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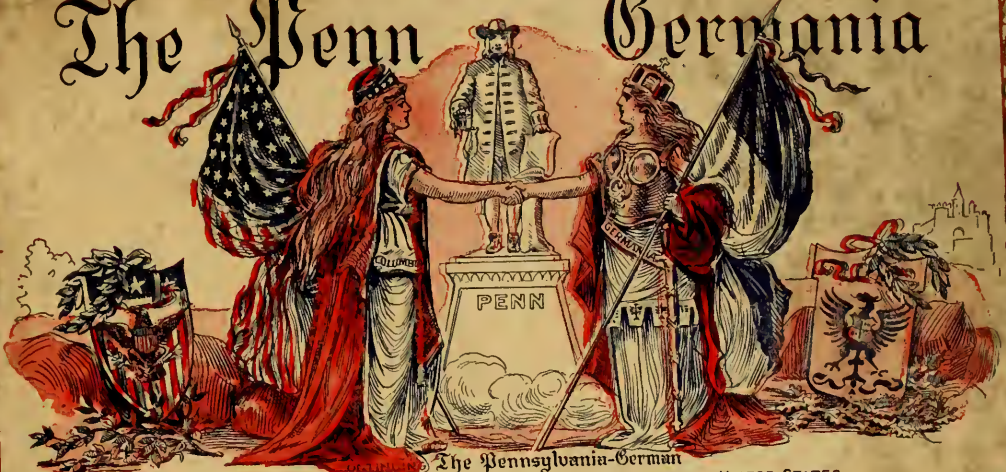
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# The Penn Germania



The Pennsylvania-German  
A POPULAR JOURNAL OF GERMAN HISTORY AND IDEALS IN THE UNITED STATES

SCIENCE      ART      LITERATURE

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CHURCH      STATE      INDUSTRY      GENEALOGY

# Program of The Penn Germania

The following lines, forming part of an Announcement issued by THE PENN GERMANIA, set forth in part the aim of the magazine.

## Purpose

The "purposes" of the incorporation as set forth by the Charter are construed by the Company to sanction the taking in hand;—

1. The publishing of THE PENN GERMANIA, essentially 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 make the magazine a specific periodical of history and current literature respecting citizens of German ancestry in the United States.

2. The encouraging of historic research by historians, genealogists, pupils in public and private schools, colleges, and universities.

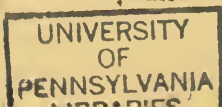
3. The founding of a select reference library containing with regard to its special field, leading reference books, genealogical apparatus, transcripts of original records, books and pamphlets, clippings from current newspapers and periodicals, etc., etc.

The field as thus laid out covers;—migrations, early and recent, with attendant causes and conditions; settlement and pioneer life including subsequent migratory movements; development, life in all its relations and activities down to and including the present: the family including literature, folklore and genealogy; noteworthy events in the Fatherland; discussion of current questions in the light of German history and ideals. The matter selected for publication must as far as possible meet the following conditions in the order given;—It must be "pro bono publico" and what subscribers want; it must be true to fact, entertaining, instructive, timely and typical. For the reference library whatever illustrates the life and thought of the German immigrant and his descendants is appropriate or "grist for the mill."

## Germanic Culture

Germany's cultural possessions, past and present, whether brought by emigrants, books, students, or other medium are invaluable to our nation and should not be eliminated or ignored, or blindly worshipped, but preserved, studied and assimilated. Manifestly the duty of promoting such assimilation

(Continued on page 3 of cover)



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## Christian Frederick Post's Part in the Capture of Fort Duquesne and in the Conquest of the Ohio

By George P. Donehoo, D. D.

Member of the Historical Society of Pennsylvania, the Historical  
Society of Western Pennsylvania, etc.



ISTORY, as it is written, is divided into two classes, sacred and profane. Sacred history is a correct narration of events, in their true relation to each other.

Profane history is the narration of the events which the writer wishes to record, presented without any regard whatever to the events which are not recorded. It is called "profane" because it makes the critical student of history swear when he reads it.

The writer of sacred history sees beyond the details in the foreground of action to the causes which make those actions possible. The writer of profane history sees the ant hill, just before his line of vision, but cannot see the mountains which lie beyond it. He is, of a

truth, recording the events which he sees, but the thing which he *sees* does not make a complete vision of things as they are. He is too short-sighted. This is one of the reasons why historians differ in their records of the same events. One is a historian, the other is a "reporter."

Much of the history which has been written of the early events in the Conquest of the Ohio belongs to the profane class. Only the striking action which took place in the fore-ground was noted by the writer, whose perspective was distorted because of some huge figure which he placed in the fore-ground, to dwarf and almost blot from sight some of the chief actors in the more distant background. To attempt to write the real history of the Conquest of the Ohio by the British, without taking into consideration the influences which were at

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work behind the action which was taking place in the limelight, throws all of the characters in the drama, as well as the action itself, out of their true relation to the development of the plot.

General Edward Braddock has been most unmercifully dealt with for the fearful ending of his expedition against Fort Duquesne, in 1755. He was blamed by the writers of his time for not doing things, which not a single military officer—not even Washington—could have remedied had he been put in the exact conditions which Braddock had to meet. But, Braddock was dead and could make no reply to the criticisms which were fired over his grave, as a parting salute to one of the most maligned military leaders who ever led an army to a destined defeat. Braddock was doomed, from the minute he started on his ill-fated expedition, not from any lack of ability in himself, but because of conditions over which he had absolutely no control. General John Forbes succeeded where Braddock had failed, not because of any superior ability on his part, but because the conditions which Braddock had faced had been entirely changed.

Braddock was criticised because he did not use the Indians in his expedition against the French Fort. Use what Indians? Where would he get them? What Indians were possible as allies to the British cause in 1755? Braddock made every effort in his power to get Indians to help him, but the mere handful of Delawares who had been living with George Croghan since Washington's defeat in 1754 were all that could be gathered at Fort Cumberland. And these deserted him before he started on his mission, just exactly as they had deserted Washington before the battle at Fort Necessity in 1754. Braddock was no more to be criticised for not having Indians with him in 1755, than was Washington for not keeping what he did have in 1754. The truth of the matter is that Indians were not to be had at any price. Christopher Gist had made the attempt to get the assistance of the Southern Cherokees and had failed, for the simple reason that a Cherokee in 1755

would not dare show his face in the land of the Delaware and Iroquois. Braddock would have had to face the same problem by the presence of these Southern Indians that General Forbes had to face in 1758.

The only allies possible for Braddock's expedition were the Delaware and Shawnee, and the assistance of both of these strong tribes was utterly impossible because they had been entirely alienated by the various land sales on the Delaware and Susquehanna. A Delaware or Shawnee was just about as likely to help Braddock in his attempt to take Fort Duquesne as a troop of South Carolina Confederates would have been likely to have helped the Union Army at the battle of Gettysburg. The Delaware and Shawnee had not only become enraged against the English for the various land sales, but they had also become tired of wearing the Iroquois yoke and had gone to the Ohio to get away from both influences. Conrad Weiser, who at this time was supreme in the Councils of the Province in all matters relating to the Indians, was entirely on the side of the Iroquois in all points of difference with the Delawares, whom he treated with contempt. The Delaware and Shawnee crossed the mountain ridges to the Ohio, where they came in direct contact with the French, who hated English and Iroquois alike. The Iroquois, while not hostile to the English, had resolved to remain neutral in the struggle between the French and the English. Hence, when General Braddock was slowly cutting his way across the many mountain ridges to defeat and death, there was not a single tribe of Red Men east of the Ohio to help him in his expedition. The assistance of Scaruady and his little handful of friendly Delawares, amounted to nothing, in that great, forest enshrouded wilderness. The opinion of this chief concerning General Braddock is often quoted, but his opinion of Washington and his defeat at the hands of the French, at Fort Necessity, which is even more bitter, is left unmentioned. Braddock was resting in an unmarked grave on the summit of the Laurel Ridge—and



the figure of Washington was beginning to stand out large in the foreground of the thrilling events of the time.

