal reminiscences of the life of the esteemed patriot ancestor. The speaker also touched upon the life of one of the sons of Jacob Wilt, Joseph by name, who served as a brigadier general and commissioned officer in the American army during the War of 1812. The lineage of the family down to the present generation was then briefly reviewed, showing upwards of 800 heads of Wilt families scattered over the United States.

## NEWHARD FAMILY.

The Newhards—also Newhardt, Newhard, Neyhard and Neyhart, to the number of 500 gathered in fifth annual reunion at Dorney Park, August 21, and enjoyed an interesting and entertaining program of exercises. This clan enjoys an uninterrupted lineage traceable to the year 1140 when Conrad Neuhardt, of the village of Neuhardt, in the province of Zweibruecken, was rewarded for his skill as an armor maker by Barbarossa, the Red Beard, with an appointment as Senator and given large estates in the province of Zweibruecken. The American progenitors of the Newhards, Frederick, Michael and George, came to this country in 1737 or 175 years ago. The family history teems with military service, with the Newhards in the Revolutionary War, War of 1812, Mexican War, the Civil War and the Spanish-American War.

## BENFIELD FAMILY.

The Benfields in customs, dialect, residence are Pennsylvania Germans, although the American progenitor was of English stock.

The Benfields in these parts are descendants of Thomas Benfield, an Englishman, who probably came from Durhamshire, England, in 1710 and settled in Oley. Several warrants are still in existence showing that the progenitor was the possessor of several tracts of land in Oley township as early as 1728.

His family consisted of seven children, two sons and five daughters. Of these John and Samuel lived on or near the old homestead for many years. Later John moved to Virginia, starting the Virginia and North Carolina branch, while Samuel moved to Albany township and became the head of the Northampton and Lehigh branch, which later extended west into Kansas and Missouri, until now his lineal descendants are scattered over 27 states of the Union to the Sandwich Islands and Cuba.

Part of the family of the progenitor's son, Jacob, a son Henry K., alone remained east and was married to Rebecca Becker, a native of Pike, Berks county. They raised a family of eight sons and one daughter, five of whom still live. The oldest of the Benfield clan is 84 years of age.

The descendants of Henry K. Benfield and his wife, Rebecca, now number about 350 persons and they are scattered over Berks, Lehigh, Montgomery and Lancaster counties.

## HAAS FAMILY.

Met in fifth annual reunion at Dorney Park. It appears that three brothers came from Germany to this country about 1740 and settled in Pennsylvania in what is now known as Upper Macungie township, Lehigh county. Their names were Peter, John and Henry Haas. Peter Haas later removed to Berks county, and Henry Haas in the part of this county in what is known

as Haas' Dale. John Haas continued his residence at the original place of settlement on their arrival in this country and from him was descended Philip Haas whose descendants met in fifth annual reunion at Dorney Park.

Philip Haas was born in Northampton county, now Lehigh county, in Upper Macungie township on Sept. 10, 1782, and died on November 14, 1862. He retained his residence in the same township he was born in all his life, and was a stone mason by trade. He was married to Susanna Grammes, who, too, was born in Upper Macungie on July 22, 1786, and died March 14, 1863. Both Philip Haas and his wife are buried on the Trexlertown cemetery. They had ten children, two sons and eight daughters as follows: Nautzlie, Mariah, John G., Catharine, Mary, Lydia, Sallie, Eliza, Peter and Susan C. Sallie and Lydia were twins. Peter was born in 1825, and was married to Eliza Mohr, who lives at Pennsburg and is the only living lineal descendant of the family of Philip Haas, and the sons' wives and daughters' husbands, all the others of whom are dead for more than fifteen years. She is the one who lived with the grandparents and faithfully nursed them and attended to their wants up to their end.

## BORTZ FAMILY.

Held its ninth annual reunion at Dorney Park, August 16.

The ancestors of the Bortz family emigrated to America from Rotterdam, in the fall of the year 1764. Three of the Bortz family set sail at that time—George, John Jacob and Henry. The last named finally settled within the limits later known as Lehigh county. The Bortzes who met at Dorney Park were lineal descendants of Henry Bortz. Shortly after landing at Philadelphia, Henry located at what is now called Siesholtzville, Berks county, but subsequently procured a mill property and valuable land at the head of Cedar Creek, now Upper Macungie township,



Lehigh county. Here he built a log dwelling house in which he resided with his family until after the Revolutionary War. He then moved to what is now known as Wescoesville. At that time there was only one building in the village, a one story stone house. In 1798 he built a large stone building which was at that time considered a huge structure. The stone used for its erection had to be hauled a distance of more than two miles, a difficult task at the time. The new building was originally erected for use as a hotel, but in later years was converted into a store property, yet at the present time is again used as a hotel, being known as the Continental Hotel.

The family of Henry Bortz consisted of six sons and four daughters—John Jacob, George, Philip, Henry and Christopher.

#### SCHMOYER FAMILY.

This family held its second reunion at Dorney Park, August 1, 1912.

The American progenitor of the Schmoyer family was Philip Schmoyer, who emigrated to America in 1733, arriving at Philadelphia on the brigantine Pennsylvania on September 18, that year, with his wife, Maria, and two children, Johann and Elizabeth. Philip came from the Palatinate, either from Zweibruecken or Manheim. He settled in what is now Lower Macungie township, Lehigh county. There is on record at Harrisburg a grant, "Shmeyerhausen," of 200 acres of land to Philip Schmyer in Lower Macungie, dated December 3, 1735, on which it states that the grantee had lived two years on the tract, establishing the fact of Philip's coming to this section soon after arrival. Philip was naturalized on April 11, 1743.

Besides the two children who crossed the ocean with Philip and his wife, there were born to the couple, Philip, Peter, Daniel, Christian, Anna, Margaretta, Michael and John Schmeier.

The lineage of Elizabeth has not been traced.

John Jacob was born November 5,

1728, and died April 6, 1791. He was married to Watborga Fegley in December, 1753. They had nine children as follows: Jacob, Susanna, Maria, Regina, John, Daniel, Anna, Elizabeth and Philip.

Peter's lineage remains untraced officially.

Danel was born 1738, and died 1812. He was married to Catharine Barbara Keiser. A circumstance might indicate his having married twice with two sons, Daniel and Philip, by the first marriage, and the following children by the second marriage: Maria Catharine, born June 25, 1771, married to John Butz; Peter, born June 18, 1778, died April 10, 1850, married first to Maria B. Moser and later to Maria Lick; John Schmeier, born July 20, 1779, died March 5, 1866, married to Sarah Wetzel, (no issue); Elizabeth, born April 25, 1788, died May 20, 1866, married to Peter Butz.

#### SAUL FAMILY.

The Saul Family Reunion Association held its tenth annual festival at Kutztown Park on Thursday, August 8. Jacob I. Saul, of Atlantic City, has been busily engaged in collecting historical facts in this and other countries for the last several years.

He discovered that the first members of this family came from Alsace-Lorraine in Germany. They were three brothers, Johann Nicholas, Hans Lenard and Christian Saul. They landed in Philadelphia in 1753. The first settled in Germantown. The second made his home in what is now Maxatawny, Berks county. His remains lie buried in the Griesemersville burying ground. Christian went to Dauphin county and settled at what is now Progress.

Johann Nicholas settled in Oley township. His remains are buried in Swamp Church burial ground. He had a son, Nicholas, who was buried at Molltown. The latter had two sons, John and Jacob Saul, to whom most of the present descendants are traced. The genealogical tree runs back to 1608. The family is

greatly scattered through this and neighboring states. Rev. J. Elmer Saul, of Norristown, is the president and holds the office with commendable efficiency.

### KRAUSE REUNIONS.

The descendants of John Krause, born in Germany, 1712, have been meeting in separate reunions. This shows independence, or is it stubbornness? It is to be hoped that the good people will get together and hold a common reunion; why not?

### WIEDER FAMILY.

The descendants of Adam Wieder held their first reunion this year.

Adam Wieder, the American ancestor of this family, lived in Salisbury township as early as 1758. His name does not occur on the lists of arrivals at Philadelphia from Rotterdam, Holland, although a John Christopher Wieder and a Michael Wieder are given, arriving with the ship *Patience* on September 9, 1751, and a John Leonhart Wieder on November 2, 1752, on the ship *Phoenix*. Adam Wieder was assessed ten pounds in Salisbury township in 1762, and in 1772, was taxed 2 pounds, 9 shillings, 6 pence, on 120 acres of land, 2 horses and 3 cows. In 1788 he had 150 acres of land. He lived between Mountainville and Emaus on the south side of the road surveyed in 1760 from Bethlehem to Emaus, on the survey of which his name appears as an adjoining land owner.

Adam Wieder was born October 31, 1721, and died July 16, 1798, aged 76 years, 8 months and 16 days. He and his wife Anna Margaret Wieder had ten children: John Adam Wieder, born October 13, 1750; Margaret Wieder, Mary Elizabeth Wieder, Eve Wieder, John Wieder, Elizabeth Wieder, Michael Wieder, born April 7, 1763, Valentine Wieder, born November 23, 1765, John Caspar Wieder, born March 29, 1767; Ludwig Wieder, born March 1, 1770. Valentine Wieder had five sons, Joseph,

Thomas, David, Charles and Henry. The eldest son of Adam Wieder, John Adam Wieder, was born October 13, 1750, and died July 20, 1825. He married Christina Dut, who was born April 10, 1757, and died September 13, 1836. They are buried at Western Salisbury church. They had 6 sons and 4 daughters. John Adam Wieder was the owner of 197 acres in Upper Milford township and a 5 acre tract in Upper Saucon. As early as 1781, he had removed from Salisbury to Upper Milford.

Their children were:

(1) Adam Wieder, who married Christina Strassburger, who was born December 11, 1785, and died January 4, 1823. Their children were: Caroline Saul, Eliza, May and Hannah who married Thomas Egner.

(2) John Wieder, born January 6, 1784, and died July 1, 1846. His wife Susanna, was born November 1, 1785, and died July 31, 1846. (John and Susanna Wieder were the grandparents of Levi A. Wieder, the family historian, of 1150 Turner street, Allentown.)

(3) Leonard Wieder, born February 27, 1786, and died October 20, 1828. He lived in Upper Milford on a farm now owned by Joseph Backenstoe. His wife Susanna Steininger, was born July 2, 1794, and died February 25, 1829. Their children were: Andrew, John A., and Mary, wife of Aaron Erdman, of Macungie.

(4) Magdalena Wieder, born September 11, 1788, married Peter Wickert. Among their children was a son, Peter, born February 16, 1826.

(5) Henry Wieder, born April 14, 1792.

(6) Solomon Wieder.

(7) Susanna Wieder, married Cornelius Reinbold.

(8) Leah Wieder, married Michael Hildebeitel.

(9) Sarah Wieder, married a Mr. Greber.

The second son of Adam Wieder the first, was John Wieder, who lived in Salisbury township. He and his wife Margaret had a son, John, born November 16, 1790.

The third son, Michael Wieder, was born April 7, 1763. He and his wife Eve, had among other children, May Magdalena, born November 4, 1783, died August 30, 1850. She married Henry Guth and had 11 children. They had a son, John Wieder, born February 27, 1785.

Valentine Wieder, the fourth son of Adam Wieder, the first, was born March 23, 1765, and died July 27, 1848. He married Susanna Knauss, daughter of Sebastian Knauss, who was born November 27, 1768, and died March 15, 1840.

Sebastian Knauss was one of the early settlers of the nearby section of Lehigh county, early in the eighteenth century, known as Mackuntschi (Indian for "feeding place of the bears"). He was also one of the original members of the Emaus Moravian Church, founded in July 30, 1747.

Among Valentine Wieder's children were Valentine Wieder, Jr., who was born July 30, 1788, David and Thomas. They lived in Upper Milford. Valentine Wieder, Jr., married Susan Leibert and had 12 children: Henry, Thomas, Edward, Joseph, Ephraim, Tilghman, Lydia, married James Leibert, Lottie, married Isaac McHose; Lucetta, married Enos Shoemaker, Lucinda, married Wm. Meckley; Sallie, married Jesse Wasser, and Mary, married Wm. Rice.

John Casper Wieder, the first, was born March 29, 1767, and died March 23, 1844. He married Catharine Egner, who was born March 29, 1760, and died November 28, 1855. He lived in Upper Milford and is buried at Zionsville. Among his children were: Susanna Wieder, born 1799; Lydia and John, born March 28, 1806; Ludwig Wieder, the sixth son of Adam Wieder, the first, was born March 1, 1770.

The daughters of Adam Wieder, the first, were: Margaret Wieder, married Henry Kern.

Mary Elizabeth Wieder, married Dorias Eck.

Eve Wieder married Christian Meyerberger.

Elizabeth Wieder married John Tapper.

#### BERTOLET FAMILY.

The Bertolets met at Friedensburg, Berks County, Pa., the last Saturday in July. The association, which is one of the largest and most important of its kind in the state, is composed of descendants of Jean and Susanna (de Haricourt) Bertolet, who emigrated to this country in 1726 and settled in the Oley Valley.

Both Jean Bertolet and his wife were Huguenots and members of patrician families who fled from France into Switzerland after the revocation of the Edict of Nantes in 1685 by King Louis IV. From Chateau d'Oex, in Switzerland, where they lived in exile for 14 years, the Bertolets migrated to the Lutheran Palatinate on the Rhine River in Germany, from whence they immigrated to America. Jean Bertolet occupied a position in the Huguenot Church analogous to bishop, and exerted a strong influence over the early settlers of this state.

#### BERGEY FAMILY.

Held its thirteenth reunion. The progenitor was John Bergey who came from Saxony about 1767. It is said that there are 6000 descendants scattered over the United States.

#### HALLMAN FAMILY.

The "Globe," of Toronto, Canada, gave the following report of a Hallman reunion:

Berlin, Ont., June 26.—Over six hundred descendants of Benjamin Hallman, who was born in Pennsylvania in 1783, and came to Waterloo county about 1825, held their second reunion at Victoria Park here today, the first reunion taking place at Schneider's Grove in June of 1905. Representatives of this great family were present from Pennsylvania, Oklahoma, Michigan, Montre-

al, Toronto, Hamilton, and various parts of Waterloo county. It is estimated that there are over 2000 descendants of Benjamin Hallman in Canada, and over 5000 in the United States.

The picnickers gathered at ten o'clock this morning, and spent several hours in reunion. After an old-time Pennsylvania Dutch dinner, the picnickers gathered in the pavilion, where a program of songs and addresses provided an hour's entertainment. J. C. Hallman, New Dundee, president of the Hallman Association of Canada, presided. Prayer was offered by Rev. H. S. Hallman, Berlin. The chairman delivered an address of welcome and expressed pleasure at the large representation of the family at the gathering. Rev. Wallace Hallman, Philadelphia, president of the Hallman Association of the United States, gave an outline of successful efforts that have been made to gather the descendants of Benjamin Hallman into one strong organization. Rev. H. S. Hallman gave some recent historical facts regarding the Hallman family in Germany. Elias Hallman, secretary, presented a report of the financial affairs of the organization.

#### BAER FAMILY.

The thirteenth annual reunion of the Baer family was held in Kutztown Park on Saturday, July 27. This association was incorporated June, 1909. In connection with the reunion a camp was held from the Tuesday previous to the reunion until Monday, July 29, inclusive. This feature of the reunions was inaugurated two years ago and the committee was unanimous in making it a permanent feature of the reunion. Last year the Baer circle consisted of sixteen camps.

#### REINHARD FAMILY.

Held its first reunion at Waldheim, near Allentown, Pa., August 22. The family are descendants of the immigrant Johann George Reinhardt.

#### BOYER FAMILY.

The eighth reunion of this family was held at Rolling Green Park, near Sunbury, June 19. This family claims direct connection with the wandering tribes that were conquered by Julius Cæsar before the birth of Jesus Christ.

The early Boyer settlers of this country were great men for exploiting the wilds of this country; men to stand up for their rights and the rights of their country, which is shown by their war records. The Boyers were of the first to respond to the call for soldiers during the Revolutionary War; men who fought bravely and stood under George Washington, the father of our country. Now why should not we as the younger element of the Boyer tribe feel it our duty to spend one day in a year in commemoration of our forefathers.

The name Boyer is spelled in different ways: In Austria it is called Boiar, in Germany, Bayer, Baier, Beyer; in France, Boyer, in England, Bowyer. There were Bowyers in England as early as 1066. These Bowyers began to come to America as early as 1607 and the South is full of them. The east and part of the western states are full of the Boyers, who came with religious refugees into Pennsylvania as early as 1700.

The American Boyers have a regular organization with constitution, by-laws, etc. Rev. Dr. C. C. Boyer is compiling the family charts.

#### CLEWELL FAMILY.

The fifth reunion of the Clewell family was held at Schoeneck, Pa., Wednesday, August 21, 1912.

At the reunion of 1911 a resolution was offered directing the executive committee to secure a memorial tablet in honor of Franz and George Clewell, the originators and founders of the Schoeneck church. The executive committee accordingly secured the same for unveiling at this reunion. It is a brass tablet

15 by 24 inches and was placed on the walls in the church. The tablet contains the following inscription:

Franz and George Clewell, sons of  
Francois and Louise nee Frache  
Clewell, who emigrated from the

Palatinate in 1737 and later became  
the founders of this church, which  
worshipped in the home of Franz  
for 5 years until 1762, when the  
first church building was completed.  
Presented in loving remembrance  
by the descendants.

**High Living** Mrs. Berger, as described in the following clipping, shows how to solve the problems of high cost of living and cost of high living. Is she less good to herself than the busy "society lady"?

Mrs. Annie Berger, wife of Thomas C. Berger, an up-to-date and wealthy farmer of Bernville, Berks County, is perhaps the only real feminine agriculturist in Berks. Mrs. Berger's power of endurance is wonderful; her knowledge of farming is of a scientific trend; her skill is equal to that of any man, and her life as a farmer's wife is apparently happy.

During the last season Mrs. Berger cut fifty acres of wheat and thirty acres of oats. She is an expert in cutting grain with a self-binder. Besides doing this work on the home farm, she cut fifteen acres of grain for a neighbor, Levi Ludwig, and eleven acres for S. P. Wilhelm. She hitched three horses abreast, changed horses every three hours, using three sets. She also cut all the grass on her husband's farm. She gets up early in the morning to serve a milk route. She harnesses her favorite horse, hitches him to the wagon and serves Bernville customers. When she returns home she unhitches the horse, puts him in his stall, removes the harness, washes the milk cans and after finishing her household duties goes to the field.