Braddock did not use Indians on his expedition because there were no Indians for Braddock, or any other British leader to use. So he cut his way across the dreary mountain ridges to defeat and death on the banks of the Monongahela, where his army was cut to pieces by the *Indians*—not by the French.

The lesson taught the Province of Pennsylvania and the Colony of Virginia by Braddock's defeat, and the years of bloodshed which followed, was not without results. The abuse heaped upon Braddock was an excuse, a mere subterfuge to hide the real cause of the failure to capture the French fort. The men who understood the real situation knew that so long as the Province was at war with the Delaware and Shawnee no expedition against the French on the Ohio could be successful. Then commenced the long and the difficult task of trying to win back the friendship of the hostile Delaware and Shawnee on the Susquehanna and the Ohio. Conrad Weiser had been the one man to whom the Province had turned for assistance when it needed some solution for its various mixes with the Indians, but in the condition of affairs which existed in 1756-58 Weiser was not in a position to be of very great value. His well known prejudice in favor of the Iroquois put him in a position of great perplexity when it became necessary for him to try to win the Delaware and Shawnee back to the English cause. So little did the warriors of these tribes admire him that they had determined to sweep down the Susquehanna, including Tulpehocken, where Weiser lived, in their raids of destruction, which followed Braddock's defeat. With the waning influence of the Iroquois in the affairs of the Province, and the rapidly increasing power of the Delaware and Shawnee it became necessary for the Province to find some one other than Weiser to carry on the Peace negotiations with these hostile warriors.

At the Council at Easton, Pennsylvania, in 1756, Tedyuskung, the leading

chief of the Delawares, appeared as the champion of the rights of his people. He told of the wrongs which had been done the Delaware tribes by the white settlers, and why they had become alienated from the English. A great feast was given to the Indians present at the Council, and every effort was made to win back their friendship. Finally, after much discussion, Tedyuskung was sent with Captain Newcastle, another chief, to give the "Big Peace Hallo" to the Indians on the Susquehanna. The object of this effort was to win back the hostile Delaware and Shawnee, against whom the Province had most unwisely declared war.

Tedyuskung was successful in his mission to the Indians on the upper Susquehanna, who promised to go to a Council at Easton in 1757 to discuss the whole matter. When this Council took place all of the complaints of the Delaware warriors were heard and discussed. Chief among the complaints was that concerning the famous, or infamous, "Walking Purchase," which had so much to do with the alienation of the Delawares.

After all of the complaints had been heard, and settled in a manner satisfactory to the leading chief, Tedyuskung, it was decided to send messengers westward to the Ohio, to win back the hostile Delaware and Shawnee in the villages in that region.

While these plans were being laid a new difficulty arose. The friendly Shawnee chief, Paxinos, had deserted the cause of the English and gone over to the French, and a general Indian uprising was threatened. When the cause of this sudden change was investigated, it was discovered that the Iroquois had become angered because of the presence of the Cherokee warriors with the army of General Forbes, with whom the northern Indians were at war. Finally this matter was patched up by having the Cherokees make peace with the Iroquois and Delawares. Then it was decided to send the messenger to the Ohio at once, informing the Indians in that region that a general peace had been declared with

all of the Delaware, Shawnee and Iroquois.

But, who could be found to undertake this most dangerous mission? The many miles of mountains and forests were filled with the bands of these hostile warriors, who did not know that any efforts had been made for peace. Westward from the Susquehanna to the Ohio swept the unbroken forests and the lofty mountain ridges, filled with the bands of Indians on the War Path, and the scouting parties of French soldiers, who were making every effort to arouse the Indians to still greater fury against the English. The winter was approaching, and the mountains would soon be covered with great snow drifts, making travel over the winding Indian trails almost impossible.

The sorely perplexed Provincial authorities decided that the one man who could successfully perform this most difficult undertaking was Christian Frederick Post, who had just returned from a similar mission to Wyoming. This faithful missionary to the Indians had the confidence and respect of the red warriors of the rivers and mountains of Pennsylvania. This he had won by his sincere life of self-sacrifice in their villages. Post left Philadelphia on July 15th, reaching Fort Allen on the 20th. Here he met Tedyuskung, the Delaware chief, who tried to persuade him not to undertake the mission, saying that the Indians were on the war path and would surely kill him. But, nothing would prevent this brave man from doing that which he felt was his duty. The entry in his Journal at this time reads, "I hoped my death would be attended with this advantage, that is, the means of saving many hundred lives." How well this object was attained, without the sacrifice of his life, is shown by the result of his mission.

He reached the extreme limits of the British military posts at the site of the present city of Sunbury on July 20th. Here was situated the last of the frontier forts, called Fort Augusta, which overlooked the winding waters of the Susquehanna and faced the West Branch valley, through which ran many of the

trails to the Indian settlements of the Iroquois country. From the time that Post left Fort Augusta he was getting deeper and deeper into the great forests of the mountain region which was under the dominion of the hostile French and Indians. The winding trail over which Post travelled ran up the West Branch valley and then cut across the Allegheny river to where Franklin now is situated. This was the site of Fort Venango, over which flew the flag of France. On August 7th., when Post came in sight of this fort he wrote in his Journal, "I prayed the Lord to blind them, as He did the enemies of Lot and Elisha, that I might pass unknown." And the next day, after he had passed, he wrote, "The Lord heard my prayer, and I passed unknown."

He reached the large Indian village of Kuskuski, now New Castle, Pa., on the 13th. Here he met "King Beaver," the leading chief of the Delawares, with whom he held many conversations concerning the Council which had been held at Easton. While Post remained in this village the French sent many delegates from Fort Duquesne, urging the Indians to remain faithful to the French cause. Among the Delaware chiefs in the settlement was the famous Shingas, who had been the leader of many bloody raids into the English settlements. Surrounded by all of these hostile Indians, urged to greater hostility by the French officers, this brave man remained for nearly two weeks, pleading with the Indians to return to the English cause. From this village he went to the other large Indian village called Sawcunk, near the present town of Beaver, where he again told the assembled Indians of the peace proposals of the Province. After hearing him the chiefs decided that he should go with them to Fort Duquesne, where he should tell the Indians assembled of what the English wished them to do. Post went with the delegation of Indians to the Indian encampment opposite Fort Duquesne. Here, under the very guns of the French fort, with an audience of Delaware, Shawnee, Wyandot, Iroquois and French officers and soldiers, this

hero declared the message of Peace from the English, realizing that a price had been set upon his head by the French authorities at the fort. Post returned with the Indians to Kuskuski, where he again urged the red warriors to remain away from Fort Duquesne if they could not help the English more actively. He left this village on September 8th., reaching Fort Augusta upon the 22nd. At the conclusion of this long and dangerous mission he wrote in his Journal, "Praise and Glory be to the Lamb that has been slain and brought me through the Country of Dreadful Jealousy & Distrust, where the Prince of this world has his Rule and Government Over the Children of Disobedience. The Lord has preserved me through all the Danger and Difficulties I have ever been under."

Post had returned from his long journey in time for the Council at Easton, where all of the disputes were again gone over. His messages from the Indians upon the Ohio were heard, and it was decided to send him back with another message from the Province, in which it was stated that Peace had been decided upon. So once more this faithful messenger of Peace started on the long journey over the bleak, wintery mountains. He passed the army of General Forbes at Loyallhanning, now Ligonier, and went on to the Ohio, where he again plead with the Indians to remain away from Fort Duquesne, so that the army of General Forbes might take possession of it.

When the French commander of this fort discovered that the Indian allies, upon whose assistance he depended, had vanished, and knowing that the army of General Forbes would soon reach his position, he burned the fort and marched away with his troops. On November 25th, the army of General Forbes marched into the ruins of Fort Duquesne, thus taking possession of the Ohio. The French army had departed forever from the shores of the "Beautiful River." To Christian Frederick Post, Ambassador of Christ, more than to any military leader or armed force, was due the honor of making the capture of Fort Duquesne

possible in 1758. The unburied skeletons of the soldiers of Braddock's army, the disfigured bodies of Major Grant's Highlanders were mute witnesses of what the Indians had done in the previous attempts to take the French fort. That the army of General Forbes would have shared the same fate is almost certain—had not these Indian allies been kept away from the scene by the efforts of Post.

And yet how few people know these facts in the history of the taking of Fort Duquesne in 1758. The capture of this fort and the driving away of the French army made possible the great Empire which now sweeps westward to the Pacific Ocean. But for the winning of the Indians on the Ohio to the English interest, the "winning of the West" would have been delayed for many years.

The figures of General Forbes and of Washington stand out so prominently in the fore-ground of action in the Capture of Fort Duquesne, that the figure of Christian F. Post, pleading with the Indians in the shadows of the Camp fires on the banks of the Ohio, is scarcely seen. And yet, but for the quiet, heroic efforts of this Man of God, there would have been a larger force of Red Men on the banks of the Ohio to contest the pathway of the English than there was when Braddock, or Grant made their attempts to drive the French from the Beautiful River.

"Peace hath her victories,

No less renowned than war," and one of the most glorious triumphs on the American continent was the final capture of Fort Duquesne, through the Peace Mission of this little mentioned Hero of Pennsylvania and American History.

The authority for all of the statements in this article will be found in the accounts of the various Indian Councils held at Easton and Philadelphia, as contained in Colonial Records, Vol. VIII, and in the Archives of Pennsylvania, Vol. III.

The Journals of Christian F. Post, as contained in Archives of Pennsylvania, Vol. III, page 520.

Conrad Weiser, and the Indian Policy

of Colonial Pennsylvania, by Joseph S. Walton.

The letters of Conrad Weiser, Richard Peters, William Denny, General Forbes and others, as contained in the Colonial Records and Archives, covering the period from 1755 to 1759.

At "the Forks" of the Ohio, where Washington first stood in 1753 and saw the vision of what might be there in the years to come; where Edward Ward sur-

rendered his little force to the French commander; where Fort Duquesne once stood; where Fort Pitt was builded, and where the City of Pittsburgh now stands at the "Gateway of the West," facing the waters of "La Belle Riviere," there should be erected a monument to the memory of Christian Frederick Post, whose Peace Mission to the Western Indians made possible the bloodless capture of Fort Duquesne in 1758.

### Why the Germans Lead

An American manufacturer who had wondered at the success of his German competitors was struck by certain big flaming official looking posters on the billboards and around public buildings in Berlin. He might have seen similar posters in every town and city in Germany. Twice a year these official posters summon the youth of the land to obligatory attendance at the trade and commercial schools. Indirectly they tell why the American or the English manufacturers find in the German such a dangerous competitor. They reveal the secret of Germany's wonderful commercial and industrial prosperity and of her commanding position as a world power. To the philosophically inclined they suggest interesting reflections on the transformation of Germany from a nation of materialists and doers.

There is scarcely anything in all Germany so new and so modern as the continuation schools. This whole movement has been a matter of only a few years, and in its present form the continuation school is a child of yesterday.

These institutions receive from the nation more care and solicitude than is bestowed upon the children of the Imperial family. They are still in a rapid process of change and development. Their very success has encouraged further changes and more stringent legislation in their behalf. It is only a few years ago that an Imperial industrial law was passed giving communities authority to establish and maintain obligatory continuation schools for youths, thus making good the failure of certain German state governments to provide for such schools by state law. One of the last acts of the old Reichstag last December was to amend this law so as to make it apply to all girls employed in offices, stores and factories, as well as to boys. The whole subject is still so new and fresh that every day the German press has some interesting item of continuation-school news—the opening of more domestic-science schools for girls, the establishment of training college for continuation school teachers, the publication of new laws and ministerial decrees.—Hubert Evans, in *Harper's Weekly*.

# The Saratoga Campaign as a Type of New York History from That Time until Now

## The Historical Oration at the Dedication of the Saratoga Battle Monument

By Henry Mitchell McCracken

Chancellor Emeritus of New York University



BELIEVE, in the public monument. Our country were poorer without the Washington Obelisk. For five and thirty years this Saratoga shaft, though incomplete,

has been forceful for good. But more forceful than the silent teaching by any stone is man's spoken thought. A monument has more than once been the occasion of an utterance which is more precious than the monument itself. If Gettysburg field were sunk by an earthquake in a chasm as deep as Lake Champlain, we could better spare its stones than we could spare the less than three hundred words which were spoken there by Abraham Lincoln. Until to-day, I had not seen this shaft of the Saratoga battlefield, but I had read the address spoken in 1877, when its corner-stone was laid, which address in its larger part, is a fine epitome of a military campaign. I mean the address of George William Curtis, of New York, who was the leading orator at the Centennial in this place half a life-time ago. I wish that the narrative portion of his address, comprising one-half of its entire length, might be printed again in the report of the proceedings of to-day.

I am disposed to believe that this corner-stone and the celebration of 1877 have not been without influence in preserving and increasing the interest of Americans in the War of the Revolution.

It is noteworthy that within the two years past two careful histories of the Revolution have been put forth by scholarly Englishmen. The one by Henry Belcher, comprising two volumes, is entitled by him "The First American Civil War." The second, in four volumes, by Sir George Trevelyan, entitled "The American Revolution", has been completed only in the present year. But we may doubt whether either of these scholarly English histories out-classes the two volumes on the Revolution written full twenty years ago by the American John Fiske. So carefully have the battlefield of the Saratoga campaign been gleaned by more than half a score of writers, that what is left is like the Jewish prophet's comparison of a scanty gleanings: "As the shaking of an olive tree—two or three berries in the top of the uttermost bough."