She is also a splendid cook. She is assisted in the housework by her mother. While not compelled to do this work, Mrs. Berger is frugal and thrifty, and looks forward to the time when she and her husband may retire from the farm to take things easy. The life Mrs. Berger leads will seem to some perhaps as drudgery, but to her it is real life. She said:

"I live; some only exist. This is not a case where the husband is lazy and the wife industrious. The farm contains 164 acres, and there is plenty for both of us to do. My husband does his share. He is an expert farmer and raises big crops."

Mrs. Berger is 34 years old. She is about 5 feet 4 inches in height and weighs about 160 pounds. Frequently she goes to work in the fields in the morning and does not eat a bite of food until nightfall. She asserts that many persons eat too much. She likes the life she is leading and declares that many women be healthier if they worked harder. She said:

"Too many young women only want husbands nowadays who can afford to keep them in idleness. That is not living. I call that only existence. Woman was not created to be a burden to a man, but a helper. I never saw a lazy woman happy."—*The North American*.

# The First American Missionaries

This paper, prepared by Rev. W. H. Romig, appeared in "The Moravian" of September 12, 1912. The last five names were submitted by Rev. A. Schultze in "The Moravian" of September 19. In view of this list the history of American missionary activities must be revised—The Editor.

Statements were often made that the first American missionaries were sent out by the American Board of Commissioners for Foreign Missions in 1812, and the famous missionaries, Adoniram Judson and his wife, Ann Hathway Judson, were recognized as the first volunteers. This supposed fact passed into the missionary literature of our country and became a part of our history. It was even commemorated in monumental form and appeared to be generally accepted and beyond dispute. However the present writer felt certain that it was a mistake. He remembered some of the lectures of the late Bishop Edmund de Schweinitz, D.D., while he was the Professor of Church History at Moravian College, and recalled in particular his story of the life of John Antes. He ventured therefore to call in question the statements of the well known missionary writer, Miss Belle M. Brain, in the Sunday School Times, to the effect that Adoniram Judson and his bride were the first American missionaries, and was naturally promptly challenged for proof. This was hard to furnish. Although the historians gave the general facts of Moravian Missionary history, yet the date and place of birth of the missionaries was not given. In this dilemma the archivists were appealed to through the Rev. Paul de Schweinitz, D.D., Secretary of Missions. Doctor Josef Mueller, D.D., archivist at Herrnhut, Saxony, furnished a list of six men and two women, born in America, who had served in foreign mission fields in the eighteenth century.

These names were published in the Argus and the Express of Easton, Pa.,

as the first American missionaries. This was on the supposition that Dr. Mueller had certainly included the first missionaries in his list. When this was published, Dr. John W. Jordan, the loyal Moravian Secretary of the Pennsylvania Historical Society, challenged its correctness. He furnished the names of several American missionaries commissioned before 1769. This led to renewed investigation and by the kindness of Dr. Jordan and Dr. Mueller I am able to add several important names to the list. It is doubtful, however, whether the list is complete even yet. There may be others who should be mentioned, and there are many details of the noble lives of these first missionaries to be brought to light by further investigation.

1. Susan Elizabeth Kaske, m.n. Funk, born in Germantown, Pa., November 18, 1721; was converted under the preaching of Count Zinzendorf in 1741; removed to Bethlehem, Pa., in 1743; was married to George Kaske, missionary to Berbice, British Guiana, South America, May 18, 1746. She served in this mission till 1763. She died at Bethlehem, Pa., July 28, 1804. Her husband died at Nazareth in June, 1795.

To Susan Elizabeth Kaske probably belongs the honor of being the first Protestant American Missionary to foreign lands. If so, the honor goes to a woman whose life's story, so far as the writer knows, has never been published. She went to the mission field sixty-six years before the time of Adoniram Judson and his wife, Ann Hathaway; and twenty-three years before the time of John Antes, who at first was supposed to be the first American Moravian Missionary.

2. Mary Heap, second wife of Joseph Shaw, a member of the First Church, Philadelphia. The place and date of her birth is not given, but she was an American. She perished at sea

with her husband in October, 1747, on their way to St. Thomas, in the West Indies. Joseph Shaw was born in Little Ryder street, near St. James, London, England. He came to Philadelphia from London on the ship *Caterine*, Capt. Thomas Gladman, arriving June 7, 1743. He was a school teacher at the Indian Mission at Shecomeko, 1745-1746, and later pastor at Walpack in the Jersey Minnesinks. His first wife was Mary Jones, of the First Church, Philadelphia. Their sad fate in some storm at sea arouses our interest. We would like to learn more of them.

3. John Levering, born in Philadelphia, in December, 1723. He was a grandson of Gerhard Levering, one of the Pioneers of Roxborough, Philadelphia. He entered the home mission work in Pennsylvania. In June, 1756, he was, with his wife, stationed in the Moravian School at Nazareth. In February, 1759, he sailed for Jamaica, West Indies, where he died, after a short service in the mission.

John Levering was probably the first American to go as an ordained missionary to the heathen in foreign lands. He probably belonged to the well known Levering family, of which the Hon. Joshua Levering, of Baltimore, Md., and the late Bishop J. M. Levering, D.D., were the most distinguished members.

4. Sarah Bechtel, wife of John Levering, was the daughter of John Bechtel, of Germantown, Philadelphia, who united with the Moravians, under Count Zinendorf's ministry. After John Levering's death, she remained in Jamaica and in 1761 married John Merk, a missionary and native of Switzerland. They returned at a later time to Bethlehem, Pa., where John Merk died in 1796.

5. John Antes, born March 24, 1740, in Frederick Township, Philadelphia, missionary to Cairo, Egypt, from 1769 to 1782, died in Bristol, England, in 1811.

John Antes was a famous missionary; he belonged to the pioneer mission to Egypt which failed after heroic efforts, and after John Antes had suffered the

tortures of the Bastinado which made him lame for life.

It is noticeable that these first American missionaries were native Philadelphians. The city, and especially the Moravian Church of Philadelphia, is honored by the record that they made.

6. Maria Margaret Auerbach, m. n. Zerb, was born at Tulpehocken, Pa., October 3, 1728; was married to her third husband, John Christian Auerbach, in 1769 and served with him in the Danish West Indian Mission till 1792. She died at Bethlehem, Pa.

7. John Brucker, born at Nazareth, Pa., July 12, 1750; missionary to the Danish West Indies from 1771 to 1778. Died October 12, 1778, on the island of St. Thomas.

8. Anna Maria Jungman, wife of John Brucker, born at Bethlehem, Pa., March 10, 1746, married on the island of St. Thomas in March, 1775, and died at New Herrnhut, St. Thomas, December 29, 1782.

9. David Beck, born near Savannah, Georgia, September 21, 1744. From 1773 to 1780, missionary to the Danish West Indies. Died January 9, 1780, at Friedrichsthal, on the island of St. Croix. His wife was born in Greenland.

10. John Frederick Schlegel, born at Nazareth, Pa., June 9, 1753. From 1785 to 1791, missionary on the islands of St. Croix and St. Jan. Died May 30, 1805, at Graceham, Maryland.

11. Anna Rosina Mack, wife of John F. Schlegel, was born at Patchogue, Long Island, New York, August 15, 1761, married May 9, 1785, and died at Bethlehem, Pa., December 4, 1831.

12. Samuel Steup, born at Gnadenthal, near Nazareth, December 19, 1757. From 1789 to 1791, missionary on the island of Antigua. Died August 15, 1822, at Bethlehem, Pa.

13. Anna Krogstrup, wife of Samuel Steup, born at Bethlehem, Pa., March 15, 1758; married at Bethlehem, April 28, 1789; died before her husband, but date not given.

14. Christine Fritz, m.n. Loesch, born in Tulpehocken, Pa., June 26, 1733, mar-

ried to John Christian Fritz in 1774 and served with him in the mission on the island of Barbados, from 1789 to 1793. She died at Nazareth, November 22, 1806.

15. Agnes Reichel, m.n. Peters, born at Nazareth, Pa., September 18, 1762. Was married to John Frederick Reichel in May, 1791, and served in the mission on the islands of St. Kitts and Antigua until her death at Gracebay, Antigua, January 23, 1798.

16. Susan Catherine Elizabeth Schultz, m.n. Loesch, was born at Nazareth, Pa., July 31, 1771. She was married in October, 1799, to Theodore Schultz and served in the mission in Surinam, South America, from 1799 to 1807. She died at Salem, North Carolina, in 1855. Her husband died at the same place in 1850.

17. Hannah Langballe, m.n. Warner, was born at Gnadenhuetten, Pa., in 1771. She was married to Thomas Langballe, missionary to Surinam, in 1805, and died there August 1, 1806.

This completes the list of American missionaries who served in Moravian Mission fields previous to the year 1812, as far as I know. Nothing is noted in it concerning our Indian Missions or foreign born missionaries. Our friends of other churches have a noble record in the first American missionaries sent out by the American Board. We would not take away their honor nor diminish it. Those devoted men and women deserve even wider recognition than they have received. Correct history, however, will place the American missionaries, of the Moravian Church, in point of time at least, in advance of them.

(Added by Rev. A. Schultze.)

1. Christina Segner, m.n. Frey, born in Frederick Township, Montgomery County, Pa., in 1727. She came to Bethlehem in 1747, was baptized and the following year married Henry Segner.

with whom she served three years in the mission on St. Thomas, W. I., and afterwards at Gnadenthal, where her husband died in 1763.

2. Christina Piepenburg, m.n. Rubel, born 1730, in a village on the Brandywine, Pa. She was first married to the Rev. J. H. Senseman and served with him among the Indians at Pachgatgoch and among the Negroes in Jamaica, where he died in 1772. In 1774 she married the missionary Adrian Piepenburg, in Jamaica, who died in 1781. She herself attained the age of 88 years.

3. Mary Miller, m.n. Ashley, born 1734, in New England. She was the wife of John Miller, a missionary on the island of Jamaica, where he died in 1781.

4. Anna Rosina Schlegel, m.n. Mack, born at Pachgatgoch, the Indian Mission in New York, 1761. In 1785 she married the missionary John Frederick Schlegel and served with him in St. Thomas, W. I., until her husband's impaired health, in 1791, compelled them to return to the States, where they served in Home Missions until his death in 1805. The widow then for many years had charge of the Bethlehem day school for girls.

In the broader sense of service in the cause of Foreign Missions, we would name also:

5. Nicholas Garrison, born 1701, on Staten Island, a sea-captain, in whose ship Bishop Spangenberg, in 1736, came from the West Indies to New York. After joining the Moravian Church and bringing many Moravians in his ship "The Little Strength" to America, he took command of the missionary vessel of the Brethren, "Irene," and continued to serve the Mission until 1756, going as far as Greenland and Surinam. Garrison Street, in Bethlehem, is named after him. He died in 1781.

A. SCHULTZE.



## Marking the Braddock Trail

On June 19, 1912, the "Great Crossings" Chapter of the Daughters of the American Revolution, of Somerset County, Pa., placed a boulder with bronze tablet and inscription to mark the crossing of the Youghioghney River by Washington and Braddock on June 24th, 1755. Captain Robert Orme in his journal kept by him throughout the Braddock campaign, says they left their encampment at Squaw's Fort at six in the morning and proceeded to the "Yoxi-Geni," as Orme spells it, which was "a hundred yards wide, three feet deep, with a very strong current." As this spot was about half a mile above the spot where the Chapter placed their marker, in a comparatively inaccessible place and little visited, it was decided to put the boulder on the bridge which spans the Youghioghney at this point and over which many pass. This bridge is historic in itself, being built in 1818, by Kinkead, Beck and Evans when the National Road was laid out by the Government. It is a substantial stone structure and a beautiful example of the bridge building art. The Chapter will mark the ford itself later on with a simpler marker and inscription.

The tablet was unveiled by Miss Mary Endsley, the pretty young daughter of Senator and Mrs. Endsley, and is of the finest bronze thirty by twenty inches firmly embedded in a boulder of sandstone brought from beside the trail itself and set up on one of the middle abutments of the bridge. The inscription reads:

### Great Crossings

"About one-half mile above this point  
Is the 'Great Crossings'  
Of the Youghioghney River where  
George Washington crossed  
November 18th, 1753, when sent  
As envoy, by Gov. Dinwiddie of  
Virginia to the French Commandant

At Fort Le Boeuf.

Washington, on his Military  
Expedition to Ohio, encamped  
There with his forces, May 18th to  
24th, 1754, and from that point  
Explored the Youghioghney.

There, also, Major General  
Braddock, with his army, crossed  
June 24th, 1755, on his march  
Against Fort Duquesne.

This Tablet is placed  
By the Great Crossings Chapter, N. S.  
D. A. R. May 18, 1912.

The tablet has on it below the date the emblem of the Society, the wheel with the thirteen spokes, signifying the thirteen original states. This insignia is being placed all over the land, on monuments, historic structures, Revolutionary graves, etc., and shows the remarkable work done by the D. A. R. in marking and preserving our historical associations.

A large and representative number of people were present from Somerset County and other localities. The Braddock Trail crosses the beautiful and fertile farms of Somerset and Fayette Counties. Properties which have been in the possession of the families of the present owners for generations and naturally much interest is being displayed in the work. Such families as are composed of the descendants of Captain Thomas Endsley and Peter Augustine, original grantees of the section. Mr. Jasper Augustine, descended from old Peter Augustine was the fairy godfather of the day and hired a brass band from Confluence to furnish patriotic and other music.

The Rev. Mr. Lancaster pronounced the invocation and Mrs. Jasper Augustine, Regent of the Chapter, gave the address of welcome and introduced the various speakers. Mrs. Endsley, wife of State Senator Endsley, founded the Chapter three years ago; was its first

Regent and whose term of office has expired by limitation. To Mrs. Endsley first occurred the idea of marking the Great Crossings and the successful accomplishment of her project resulted in the historic ceremonies of June 19, 1912. Mrs. Endsley is State Chairnian for Pennsylvania of the Braddock Trail Committee of the National Society of the D. A. R.

James Hadden, Historian, of Uniontown, Pa., delivered the formal address and Mrs. Morris L. Croxall, State Chairman of the Maryland D. A. R. Committee on Marking the Braddock Trail, was present and spoke of the work of the organization in marking the "Old Trails" of the country.

The Rev. Mr. Dunlap, a Son of the American Revolution, represented that society in a stirring patriotic talk, followed by Mr. J. T. Kennedy, of Uniontown, a member of the Braddock Park Association, who spoke of the work of that organization in creating an International Park at the grave of General Braddock on the National Pike. The Somerset County "Daughters" and the Park Association are working in harmony to preserve and mark the historic route of the Generals Washington and Braddock through the State.

Miss Ethel Holderbaum, of the Great Crossings Chapter, in an appropriate manner expressed the appreciation of the Chapter to all who had taken part in the exercises and to those who had rendered assistance and given encouragement in the erection of the tablet.

The whole assembly sang America at the close the doxology. Mr. and Mrs. Jasper Augustine entertained about fifty guests at the Somerfield Hotel at luncheon at the close of the exercises.

The following Chapter officers were in attendance as well as a full representation of the Chapter members which has a total roll of fifty-two; the representative women of Somerset County who are interested and enthusiastic in the work of preserving the historic truths of our land, Mrs. Frederick Biesecker, Vice-Regent of the Chapter, and Mrs. George B. Scull, of Somerset, ex-Vice-Regent; Miss Myra L. Ross, Registrar, and Miss Emily Parker, Historian.

Mrs. Morris L. Croxall, Chairman, of Washington, D. C., of Maryland Committee D. A. R. was the guest of Senator and Mrs. Endsley, and with Mr. and Mrs. Jasper Augustine motored through Uniontown, over the National Pike and visited Braddock's grave, Fort Necessity and the Great Meadows where Washington and Braddock camped. The jewelry store of Mr. Hunt was a point of interest to Mrs. Augustine and her guests, for Mr. Hunt has in his possession half of the outer case of General Braddock's watch which was dropped from his person while the dying general was being carried away from the scene of his crushing defeat. The relic is of the finest gold, twenty-four carat, and is carved and embellished in the highest style of the goldsmith's guild. The name of the maker, Mosher, of London, is engraved upon it and the time-piece was of that type where the outside case enclosed an inner one. The scene represented in relief figures of gold, is the classical legend of the "Judgment of Paris" where Paris is according the apple for beauty to "Helen of Troy" while Venus turns in disappointment away. Just the sort of expensive trifle that would be carried by a man of rank and fashion of those times.

# St. Jacob's (or Reed's) Church

By F. B. Musser.

St. Jacob's Church, Lutheran and Reformed, also known as Reed's Church, is located in what is now Ralpho Township, Northumberland County, Pa. It was incorporated in 1812, among the incorporators were Jacob Reed, Matthias Kerslner, Jacob Fry, Andrew Fry, Andrew Smith, John Smith, Abram Arter and Solomon Krick. The site of this church was one of the earliest schools in this district, and was conducted in an old log building. The first teachers were Charles Stock and William H. Muench, the latter taught for a period of 24 years, and his descendants still reside in this district. The first church was dedicated on the 14th of August, 1816; it was two years in course of erection, as the cornerstone was laid on 28th of August, 1814. The ground for the church edifice was donated by John Jones, and Casper Reed gave the ground for the cemetery.

Jacob Reed was the largest contributor and his generosity is fittingly remembered and recognized in the popular designation "Reed's Church." The present building is a two story building, seventy feet long and forty feet wide, with a tower and bell, and cost seven thousand dollars. The cornerstone was laid on the first day of May, 1870, and was dedicated November 20th, 1871. Among the early members of the congregation were Jacob Reed, Casper Reed, Christian Bauschlog, Peter Swank, Jacob Swank, Henry Swank, Conrad Yost, William H. Muench, Abram Arter, Solomon Krick, George Krick, John Hirsh, Jacob Scholl, John Vought, Sr., John Vought, Jr., Valentine Vought, E. H. Vought, Daniel Vought, Sr., Daniel Vought, Jr., H. H. Knoerle, Samuel Haas and John Miller. This church is one of the best known in the Shamokin Valley.

I am greatly indebted to the History of Northumberland County by Beers & Wanner for church history.

Dates taken from the graveyard, St. Jacob's (Reed's) Church:

- Vastine, Hugh R. d. April 2, 1864, age 51 yrs. 2 m., 5 days.  
" Jonathan, d. April 18, 1854, age 64.  
" Anna, wife, d. Dec. 24, 1852, age 63 yrs.  
" Amos, b. April 1, 1813, d. Nov. 15, 1889.  
" Susanna, wife, b. Feb. 27, 1816, d. July 12, 1888.  
" W. L., d. 1904, 56 yrs.  
" John, 1844-1906.  
" Thomas, b. 1847.  
Wife Elizabeth, 1849-1907.  
Children, Gertrude, 1874-1875;  
Charles, 1871-1876; Lillie, 1876-1876.
- Reed, Henry, b. Sept. 7, 1839, d. March 29, 1878.  
" Sarah, b. March 24, 1833, d. Sept. 25, 1905.  
" Francis, son of William and Sarah, d. Dec. 17, 1861, 1 y. 6 m. 3 d.  
" Lenorah, daughter of Simon P. and Jane, d. Dec. 28, 1866, 7 y, 9 m. 3 d.  
" Josie, son S. P. and Jane, July 17, 1862.  
" Jacob, Sr., d. April 6, 1844, age 62, 10, 26 d.  
" Hannah, wife, d. Oct. 5, 1864, age 64.  
" David, b. June 15, 1797, d. Dec. 20, 1869.  
" Catherine, wife, d. June 19, 1855, 48 yrs.  
" Jacob A., d. Jan. 10, 1852, 40 yrs.  
" Elizabeth, 1855-1905.  
" Casper J., b. Dec. 30, 1809, d. Oct. 22, 1886.

- " Alice, wife, b. Dec. 30, 1817, d. Sept. 3, 1889.  
 " Jacob J., d. Dec. 18, 1892, age 70 y.  
 " Susanna, d. Dec. 12, 1905, age 83 y.  
 " Oliver J., 1866-1878.  
 " Jesse, d. June 18, 1884, age 76 y.  
 " J. Farley, M.D., d. 1863, age 21 years.  
 " Charles, 1817-1866.  
 " John, b. June 5, 1780, d. August 26, 1865.  
 " Eve G., wife, d. May 11, 1876, age 89 y.  
 " Jacob, d. May 30, 1828, age 71 y.  
 " Elizabeth, d. Aug. 20, 1828, age 63 y.  
 " Jacob, b. March 23, 1795, d. Oct. 1, 1883.  
 " Hannah, wife, b. Feb. 2, 1801, d. Sept. 9, 1835.  
 " Jacob H., 1825-1877.  
 Robins, Elizabeth Hufley, wife of H. S., 1840-1901.  
 " Galen, D.M, d. Oct. 9, 1856, age 26 y.  
 " Sabina, 1832-1908.  
 " Rebecca, b. Nov. 14, 1786, d. April 14, 1867.  
 " L. D., M.D., d. Dec. 31, 1875, age 34 y.  
 " Addison M., b. Oct. 30, 1873, d. Nov. 19, 1881.  
 " Joseph C., M.D., b. June 1, 1806, d. Jan. 12, 1893.  
 " Leah Shindle, wife, b. 1807-1881.  
 Martz, Solomon, d. Oct. 4, 1894, age 77 y.  
 " Hannah, wife; d. Dec. 15, 1895, age 80 y.  
 " Isabella, d. 1875, age 31 y.  
 " Sophrania, d. 1874, age 23 y.  
 " Emma M., d. Jan. 7, 1902, age 42 y.  
 Swank, Anna, wife of Ben. d. Jan. 4, 1891, age 65 y.  
 " Alice, wife of Amos, d. Jan. 31, 1892, age 38 y.  
 " Peter, son of Jacob and Mary, d. Jan. 14, 1853, age 22 y.  
 " Catherine, wife of Morris Emer-son, and daughter of J. and Mary, d. Jan. 17, 1846, age 26 y.  
 " Barbara, age 60 y.  
 " George, age 70 y.  
 " Simon, b. March 8, 1820, d. June 5, 1884.  
 " Catherine, Anna, wife of Simoni, d. Sept. 17, 1862, age 35 y.  
 " John, b. Feb. 9, 1826, d. Sept. 26, 1873.  
 " Daniel, b. Nov. 11, 1821, d. March 10, 1883.  
 " Elizabeth, b. Jan. 26, 1815, d. July 14, 1884.  
 " Daniel, d. Aug. 27, 1875, age 61 y.  
 " Jacob, b. Oct. 16, 1791, d. July 14, 1863.  
 " Mary, his wife, b. June 15, 1790, d. Jan. 18, 1877.  
 " David, b. Aug. 6, 1832, d. Oct. 10, 1868.  
 " Henry H., b. Oct. 22, 1820, d. Aug. 19, 1890.  
 " Washington, b. July 4, 1823, d. Dec. 10, 1868.  
 " Harriet, d. Nov. 25, 1895, 72 y.  
 " Mary, wife of C. W., d. March 29, 1877, age 24 y.  
 " Nathan, 1849-1899.  
 " Sarah Lewellyn, wife, 1848-1891.  
 " William, d. 1884, age 68 y.  
 " wife Lavina, d. 1892, age 75 y.  
 " William, b. Feb. 15, 1813, d. April 14, 1886.  
 " Kaziah, wife, b. Oct. 19, 1817, d. Dec. 28, 1893.  
 " Peter, d. 1848, age 59 y.  
 " Elizabeth, 1784-1873.  
 " Solomon, 1814-1849.  
 Miller, Hattie I., wife of O. H., d. 1907, age 25 y.  
 " Jacob, b. Feb. 1786, d. 1786.  
 " Virgie, 1882-1907.  
 " Elizabeth, wife of John, 1789-1833.  
 " Amandus S., b. Sept. 13, 1825, d. Feb. 21, 1906.  
 " Hannah, wife, b. Sept. 21, 1822, d. Aug. 3, 1908.  
 " John, 1784-1863.  
 Teats, Nancy, b. June 1, 1804, d. Nov. 28, 1866.  
 " Hugh, b. Sept. 13, 1801, d. Sept. 19, 1877.

- " John, d. 1865, age 88 y.  
 " Martha, wife, d. 1850, age 71 y.  
 Mutchler, George, b. Aug. 19, 1801, d.  
 Aug. 4, 1884.  
 " Rachel, wife of Geo., b. July 22,  
 1806, d. Feb. 14, 1844.  
 " Isaac, d. May 24, 1885, age 60 y.  
 " Mary Etta, wife of I., 1846-1899.  
 " Susannah, wife of I., d. Feb. 20,  
 1864, age 34 y.  
 " Jonas, b. June 15, 1789, d. March  
 30, 1854.  
 " Sarah, wife of J., d. 1863, age 74 y.  
 " Amos, 1832-1874.  
 Crowl, Samuel C., d. June 7, 1897, age  
 70 y.  
 " Eve, wife of S. C., d. March 21,  
 1870, age 39 y.  
 " Jane, wife of S. C., d. April 17,  
 1884, age 46 y.  
 " Harriet, wife of S. C., d. Sept. 25,  
 1906, age 73 y.  
 Zimmerman, Henry, d. Oct. 9, 1889,  
 age 69 y.  
 " Fronie, wife of H., d. March 4,  
 1901, age 75 y.  
 " Michael, 1824-1908.  
 " Clarissa, wife of M., 1831-1906.  
 " Savilla, wife of John, 1829-1860.  
 " Michael, b. Nov. 23, 1786, d. June  
 23, 1863.  
 " Catherine, wife of M., d. 1873,  
 age 77 y.  
 " William H., 1846-1867.  
 " Mary A., wife W. H., d. Oct. 12,  
 1887, age 28 y.  
 " Matthias, d. March 1, 1889, age  
 53 y.  
 Hughes, Morgan, d. Feb. 1, 1862, age  
 72 y.  
 " Martha C., wife of Morgan, b.  
 24, 1793, d. Aug. 4, 1873.  
 Lake, John H., d. 1872, age 68 y.  
 " Marv, wife of J. H., d. 1898, age  
 88 y.  
 " Hannah, wife of William Sober,  
 1834-1868.  
 Pensyl, Solomon, b. Oct. 25, 1831, d.  
 May 24, 1904.  
 " Jeremiah, d. May 7, 1900, age  
 64 y.  
 " Sarah, d. Sept. 1904, age 61 y.  
 wife of Jacob Pensyl.  
 Epler, Catherine, b. 1766, d. 1841.  
 " Jacob, husband of Catherine, b.  
 1762, d. 1847.  
 " Samuel, b. April 8, 1852, d. Jan.  
 21, 1896.  
 Muench, Jacob E., 1823-1900.  
 " Lavina, 1862, age 37 y.  
 " William H., d. 1885, age 86 y.  
 " Elizabeth, wife of W. H., d. 1866,  
 age 66 y.  
 Bauschlag, Christian, b. Dec. 7, 1796,  
 d. Dec. 23, 1867.  
 " Elizabeth, wife of C., d. Jan. 25,  
 1887, age 86 y.  
 " Jacob, d. Nov. 15, 1828, age 77 y.  
 " Anna Eve, wife of J., d. March 8,  
 1820, age 63 y.  
 " Elizabeth, b. March 22, 1795, d.  
 Sept. 11, 1871.  
 Shipman, John, d. Sept. 5, 1887.  
 " Harriet S., b. Aug. 30, 1836, d.  
 Aug. 20, 1905.  
 " John, b. Dec. 5, 1825, d. Sept. 5,  
 1887.  
 " Ida, b. Feb. 1, 1865, d. July 28,  
 1907.  
 Schmeltz, Reuben, b. Aug. 28, 1862, d.  
 Sept. 16, 1903.  
 " wife of Reuben, d. Jan. 22, 1888,  
 age 25 y.  
 " Andrew, b. July 1, 1832, d. April  
 22, 1895.  
 Roadarmel, Gideon, b. May 4, 1794, d.  
 Jan. 10, 1865.  
 " Leonard, b. Aug. 7, 1814, d. Feb.  
 24, 1877.  
 " Hannah, d. Oct. 1, 1867, age 54 y.  
 Knoebel, A. J., d. 1888, age 55 y.  
 " Mary, wife of A. J., d. 1904, age  
 64 y.  
 " Daniel, 1831-1904.  
 " Susannah, wife of D., 1832-1880.  
 " Jacob, d., 1895, age 58 y.  
 " Hartman H., b. in Heppenheim,  
 Hesse Darmstadt, 1794-1869.  
 " Catherine, wife H. H., 1797-1878.  
 Hurst, Stephen, d. 1857, age 50 y.  
 " Daniel, d. 1855, age 43 y.  
 " Solomon, 1855, died age 73 y.  
 " John, d. 1851, age 74 y.  
 " Jacob R., d. 1826, age 25 y.  
 " John, d. 1888, age 82 y.  
 " Mary A., d. 1890, age 69 y.

- Schull, Elizabeth, wife of Casper, d. Sept. 19, 1836, age 24 y.
- Dengler, Vincent, d. Sept. 9, 1840, age 65 y.
- “ Mary Leas, wife of V., b. 1768, d. 1848.
- Hoover, John, d. Oct. 11, 1854, age 74 y.
- “ Mary, wife of J., d. Nov. 25, 1883, age 84 y.
- “ Margaret d. Nov. 11, 1828, age 44 y.
- “ wife of J.
- “ Thomas, b. Oct. 7, 1811, d. Nov. 6, 1880.
- Culp, Charles, b. April 14, 1831, d. May 17, 1894.
- “ Elizabeth, wife, b. Nov. 6, 1836, d. Feb. 19, 1885.
- Reinhardt, Anna M., d. March 14, 1903, age 88 y.
- Herb, J. W., d. June 21, 1902, age 34 y.
- Growl, Anna, 1882-1904.
- “ Henry, 1804-1875.
- “ Samuel, b. Feb. 19, 1854, age 75 y.
- “ Magdalena, d. Dec. 1832, age 44 y.
- “ Catherine, d. 1868, age 78 y.
- Gellinger, Jeremiah, d. 1858, age 24 y.
- “ John, d. April 1, 1863, age 59 y.
- “ Judith, wife, b. May 20, 1805, d. Oct. 29, 1879.
- “ Henry, 1835-1861.
- Haas, William, 1825-1897.
- “ Margaret, 1825-1879.
- “ Charles, 1850-1900.
- “ Solomon R., d. Aug. 2, 1885, age 59 y.
- “ Samuel, d. Dec. 8, 1872, age 74 y.
- “ Anna, wife, d. Jan. 30, 1867, age 68 y.
- Deibler, J. B., Aug. 27, 1887, age 62 y.
- “ George, d. March 16, 1852, age 75 y.
- “ Elizabeth, 1801-1879.
- Karshner, John, d. May 21, 1864, 73 y.
- “ Hannah, wife, d. June 19, 1889, age 88 y.
- Thomas Lydia Ann, wife of Thomas J., d. Feb. 25, 1857, age 39 y.
- “ Joseph, 1835-1903.
- “ Rebecca, wife, 1833-1000.
- “ James, b. Sept. 21, 1810, d. Sept. 2, 1852.
- Lytle, Mark B., b. Dec. 25, 1853, d. Sept. 29, 1904.
- “ Alvaretta, b. Sept. 19, 1854, d. Aug. 4, 1887.
- Yeager, Rebecca, wife of H., d. Sept. 9, 1871, age 59 y.
- “ Conrad, b. April 5, 1795, d. July 18, 1853.
- Lerch, Felix, b. Aug. 1, 1794, d. Aug. 6, 1857.
- “ Catherine, wife b. Sept. 12, 1796, d. June 30, 1875.
- “ Jacob, b. Nov. 11, 1784, d. Feb. 1, 1850.
- “ B. F., d. 1878, age 59 y.
- “ Hannah, wife, 1896, age 69 y.
- Barron, N. Margaret, d. Jan. 1, 1893, age 69 y.
- “ Daniel W., d. Jan. 28, 1877, age 20 y.
- “ Emma L., d. Aug. 11, 1879, age 25 y.
- Foreman, Polly, wife of Reuben, b. Aug. 5, 1849, d. July 2, 1886.
- “ N. R., wife of S. D., d. June 2, 1892, age 35 y.
- “ Jacob, b. Nov. 6, 1803, d. Dec. 2, 1883.
- “ Marv, wife of Samuel, d. May 4, 1859, age 50 y.
- “ Samuel, b. April 24, 1803, d. Jan. d. Jan. 18, 1886.
- “ Lydia M., wife of J., b. Jan. 15, 1807, d. Dec. 28, 1879.
- “ Andrew, b. Dec. 16, 1830, d. Dec. 7, 1901.
- “ Elizabeth, wife, b. April 26, 1826, d. June 1, 1883.
- Grant, U. S., 1868-1881.
- Fry, Joseph, b. Feb. 19, 1797, d. May 19, 1863.
- “ Hannah Boyer, wife, d. Jan. 17, 1878, age 79 y.
- “ Lydia M., daughter of J. and H., b. May 4, 1817, d. June 24, 1899.
- “ Marv, wife of John, d. 1832.
- “ Hannah, wife of David, b. Aug. 26, 1826, d. Jan. 2, 1867.
- Rohrbach, Mary E., wife of Jacob, b. Oct. 13, 1856, d. July 12, 1904.
- “ John, b. Oct. 15, 1819, d. April 2, 1895.

- Persing, Matthias, b. Dec. 2, 1810, d. April 25, 1874.
- “ Johannah, wife, b. Jan. 22, 1820, d. Feb. 17, 1872.
- Hefly, Emma, wife of A. W., 1. March 16, 1887, age 39 y.
- “ George W., son of Charles, b. May 13, 1843, d. Feb. 19, 1907.
- Krick, John, b. Aug. 14, 1834, d. June 19, 1902.
- “ George, b. Feb. 14, 1804, d. Oct. 15, 1888.
- Moore, Tamar, wife Elisha, d. 1856, age 44 y.
- “ Elisha, b. Nov. 16, 1806, d. July 31, 1881.
- “ Esther, 1804-1873.
- “ Samuel, 1840-1878.
- Ent, Lucy Clayton, wife of Samuel, b. Dec. 17, 1814, d. March 31, 1883.
- “ Samuel, b. Feb. 13, 1813, d. Nov. 9, 1869.
- “ Elizabeth, daughter of S., d. Nov. 3, 1869, age 31 y.
- “ Ellen S., b. March 12, 1840, d. Aug. 14, 1863.
- “ W. C., b. May 13, 1843, d. Dec. 9, 1869.
- Brady, Abraham, d. Aug. 5, 1889, age 72 y.
- “ Catherine, wife, Jan. 2, 1887, died, age 66 y.
- “ Henrie.
- Henrie, George, d. May 15, 1837, age 32 y.
- Camp, Ben., b. Jan. 21, 1798, d. Feb. 17, 1870.
- “ Magdaline, wife, d. Nov. 26, 1858, age 57 y.
- “ Henry, d. Aug. 24, 1812, age 37 y.
- Osmun, Abraham, b. Aug. 21, 1818, d. Feb. 16, 1859.
- Schwartz, Francis P., b. Oct. 27, 1795, d. Jan. 12, 1862, soldier of the War of 1812.
- “ Juliann, b. June 22, 1809, d. Dec. 24, 1891.
- Scholl, J. D., Co. F, 51st Pa. Inf.
- Deshay, Anthony W., b. Oct. 5, 1807, d. April 14, 1887.
- “ Rebecca, wife, b. Aug. 31, 1825, d. Oct. 22, 1895.
- Schlegle, Henry, b. May 20, 1849, d. Aug. 10, 1878.
- “ Isaac, 1834-1893.
- “ Daniel E., 1900 died, age 74 y.
- “ Rachel, d. 1907, age 68 y.
- Noecker, W. D., b. Feb. 5, 1842, d. April 14, 1871.
- “ John, d. Dec. 27, 1860, age 78 y.
- “ Francy, wife of J., d. Jan. 29, 1860, age 69 y.
- “ Jacob, b. Nov. 14, 1814, d. Oct. 28, 1879.
- “ Sarah, wife, b. Sept. 20, 1820, d. Jan. 7, 1891.
- Kase, John, b. Jan. 15, 1796, d. April 25, 1875.
- “ Eleanora DeWitt, wife, d. April 25, 1869, age 73 y.
- “ Elizabeth, wife of S. A. Bergstres-ser, d. 1869, age 45 y.
- Robins, Ann, wife of S. A. Bergstres-ser, 1838-1873.
- Vought, Ella M., wife of E. B., d. 1884.
- “ Daniel, b. Jan. 19, 1812, d. Oct. 11, 1877.
- “ Lydia, wife, b. Sept. 23, 1818, d. Jan. 27, 1895.
- Reppard, W. P., d. Nov. 18, 1873, age 53 y.
- “ Elizabeth, wife of Peter, d. April 9, 1854, age 63 y.
- “ Jonas W., b. June 1, 1814, d. July 28, 1850.
- Yost, Jane A., wife of Peter, d. Oct. 6, 1884, age 55 y.
- “ Conrad, b. Dec. 26, 1794, d. Jan. 20, 1875.
- “ Sarah, wife of Conrad, b. Jan. 22, 1799, d. March 31, 1883.
- Hartlein, Anna, b. Oct. 7, 1797, d. Sept. 19, 1872.
- “ George, b. Oct. 6, 1805, d. Aug. 14, 1859.
- Hock, Rebecca, wife of J. W., b. April 10, 1819, d. Dec. 8, 1875.
- Kerstetter, Adam P., b. April 25, 1875, d. March 26, 1907.
- “ Robert, d. 1896, age 64 y.
- Gessner, Wm., 1842-1892. Co. G, 57th Regt.
- Hill, Barbara, wife of Jacob, d. 1862, age 30 y.