I have no thought of adding to what historians have discovered and put in print respecting the Saratoga battles. My highest aim extends no further than to stir your recollections of the old facts and to renew your patriotic sentiment by naming some of the old names and characterizing some of the old episodes of those four months of 135 years ago. Yonder to the north, in July of 1777, was the surrender of the fortress of Ticonderoga to the British invading army; also, in the same month, the tragedy, not far from Ticonderoga, of Jennie McCrea, from whose head the

blood-stained tresses became a summons to Americans through all this North-country, even as the fatal wound of the Roman maiden Virginia became a command to Romans to throw off the yoke of a tyrannic king. In yonder west, up the Mohawk valley, in August of '77, was the Battle of Oriskany. There the German-American General Herkimer, after his leg had been shattered by a cannon ball, caused himself to be placed against a huge tree, and there, smoking his German pipe, continued, with stentorian voice, to direct his brave followers. A little later in the same month, the task undertaken by Herkimer was completed by the bold Arnold, whose mere approach scattered the invaders as far as the banks of Ontario. Yonder to the east, near the line between New York and Vermont, in that same month of August, the victory of Bennington shattered the British attack upon the right wing of the American defense. General John Stark was more fortunate than Herkimer in not only winning his battle, but, though in the very midst of the fight, coming forth without a wound. These two conflicts, on the left wing and the right wing, with nearly a hundred miles between, both prepared the way and rallied the country for what was to follow.

Hardly ten miles south of where we stand was the first battle of Saratoga, called, more precisely, the First Battle of Freeman's Farm. In early October came the second battle on the same farmstead, which is called by the same name. Finally, on October 17th, of '77, on the field before us, came the surrender of all that was left of the brave and well-equipped army of the British king.

I have named, very briefly, these episodes. I repeat that my highest aim is to stir your memory and feeling by attempting now to characterize some of the actors and events of those brief four months, and, also, by connecting the New York of three life-times ago with the New York of to-day. I will speak from this point of the Saratoga campaign as a type of New York history from that time till now.

#### THE COSMOPOLITANISM OF THE SARATOGA CAMPAIGN AND OF NEW YORK.

May I begin by emphasizing the cosmopolitanism of the Saratoga campaign. It was cosmopolitan in that the American leaders there and their soldiers represented so many countries and so many races. Let us call the roll of the American generals, for the soldiers who followed them were sprung from the same regions and the same races which furnished the generals. For every general that is named, imagine a thousand privates of like lineage and like character following him in the ranks. Generals and privates were alike cosmopolitan. First is the name of that New Yorker of Dutch descent whose name honors this village which we are visiting to-day, where was his country home with its mills and its broad farms—I mean Philip Schuyler. Schuyler is well characterized by John Fiske, at the time when he and Montgomery, as representatives of New York, joined Washington at the siege of Boston in 1775. His words are 'two of the noblest of American heroes.' Dutch in name and lineage, Schuyler was a true representative of the best of the first settlers of New York, of those Hollanders who, less than a century before they came to Manhattan Island, had shattered the empire of Philip II and founded the Dutch Republic. Fiske writes: "No more upright or disinterested man could be found in America. For bravery and generosity he was like the paladin of some mediaeval romance." Schuyler stands for the best of the Dutch. Unhappily, there were too many of the worst Dutch who were then playing toady to King George III in the city of New York. Many Dutch who aimed to be social leaders soon proved themselves undesirable citizens of the American metropolis. The recent historian Trelvelyan says "Schuyler loved his country sincerely and singly, and he gave her the whole of his time and strength besides great quantities of his money, and, for many years together, all his peace of mind and his happiness."

Next in order to the Dutch-American

general, I will name the German-American Nicholas Herkimer. Born in New York, he lived in what is now the County of Herkimer, where had settled many Germans who had been expelled from their country a century before by the persecuting armies of the French when they ravaged the Palatinate and the cities of Heidelberg and Spiers. Leading his militia from his home on the Mohawk, he fought the army that was attacking Fort Stanwix in a battle which is called the deadliest fight of the Revolution, for the reason that a third of either side were struck down on the battlefield. Herkimer, at this battle of Oriskany, foiled the flanking attack of the enemy, and a few days afterwards calmly ended his life, at the very last still smoking his pipe while he read the Scripture where it says: 'My heart panteth, my strength faileth me, Thou wilt hear, O Lord my God.'

The lineage of that army is shown by the list of officers killed and wounded on the American side. Of Germans, there were Colonels Klock and Visscher, Captains and Lieutenants Spoor and Swartout, Walter Arnent, Dillinbach, Diefendorf, and Seeper; of Dutch, Bleecker, Bogardus, and Van Benschoten; of Scotch, McGee and McClemmer; of English, Colonel Cox and Captains Stockwell, Dennison, Bailey, and Lewis. Thus Oriskany illustrated the cosmopolitanism of the Saratoga campaign.

The German-Americans who followed Herkimer were by no means the only Germans who fought the battles of Saratoga. Over twenty-two per cent. of the so-called Virginia riflemen of whom we shall hear are declared by good authority to have been Pennsylvania Germans who, like those of Herkimer County, were expelled as Protestants from their homes in Germany.

Traveling again from the left wing of the Americans to the right wing we find General John Stark of Londonderry, New Hampshire. As the name of his township suggests, he and the volunteers who followed from his home were mainly Scotch-Irish or Scotch who had settled Londonderry a half century before the

Revolution. The lineage of that township is sufficiently proven by Belknap's History of New Hampshire, printed a hundred years ago, which gives the roll of the parsons of that town for near seventy years, and these were their names: Alexander Thompson, Davidson, Morrison, Clark, James MacGregor and David MacGregor—every one of them as Scotch as an oatmeal cake. Stark had led the first New Hampshire volunteers to the siege of Boston the year before. The great orator of New Hampshire, Daniel Webster, according to Bagenal's History, used to entertain friends by imitating with great unction the oratory of John Stark, who, in looks and gestures, wit and brogue, was a thorough Scotch-Irishman.

John Stark's soldiers, who were in part lumbermen, were but the vanguard of tens of thousands of Scotch-Irish and Scotch fighters in the Revolution. Froude's History of Ireland shows that a quarter of a million had come to America from Belfast and Ulster in the two generations before the Revolution. The fact that they came in large part to escape English oppression in North Ireland made them ready volunteers. Yet, while Stark and part of one regiment at Bennington were of Scotch blood, the great majority were Puritan Englishmen. Three Vermonters in the fight are claimed as ancestors by my own wife, and are held up by me as excellent examples, in that they were contented to be commanded by John Stark, the Scotch-Irishman.

Returning from the two wings of the army, let me name the commander of the vanguard at Ticonderoga, who was a born Scotchman, General Arthur Sinclair, an ex-officer of the British army. Unluckily, he was not enough of a military engineer to anticipate the enemy's placing a powerful battery on a hill summit about a mile from his fort. When he clearly saw they could batter it down, he wisely, on that very night, began a retreat. It was not the last time that Sinclair permitted himself to be taken unawares. In the Indian War fourteen years later, in fighting the Indians of

the Miami Valley, he so let his army be cut to pieces as almost to break President Washington's heart.

Along with Sinclair belongs Horatio Gates, in that both of them were ex-officers of the British army. Gates did not belong either to the Puritan English or the Cavalier English, but had been brought to America by General Braddock and had become a resident of this country. He by no means stands for the best English blood on the American side in the Saratoga campaign. The verdict of the most impartial and thorough writers in regard to him is best expressed by the summing up of John Fiske. "He never gave evidence of either skill or bravery. In taking part in the War, his only solicitude seems to have been for his own personal advancement. In the course of his campaigning with the Northern army, he seems never to have been under fire, but he would use no end of fatigue in getting a private talk with a member of Congress. His nature was very weak and petty, and he never shrank from falsehood when it seemed to serve his purpose."