Startzel, Catherine, d. 1872, age 70 y.  
 Hoffman, Jacob B., 1833-1907.  
 " Mary, his wife, 1838-1898.

Anthony, Jacob, b. 1720, d. 1793, aged  
 73 years, supposed to be first per-  
 son buried in Reed's grave yard.

**An Unfortunate Tendency** There are more than twice as many marriages in our city than the number of new dwellings erected. How is this to be understood? Where do the married couples find homes? Over one-half of them neither seek nor find homes of their own. Very frequently we find the statement in connection with the reports of marriages that the young couple will reside with the parents of either the bridegrooms or the brides. This seems unnatural. Such was not the case a generation ago. Then marriage always implied housekeeping. Now many young couples do not go to housekeeping for several reasons. Many young women have no taste for house work. Some have been employed in factories and some continue to be thus employed after their marriage. The writer knows of a number of instances of young mothers working in factories, notwithstanding that their husbands are also employed. Then many marry without having saved any money with which to buy furniture. For these and other reasons they fail to establish homes, and lean upon others, which is unfortunate. The home is at the foundation of the welfare of the nation, but at the present time the tendencies are against the home. Instead of a genuine family life, many people prefer to lead a society life. They do not wish to be bound by housework, or even by parentage. This tendency is very unfortunate for society.—*D. M., Reformed Church Record.*

**Bogus Ancestors** The most tragic form of snobbery in a country place is that which concerns itself with the tracing of a pedigree. In my travels I came upon a man who confessed that he had made thousands of pounds out of the conceit and snobbishness of people living in country places, and especially people who happened to possess names of a high sounding character. His method of work was simple, and only the ultra snob could be taken in by it.

He would glance through a local directory and select a few names of the Fitz-Blank style. A short visit to the town would help him to determine the character of the person—a snob is easily distinguished, and he would return to his place and write that he had come into the possession of a portrait which he had every reason to believe was that of an ancestor of Mr. Fitz-Blank.

There would be a few quaint hieroglyphics on the back of the canvas showing that the original was a native of the town in which Mr. Fitz-Blank was residing. In nine cases out of ten that picture sold at a price which meant a profit of 100 per cent. to the dealer after he had paid the little Italian artist, who tumbled out the pictures by the dozen. In many a country house today there is a fine old full length portrait of an ancestor which was painted in a murky studio somewhere down Whitechapel way.—*Margaret Ballantyne in London Saturday Journal.*



# The Penn Germania Genealogical Club

**EDITOR**—Cora C. Curry, 1020 Monroe St. N. W., Washington, D. C.

**MEMBERSHIP**—Subscribers to The Penn Germania who pay an annual due of twenty-five cents.

**OBJECT**—To secure preserve and publish what interests members as, accounts of noted family incidents, traditions, Bible records, etc., as well as historical and genealogical data of Swiss German and Palatine American immigrants, with date and place of birth, marriage, settlement, migration and death of descendants. Puzzling genealogical questions and answers thereto inserted free.

**OFFICERS**—Elected at annual meeting. (Suggestions as to time and place are invited.)

**BENEFITS**—Team work, personal communications, mutual helpfulness, exchange of information suggestions as to what should be printed, contributions for publication, including the asking and answering of questions.

## Questions and Answers

### A Few Helpful Suggestions

"Can you inform me as to how to proceed expeditiously in this matter? I have looked over the Pennsylvania Archives, but get little help there, find that the name I want is quite common; many of the name appear between 1740 and 1800, in Cumberland, Northumberland, Washington, Bedford, Westmoreland and other counties, but I cannot find out to which branch I belong." J. V. P.

### A Few General Suggestions

Work from the known to the unknown. Be accurate, methodical and persistent. Never give up. First, assemble the facts; make up a statement showing clearly all actually known, placing the data in proper order. Then assemble traditions, but keep these distinct from "facts."

Write out "possibilities" as each develops, but on no account combine these with either the "facts" or the "traditions," as they are to be used as "suggestions" which may be "clews" in research, for one must approach this work both as a "detective" and a historian.

Second, make sure of the geographi-

cal and historical data as to the proper localities to be searched.

The history and records of each county begin with its organization, all previous records belong to the earlier county, although most county histories include data from date of settlement therein. One may have to search through many counties in following the history of a family still located where the emigrant settled.

Third, In questionings be sure to give enough data that the line may readily be identified, so that one may aid you even though unable to answer in full, as much information comes through the female lines.

Fourth, Be a collector, arrange matter for ready reference. Record it all, trust nothing to memory. Carding is easier and better than book records. Keep an address book with dates as to time address was secured. Record authority for each item of information. Keep list of books and records searched, with references for data found.

Fifth, With such foundation research in the locality of the earliest certain data, and in the ones to which tradition points most strongly should bring results. Never throw aside as useless any item regarding any of the names sought; it may be of value for exchange. Check nothing as "fact" until "proven."

### Queries

38

*Behm or Böhm.* Christian Behm (or Böhm) born near White Oak, Lancaster Co., Pa., in 1766, died at Campbelltown, Lebanon Co., Pa., August 4, 1841, married Veronica Hummer, born Aug. 8, 1774, died Sept. 21, 1852. Christian Behm (or Böhm) had a brother Abraham and two sisters, Margaret and Elizabeth. Wanted: Names and dates of parents, whence they came and date of arrival in this country. J. W. B.

39

*Davidson.* (a) Wanted to communicate with some member of the Davidson family, who is living in Pennsylvania, descendants of either of the two brothers, John and George Davidson, who had settled near Chestnut Level, Lancaster Co., Pa., but later emigrated to Center Church, North Carolina, in 1748.

(b) Can any one give information concerning a Davidson Society, or other organization in Pennsylvania. L. M. B.

40

*Wise, Weiss.* The Wise family are of German descent. Would like to have a reunion next summer and would like to get all the information that it is possible to secure.

John Adam Weiss arrived in Philadelphia Sept. 7, 1748, from Rotterdam.

John and Adam Wise were living in Augusta County, Va., after 1763.

(a) Were they brothers?

(b) Were they sons of the above emigrant, John Adam Weiss.

(c) Names and data wanted as to all of the children of said John Adam Weiss and of John and Adam Wise, of Augusta Co., Va.

(d) Data wanted as to the wife of said John Adam Weiss. S. H. W. B.

41

*Wiest, Wust.* Tradition says that five (or eight) brothers from Germany (on the Rhine) landed 1760, in Chester Co., Pa., among them were Jacob, John, and

probably Christian. Three settled in Pennsylvania.

In 1767 Jacob Wiest, Sr., and Jacob Wiest, Jr., lived in Berks Co., Pa.

In 1783 Henry Wiest, with a family of seven, lived in York Co., Pa.

In 1790 Henry Weast lived in Baltimore Co., Md.

John Wiest, from Saxony, settled on the Hudson river near Albany, was a soldier in the Revolutionary War. Some of his family settled in Pennsylvania.

(a) Was the New York man father, brother, or any kin of the Pa. brothers?

(b) Was the Md. man of the Pa. family?

(c) Was Jacob, Sr., of Berks Co., father or brother of the five (or eight) brothers?

(d) Were all the Wiests of common ancestry?

(e) Names of all the brothers wanted.

(f) Want the location in Germany of the Wiest ancestry.

(g) Would like to correspond with any of the family or others having knowledge of this family in America or Germany, am specially desirous to know whether my ancestor, Jacob Wiesth, Wiest or Wüst, was entitled to arms, and to know of his Coat-of-arms.

(It is impossible for this Department to make researches abroad or to determine as to the armorial bearings to which any family might be entitled, but will be glad to print data contributed on these points.—Ed.)

I have been wanting to join the P. G. G. C., but have been putting it off until now, here is my 25 cents. Is that for one question a month or a year? I do not want to impose upon your good nature. (Number of questions is limited only by the amount of space in the Magazine, but members should tell all that they know so as to be helpful to others interested in the same lines and make it possible to recognize missing links.—Ed.) A. N. B. W.

42

*Calhoun, Calhoon.* David, James and John Calhoun, three brothers from Lon-

donderry, Ireland, came to New York in 1714; David settled in Conn., James in Maryland, and John in South Carolina. These were probably the first of the name in this country.

In 1733 James Calhoun, b. about 1680, with his wife, Catharine Montgomery, b. 1684, and six children settled in Bucks Co., Pa., from Donegal, Ire., viz: 1. James; 2. William (married Oct. 19, 1749, Agnes Long); 3. John; 4. Catherine (married in Ireland, John Noble); 5. Ezekiel (b. 1720, m. Jane Ewing of New Jersey); 6. Patrick, b. 1727, m. 1st, Miss Craighill, who died childless; he m. 2d, Martha Caldwell, of S. C.

This family soon went to Virginia, now Wythe Co., then Augusta Co. The father is probably buried on the Kenawha river. The oldest son James was killed at Braddock's Defeat, just after which the family with six other families went from Augusta Co., Va., to Calhoun Settlement, South Carolina, thence soon after to Long Canes, 96th, District, Granville County; the family, sons, the daughters and their families and the mother, were among those who fled from the uprising of the Cherokee Indians, the mother and some of the grandchildren were massacred near Patterson's Bridge and two daughters of William were among those taken prisoners there, Patrick Calhoun being in command of the refugees. Long after Patrick erected a stone over this inscription: "In memory of Catharine Calhoun, aged 76, who with 22 others were here murdered by the Indians on the 1st of Feb., 1760." This Patrick was the father of John C. Calhoun.

William, John, Catherine, Ezekiel and Patrick all died in or near Abbeville, S. C., and all left children. (Editor has several generations of their descendants in all lines.)

Col. Joseph Calhoun, son of William and Agnes (Long) Calhoun, was born Oct. 22, 1750, hence it is presumed that James, the older brother, killed in 1755, left a family. Was he the father of the George Calhoun b. in Pa. in 1750, d. in Davies Co., Ky., in July, 1813? Married

Susan Cotton in Henry Co., Ky., parents of Rev. Samuel Calhoun, of the Cumberland Presbyterian Church.

Tradition says that the Calhouns of Pendleton Co., West Virginia, came from the north of Ireland in 1733, and that their ancestor was a brother of Patrick Calhoun, father of John C. Calhoun. This family settled first in Pa., soon went to Augusta Co., Va., where in 1750 James was Capt. of a troop of horse.

Were they descended from the son James killed 1755, at Braddock's Defeat? Did he have a son William?

John (said to be the son of William), (son of James), b. 1765, d. 1850, m. 1st, Elizabeth ———, m. 2nd in 1838, Mary Schrader.

*Roan, Calhoun.* Samuel Calhoun (said to have been a close kin of Patrick Calhoun, father of John C. Calhoun), b. 1740 in Pa., d. in Tenn. in 1833; m. in N. C. (place and date wanted) Nancy Neely, b. in Pa. 1755, d. in Tenn. 1825. They had nine children, among them was the Rev. Thomas Calhoun, pioneer minister of the Cumberland Presbyterian Church, whose dau. Hanna (b. Aug. 24, 1775, d. in 1851, m. in N. Car. 1793, d. Tenn. in 1825). Samuel Calhoun and Hugh Roane "were both of the Scotch-Irish movement from Pa. to N. C." This Samuel Calhoun was in N. C. from 1760 until after 1790 when he went to Tenn. He served in 1775 as a commiteeman for the relief of the poor of Boston and other colonies, caused by the British blockades.

Ancestry and data wanted as to Hugh Roan, also of Samuel Calhoun.

## 43

*Painter, Penter, Pander*—1. Jacob Painter (Pander, Penter) said to have been a native of Mecklenburg, Germany, settled in Rockhill township, Bucks Co., Pa., about 1780 he removed to Westmoreland Co., Pa. Wanted the names of his wife and children?

2. John and George Painter lived in Westmoreland Co., Pa., prior to 1776, thought to have been the sons of the

above Jacob. Wanted information as to their ancestry as well as the names of their wives and children.

3. George Painter, son of one of the above, was born in Westmoreland Co., Pa., removed taking his family to northern central Ohio in 1810. There were three sons and three daughters in this family, viz: John, George, William, Hannah, Elizabeth and Margaret.

Wanted information as to his ancestry and the name of his wife?

(This inquiry shows the importance of including with questions all known dates, places and intermarriages. Female lines, out of the name, are where much history of families is preserved. Names are invaluable for identification purposes. Will each one having any knowledge of persons of names or ancestry similar please communicate at once with me.—C. C. C.)

This name appears indifferently as aainter, Pander, Panter, Panther, Pender, Penter and Penther in my list, 90 items, which includes from 25 to 50 different men, privates in the Colonial and Revolutionary Wars, and are from eight different counties of Pennsylvania, viz., Berks, Pucks, Chester, Cumberland, Lancaster, Northampton, Philadelphia and Westmoreland. They were of German ancestry.

A Jacob Painter enlisted June 22, 1757, for three years in Capt. James Patterson's Company.

Between 1741 and 1765 a Jacob Painter was living in Heidelberg Township.

A Jacob Penter enlisted in the company of Capt. Andrew Keckline, Rockhill Co., Bucks Co. Associators, Aug. 10, 1775, from Rockhill Tp.

John Penter in Sept., 1781-1782, was in 2nd Bt., Capt. James McFarlane, Col. Thomas Gibson, from Cumberland Co.

John Painter appears in the list of Westmoreland Depricated Pay.

At least two different localities sent many soldiers into the Revolutionary army of this family, one branch lived in East Bradford, Chester Co., while the

one in Lancaster Co. were from the west end of Leacock and from Rapho Townships.

The ancators of Capt. John Painter, Rev. War, were from German members of this family removed to Northumberland and to Dauphin Counties. Many of his descendants still live at Derry and Sand Hill, Dauphin Co.

### Answers to Queries

F. A. B.—A list of the 67 counties of Pennsylvania, the dates of their organization and the counties from which formed will be found in 3rd Series, Pa Archives, Vol. XXIV, pg. IV, and Vol. XXVII, pg. 315. It is necessary for the genealogist to have these facts and the changes in boundaries, always at hand.

Keblinger, Daniel, tradition says was the first of this branch in America, his son Adam was b. Aug. 15, 1762, in Shenandoah Co., Va., enlisted in the patriot army in Jan. 1779, married Oct. 22, 1785, Elizabeth Prince, dau. Philip Prince (Printz) who was b. in 1765.

Their son David b. 1788, d. 1869, married a dau. of William Maupin, of Albemarle Co., Va., whither the Keblinger family had removed about 1800.

William, son of David, b. Dec 7, 1816, d. Jan. 25, 1870, m. Mary C. Jarman; their children were Lucy Francis, Wilbur Jarman, Caddis Maupin and Mary Keblinger.

One of the traditions is that there are always just four children in every Keblinger family, two boys and two girls, and it is a singular circumstance that thus far the tradition is in accord with the facts, and holds to this day.

The children of David were William, Adam, Elizabeth (m. Wyatt), and Mildred (who married her first cousin, Thomas Maupin).

*Gretsinger.* John Gretsinger, of the Artillery service, Pa. line, during the Revolutionary War, later removed to Louisville, Ky., there lived and died. His name appears variously in the lists, i. e., as Gretsinger, Glessinger, Galsinger, Gradsinger, Gratzinger, Gratsinger, etc.

This John Gretsinger born in Lancaster Co., Pa., died leaving four sons, three of whom died intestate without issue, being unmarried, viz: Joseph, John and Conrad; the only other child being George Gretsinger, who lived and died in Louisville, leaving a family.

*Wertz.* Mrs. J. R. M. please send further inquiry, with detail as to what is known and what desired. The names of George and John occur in most Wertz families in all generations. An interesting statement regarding the so-called Wertz fortune will appear in the next issue, with the latest development regarding the same, by Mr. Melvin A. Wertz, Washington, who is compiling the Wertz Genealogy. Mr. Wertz relates an interesting incident in his work as typifying the need for genealogical inquirers to give all names possible of intermarriages to facilitate identification, thus:

Mrs. ———, though born and reared in the same village as himself, his mate and friends always, only lately, through locating her as a descendant of a sister of Paulus Wertz, was it discovered that she also was a Wertz.

*Bickel.* As to the original form of this name, the July PENN GERMANIA gives the name as from Bolzer, referring to the ancestry of those from Zurich and East Switzerland as stated by Goble Meyer in his *Deutsche Familienamen* and quoted by Prof. Oscar Kuhn. The following will be found of much interest, from records, traditions, and family possessions in the families numerous in Eastern Pennsylvania, parts of Ohio, Indiana and Iowa, in which the name appears today as Bickel, Beckel and Lockel and is corroborated by Mr. Paul Jared Bickel, now of New York City, and corroborated by Mr. Clarence Beckel, of Bethlehem, tending to show that there were at least two sources from which this name is derived.

"I do not profess to know where the name Bickel itself comes from or if Bickel is the original form of the name in any family. There appears to be a German name Bickel which has always

been Bickel, but so far as applies to the Bickel which is derived from Boeckel etc., as most of the Bickels of Pa. seem to, I would say:

So far as records of the original emigrants are available it appears that the name was originally spelled Böckel or Boeckel. In the Moravian records at Pethlehem the name is spelled thus. With this spelling the meaning apparently is "a little goat," being the diminutive of Bock, the German for goat, and my belief is that this is the real derivation of the family name.