While the valor of English-Americans was not represented by Gates, it was fairly illustrated by two other generals. One of these was Benjamin Lincoln, who before he was forty years of age had been a Massachusetts farmer and a general of state militia. Lincoln was a steady-going public servant, never very brilliant or very lucky. He did, however, good service in the Saratoga conflict when sent north by Washington, first in harassing the rear of the British army, and afterwards in becoming second in command in the final days of the Battle of Saratoga. There he received a wound while examining the position of the British, which retired him from the service, but he was back in time to receive, at Yorktown, the sword of Lord Cornwallis.

A better warrior from New England than Benjamin Lincoln, but an infinitely worse man, was Benedict Arnold, of Connecticut. The former illustrated loyalty, but Arnold illustrated how low a degenerate New Englander could fall.

None fought better in the Northern campaign of the Revolution than Major-General Arnold. Arnold's career was like that of one who sails a biplane through the air. While under full headway, he goes safe. Arnold went well in the year 1775, attacking Ticonderoga, leading the assault on Quebec until he was stricken down by a severe wound, getting together boats and fighting a desperate battle in the '76 on Lake Champlain and now, in '77, the very best fighter under Gates, being a warm friend of Schuyler. What a lofty, swift, brilliant flight was that of Arnold. But let the biplane lose its speed and its balance in the upper air, and it falls down to earth with a crash. So Arnold, halted by the wound which he got in the second Saratoga battle, thrown off his balance in Philadelphia by the blandishments of Tory women on the one hand and on the other by stern censure and strokes of ill luck which came upon him as Governor of Philadelphia and upset his proud, covetous ambitions and unprincipled heart, he was dashed down from his lofty career to horrible depths—a betrayer of his cause, in history second to Judas Iscariot alone.

One more General, though not made a General until after the Saratoga campaign, was the Welsh American Daniel Morgan, who from early boyhood had lived in Virginia and who had gathered a regiment of riflemen. I have already said, respecting these, that twenty-two per cent. were Pennsylvania Germans. Over forty-four per cent. were Scotch-Irish and Scotch from the frontier of Virginia. Morgan was of gigantic stature and strength yet of a gentle and unselfish nature. He excelled in military insight, and was loyal in every fiber. It has been recorded concerning his riflemen that every man among them could, with his rifle ball, strike a squirrel nine hundred feet away, and this even while marching at the double-quick. Without Morgan, it is hard to say how the first battle of Freeman's Farm could have been otherwise than a defeat of the American army, nor without Morgan, could the second battle of Saratoga have



been so decided a victory. These Welsh-American, Dutch-American, German-American, with the Scotch and British ex-army officers, made the Saratoga campaign indeed a cosmopolitan affair. If the ark of old Noah was cosmopolitan with its eight inmates who represented the world, so also was Saratoga under the charge of these eight generals and their kinsmen and followers.

The cosmopolitanism of Saratoga prefigured the State of New York throughout its history to the present day. To discuss this theme carries us at once into arithmetic, and the circumstances of to-day bar out so dry a study. A single suggestion—The races and nations which were represented by the Americans at Saratoga were from Northwestern Europe, British and Irish; Dutch and Germans; French, Swiss, and Scandinavians. This day we are still receiving the children of these races. According to the latest accessible figures the following numbers are in this state to-day out of a little over 9 million people in this State and over 4 $\frac{3}{4}$  millions in New York City.

Persons born in America, but whose father or mother came from the above named lands and are now living in New York State, 1 $\frac{1}{4}$  millions; of these living in New York City  $\frac{3}{4}$  million.

Persons born in these lands above indicated, who have come to us and are now living in New York State, about 2 millions; of these living in New York City 1 $\frac{1}{4}$  millions.

This is enough to prove that the cosmopolitanism of New York has not vanished, but I offer something more significant. There have other races come to us who were not represented in the battles of Saratoga, races of the Mediterranean, including Slavonians, Syrians, and Greeks; races of the Baltic, including Jews of Russia, Poland, and Germany; races of distant Asia, including Japanese and Chinese. As to Indians and Africans, they were in evidence on the American side, though in slight degree. I give the following as approximate figures:

Persons born in America, but whose

parentage belongs to the races named, in New York State  $\frac{3}{4}$  million; in New York City  $\frac{1}{2}$  million.

Persons born in the lands above indicated, now living in New York state 1 $\frac{1}{4}$  millions; in New York City 1 million. These have no inherited race interest in the battles of Saratoga.

The problem is to naturalize in the best sense the recent American. Some think it needful to diminish greatly the influx of strangers for at least a generation. They advocate something analogous to a high tariff, to be placed not on raw sugar or raw wool, but on the raw material imported for the manufacture in five short years of American citizens.

My own life has been devoted to a different policy, which I still recommend. First, an optimistic endeavor to educate the immigrants of the races which fought at Saratoga into better Christians. Second, an equal endeavor to enlist these for the conversion into good Americans of the recently arrived peoples from southern and eastern Europe, who, unfortunately, did not get here in time to have any part in any of the battles of Saratoga or of the Revolution.

#### THE FALSE GODS OF THE SARATOGA CAMPAIGN AND OF NEW YORK.

The Campaign of Saratoga presents New York in the Revolution falling into a hurtful mistake. Her people were unwise enough unduly to exalt foreign-born officers, especially ex-officers of the British army. New York was not alone in this—the Continental Congress greatly over-estimated foreign training and British military skill. Among the cities, New York City was the worst offender in the matter of flunkeyism towards England. Professor Hart's History of America says of our city: "This royal stronghold was only brought to the patriots' side by heroic measures." The condition of the government in the city greatly alarmed Washington. He wrote the Patriot Committee urging the seizure of Tory leaders. "Why," he said, "should persons who are preying upon the vitals of the country be suffered to stalk at large

whilst we know they will do us every mischief in their power."

The Colony of New York, alone among the thirteen, failed to vote July 2nd, 1776, for the independence of America, and, on July 4th, for adopting the Declaration of Independence. Twelve colonies gave each its one vote in its favor. It was not any superstition respecting the calamity threatening a company of thirteen people which hindered New York from casting its vote. It was the delay of New York people to act, and the guilty parties were those still devoted to King George. Sir George Trevelyan declared "Loyalism all over the province of New York was fashionable in every rank, and those who go counter to fashion when politics are at fever heat are apt to find their position quite uncomfortable in good society, and quite unendurable in humbler and rougher circles. Most of the rich people in New York, and the rich were many, declared themselves more or less openly against the Revolution. Enough among the leading citizens to form a fair-sized vice-regal court lived with Tryon (the British governor) on his ship in the harbor. Others remained in their town mansions, taking care that his behests were obeyed as if he were still in the Government house."

General Washington wrote, respecting New York, the last day of January, '76: "The city seems to be entirely under the government of Tryon and the captain of the man-of-war." Soon after Washington entered the city a plot was made to kidnap him with his principal officers. One of his own body-guards had been bribed. Trevelyan says: "The Mayor was a partisan Tory who shrank from nothing. The plot was detected, the Mayor was thrown into jail, the guilty soldier was tried by court-marshal and executed near the Bowery."

It was not till the patriotic people in nine counties of New York gathered a convention at White Plains that the Declaration of Independence was approved, enabling their delegates, Livingstone and Lewis Morris, with two associates, to take "part in the formal sub-

scribing of that document, which took place August first, '76, nearly four months after its enactment."