This theory is to some extent supported by a coat-of-arms of a Boeckel family that settled in York County, Pa., about 1812. Members of this family have in their possession a historical account that goes back to 500 A. D., from which is the following:

"The first of this name was Hereward Boeckel, sitting as Chief of the then powerful Wagnes, a tribe of men who were at that time the conquerors of all the tribes who opposed them. The warlike Wagnes lived in the Riesen Gebirge in Silesia and Bohemia. Here Hereward Boeckel lived as Chief of the tribe. His shield or coat-of-arms represented two male goats, which interpreted means contention, ambition, ready to fight. This symbol is the German symbol of the Godless of War, called Zernbick, meaning "war-like."

I have seen a coat-of-arms on which are two male goats in the possession of a Boeckel family of Philadelphia, whose tradition is that it had come down from a remote past.

From these facts I conclude that the Bickel and Beckel which originally were Böckel or Boeckel mean "a little goat," especially taking into account this form of the name as our ancestors wrote it.

Mr Clarence Beckel, of Bethlehem, who has done considerable research work in the Moravian Archives, supplied some of the material for this account and supports the above conclusions."

*Baltzly*—Peter Baltzli came to Pennsylvania from Switzerland in 1752. His will and inventory are of record at

Reading. His son John Baltzly was in Capt. John Moore's Co., 3d Bat. Lancaster Co. Militia, 1782.

Jacob, a son of Peter Baltzli settled in Virginia, and his name was changed to Palsley, while the one who remained in Pennsylvania and John the one who went to Ohio, spelled it Baltzly. Jacob's youngest son, Daniel Haymond Palsley, was the first Lieut. Gov. of West Va. under the reconstruction government, a member of Congress and Judge of the Circuit Court. He married a niece of Joseph and Philip Doddridge of early Virginia history.

35. *Ulrich-Uhrich*. "Johann Michael, son of Johann Michael and Elizabeth Ulrich, b. Smittophille (Hebron) Aug. 7th and bap. Aug. 11th, 1751," C. E. B. writes, "The other day I happened upon the above in the baptismal record of the Moravian Church (Bethlehem)."

9. *Haigler*. William Haigler, b. about 1750, an early settler in Augusta Co., Va. (see Penn Germania, Aug., 1912), married Magdaline Whitezel, They lived at Conastover, Penn. Their parents came from Germany.

Several of these are known to be in existence, the one published in the Journal of American History, in 1908 and 1909 issues, includes the period Aug. 5, to Sept. 28, 1776, inclusive, has much of general interest to genealogists. In the order dated Sept. 4, 1776, it is provided that,

"The sick of the several Regiments of Militia are to be discharged if they are well enough to get home and choose to be discharged. All of the other sick are to be provided for in such manner and in such places as the Director General of the Hospitals and the several Regimental Surgeons shall think best for them. In giving these discharges particular care is to be taken by the Colonels and Gen. Woolcott to see that none but those who are really sick are discharged, and that the discharges be given in writing, by Gen. Woolcott."

A Brigade Guard usually included 2 Captains, 7 Subalterns, 8 Sergeants, 8

Corporals, 3 Drums, and 3 Fifes for the main guard in the city.

Mr. Charles Allen Munn, President of the Scientific American, an authoritative antiquarian has Gen. Washington's first Order Book, at the time he took command of the Army in Cambridge. Mr. Munn owns at least three Order Books.

28. N. E. P. Uhrich, Ulrich, Urich, Ulrick, Uhrick, Urick, Urig, Uhrig, Ul-lery, Ulery, etc., in many cases are from the same original name and ancestry. This name appears in as many forms as it is possible to formulate in the same families in America. It is possible therefore that the names you quote, Erich, Ihrich, ec., may be from the same stock.

*Uhrich*.—Yes, the Michael Ulrich, b. Aug. 7, 1751, is our Michael Uhrich. He emigrated to Ohio with his second wife, Susannah C. Rouse and five children in 1803. He d. Aug. 14, 1817, at Uhrichsville, O. I never could find a Michael Uhrich on the shipping list, but it is all clear now, since you gave me the name as Johannes Michael. Johannes Uhrich came over in the ship resident, Sept. 27, 1732. My great desire is to learn where the first Uhrich came from in Germany, so that I can hunt up some records on the other side of the ocean. I also want to know the name of the wife, Anna Elizabeth, and the date of the marriage.

Michael Uhrich III, married Mary Ann Baltzly. I may be able to assist you with Baltzly data, if wanted.

*Wiest*.—I heartily thank you for your researches. You are a pioneer in opening up this new field (badly needed) for the Pennsylvania Germans. I once spent two months, all days, looking up and reading everything that would bear on the Pa.-Dutch and the Wiest family. I had much trouble with the names Wiest, Wust, Wuest, Wist, West, Waste, etc., and was often led into fruitless searches. Since then I have found many corrections and changes, as cannot be helped in genealogy, which seem fathomless and is full of mystery, but grips one closely with its fascinations and rewards.

*Wiest*.—Christian Wüst, Wiest, emigrant 1760 (or thereabouts) from Alsace (or Lorraine?) to Berks Co., Pa., there died (aged 104-105 years, according to family tradition). Was my great-great-grandfather.

During the Rev. War there were soldiers named Christian Wiest from Co-

calico Tp., Lancaster Co., and from Paradise Tp., York Co.

(a) What connection, if any, between these three differently located families?

(b) Was Christian the earliest emigrant, or did he come with his parents?

(c) Was the father's name Jacob or Christian? Where did he locate?

**Instrumental Music in Worship** *Gospel Herald* (Menonite) recently contained an article on "Vocal and Instrumental Music in Worship" from which we quote extracts.

We are opposed to the use of musical instruments in Christian worship for the following reasons:

1. Neither Christ nor the apostles ever authorized the use of musical instruments in worship either by precept or example. This truth is of great weight. Sad results follow where God's order of worship is disregarded.

2. A musical instrument is as helpless in Christian worship as was Dagon in the house of Ashdod.

3. The origin of musical instruments does not commend their use in worship. The history in brief is this: Unto Adam and Eve were born Cain, Abel and Seth. The sad, short history of Abel is well known. Of Seth's descendants it was early said, "Then began men to call upon the Lord." But of guilty Cain, a fugitive and a vagabond, it is said, "He went from the presence of the Lord." Of Cain's descendants we have, Lamech who introduced polygamy, and Tubal the father and inventor of the harp and or-

gan. Having departed from the worship of God they doubtless sought these means as a balm, in their alienated condition.

\* \* \* \* \*

But were it even evident, which it is not, either from this or any other place in the Sacred Writings, that instruments of music were prescribed by divine authority under the law, could this be adduced with any semblance of reason that they ought to be used in Christian worship? No; the whole spirit, soul and genius of the Christian religion are against this; and those who know the Church of God best, and what constitutes its genuine spiritual state, know that these things have been introduced as a substitute for the life and power of religion; and that where they prevail most, there is least of the power of Christianity. Away with such portentous baubles from the worship of that infinite Spirit who requires His followers to worship Him in spirit and in truth; for to no such worship are those instruments friendly." (Clarke's Com., Vol. I, p. 954.)—*Tract Published by the Brethren's General Mission Board, Elgin, Ill.*



# DIE MUTTERSPROCH

“O, Muttersproch, du bist uns lieb.”—A. S.

## DAS GEISTLICHE VOGEL-GESANG.

Von allerley Voegeln, was dieselben vor Natur und Wesen haben.

For the following interesting “song” our readers are indebted to Major Nevin W. Moyer, Morganza, Pa. The original is printed in prose form on both sides of a sheet 10  $\frac{1}{4}$  by 16. The modified letters a, o and u are change to ae, oe and ue. Can any readers give particulars as to composition of poem and printing of broadside?—Editor.

Wohlauf ihr klein Wald-voegelein, alles was in Luefften schwebt;  
Stimmt an, lobt Gott den Herren mein, singt all, die stimm erhebt.  
Dann Gott hat euch eschaffen zu seinem Lob und Ehr,  
G’sang, Federn, Schnabeln, Waffen, kommt alles von ihm her.

### Adler.

Der aller Voegel Koenig ist, macht billig den anfang,  
Kom Adler, komm herfuer, wo bist? stimm an das Vogel-g’sang,  
Der Vorgang dir gebuehrt, kein Vogel ist dir gleich,  
Drum dich im Wappen fuehrt, das heilig Roemisch Reich.

### Amstel.

Die Amssl dicht am morgen in ihrem gruenen Haus,  
Ihr Herr thut sie versorgen, er wart ihr fleisig auf,  
Er laeszt ihr Taeglich bringen ihr Tranck und frische Speisz,  
Sie darf nichts thun als singen zu Gottes Ehr und Preisz.

### Bachsteltz.

Die Bachsteltz thut oft schnappen, und faengt der Muecken viel,  
Es hoert nicht auf zu knappen ihr langen Pfannenstiel,  
Den Schweiff thut allzeit schwingen, sie laeszt ihm keine Ruh,  
Wenn andre Voeglein singen, gibt sie den Tact darzu.

### Canary-Voeglein.

Das lieb Canary-voeglein kommt her aus fremden Land,  
Es singt gar schoen, zart, hell und rein, wie allen ist bekannt;  
Es thut so haeuffig mehrnen, der Jungen bringt es viel,  
Gar leicht kan mans ernachren, wer es nur haben will.

### Dul.

Die Dul wird zahm und heimlich gemacht und laest von wilder Art,  
Fliegt aus und ein, kommt heim bey nacht zu dem, der ihr aufwart;  
Und solt der Mensch nicht fassen, die edle creatur,  
Dasz er die suend musz hassen, die wieder seyn natur.

### Emmerling.

Der Emmerling bis zu Abend spat singt uebel immerhin,  
So langs Feld ehren hat, ich auch ein Schnitter bin,  
Im Feld thut er sich nehren, bleibt Tag und Nacht darauf,  
Was ihm Gott thut beschehren, das klaubt er fleisig auf.



## Eul.

Die Eul in ihren hoehlen steckt, und schreyt hu, hu, hu, hu,  
 Der Guckguck manchen sehr erschreckt, mit seinem gu, gu, gu,  
 Die Voegel beyd ihn hassen, und lassen ihm kein Ruh,  
 Wann sie sich blicken lassen, fliegen sie alle zu.

## Finck.

Zu morgens frueh, zu abends spat, der Fneck hat kene ruh;  
 Die Musas in das gruen er ladt, seydt froelich, reit herzu,  
 Frueh ist gar gut studiren, wanns still, kuehl, ruhig ist,  
 Steh auf und thuts probiren, du fauler Simarist.

## Rother.

Ein Roether, der mir wohl bekant, ist schoen, singt doch nicht viel,  
 Er kommt aus deinem Vaterland, heist Gimpel in der still;  
 All thun sich seiner schaemen, weil er ein Gimpel ist,  
 Thu ihn zu dir einnehmen, weil er dein Landemann ist.

## Graszmueck.

Die Graszmueck aus der maaszen ziert den schoenen Vogels g'sang,  
 Wann die nachtigall ihre Stimm verliert, singt sie hinaus noch lang,  
 Sie huepfft allzeit herumber, sie springt und wird nicht mued,  
 Sie singt den ganzsen Sommer ihr schoen holdselig Lied.

## Henn.

Die Henn gar froelich gag, gag, gagt, und macht ein grosz Geschrey,  
 Die Baeurin weisz wohl was sie sagt, sie nimmt ihr aus des Ey.  
 Der Hahn thut frisch aufwecken, den Knecht und faule Magd,  
 Sie thut sich erst recht strecken, und schlafet bis es Tagt.

## Immelein.

Das Honig-suese Immelein bemueht sich spat und frueh,  
 Es sitzt auf alle Baeumelein, verkostet alle blueth,  
 Sehr emsig fliegts herummer, traegt ein mit grossem fleisz,  
 Es sucht den ganzsen Sommer auch vor den Winter Speisz.

## Koeniglein.

Das wunderwitzig Koeniglein, wie machts es sich so grosz,  
 Wie zwitzerts mit sein'm Stimmelein, merck fleisig auf u. losz,  
 Gar lieblich thut es singen, nach wunsch und nach begier,  
 Wie froehlich thut es springen, wie huepfft es hin und her.

## Krammes-Vogel.

Wann d' Krammes-voegel streichen, so faengt mans haufenweis,  
 Man gibt sie nur den Reichen, seydt nicht der Armen Speize;  
 Der Arme musz sich nachren mit wasser, kaesz und Brod,  
 Das Blat wird sich umkehren im Himmel nach dem Todt.

## Lerchlein.

Das Lerchlin in den Luefften schwebt, und singt den Himmel an,  
 Im gruenen Feld es sich erhebt, und troest den Ackermann,  
 Gar hoch thut es sich schwingen, daz mans kaum sehen mag,  
 In zirckel thuts singen, lobt Gott den ganzen Tag.

## Meiszlein.

Das Meiszlein hangt am Tannen-ast, als eb es sich verberg,  
 Es singt allzeit was gibst, was hast, sein alten Zwitzelberg;  
 Man thut ihm lieblich locken, bis auf den kloben springt,  
 Huepft umher unerschrocken, bis daz mans gar umbringt.

## Nachtigall.

O Nachtigall! dein edler Schall bringt uns sehr grosze Freud,  
 Dein stimm durchstreicht all Berg und Thal, zu schoener Sommers-zeit,

Wenn du faengst an zu zuecken, all Voegel schweigen still;  
Keiner laeszt sich blicken, keiner mehr singen will.

## Omeisz.

Du fauler Tropff, du muesig bist, die Omeisz schau wohl an,  
Dein meisterin sie worden ist, die dich viel lehren kan;  
Schau, wie sie ist ergeben der Arbeit tag und nacht,  
Scham dich der du dein Leben mit Schlentzen zugebracht.

## Pfau.

Der Pfau prangt mit der wanen, wann er den Schwantz ausbreit,  
Die Fuesz schwarz wie ein Pfannen, sein hochmuth ihm verleid,  
Die hoffart aufgeblasen, ihr thorheit nicht recht sieht,  
Bis sie beiszt in den rasen, u. kommt fuers streng gericht.

## Rab.

Der Rab thut taeglich singen sein groben rauhen Basz,  
Heut wills ihm nicht gelingen, drum singt er: cras, cras, cras;  
Wer sein sach schibt auf morgen, wills nicht verrichten heut,  
Musz sich allzeit besorgen, es wird ihm fehlen weit.

## Rothele.

Das Roethele gar frueh aufsteht, es thut fein bald zur singt  
An die liebe morgenoeth, hoch oben auf dem Dach,  
Und du wolst nicht erwachen, du groser fauler Tropf,  
Schau besser zu den sachen, sonst bleibst ein grober Knopf.

## Rothbruestle.

Rothruestle, wie bist du so schoen, wie zierlich ist dein Stimm;  
Ich merck dich auf, lasz alles stehn, so bald ich dich vernimm;  
Wie lieblich ist dein Zuecken, wie blutroth ist dein Brust,  
Mein Herz thust du erquicken, ich hoer dir zu mit Lust.

## Spatz.

Der Spatz sitzt auf der Rinnen, rufft alle Dieb zusammen,  
Es ist nichts zu gewinnen, wir ziehen in Boeheim,  
Wir lassen uns nicht schrecken den wilden Boehmer Wald,  
Er kan uns wohl bedecken, im Winter wann es kalt.

## Schwalb.

Die schwaetzig Schwalb macht alle toll, er plaudert hin u. her,  
Frueh hut er Kist und Kasten voll, spat ist es elles leer,  
Frueh morgens eb die Sonn aufgeht, faengt sie zu schwatzen an,  
Zu abends, wann sie schlafen geht, noch nicht aufhoeren kan.

## Staar.

Der Staar schwaetzt, schnadert, pfeift und singt,  
Er ist der alles kan, in seinem kopff er alles bringt,  
Was er hoert, nimmt er an. Er thut auf alles losen ermerckt auf all's  
mit Fleisz,  
Waescht oft die schwarzen hosen, doch werden sie nicht weisz.

## Storch.

Wann der Storch hoert das qua, qua, qua, spatzirt er auf dem mosz,  
Und lobt den Singer sub aqua, enge, belle, sophos,  
Er zieht ihm ueber die ohren, die gruene hoeszlein ab,  
Die schlacht hut er verlohren, der gut einfaeltig Schwab.

## Steiglitz.

Merk auf wie lockt so lieblich mir der schoene Stieglitz,  
Heiszt Dustlen auf, und sticht nicht, er hat ein grose witz;  
Gar wohl ist er gazinehret, schoen gelb und roth bekleidt,  
Sein Stimm er nie verheret, singt froelich allezeit.

## Sittig.

Sittig schoen auser lesen, der Federn hast du viel,  
 Wo bist du so lang gewesen, warum schweigst du so still?  
 Die Kinder mich jetzt hassen, den ich zuvor war lieb,  
 Sie schreyen auf der Gassen, heissen mich Zucker-Dieb.

## Turtel-Taub.

Die Turteltaub ohn allen Trost, will nicht mehr froelich seyn,  
 Wann ihre gesellen der Habicht stoszt, traurt sie, und bleibt allein.  
 Wann dir dein Mann, wann dir dein Weib, der Todt nimmt hin mit g'walt,  
 Trau'r und dein allein vertreib, vergisz es nicht so bald.

## Urhahn.

Der Urhahn seinen hennen lockt, wann er im falszen ist,  
 Als wie ein Stupor er da hockt, marckt nicht des Weidmans Lust.  
 Viel tausend werden g'fangen, verliehren Leib und Seel,  
 Am Weiber, Nitz sie b'hangen, es zeucht hinab zur Hoell.

## Wachtel.

Die Wachtel laeuft wans schlagen hoert, und meint es sey ihr gspan,  
 Der Weidman sie so lang bethort, bis dasz ere fangen kan;  
 Merck auf also thut fangen, der leidig feind sehr viel,  
 Bis sie am Netze hangen, pfeift was ein jeder will.

## Weidhopff.

Der Weidhopff ist sehr wohl geziert, und hat doch ganz kein Stimm,  
 Sein kron er allzeit mit sich fuehrt, steckt doch nichts hinter ihm;  
 Wie mancher prangt in Kleider, als wann er waer ein Graff,  
 Sein Vatter is ein Schneider, sein Bruder huet die Schaff.

## Zeiszlein.

Komm her, du schoenes Zeiselein, komm geschwind, flig her behend,  
 Sing und spring auf dein Reifelein, und mach dem Lied ein End;  
 Lob Gott, mein und deinen Herrn, d' froelich singen ihm,  
 Den die Vogel all verehren, mit ihrem gesang und Stimm.

Wohin geht dieses dichten, du edles Federspiel,  
 Als dasz wir uns aufrichten nach meinem end und Ziel;  
 Wie noch der mensch viel sorgen, ihm selber machen bang,  
 Vielliecht heut oder morgen hoert ers letzt Vogel-G'sang.

Sag an, ihr lieben Voegelein wer ists, der euch ernaeht,  
 Wo fliegt ihr hin, wo kehrt ihr ein, wenn Schnee im Winter faellt;  
 Wo nohmt ihr eure Nahrung, so viel, ihr all bequehrt?  
 Es Bringt ja de erfahrung, dasz GOTT euch all ernehrt.

Ihr habt kein Feld, kein heller Geld, nichts das die Tasche fuellt,  
 Der Tannen-baum ist euer gezelt, trusz dem der euch was hielt;  
 Eu'r Pflug ist lustig singen stets loben Gott den Herrn,  
 Das Hezhmoecht ein'm zerspringen, bis zu den abends-stiern.

Wer ist eu'r Koch und Keller, das ihr so wohlgenut,  
 Ihr trinkt kein nimcateller, und habt so freudig blud,  
 Nichts haben, nichts begehren, ist eure Lberty,  
 Ihr habt ein guten Herrn, der haelt euch all Kost frey.

Gott sey mein Sach anheim gestellt, er ists ders machen kann,  
 Wann Sonn und Mond vom Hmml faellt, er ists der helffen kan;  
 Der dem Storch setzt seine zeit, der Lerch, der Nachtigall,  
 Der fuehr uns all zur Himmels-Freud aus diesem Jammerhal.

## Our Book Table

By Prof. E. S. Gerhard, Trenton, N. J.

Reginald Wright Kauffman's "House of Bondage," published in this country by Moffat, Yard & Co., was brought out in England under the title "Daughters of Ishmael." A member of Parliament has introduced an amendment to the criminal law amendment act of 1885 aimed at the men who are conducting the "white slave traffic." Mr. Kauffman has been elected a member of "Pass the Bill" Committee to aid in the agitation, and with others is working hard to bring about the desired reform. The book has been widely read and has caused an awakening of the public conscience.

**THE PHILOSOPHY OF SCHILLER IN ITS HISTORICAL RELATIONS.** By Emil Carl Wilm, Ph. D., Professor of Philosophy in Washburn College, Sometime Fellow in the Sage School of Philosophy, Cornell University, and assistant in Philosophy in Harvard University. Cloth, 183 pp. Price \$1.50. John Luce & Co., 1912.

Germany can boast of some great poets, of whom Goethe is one and Schiller another; Germany esteems the former but loves the latter who is the most beloved and the most popular of them all, because of his charming personality, his noble-mindedness, and his love for liberty. He is the German poet of liberty. There is no modern writer whom the young men of Germany love more than they do Schiller and to whom they are more indebted than they are to him. But unfortunately the charm of his personality, the high regard in which he is held, and his purely literary reputation too often conceal the fact that he taught a simple, progressive, and deeply ethical philosophy. But whoever thinks of Schiller as a philosopher?

It is the purpose of the present volume to give an account, fairly intelligent to the non-philosophical reader of the main stages of Schiller's reflective thought, the development of which is decidedly historical. It is very important that one understands this historical development and the historical relations of these stages of his reflective thought if one means to form a comprehensive idea of his character and his literary work. The writer

of the book performed no easy task; but the work is as acceptable as it may have been difficult. All lovers of Schiller are indebted to the writer for this intelligent treatise on one of the greatest German poets.

Seemingly it is written more for the literary and general student than for the technical philosopher. It is popular and yet scholarly. It is also the first time that this side of Schiller's life and work has been presented in English. It is an interesting and well written book. It is stimulating; it is the sort of book that arouses in the reader a desire to know more of Schiller. And what more praiseworthy comment can be expressed about any work than to say that it arouses in the reader the desire to know more?

The book is supplied with a valuable bibliography, and with an analytical table of contents that is also valuable. The first chapter is an able and discriminating discussion on the difference between Literature and Philosophy.

**THE RISE OF THE MODERN SPIRIT IN EUROPE.** A Study of the Pre-Reformation. Age in its Social, Scientific, and Literary Aspects. By George Butz, Ph.D. Cloth, 8vo; 239pp. Price \$1.25. Sherman, French & Co., Boston, 1912.

This volume contains the course of lectures delivered in 1911 by the author on the foundation of the Swander Lectureship at the Theological Seminary of the Reformed Church in the U. S. at Lancaster, Pa. The Foreword is by the Rev. George W. Richards, D. D., Professor of Church History in the same institution.

The lectures deal mainly with the century previous to the Protestant Reformation; this latter event is considered by the author as the most important and most far-reaching since the birth of Christ. The volume is therefore a study of the origin of the ideals, tendencies and forces of the modern period. By choosing the fourteenth century the writer has taken a suitable date from which to proceed; and he has studied this period from original sources with the utmost care. The best Italian and German, French and English authorities on this subject have

been unusually well studied. He offers some new light on the humanism in Italy and Germany, which preceded the Reformation. The general theme of the whole course of lectures is virtually a reconciliation between Protestantism and Humanism. He concludes his view of past progress with a clear note of hope and aspiration for the larger and nobler unfoldings of an ever increasing purpose.

The work is a most scholarly one. Its style is popular without being unscholarly, and it is scholarly without being pedantic. As a treatise it is scholarly, as a lecture it is an intellectual talk. It is an historical sketch that is the outflow of a mind filled with the best that has been said and done, and inspired and sustained by its devotion to History, Literature and Art. Its animated style and its lockstep movement enlist the interest and attention of the reader who cannot help noticing the wide, boundless, reading, the clear thinking, the keenness of discrimination, and the admirable literary style. It is a fine piece of work full of boundless resources and thought-giving and thought-provoking power. The admirable and exhaustive, and yet selective, bibliography at the end is in itself worth the price of the book.

DER DEUTSCHE LAUSBUB IN AMERIKA. Erinnerungen und Eindrücke von Erwin Rosen. *Memorien Bibliothek*. Erster Eeil; Erste Auflage. 300 Seiten. Preis jedes Teils, in Lwd. geb. M. 6. in Halbfranz M. 7.50. Verlag: Robert Lutz, Stuttgart, 1912.

"The German Tramp in America" is really a unique publication. Freely translated, the word "Lausbub" means "tramp," but he is not the tramp of a quarter of a century ago, he is rather the modern "bum," who "beats" his way. The book gives the author's reminiscence and impressions of an experience in this country. It is about as interesting a piece of realistic fiction as one could wish to read. It is seldom that a book has been so favorably received as Rosen's account of his adventures in America whither he was deported as an outcast from a German Gymnasium. An account of his adventures can easily be gathered from the titles of some of the chapters: The Beginning of the Beginning; Between Decks; A Day in New York; My Last Dollar; In the Realm of King Cotton; 'Way Down in Texas; Among the Romanticists of the Railway Lines; The Poor and Wretched in St. Louis; The City of the Golden Gate.

Extracts might be taken from any part of the work; those recounting his experiences in a restaurant on the Bowery and in riding a bronco 'way down in Texas are exceedingly interesting.

Harsh realism is set off by the undertones of crude romanticism. It is really a history of civilization, though it reads like a romance. It might be taken as some sort of contribution to the rather vague and indefinite subject of Sociology; and students in that field of work can well afford to read it. It is virtually an historical document of the first kind; the author shows himself a capable historian, if not a born historian. The book will be read, if not devoured, with the greatest interest.

The book is notable for the power of expression, the vividness of description, and the liveliness of phraseology. It is written in a plain straitforward style; there is nothing pedantic or sophisticated about it. There is no involved sentence order; nor is it burdened with a ponderous vocabulary; it is therefore easy to read.

The second volume gives the author's experience in the Spanish-American War. It tells how he followed along with a group of genuine "Lausbuben," and became an American soldier in order to go along with the army to Cuba.

WHERE THERE'S A WILL. By Mary Roberts, Author of the Circular Staircase; "The Man in Lower Ten;" "The Window at the White Cat," etc. Illustrations by F. Vaux Wilson. Cloth; 352pp. Price \$1.30 net. The Bobbs-Merrill Company, Indianapolis, 1912.

The scene of this story is laid in Finleyville, a small town in southwestern Pennsylvania, and clusters around a sanatorium famous because of its sulphur spring. One is not quite sure at times whether to take the novel as a satire on sanatoriums or not, but some peculiar practices seem to be exposed.

The old doctor of the Institution had died and left a will, according to which Richard Carter came into possession of the whole estate; he had to be on the ground and take possession exactly one week after the reading of the will. He was to manage the affairs for two months, if successful "the property became his for keeps." Carter, of course, has a checkered career and can not come for various reasons. In order to hold the property until he can come, another young man is called in under the name of Carter; but

this young man likes it so well and gets along so nicely that he decides to stay. The interest is fairly maintained until the end, though it is almost a foregone conclusion that Pierce under the name of Carter will stay and also win a wife. The plot is complicated enough, but there is no mystery about it as there is in "The Window at The White Cat." As a subplot is taken the opposition afforded by a man who would like to turn the sanatorium into a hotel.

Even though the story is told by one of the characters there is still hardly any excuse for some of the loose forms of expression: "What with worrying and being alternately chilled by tramping through the snow and roasted as if I was sitting on a volcano with an eruption due, I was about all in." Remarks of a similar kind were made about some of her former books. On the other hand, the style is original and "spicy" e. g. "We all think we'll leave a big hole behind us when we go, but it's just like taking your thumb out of a bowl of soup. There isn't even a dent."

The book affords good, wholesome reading, especially for such that feel jaded and tired out.

**DIE SCHWENCKFELDER.** Roman aus der Zeit der Gegenreformation. Von Fedor Sommer. Cloth; 307pp. Price. \$1.70 net. Richard Muhlmann, Halle Germany, 1911.

It is rather strange that two novels with two of the greatest reformers as their moving spirit should appear almost simultaneously. Soon after the publication of "Die Schwenckfelder" came "The Friar of Wittenberg" by Prof. Davis, of the University of Minnesota. The period of history portrayed in the two works differs by two hundred years. "The Friar of Wittenberg" covers the years from 1517 to 1522; and "Die Schwenckfelder," in round numbers, the years from 1726 to 1734. The former, consequently, takes in Luther's own lifetime, though he himself occupies an insignificant place among the characters of the story, and covers the most controversial period of the Reformation. The latter, on the other hand, is one hundred and fifty years removed from the days of Schwenckfeld, and has for its theme the Counter-Reformation, a time when people began to reform the Reformation. Both are protests against abuses of the Church and against religious persecution.

"Die Schwenckfelder" is a piece of romantic fiction; to those, however, who are conversant with the history of these people it is very realistic fiction. As far as history is concerned the story is about as truthful as historical novels usually are. The scene is laid among the Schwenckfelders in Harpersdorf, Germany, and in the immediate vicinity, and has to do with the years immediately preceding their departure for America. Many of the incidents woven into the story are important and familiar ones in Schwenckfeldian history. Here we find the Lutheran minister Neander, the bigotted pastor of the Harpersdorf church; the two Jesuit missionaries, Milan and Regent, who were sent by the Court to convert, prevent, or annihilate these heretics, the Schwenckfelders. Several of the incidents cluster around the historical Viehweg. A very tragic scene is laid in the Catholic Chapel, built of money extorted from the Schwenckfelders and erected on the estate of Melchior Meschter. Probably the most touching scene takes place when the little band of worshippers say a last sad farewell before fleeing for protection to Count Zinzendorf, of Herrnhut.

The conversational part of the book is frequently written in the Saxon dialect, which shows little discrimination in the use of consonants: "Das weesz ma schon." (Note the similarity to Pennsylvania German). The "d's" and "t's" are used interchangeably, "Taube" or "Daube"; or these consonants may be entirely omitted as in "nich" for "nicht." It is interesting, but none of the easiest, reading. The book has occasioned a great deal of inquiry about these people both here and abroad.

Mr. J. J. Hauser, a well known teacher and historian has issued "An Outline of the History of the United States" which will doubtless find ready sale. It is an octave-sized pamphlet of 74 pages covering the history under the following epochs; Aborigines, Discoveries, Settlements, Inter-Colonial Wars, Revolutionary War, Constitutional Period, Civil War, Reconstruction Period, Development of the Country since 1869; United States as a World Power. It is a bare outline that might have been made more attractive by adding a little fat and muscle here and there and paying more attention to typographical arrangement. The author says, "All dates should be memorized." We doubt the advisability of memorizing, for instance, the dates of the terms of the

members of the cabinets of the different presidents. Price, 25 cents. Address of the author, J. J. Hauser, Macungie, Pa.

Number 26 (1912) of the Mitteilungen des Deutschen Pioneer-Vereins von Phila-

delphia contains interesting papers on "Der Sozialistische Turnerbund," "Louis Wagner" and "Der Antheil der Deutschen an der Kolonisierung Virginienens." Well done, Brother C. F. Huch.

## Historical Notes and News

Reports of Society Meetings are Solicited

### LEHIGH COUNTY HISTORICAL SOCIETY

The Lehigh County Historical Society held its Fall Outing on Wednesday, October 2, 1912, at Neffs. A special car left Sixth and Hamilton streets at 1:00 P. M. Historic points of interest along the route were pointed out. The meeting was held in the church, where the old relics of the congregation were exhibited, and historical addresses delivered. A visit was made to the graves of Col. Stephen Balliet, a Revolutionary patriot, William Kern, who supplied Benjamin Franklin with the lumber to build Fort Allen, Margaret Wotring, daughter of Henry Frantz, who was captured by and lived seven years with Indians, and others.

### THE MORAVIAN HISTORICAL SOCIETY

The fifty-third annual meeting of the Moravian Historical Society was held September 28, in Nazareth. Reports show that the society has \$5802.43 safely invested and has a total membership of 344 of whom 111 are life members. Officers and new members were elected, committees appointed and papers read, and addresses made. The Society is in a flourishing condition.

### HISTORICAL SOCIETY OF FRANKFORD

The Pamphlet of the Historical Society of Frankford for 1911 embraces eighty-five pages and contains the papers read before the society and the seventh annual report of the society. The papers read bear on local subjects. From the report for the year we learn that four meetings were held during the year, the annual meeting and three stated meetings. Two outings were arranged by the society. A loan exhibition of portraits of former residents was held at which over 800 photographs,

dagerrotypes, ambrotypes, miniatures and crayon portraits of former residents of Frankford were shown. Twenty four new members were elected during the year, swelling the number total to 195 persons. The Society is "at home" every Tuesday evening from 8 to 10 o'clock. The Society has a right to rejoice that it has entered the childhood of its existence in so healthy a condition, and we prophesy for it a long and vigorous life.

### THE LEBANON COUNTY HISTORICAL SOCIETY

This society has issued in pamphlet form the paper read by Captain H. M. M. Richards before the society on "Our Ancestors in the British Prisons of the Revolution."

### THE LANCASTER COUNTY HISTORICAL SOCIETY

This society has been laying its plans for a portraiture exhibition of which report will be made later.

The Ohio Archaeological and Historical Quarterly for April—July 1912 contains an interesting and valuable paper by George A. Katzenberger on Major David Ziegler, the first Mayor of Cincinnati, Ohio.

### THE MONTGOMERY COUNTY HISTORICAL SOCIETY

made its annual pilgrimage October 19, through Upper Merion and Lower Merion townships. The itinerary compiled and arranged by S. Gordon Smyth touched the following points; Swedes' Ford, Old Swedes' Church, Home of Wm. B. Rambo, Swedeland, Swedes' Furnace, Walnut Grove, Collegiate Institute, Poplar Lane, Bird-in-handTavern, Old Stone Bridge, Site of John Roberts' Flour Mill, Home of

'Squire Thomas Lowry, Hanging Rock, Site of Gulph Grist Mill, Gulph Mills, Gulph Christian Church, Farmers' and Drovers' Inn, Stoke Farm, Mount Moro, Penn Mile Stone, Green Tree Hotel, Harrington Estate, Lower Merion Baptist Church, Bryn Mawr College, Harriton Cemetery, Harriton Flour Mill, Black Rocks and Mill Creek, Ruins of Dove Paper Mill, Wynne Mills, Ancient Cottage, Brass or Kettle Mill, McClenahan's Mills, Pennhurst, Olinda, Wynnefield Manor, Brookhurst, House of Edward Price, Lower Merion Friends' Meeting, General Wayne Hotel, Federal Springs, Lower Merion Academy, Black Horse Tavern, St. Charles Borromeo, St. Paul's Lutheran Church Yard, Ardmore, Red Lion Inn, Home of Thomas P. Hunter, Pembroke, Brookfield, Prospect Hill, The "Conshohockens," Matson's Ford, Conshohocken. Pretty full program for a day's outing, not much pleasure, too much strenuousness. Strange that in one county so much may be seen and in another county not enough historical taste develops to even organize and keep alive a historical society.

#### THE PENNSYLVANIA GERMAN SOCIETY

The Pennsylvania German Society convened in its 22nd Annual Meeting in St. John's Reformed church, Riegelsville, Bucks Co., Pa., Friday, October 4, 1912 at 11:30 A. M. and was called to order by its President, Capt. H. M. M. Richards, Litt.D., in the chair. The Society was throughout the day, and in almost every way, the guest of Mr. B. F. Fackenthal, Jr. a prominent resident of Riegelsville, and also a member of the Executive Committee of the society. An early surprise was the large attendance, entirely filling the large audience room in the church.

After prayer by the Rev. Scott R. Wagner, a former pastor of the Riegelsville Congregation, and a Prelude on the organ by Prof. J. Fred. Wolle, of Bethlehem, Mr. Fackenthal addressed the Society in a resplendent paper of welcome, the leading theme of which was a historical presentation of the place of the township of Durham, Bucks county, in the early period of that section with an account of its iron-works, its fauna and flora, and its interesting geological features. Succeeding this the President read his annual address, in which he elaborated the great and splendid services rendered by Pennsylvania Germans in the Wars of the Nation, cover-

ing the earliest period to the recent Spanish-American conflict. This address was replete with interest from the beginning to the end, and was a masterly presentation by an expert writer. The annual reports by the Secretary, Prof. Geo. T. Ettinger Ph. D., and by the Treasurer, Julius F. Sachse, Litt.D., each in their way showed the Society to be in a flourishing condition, both as to a large addition to its membership during the year, and an excellent condition of its finances with a large invested fund standing to the good of the Society.