This condition of New York helps explain why Congress, early in '76, had sent as the first commander of that city the ex-British officer Charles Lee, no doubt thinking an Englishman could exert most influence. But Lee accomplished little, and when, later, his own negligence caused him to be taken prisoner in New Jersey, he had hardly been locked up in the City Hall of New York before he gave assurance to the British general that he had ever opposed the Declaration of Independence, and hoped that by an interview with Congressmen he might still persuade the misguided Americans to return to their allegiance. His plan was adopted by Howe, but resulted in failure. Eighty years later a document was found in England in the former home of the secretary of the British commander in New York, in General Lee's own handwriting, and endorsed as "Mr. Lee's plan", which established the fact that Lee had turned traitor when in prison and furnished a plan of campaign against Washington which was adopted, at least in part, by the British general.

Once again Congress thoroughly consulted the susceptibility of the English party by commissioning as commander of New York the one and only English lord who was in the service of America. This was a certain Scotchman William Alexander, who claimed the British title of Lord Stirling, and who took charge of the city till Washington came with his Continental army. With such flunkeyism in Congress, it is not surprising to us to find that it gave to an ex-British officer, a Scotchman named Arthur Sinclair, command of the vanguard of the Northern army at Fort Ticonderoga. But Congress must not bear the whole blame for American toadyism to British officers. Congress was largely led in this matter by Boston. Samuel Adams wrote respecting the loss of Ticonderoga: "It was no more than I expected when Schuyler was appointed. Gates is the man of my choice." He with his brother

delegates procured an act of Congress displacing Schuyler and enjoining Washington to name a successor. Then these gentlemen wrote a letter to Washington, signed by John Adams, Samuel Adams, Elbridge Gerry, and others, in which they said "No man will be more likely to retrieve our fortune in that quarter than General Gates." Washington replied to the President of Congress: "I should wish to be excused from making this appointment." Washington did not agree with the Boston men who sat in judgment on the Dutch-American New Yorker General Schuyler. If Washington had possessed the power of Abraham Lincoln, he would have replied to Congress as Lincoln replied to those who, in the Civil War, attacked General Grant, saying: "I will try that man a little longer. He does things." Trevelyan, in his History, says, "Schuyler had the supreme misfortune of being disliked in Boston. A general of the Revolution who was out of favor with the Bostonians had as small chance of making a good figure as a Plantagenet monarch who had offended the clergy." The ex-officer of the British army loomed large in the eyes of Boston. The New Yorker Schuyler, with his Dutch name, looked very small. Trevelyan adds: "From the intellectual elevation of born New Englanders, they looked on him as a slow-witted Dutchman." Boston self-conceit aided the flunkeyism of New York City in exalting British army officers. Is it any wonder that George Washington, after his experience with the British officers I have named, said in a letter to Gouverneur Morris regarding the application of another foreigner for advancement: "In a word, although I think the Baron an excellent officer, I do most devoutly wish that we had not a single foreigner among us except the Marquis de Lafayette, who acts upon very different principles from those which govern the rest."

As a New Yorker, I hesitate to acknowledge that, beyond any other city of America, the atmosphere of New York from the Revolution until to-day has been affected in greater or less degree by anti-American bacilli. The explanation

is to be found, as at the Revolution, in the presence here of a larger proportion than elsewhere of persons of foreign birth or foreign parentage; also, in the presence here of a larger number than elsewhere of a certain kind of rich people who aim at social success abroad, both for its own sake and for its supposed influence on the opinions of people at home; and, finally, the absence from the minds of these pseudo-Americans of such patriotic purpose as, in the Revolution, animated the Livingstones and Schuylers, the Morrises and the Jays.

I have been observing conditions in this our city of New York at close hand for near thirty years, and I have seen few persons who, having cultivated an appetite for social triumphs abroad, ever were worth much as builders of better conditions at home. Yet the duty of Americans, and of New Yorkers above all others, is in the metropolis, where, last year, Great Britain sent to us over a hundred thousand of their people, Austria and Italy each between a hundred and fifty and two hundred thousand, and the autocracy of Russia an equal number. In four years out of the last seven years one million immigrants have been sent to America each year, the average for seven years reaching more than nine hundred-eighty thousand. As a university officer and a teacher for a generation in New York, I have had to do with and do for thousands of students who were sons of immigrants, or were immigrants themselves. I have to-day no better consolation for my work than that I tried to be a faithful doorkeeper of the house of America, which, to me, is the house of the Lord. I consider that my business as doorkeeper was not to keep people out. Rather, it was like the duty of that personage to be found at the portal of each very lofty skyscraper who acts as executive officer of perhaps a dozen elevators. My business has been like his business, to help those who enter to rise to the level for which they have a vocation—to help immigrants to America to attain a higher level of living, irrespective of their race, their religion, or

their condition of servitude in any land which had crowded them out.

There is no greater enemy to the advancement of our country than the anti-American spirit of many of our citizens of great influence and wealth, who yet, like lesser Charles Lees and Benedict Arnolds, desert the service of America to obtain position from foreign sources, as Arnold was able to exact a general's commission from the England which despised him. The true American spirit is not the spirit of Benedict Arnold or Charles Lee, of Horatio Gates or of the multi-millionaire, man or woman, now, who disowns his citizenship in his native land. It is rather the spirit of Washington of Mount Vernon, of Philip Schuyler of Schuylerville, who served his country expecting as his highest reward a good conscience and a contented old age.

### III. THE SCHISMATICALNESS OF THE SARATOGA CAMPAIGN AND OF NEW YORK.

The most casual reader of the history of the Saratoga Campaign cannot fail to observe that it was not marked by single-mindedness. Rather a marked feature is what I shall call the *schismaticalness* of the Saratoga Campaign. There is no censure of necessity in the use of this word. Schismatize is a good Greek verb which the Father of History makes use of when he says, in describing Egypt, that "the River Nile schismatizes into three channels." In like manner, without intending any evil epithet, I assert that the general and soldiers schismatized in several directions in the Saratoga campaign. Schism here means simply separation of one party from its former comrades on account of differences of opinion. The schismaticalness of the Saratoga campaign came in the main from this or that general having an opinion on strategy, or on his own ability to carry out strategy, different from that of his superiors in command. Even General Schuyler schismatized from Congress regarding the important question of having one instead of two commanders for Northern New York. In June, '75,

when Congress made Washington Commander-in-Chief, besides two major-generals from New England they named as third major-general Philip Schuyler, while the fourth was the ex-British officer Charles Lee. Then, next in rank as Adjutant General was the ex-British officer Horatio Gates. Most of the following winter he was in charge of Ticonderoga, but spent much of the winter with Congress in Philadelphia, until Congress sent him back in February with a commission to command that fortress. Schuyler, the major-general in command at Albany, schismatized at once from Congress on the question of having two commanders in northern New York, neither responsible to the other. He went to Philadelphia in April and got an act of Congress which made Albany, Ticonderoga, and their dependencies one department of the North under his command. George Bancroft says he got it by "an accidental majority", but Bancroft, who is, as a rule, very careful in his judgment, seems to have been infected by the Bostonian virus of depreciation of Schuyler as both an executive and a soldier. Yet he does better by Schuyler as a patriot, for after saying "In the Northern Department, the utmost confusion grew out of the rivalry between Schuyler and Gates", he goes on to say: "The former loved his country more than his own rank or fortune. The thoughts of the latter centred in himself." But Schuyler "was unwilling to be supplanted by an intriguing subordinate. Gates, who was hovering around Congress, refused to serve as a subordinate at Ticonderoga."