On due nomination announced by the Rev. N. C. Schaeffer, D. D., State Superintendent of Public Schools, the following were elected officers of the society: President B. F. Fackenthal, Jr., Sc. D., Riegelsville; vice-President, Albert Percival Smith and the Rev. Geo. W. Sandt, D. D., both of Philadelphia; Secretary, Prof. Geo. T. Ettinger, Ph. D., Allentown; Treasurer, Julius F. Sachse, Litt.D., Philadelphia, Executive Committee, Porter W. Shimer, Easton; Abraham S. Schropp and Prof. Albert G. Rau, Ph. D., both of Bethlehem.

Under reports of committees, Dr. S. P. Heilman, Heilmantale, Pa., chairman, presented a further report from the committee on a Bibliography of Pennsylvania German Dialect Literature, supplemental to the first report by that Committee, submitted to the society at its annual meeting at Harrisburg, Oct. 20, 1911, and as published in the Pennsylvania-German of November, 1911. This report comprised a statement of the work so far accomplished on this large project of a bibliography, together with an assurance as to its near and early completion, the latter impossible of announcement at this meeting of the society due to the enlargement in the interim of the scope of the work laid to the mind of the Committee's compiling editor, Prof. H. H. Richards, Ph. D., now at Knox College, Galesburg, Illinois. This enlargement of scope has reference to Part Eight of the projected bibliography as to works in the history, fiction, essays, magazine articles, etc., treating of or dealing with Pennsylvania Germans, and more pointedly to an enlargement of the introductory chapter in which to consider the leading men, and to give a study of the more active forces that were basic during the immigrant and colonial periods towards the late development of a distinctive Pennsylvania German type and a Pennsylvania German status as now interpreted and understood.

The purely literary contribution to the



meeting was a Paper on "Quaint Old Germantown," by Dr. Sacshe, in which many of the historic buildings of that historic town were described and illustrated with lantern slides thrown on a large screen.

After a Postlude by Prof. Wolle, the Society adjourned to the spacious lawn and residence of Mr. Fackenthal, two blocks away, to partake of a most bounteous luncheon served there by the day's host. This was in full accord, both in quantity and excellence with the well-known and generous hospitality of Mr. and Mrs. Fackenthal, and their keen de-

light was in evidence in having so many of their friends to meal." Wer mol ebbes essa," was the word. Mer hen gessa, ferlos—dich—druf! Somehow that punch and the feed linger in our memories—and we don't mind doing what you said: "Kom bal widder."

The weather of the day was ideal; sunshine and a balmy air were contributing factors to a day at Riegelsville to be remembered as one of the most enjoyable amongst the many Pennsylvania German Days numbered in the Society's history.

REPORTER.

## The Forum

The Penn Germania Open Parliament, Question-Box and Clipping Bureau—Communications Invited

This is a subscribers' exchange for comparing views, a what-not for preserving bits of historic information, an after dinner lounging place for swapping jokes, a general question box—free and open to every subscriber.

### MEANING OF NAMES

By Leonard Felix Fuld, LL.M., Ph.D.

(Editorial Note.—Dr. Fuld has kindly consented to give a brief account of the derivation and the meaning of the surname of any reader who sends twenty-five cents to the Editor for that purpose.)

#### SCHOLL

The surname Scholl means a clod, a sod or a lump of earth. It is of German origin and was applied as a surname principally to farmers and to residents in rural, agricultural districts.

LEONARD FELIX FULD.

### WORDS OF CHEER FROM SUBSCRIBERS

Albany, N. Y., October 28, 1912

Allow me to congratulate you on the bright prospects for your publication. I shall be glad to do whatever I can for you.

Cristobal, Canal Zone, October 21, 1912.

I have been receiving THE PENN GERMANIA regularly every month and enjoy it immensely. There are a dozen or more Pennsylvania "Dutchmen" here who

ought to subscribe, and I intend to "tackle" them.

Pottsville, October 26, 1912.

Best wishes for your success.

Easton, October, 26, 1912.

The announcement is very excellent.

Washington, D. C., October 23, 1912.

Enclosed please find—toward subscription on THE PENN GERMANIA, read with interest both by my wife and myself, and contrary to our general rule we have saved each copy of the magazine that we have received. With best wishes for your success in the new venture.

Hartford, Conn., October 22, 1912.

Wishing you every success. Es geht schlecht. (True, brother; but as Saur said, Hoffnung besserer Zeiten. H. W. K.)

Baltimore, Md., Nov. 1, 1912

I want to do something for your worthy cause.

Washington, D. C., October 3, 1912

I rejoice that under the new auspices

you are going to make THE PENN GERMANIA better than ever before. I have been greatly interested in every number of the magazine since my subscription first began and I eagerly await the arrival of each number.

Washington, D. C., October 28, 1912

The Announcement is pleasant reading, and it is hoped that the results will be fully gratifying and that the success of the magazine is assured from now on.

### WEISER QUERIES

Not long since Daniel Miller, of Reading, published a statement in the PENN GERMANIA, and elsewhere, saying that in his view Conrad Weiser did not come to the Tulpehocken region with the first colonists. He might have made his position even stronger by quoting Conrad Weiser himself.

In his Autobiography after describing the manner in which the poor Germans in the Schocharie region had been wronged and defrauded he says:

"The people got news of the land on the Swatara and Tulpehocken, in Pennsylvania. Many of them united and cut a road from Schochary to the Susquehanna river, carried their goods there, and made canoes and floated down the river to the mouth of the Swatara, and drove their cattle overland. This happened 1723. From there they came to Tulpehocken, and this was the origin of the Tulpehocken settlement. Others followed this party and settled there, at first, also, without the permission of the Proprietary of Pennsylvania, or his commissioners; also against the consent of the Indians from whom the land had not yet been purchased." Then he states that he was married November 22, 1720 in his father's house in Schochary. This is followed by an account of the birth and baptism of his four oldest children, adding; "These four were born in Schochary. Afterwards, viz., 1729, I removed to Pennsylvania and settled in Tulpehocken, where the following children were born." These would be strange statements if he had been in Pennsylvania before.

Some of the statements made by J. J. Reitz, concerning a well known line of communication between New York and the Minisink region, in his satisfactory sketch of Emanuel's church, brings back some serious historical questions. Who was Nicholas Weiser, the father-in-law of Alexander Marshall, whose family was

massacred by the Indians, and the two sons, William and Leonard carried into captivity? This becomes specially interesting from the fact that Mr. Reitz implies that Conrad Weiser at one time had taken preliminary steps to purchase land and settle in that section. How was Nicholas related to Conrad, if related at all? A careful examination of the history of the Schocharie region shows most conclusively that there must have been more than one Weiser family located there. We are told there were two Weiser's-dorfs, an upper and a lower. This could hardly have occurred if there was but one Weiser family. The village existed before Conrad, Jr., was married, and the other sons were bound out and resided on Long Island.

Another Weiser, although in the record the name is Weiser, David, arrived at Philadelphia, about the time of Conrad's death. David Weiser, presumably the same man, married into the Butz family in Longswamp township, and had a son David. Was he of the same family in Germany? We think that H. M. M. Richards would also be pleased to gain the same information.

J. W. E.

### GERMAN SOCIALISM

Note. The following, written to one of our subscribers is inserted by request. Readers need not be reminded that the publication of articles in a periodical does not signify approval of the same. EDITOR.

Your favor of the 22nd inst., is at hand. I note what you say as to an article in the PENN GERMANIA for May 1912, taken from the Lutheran Observer. I note also your request for data to establish the truth in this matter.

I have been very busy but now take up this matter with you and would say, Yes, in the Christian Socialist for April 4, 1912, I find on the first page an article on "The Church and Socialism in Germany" by Rev. Paul Burgess, Marburg, A. L. Germany, which among other things declares . . . . . "The membership of the Socialist party in Germany cannot be accused of being over friendly with the church. However, it is by no means so far removed from all religion as is sometimes supposed. Of the 110 Socialist members of the present Reichstag, 22 belong to the Protestant established church, 4 are Catholics, 7 are Jews, 10 belong to dissenting religious bodies, 7 belong to

free religious bodies, 52 belong to no church, 6 declare they have no religion whatever and two refuse to tell what their religious views are. It is probable that among the rank and file of the party a large proportion of Christians would be found. It cannot be denied, however, that on the whole the attitude of the party is hostile to Christianity."

Rev. Burgess continues to say—"What is however more interesting to us is the attitude of the Church, as such, to Socialism. In spite of the efforts of the Government to use it against Socialism, the church has gone through a distinct evolution in the right direction. Three distinct stages in this evolution can be distinguished. The first was the time of blind and bitter opposition, the church declared, "A Christian Cannot be a social Democrat." Rev. Burgess here refers to various organized efforts on the part of the Church to defeat Socialism and adds, "These movements have very largely fizzled out as they should.".....

"A second stage" continues Rev. Burgess, in the development of the attitude of the church toward Socialism, might be called a stage of armed truce. Many ministers sought to win back the Socialists to the Church, explaining that the church stood for the ethical ideal in the individual life, that she wanted to keep out of politics and that it was not necessarily a sign that one were doomed to perdition if he were a Socialist, etc.

"But the thing could not rest here. Many leaders of the Church are beginning to see that the Social Democracy is not an object for missionary activity, but that it is a movement from which the church can learn much. Die Christliche Welt, probably the most influential progressive Christian weekly of Germany, declares in a recent number, "Even the opposition of the Social Democracy to religion is a work of preparation for true religion. It is no accident that the Children of Social Democrats are often the best and most wide awake pupils in religious instruction and confirmation classes. Only after loud Socialist protests against war have Christian circles had the courage to declare themselves for peace. We must remember how often Socialism has been the first to oppose Alcoholism, prostitution and bad housing and has so put us Christians to shame. It may well be that God has used this great socialist movement in order that He might get us sleepy, aristocratic Christians, who have been hindering his work, out of the way."

All of this has a different aspect from the article in the Lutheran Observer, which I read and for which I pity the Editor.

### EMINENT SERVICES RECOGNIZED

Every reader will rejoice in the fitting words of the following letter which we quote from the "Bulletin of the American Iron and Steel Association" of Nov. 1, 1912. Mr. James M. Swank is proud of his being a scion of the Schwenks, who settled in Montgomery county, Pa., early in the eighteenth century.

Verein Deutscher Eisenhuettenleute, Dusseldorf, Germany, June 22, 1912.  
To Mr. James M. Swank, American Iron and Steel Association, 261 South Fourth street, Philadelphia.

SEHR GEEHRTER HERR SWANK:  
We have noticed in the American periodicals that you will observe your 80th birthday in the near future. We do not wish to fail to do our part in extending to you our sincere and heartfelt greetings for this day, together with the wish that an unclouded evening of life may be granted to you!

Together with the whole American iron industries we take this opportunity to thankfully acknowledge the eminent service that you have rendered, not for the United States only but also for the iron industries of the whole world, through your exemplary labors in the collection of the statistics of our products. Your name will be linked for all time with this excellent collection of statistics.

With repeated sincere good wishes for your birthday we remain, with the very highest esteem, Verein Deutscher Eisenhuettenleute:

The General Manager: Dr. E. Schrodter.  
(Translated from the German.)

### GERMAN DAY CELEBRATIONS

A California subscriber sent the following clipping which is but an illustration of what German-American societies are doing to keep alive the memory of the pioneer Germans of the United States. Shame on him who is ashamed of his fathers and mothers. Honor to those who keep their memories green.

The two hundred and twenty-ninth anniversary of the settlement of Germans under Pastorius, when they landed at Germantown, Pa., October 6, 1693, will be celebrated at Shellmound Park today. It is expected that more than 25,000 Ger-

man-Americans will be present, members of more than 250 societies, lodges and clubs of San Francisco and the bay counties.

The celebration will be under the auspices of the German-American Leagues of San Francisco and Alameda county, branches of the German-American League of California.

The park has been extensively decorated by the horticultural society "Hortensia," and changed into a veritable fairy place. Booths and headquarters for the different societies have been erected, among others, one for the German House Association, headquarters for the festival committee. The German House Association is about to finish the "German House," the beautiful five-story building at the corner of Turk and Polk streets.

Other booths will be for the Arion, Norddeutscher Verein, Order of Hermann's Sons, German Red Men, Schleswig-Holsteiner Verein, Verein Eintracht, Harmonie, Bayernbund, Verein Oesterreich Verein, "Deutsche Foerster," Germania Club, San Francisco Schuetzen Verein, Freundschafts Saengerbund, San Francisco Schwaben Verein, Deutscher Krieger Verein, San Francisco Gruetli Verein, Veteranen der Deutschen Armes and many others.

There will be prize shooting, bowling, races and games for young and old.

#### VETERAN TEACHERS

At a recent Lehigh County Teachers' Institute, Allentown, Pa., quite a number of veteran teachers were in attendance—many having taught over twenty years and several 26, 31, 32, 33, 37, and 38 years respectively. Other counties could doubtless make an equally interesting showing. Men and women of this type are the mighty, unobserved and unsung forces that are shaping the world's destiny.

#### INCONSISTENCY OF HISTORIANS

The following clipping ought to make historians blush and get "mad." Is the erection of monuments a fad, a matter of clan, a matter of fashion, or of graft? Why could not the "Old Brick Church" have been kept in repair by the churches worshipping there, the community, the County Historical Society, or some individual either singly or unitedly as a most eloquent monument of the past—thrown on the rubbish pile for a paltry

\$80.00. Why spend hundreds on a stone and for four score dollars tear down a priceless reminder of the past? Why? **READER.**

Something most unusual in the line of public sales occurred when "The Old Brick Church," at Mainland, which is probably the most familiar landmark in the county, was offered for sale to the highest bidder and sold for the small sum of \$80.

The Old Brick Church was used by several denominations and they all claimed an interest in it, but had outgrown the home of their infancy, it was sold that they might realize their interest in the property. Since the sale, many of the members seem to think that, owing to the small amount realized from the transaction the property should remain undisturbed as a relic of the Colonial days. It was here that some of the victims of the Washington army's severe winter at Valley Forge were buried.

The church has been the one object of interest in this community for more than a century, and is known to tourists from many States. The old pewter pitcher used in communion services was sold for 80 cents, while the old baptismal bowl was sold for \$2. The purchaser of the church will tear it down and sell the lumber.

#### A SUCCESSFUL CIVIL ENGINEER

Edward T. Nuebling, of New York, who is a civil engineer making a specialty of water works, is visiting his brother, Emil L. Nuebling, superintendent of the water department at Reading. Edward T. Nuebling was educated for civil engineering in the Polytechnic School, New York. His first employment after graduating was with William H. Dechant, of Reading. Later he became a draftsman and surveyor in Philadelphia for the United States Government. Next he went to Wyoming, where he was in the employ of a railroad on the surveying staff for three years. Six years ago he located in New York and became an assistant to the City Superintendent of Water. Mr. Nuebling made these advancements in 10 years, and, as he is but 33 now, is likely to climb still higher.—Reading, Pa., Paper.

#### A SUCCESSFUL EDUCATOR.

The PENN GERMANIA and no doubt its readers will be interested in the success which has attended the efforts of a

young man from Berks County at the National Capital. This man is Prof. Eli Snaveley, Principal of the Army and Navy Preparatory school, Washington, D. C. The results of the school have been phenomenal. Barely ten years have passed since Prof. Snaveley organized the school and the thoroughness of the method of instruction is indicated by the fact that of the hundreds of students attending the school since its beginning but one has failed in passing the entrance examinations for admission to West Point Military Academy. The school serves a noble purpose in that it "endeavors to teach not only what to study and how to study, but also to develop correct principles of manhood, and in general to lay the foundation of future usefulness."

Prof. Snaveley is a graduate of Lafayette College.

H. C. B.

### THE TRUE "INDIAN SUMMER."

Many of us have held that the dreamy haze, the red sun and the charm of October have meant "Indian Summer." But now, to dispute this theory, comes an aged pioneer preacher, who traveled in his early days through southern Indiana and Illinois. He says the old, primitive settlers gave him this tradition:

In the pioneer days the early settlers felled the forest, built their cabins, cleaned their patches and planted their corn and potatoes, and in the autumn the women watched the clearing and the men stood by the guns, ready to attack the Indians prowling about to steal the ripened corn and vegetables.

In early November a snowstorm would come, driving the Indians off to their villages and wigwams, making it no longer necessary for the pioneers to watch for them. But after this wintry storm there would come a spell of warm November weather and the Indians would again return to forage upon the clearings, and the sturdy settlers were again on the watch with their loaded guns. Hence these warm days, bringing back the Indians, were called "Indian Summer."

Accordingly, "Indian Summer" comes after the first snowstorm in November.—The Lutheran.

### CHRISTMAS AT LITITZ, PA., 1759

Through the kindness of the archivist of the Moravian Congregation at Lititz, Pa., we gain a glimpse of the observance

of Christmas in 1759 as noted in various records written at the time.

Christmas Eve, we (Russmeyers) were invited up to Lititz, to "einer Kinder Freude," Brother Mattheus addressed the children. There was a picture of Christ's birth surrounded with greens; also an illuminated Christmas verse. The children were very happy, and received cakes and apples. ("Pfefferkuchen.")

Christmas Day, in the children's love-feast (W. Lch. N.) there were 100 present. Bro. Mattheus asked them to repeat their last year's verses, which they did, all together, and, towards the end, so out of unison (so *durcheinander*) that it sounded like a lovely twittering of birds. So many great girls and women with children in arms, wished to have the new verses, that 170 were distributed. "Das war ein Segens Tag!"

Dec. 25th Christmas. Children had a meeting in our school house. Bro. Hehl spoke to them. Then the boys and girls, alternately repeated their Christmas verses of last year. This gave them and us much pleasure. I distributed 130 verses among them, and, what was left over, to their parents, to the joy of every one. The Lititz children had a separate meeting (up in Lititz) and Bro. Mattheus gave them great pleasure by presenting to each one a printed English verse. Then they were given cakes and apples.

### WEIT BACH

A bright summer morning in Thuringen, Germany, was yawning in its medieval sleepiness when little Weit Bach rattled his spoon in his bowl and yodeled childish notes. The mother insisted it was wonderful while the father called the neighbors. The good people smiled at the humor fond parents so often display. They acknowledged the child had an intelligent face and might be president if he migrated to America and lived long enough; but the evidence was purely circumstantial.

This was in 1550. Those people little thought that the tinkling of the spoon in the bowl and the infantile music were auspicious of the future. Those simple minds little knew that Weit was to inaugurate a line of descendants which would accentuate one of cardinal facts of evolution—the force of heredity.