Thus Gates became not only a schismatic, but a leader in intrigue. He got leave to appear before Congress, and the result was that an act was adopted August first directing Washington to order a general officer to relieve Schuyler of his command. This was followed by a letter the next day, written by Samuel Adams and signed by the Adamses, Elbridge Gerry, and other Boston Congressmen, asking Washington to name Gates, but the commander replied: "I should wish to be excused from making

the appointment." He went on to say that Congress had directly conducted the Department of the North, leaving to him only to help. He thought it not good for the cause that he should interfere. He simply was not ready to be a cat's-paw of the schismaticalness of General Gates and his Boston friends. Schuyler, if he had been justifiably schismatic regarding the bad policy of Congress in appointing in one department two independent generals proved himself, when he was displaced as general the most loyal of officers. Fiske says of him: "At no time did he show more zeal and diligence than during his last week of command, and, in turning over the army to Gates, he cordially offered his aid, whether by counsel or action, in whatever capacity his successor might see fit to suggest." The historian adds: "But so far from accepting this offer, Gates treated him with contumely, and would not even invite him to attend his first council of war." Gates never ceased to be schismatic from the side of true patriotism and decency.

The third instance of schismaticalness in this campaign is Benedict Arnold. Arnold was a born fighter. The atmosphere of the battlefield was to him the highest stimulus. He was quite justifiable in differing from Gates in his view that fighting to the very death was the business of a soldier and, in special cases, of a major-general as well. Gates, on the contrary, appeared to think that the first duty of the general was to keep himself safely in the rear. Arnold was like General Sheridan, who once, when asked if he were not wrong in exposing himself in battle, replied: "I never entered a battle with the slightest desire to come out of it if I had to come out of it defeated."

John Stark too was schismatic. He differed utterly from the notion of the Boston Adamses as to the rules for the war. When three of Washington's best generals proffered their resignations to Congress when that body was about to appoint as Chief of Artillery a vagrant foreign officer, John Adams said that he would be glad to see Congress elect an-

nually all the general officers of the army. Adams characterized as a great and sound policy the apportioning the general officers among the colonies according to their quotas of troops. Adams was like some of our weak presidents who apportion high offices among the states according to statistics.

Stark was schismatical against Congress when it followed John Adams. He manfully made his protest by simply laying down his commission from Congress, but he did not lay down his commission as a militia general of New Hampshire. When the British threatened Vermont he gathered his neighbors of Londonderry, to the number of eight hundred, declaring that he was acting under the sovereignty of New Hampshire, and declining to take orders from any other power. Thus Stark schismaticized rightly for a worthy object. For this schismaticalness may be, like that of Schuyler or Stark, for the best service of their country, or unworthy, like that of Gates, and of Arnold at a later period, because their ultimate end was their own selfish gain.

Has not New York soil ever since the Battle of Saratoga been infected more or less by schismatical bacilli? Has any other state ever had so many leaders who fulfilled my definition of political schism, namely, separation from others on account of diverse notions. Study the thirty-two Presidential campaigns of the United States. At first there was no splitting of parties over the Presidency, but only over the second place, which at that time meant the second choice for President, as the direct vote for Vice-President did not then exist. There have been thirty-two campaigns. In twenty-three out of these thirty-two, the State of New York has put up a candidate for the United States' Presidency, though it has never elected except three times in thirty-two. In no less than six of the thirty-two campaigns New York has put up two candidates for the Presidency, while in two of these campaigns she has actually furnished three men who were each willing to take that high office. If we average these figures, we will find

that at least one New Yorker has been available for every campaign as a would-be President of the United States, and yet there are now no less than forty-seven states besides New York. Pennsylvania, the next state in population, has never put up but five candidates, out of whom none was ever elected save poor James Buchanan. Ohio has put up some eight candidates, out of whom she has seen elected no less than five. Ohio contests with Virginia the title of "Mother of Presidents", but no state contests with New York the title of "Mother of Presidential Candidates". Massachusetts, however, has also shown Presidential schismaticalness. In thirty-two campaigns she has put up sixteen candidates, though she never got any of them elected save John Adams and John Quincy.

It was a good thing that the Saratoga campaign had some men who schismatized. Except for Benedict Arnold differing from Gates, the first battle, instead of being a draw, might have ended in an American defeat. Nor without the act of Arnold in the midst of the second battle, albeit he had laid down his place as second in command and had been replaced by General Lincoln, this battle might have failed, but Arnold, leaping upon his horse while Gates sent a messenger to chase him and to bring him back, took the lead amid the cheers of his own soldiers, who were devoted to him, and, with General Morgan, swept the field in triumph. Gates's aide, ordered to recall him, did not reach him until the battle was done.

So I approve of much of the schismaticalness in politics of our State of New York. New York State furnished, in the year I was born, the first Presidential candidate in opposition to slavery. His party was known as the Liberty Party. If I could have voted when I was six weeks old, I should have voted for James Birney of New York, and have voted for him a second time when he ran in the year 1844.

My earliest recollection of politics is connected with the first Free Soil candidate for the Presidency of the United

States. He also was from New York. Sixty-four years ago in November, I was led by my father, a parson in a pioneer county town, to witness a balloon which was sent up carrying a transparency with the inscription ZACHARY TAYLOR. My father said to me: "That is the name of the new President. He is a good man, but your father did not vote for him. He voted for the Anti-Slavery candidate Martin Van Buren of the State of New York."

In like manner, the first candidate of the so-called American Party fifty-six years since was Millard Fillmore, of New York; of the first Labor Party forty years ago, Horace Greeley, of New York; the first candidate of the Greenback Party thirty-six years ago, Peter Cooper, of New York; of the Socialist Party sixteen years since, Matchett, of New York; and now, in this year of our Lord 1912, the first candidate of the Progressive Party is Roosevelt, of New York. The only political party for which the State of New York has never put up a Presidential candidate is the Temperance Party. In this heart of a heated political campaign, when near half a dozen parties are in the field, we must consider what attitude we must take towards the man who is to us a schismatic. Shall we not judge every one by his entire career? Remember that the Saratoga Campaign gave us the four schismatics, the feeble wire-puller Horatio Gates and the embryo traitor Benedict Arnold, the patriot Schuyler, whom careful historians to-day put near the side of Washington, and also the indispensable hero General John Stark.

#### IV. THE ULTIMATE RELIANCE FOR SARATOGA AND FOR NEW YORK.

On October 17th, 1777 was unfurled for the first time the completed American flag, ordered in Congress the 14th of June previous, though according to Fiske on August 6th a flag had been hastily extemporized from a white shirt, a blue jacket, and stripes of red from a petticoat, and hoisted to the breeze on the memorable day of Oriskany two months

before, and was the first American flag with stars and stripes. This triumph of the cause was due, not to the generals, but rather to the marvelous outpouring of volunteers from New York State, which had then in its length and breadth less by one-fifth as many people as in Albany County alone, and to the outpouring in far greater numbers, from the states of New England. Bancroft writes: "Gates had no fitness for command and lacked personal courage. Arnold was quarrelsome and insubordinate. But the patriotism of the army was so deep and universal that it gave no heed to doubts or altercations." Trevelyan's recent judgment is: "The Americans, in number and temper and aptness for the sort of fighting which they had on hand, now constituted a force with which any general might proudly and confidently serve. The older farmers, who would not be troubled by drill, presented an unmilitary appearance on the road, but they looked businesslike enough when loading and firing imperturbably from behind a judiciously selected tree in the foremost line of skirmishers."