From 1550 to the middle of the eighteenth century the descendants of Weit Bach made the name Bach famous throughout Europe. The Caruso of those

days was a Bach, the Paderewski of those times was another Bach, the Victor Herbert of that period was the great Bach. There were twenty-nine famous musicians in the Bach family during those years.

#### THE OPEN COURT.

#### A GIFT WITH A THOUGHT IN IT

There's one very simple way out of the Christmas shopping problem; don't shop, but sit quietly at home and subscribe for the Youth's Companion. The chances are, too, that no present you could buy for the young friend or the family you delight to honor could confer so much pleasure as this gift of The Youth's Companion for a whole round year—fifty-two weeks' issues, and the fifty-second as keenly anticipated and enjoyed as the very first.

There will be stories for readers of every age; sound advice as to athletics; suggestions for the girl at college or making her own way in the world; good things for every member of the family—all for \$2.00—less than four cents a week.

The one to whom you give the subscription will receive free all the remaining issues of 1912, as well as the Companion Window Transparency and Calendar for 1913, in rich, translucent colors. It is to be hung in the window or over the lampshade. You, too, as giver of the present will receive a copy of it.

#### THE YOUTH'S COMPANION,

144 Berkeley St., Boston, Mass.

New Subscriptions Received at this office.

#### GUTEKUNST, DEAN OF AMERICAN PHOTOGRAPHY

In his studio at 712 Arch street, where in the last half century he has taken more than 250,000 photographs, Frederick Gutekunst, grand old man of American photography, celebrated his eighty-first birthday yesterday, quietly, giving his personal attention to the business that has characterized the fifty-six years of his professional career.

He said a concern had offered him \$50,000 and \$50 a week for the remainder of his life if he would place his business in its hands for expansion and exploitation; but that his business ideals and love for his art would never permit him to sell the good name he has built for money.

"When I die," said Mr. Gutekunst, "my business will die with me. I would never intrust the name of my house to another man. I have endeavored to make the best

pictures possible and could not think of leaving my business to another."

During the day Mr. Gutekunst received letters of congratulation from many notable men and women whom he has photographed. Among them were letters from former Governor Stuart and Governor Tener.

Mr. Gutekunst had on exhibition a picture which he made fifty years ago and which bears no more trace of age than photographs he took last week. It was the likeness of William J. Duane, who was secretary of the treasury under Jackson, and who prepared the will of Stephen Girard.

"I have no sympathy," said Mr. Gutekunst in speaking of modern modes of taking portraits, "with the photographer who is trying to ape oil painting with vague and shadowy effects. I am a technician and a lover of detail in pictures and believe that my ideas of art in photography will survive in the long run."

During the last fifty years Mr. Gutekunst has made it his aim to obtain a sitting from every notable American or famous foreigner who came to Philadelphia. His collection today is a veritable gallery of fame, containing all the great men of the last half century.—The North American, Sept. 25, 1912.

#### MR. PULITZER AND MAC

The late Joseph Pulitzer's years of blindness gave him a deep sympathy for any creature similarly afflicted. For years he had a saddle-horse named Mac, of which he was very fond. When he went abroad, Mac went along, too, and came to know Rotten Row and Hyde Park Corner, Unter den Linden and the Bois de Boulogne as well as the bridle-paths at Central Park and Riverside Drive. The horse made at least a dozen transatlantic voyages with its master.

"What is the matter with Mac—he seems to go strangely?" asked Mr. Pulitzer one morning, when he was riding with his secretary in Central Park. The horse was not so sure-footed as it had been before, and Mr. Pulitzer, whose other senses were the keener because of his blindness, was quick to notice it.

Investigation showed that the horse was going blind. His master had accidentally flicked Mac in the eye with the leather of his riding-stock some time before, and he was deeply affected when he learned the cause.

"Poor Mac! poor Mac! To think that

I should have been the cause of his blindness!" mourned Mr. Pulitzer. He had the horse sent abroad, to a farm near Nice, where he might end his days happily in knee-high meadows, under the azure skies of southern France.

YOUTH'S COMPANION.

### GETTING THINGS MIXED

Sometimes hearers of the gospel get things badly mixed. We have in mind a husband who was in the habit of taking down the minister's text, but seldom remembered little or anything of the sermon. One Sunday he could not go to church and he instructed his wife to be sure and remember the text. When she returned she repeated the text as she remembered it, as follows: "Except ye pay your rent ye shall all leave the parish." The minister's text was, "Except ye repent ye shall likewise perish." While it is good to remember the text, it is better to remember the sermon. Take heed how you hear. We call to mind another incident. The text was Isa. 6:6—"Having a live coal in his hand which he had taken with the tongs from off the altar," it was remembered and repeated as follows: "Having taken a live colt by the tail he jerked him out of the halter."

REF. CHURCH RECORD.

### A SCHWAB STORY

At a banquet not long ago, Mr. Charles M. Schwab made a speech on the development of the steel industries. In the course of his remarks he mentioned a few of the men who had assisted in rolling mill development. One of them, it seems, was on his vacation when he fell in love with a handsome German girl. Upon his return to the works, he went to Mr. Carnegie and announced that as he wanted to get married he would like a little further time off. Mr. Carnegie appeared much interested. "Tell me about her," he said. "Is she short or tall, tall, slender, willowy?"

"Well, Mr. Carnegie," was the answer, "all I can say is that if I'd had the rolling of her, I should have given her two or three more passes."

LIPPINCOTT'S.

### OVERHEARD IN LANCASTER COUNTY.

1. Did you clean good bit house already?
2. Make yourself up once and write me.

3. So it had nothing to do at the appetite.
4. Why don't you call us still up?
5. It makes me now purty soon mad.
6. That's a little much.
7. It was so much nice.
8. Well, I were away a few days.
9. Auch, that goes me too long.
10. There you hit the head on the nail.
11. I wanted to clean me a little house but it looks me too cloudy.
12. M—Rings Door Bell.  
N—(From second story window)  
"Did you bell?"  
M—"Yes."  
N—"It did not make."

### German Politeness.

In a recent delightful volume, entitled "My German Year," the author, Miss I. A. R. Wylie, confesses that a newcomer in Germany finds it hard to realize that the charming manners of German men are the sincere expression of sincere feeling, and not a hollow mockery of courtesy. In the author's own words:

The German has not only been taught the outer courtesies, but he has been born with a kindness of heart and instinctive consideration for others which make his formalities of real value. The man who appears to have a fund of "small change and valueless attentions is the same man who will go miles out of his way to do you a favor tomorrow."

Only a few weeks ago I was traveling in the same train with a young lieutenant, whose smooth and graceful manners had more than once aroused suspicion in my English soul.

He was got up in his newest and finest uniform, he had on spotless white kid gloves, an eye-glass thrust in his eye; he looked, in fact, the veriest dandy, who would not soil himself to save a life.

The train was very full, and presently an old peasant fellow came in with his basket of vegetables, and looked about helplessly, treading on everybody's toes in the meantime. I looked on my military neighbor and waited for the storm. The dandy rose, saluted gravely, offered the weary old peasant his seat, and went and stood outside.

If there is anything in thought telegraphy, that young officer must have heard me apologizing to him all the rest of our journey together!

This is only one example of the many I will not cite for fear of being unnecessarily tiresome. I only assert that foreigners can enjoy German courtesy with an easy mind—it is genuine.—Youth's Companion.

### Longest Concrete Bridge.

The contract was awarded to the Allentown Bridge Company, Allentown, Pa., June 25, 1912, for the erection of a \$500,000 solid concrete bridge, 2650 feet long, 120 feet high with a 32 foot roadway and two 7 foot sidewalks and requiring 48,000 barrels of cement. This will give "Dutch Little Lehig" the longest concrete bridge in the world.

### Darf Nix Saage.

There was at one time a preacher in one of the Penn-German counties of the Keystone State who had a large excrescence on his nose. One of his visits took him in to a family with the proverbial talkative "bad boy" whose mother duly warned him that he must not make any remarks about the minister's nose. At the dinner table he could not refrain from saying: "O, Gott-noch-a-mol! Was en Naas! Un derf nix saage?"

INTERESTED READER.

### Bethlehem's Bill of Fare.

In Bethlehem, the land of cake,  
Preserves, jelly and pie,  
The place where I first saw the light,  
And would live till I die.  
Where rivell cake, and schnitz and knep,  
Molasses cake and shpeck,  
Doughnuts and schmearkase on the side,  
Those things I love, by heck;  
And apple butter and rye bread,  
With sausage nice and brown,  
Ponhaus and scrapple on the dish,  
The finest in the town;  
And home-cured ham, juicy and sweet,  
Fried eggs, golden and bright,  
No storage stock, but freshly laid  
By hens during the night.  
Potato soup and sweet, dried corn,  
Moravian cake, handt kase,  
With numerous other things as good,  
You'll find in this Dutch place.

Mark Henry.

### Marriage Announcement.

Following is a German marriage announcement in Lancaster County, Pa., in 1852:

Am 28sten Martz, durch den Ehrw. Herrn Kohler, Hr. Samuel Wenger, von Earl Taunship, mit Misz Elisabetha Wittmer, von Ost Earl Taunship, in diesem County.

Nun, 's ist gut, es ist vollbracht,  
Die Beze ist zur Frau gemacht.  
Der Seme hat gedenkt bey sich:

Ich musz geh'n, sie schickt fuer mich,  
Es ist nur die grosze Liebe—  
Beze, thu dich net betruene  
Weil es thut sich so verhalten,  
Drum, Beze, lasz du mich nur walten.  
Dem Seme macht das all nichts aus,  
Er kann jetzt zu der Frau ins haus.  
Bez, du bist mein, und ich bin dein,  
Wer moechte sonst dagegen seyn.  
Nau lieb die Bez und sey ihr treu—  
Well Sem, was ist noch mehr dabey?  
Noch was zum Zeitvertreib dazu—  
Ein dicker, schoener, fetter Bu,  
Und sollte es ein Maedchen seyn,  
So leg' es in die Wieg hinein,  
Schoekel, sing das lied Bey—O—  
Bis uebers jahr gehts wieder so.  
(Eingesandt.)

### A Unique Will.

The following will made by Mary Newhard was admitted to probate September 5, 1912, in Allentown, Pa.

"I guess it is about time that I want my things fixed after I am gone, because I have nobody to depend on except my sister. I hope they see to things and do the way I want it done. It is a great task, but it cannot be fixed otherwise. They always helped me along. I want them to divide my clothes among them, because I have no children, so they are the nearest. I have a good lot of things that have to be sold for expenses and then I guess it will reach to bury me decently.

"Such things as my big copper kettle and tubs, washing machine, sewing machine, watch, bedroom suit, bureau, chest, trunk, waiters (two nice ones), castors and other articles are to be sold. There is also a stove pipe on the garret belonging to the parlor stove, a dozen sauce dishes, I believe they don't need, and a white gravy bowl I paid a quarter for and two big glass stands, which are also to be sold. His bedstead what lays in the garret I paid a dollar get it stained and varnished. He can keep that for Mary if he want to keep her and my new dough trough I also want sold. I owe a little at Labach's and I want to have that paid if there is money left. I can't do it in my lifetime any more. Yours in hope.

### Won Prize of \$100.

Elwood F. DeLong, formerly of Topton, now of Philadelphia, representing the American Seating Co., won first prize of \$100 in a contest in which all the representatives of the company throughout the United States were entered. There were five prizes given. The men wrote an article on how to point out the advantages of a new school desk made and sold



by the company to prospective customers. Mr. DeLong was the only successful contestant in any of the officers east of Chicago. The American Seating Co. is the largest company of its kind in the United States, having offices in all the larger cities of the country. Mr. DeLong is a son of Mr. and Mrs. Tilghman DeLong, of Topton, Pa.

### Remarkable Old Man.

One of the most remarkable old men of Lancaster is Michael Eberly, who is in his ninety-fourth year and appears about three score and ten. For forty-six years he worked at carriage building with the Alticks, but for the last seventeen years has been engaged in canvassing for the sale of household goods and travels daily over a route in the city, oftentimes walking as many as sixty squares in a day. He has a good appetite, with perfect digestion, and sleeps soundly as a child; has always smoked and chewed tobacco, takes an occasional glass of beer, and votes the Democratic ticket whenever the opportunity presents itself. He sidesteps trouble, enjoys a hearty laugh and has no use for gloomy people. His father lived to be almost ninety and his grandmother was 107 years of age at the time of her death. The old gentleman has never been troubled with rheumatism and declares he has the best pair of legs ever put on a man. He sees no reason why he shouldn't live to be a hundred, and if happiness and a cheery disposition promote longevity, it's 1919 for Michael Eberly.

### Meine Kuh ist hin.

Louis C. Elson, the music critic, tells of a young soprano who attempted Schubert's "Gretchen am Spinnrade" which begins: "Meine Ruh' ist hin"—"My peace is gone." Our fair compatriot mistook the "R" for a "K" and loudly and clearly sang, "Meine Kuh ist hin"—"My cow is dead!"—The Boston Transcript.

### Weather Prognostications.

The weather prophets of Berks County who have forecasted the weather for many years here, held their annual convention at Lobachsville, Berks County, and by a two-thirds vote it was agreed that the coming winter will be an unusually severe one. Weather prognosticators from all sections of the county were represented at the meeting, and exchanged their views on the subject. Many are close followers of the veteran goose-bone weather prophet Elias Hartz, who died

several years ago, and who was considered one of the best of his day.

The annual convention of the weather prognosticators was an interesting one. Those in attendance did not hesitate to express their views. Some are guided in their theories by the actions of small animals such as reptiles; others pay close attention to the trees and shrubbery.

Gideon Keller, of Brecknock, aged 82 years, said: "We will have a cold winter, and it will not start late either. I believe the seasons are changing; that the summers are becoming shorter and cooler and the winters longer and more severe. When did we experience such a cold winter as last year? When was a summer cooler than this season? The leaves on the trees began to color some weeks ago and have already started to fall. This is an indication that the winter will be cold.

"The apple crop this year is earlier than usual. You can depend on nature at all times. The apples are ripening earlier than in previous seasons. Another sign of a cold winter is the fact that the weeds are very tall. Nature permits the weeds to grow tall to make provision for the birds and animals relying upon this food."

Cyrus E. Schneck, of Garfield, said: "In my opinion, the groundhog is the most reliable weather prophet I know of. At the present time the animal is busily engaged in digging his hole deeper. He anticipates a hard winter and is providing a warm home. Even the chickens and the ducks show signs of a severe winter. Not for many years have chickens molted their feathers so early as this fall, which is another sure sign of bad weather ahead. During the past summer there was an exceptionally large rainfall, which is another indication that the winter will be cold, with little rain, much wind and considerable rough weather."

John Drake, of Muhlenberg Township, whose weather predictions of last fall won for him a widespread reputation as a weather prognosticator, has received fifty-seven letters since September 1 asking him to foretell the conditions for the approaching winter. On December 21, 1911, he predicted a green Christmas and a cold spell on January 3, to last until January 18. His forecasts were so exact that the people regarded him as an authority in his line. He said:

"The coming winter will be a cold one, but not as severe as last year. It will begin early and there will be lots of snow. January will be a cold month. Look for a blizzard between February 9 and 16, and feel assured that March will bring zero weath-

er." When asked how he made his predictions he said: "That is my secret. I will tell you, however, that my predictions, which are based upon the body of the heavens, have never failed. On July 13, at 2.30 a. m., I got information about the blizzard due in February. Of course, I had to do some figuring, and anybody makes mistakes in his calculations sometimes. During the night of August 15, while watching certain planets, I reached the conclusion that January will be a very cold month. I am so wrapped up in astronomy, that I never found time to get married. That is why I am a bachelor."

John S. Fritz, of Reading, bases his predictions on the planets and says that next winter will be a mild one. He said:

"From September 28 to October 10, as we approach full moon we will again be approached by a warm spell. As Jupiter is predominant for three years the weather will accordingly be warm. Next summer will be featured by a drought and intense heat. Jupiter embraces an area of 1000 miles, which territory is affected as the planet moves. Jupiter is moving from the east to the west and the weather of the latter district is prevailing in this section. The coming winter will be a mild one."

Henry Waters, of Siesholtzville, said: "Farmers are preparing for a hard and long winter because the red squirrels and chipmunks have become very busy digging deep in the grounds and preparing their nests for the storage of food."

H. H. Brown, of Exeter, said: "My great grandfather used to say that when there was a good crop of persimmons the Indians would provide themselves with a good supply of buffalo meat for they were sure of a long and severe winter. The persimmon crop is a prolific one this year and we can look for a hard winter."

Cyrus Delp, of Grill, said: "A dry summer is invariably followed by a winter with lots of snow. This year the rain fall exceeded the average and I predict that there will be but little snow and that the winter will be mild. A wet fall means an early winter."

Jackson Peger, of Greenwich, said: "Fifty years ago Ember day weather was very closely watched by every household in Berks and even to this day there are many persons who have faith in these old-time prognostications. The belief is that

if it rains on Ember day, there will be a great deal of rain in October. If, on the contrary, the weather is fair, the outlook for October will be fair with hardly any rain, and a cold winter will follow."

Cyrus E. Hessig, of Palm, said: "I am unable to make a prediction until after November 23 and 24. If on the former day it is blustery and cloudy then January, February and March will be severe months. If it is clear on November 23, the weather will be mild. If it is blustery on November 24, the winter will extend into April and May."

"Quite a number of other weather prophets made their predictions. It was reported in substance that muskrats have begun building early; that cornhusks are thick, with the stalks leaning to the west; that geese, ducks and chickens are growing a thick down under their feathers and a bony substance on their feet; that squirrels are prepared to lay up unusual supplies of provender; that toad stools on old logs have many wrinkles; that owls have retired to the woods much earlier than usual and that the weeds in the woods have never been known to grow so thick in the fall, all of which are sure signs of a hard winter.—Philadelphia North American.

### What P. G. Stands For.

A Californian in sending two dollars for a year's subscription says:

P. G. stands for—

Pretty Good

Positively Great

Pennsylvania Genius.

### Sixty-Year-Old Case is Appealed.

The end of the Camp-Snyder feud in Lynn township is not yet. It has been fought for 60 years and three generations of the families have been at odds. On July 4, 1911, it broke out afresh when Andrew Camp threatened to kill with a shot gun Mrs. Mary Snyder and her harvesters if they entered one of her wheat fields through a lane that is in dispute. That eruption cost him a \$200 fine in criminal court and a \$1000 verdict in a civil action. Wednesday he notified Prothonotary Schantz that he was going to appeal to the superior court.—Ex.





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