Thus the victory was due to the gathering from the countryside, to help the few, regiments of Continentals, of near ten thousand militia, made up of those whom Abraham Lincoln called the plain people. The interesting question is, Why were the plain people equal to the emergency? I find the answer not in their military training. Few of them had ever been in battle. The only battles worth naming in the two preceding years were those about Boston, about New York, and in the neighborhood of Trenton, N. J. Probably less than a thousand of the Saratoga army had ever been in battle, and these were Continentals. The solution is to be found in their character, their moral and political training. They were mostly small farmers or freeholders. Those from New England were sons of the Puritans who inherited by spirit, if not by blood, from John Hampden and John Milton, or "from Cromwell, zealous for his country's good."

In a notable letter from Jonathan

Trumbull, Governor of Connecticut, who was said to be the original of "Brother Jonathan", he writes to George Washington: "It is nothing with God to help, whether with many or with those that have no power." The two interesting volumes on the Revolution by the English writer Belcher are ultra-English-Tory and their spirit is such as might have pervaded the chaplain of George III. He proves, to his satisfaction, that the Puritan preachers of New England led the people—"like priest, like people." Then, later, he shows that the people led the priest, which is the Scripture version, because they paid his salary. But taken either way, he describes New England as impelled by a Puritan religious impulse. He criticizes the assertion of Bancroft "that the people (of the colony of Massachusetts), confident in their strength, scorned the thought of obedience except on conditions satisfactory to themselves." Belcher calls this "the spirit of a fractious child."

And who were those fractious children in the Saratoga Campaign? They were men of the Brother Jonathan type. They were men of New York who followed Schuyler. They had the same moral fiber and religious training as the New Englander, but had never persecuted and were more cosmopolitan. One wonders why Schuyler, after he was removed from command, gave his heart and wealth as cheerfully as ever to the War until he learns Schuyler's philosophy of life. The General wrote in a letter to his daughter: "Spiritual happiness should take the lead. Without it, temporal happiness does not exist except in name. The first can be obtained only by the improvement of the faculties of the mind and a conscious discharge of the duties enjoined on us by God." Does not this sound like the voice of a William the Silent, the deliverer of Holland?

If I turn to the men who followed Daniel Morgan, being detached by George Washington from his army, the most of these were Scotch-Irish from the Blue Ridge and the Alleghenies. Sir George Trevelyan says: "History knows them as Morgan's Virginians, but full

two-thirds of them were from the western frontier of Pennsylvania, and two-thirds of these were Scotch-Irish who traced back their descent to Ulster." I claim an interest in this, for my great-grandfather, whose name I bear, was among the Scotch-Irish who fell in battle a year after this on the soil of Pennsylvania. I discovered, only four years ago, the pension given his widow and the account that was filed by her as his executrix. Yet many of those riflemen were from Virginia or Maryland, while over twenty per cent., according to Trevelyan, were Pennsylvania Germans having the same blood with the Bible reading Herkimer.

The Scotch-Irish in America came in large part from the immense immigration from Ulster, and had learned the same catechism with the Puritans. It taught a like creed with that of Jonathan Trumbull and Philip Schuyler. The only superior for whom they had an utterly enthusiastic self-forgetful homage was God. With God he communed in the forest. Not even the ancient Hebrew was more free and bold than he in close, familiar, loving, but reverend approach to the "I am."

Trevelyan bears witness to the spiritual life lived by many a one of the rank and file of the Revolution. He devotes two entire pages to a typical example, the private diary of a New England soldier named Farnsworth, who "anxiously and solemnly devoted himself to God's service, and when struck at Bunker Hill by two bullets, came back to the ranks even before his scars were healed." This soldier, in the fourth year of his service, records in his diary: "I went today to offer myself for the Communion. I had thoughts of turning back, but, considering how unsoldierlike it was to turn my back, I went forward." Trevelyan thinks that though such men must have been the small minority they were yet the salt of the American Revolution.

It fell to myself twelve years ago, as Committeeman of the Hall of Fame, to choose for the bronze tablet of George Washington some utterance of his which represented his loftiest thought. I made

choice of these words from his Farewell Address. People say he was helped in this address by Madison and by Hamilton, son-in-law of Philip Schuyler, but none the less it is Washington's platform. He says, "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

Fellow Citizens of New York: As Saratoga in the 18th century was saved by the plain people, so must be saved, in the 20th century, the United States of America. How may we preserve ourselves a people trustworthy, intelligent, pure, and patriotic? Is there any other way than to revive and enforce the teaching of a Schuyler, a Trumbull, and a Washington? Must we not diminish, in Presidential campaigns, the savage vituperation? Must we not enlarge honest discussion? The most pleasant fact I have noted this year of debate is the practice of a few great newspapers who open their columns to sympathetic reports of the speeches and rallies of the parties whom they refuse to endorse in the editorial column. Never was the watchword of Lincoln, "With malice towards none, with charity for all", more needed than in the present Presidential campaign. It is needed for the sake of the newly created citizen from other lands, of whom near a million will vote this year for the first time, of whom one-third, as I have shown, come from Eastern or Southern Europe and were utterly without representatives in the Saratoga campaign. For their sake and their children's sake, and for our own children as well, I plead for speeches characterized by honesty and fairness as well as by brains in the remaining two weeks of this Presidential campaign. No sane American can truly deny that each of the candidates this year has lofty ideals and has led a patriotic life, and would try faithfully to serve us in the office of President to the measure of his own capacity and of the capacity of the party for which he stands.



I am spokesman for no party, but as a public teacher for a half century, I am grieved when public teachers on the platform or in the press utter extravagant language and fail to explain to the young voters that their words are to be understood largely in a Pickwickian sense. The head of a University is peculiarly called to serve the entire community. This forbids him to be a party manager or mouthpiece. Though, by retiring from office, I am myself free from this restraint, I still exalt the vocation of teacher of an entire community above that of the advocate of any party. I am not yet either old enough or vain enough

to dream that I could take the stump for any party and yet be accepted by any community as a non-partisan leader. Inasmuch as the State excuses the public teacher from jury duty, it excuses him also from partisan politics. There should be a law that when a teacher makes himself a conspicuous party worker he ought also to be obliged to serve as a jurymen.

The message of Saratoga to-day, I repeat, is the message of Washington's farewell words: "The safety of the Republic is the morality of the people. Morality cannot be expected to exist with religion excluded." May Americans ever be true to God and to native land.

### A Dangerous Venture

If the 23rd Street Branch of the Y. M. C. A. of New York City intends to carry

out its program of giving the modern young man an intellectual theology, that cuts out the doctrines of original sin, of the need of repentance and justification, and that extracts all miracles and mystery from religion, it will enter upon a dangerous venture. If Christ and His apostles made one thing forever clear, it is that the heart is deceitful and depraved and in need of a new birth. This old teaching is now evidently to be replaced by something more modern and progressive. Here is what the secretary proposes to offer to young men: "The modern idea opposes the doctrine that a man is born a sinner because of the sins of the past generations, asserting that every one is born free from sin, and that, while the third and fourth generations may suffer from impaired health or damaged family reputations through the sins and indiscretions of past generations, such

sufferings are not a penalty or punishment imposed by God, and that the sufferers are not therefore sinners because of the sin with the commission of which they had nothing to do." This may be breezy and up-to-date theology; but it runs as counter to the theology of Christ and His apostles as does that of the baldest rationalists of the 18th and 20th centuries. The Reformation gave Protestants a Bible. Does the Y. M. C. A. now propose to explain it out of existence?—*The Lutheran.*

### Mennonites and Jury Service

At the Fall meeting of the Indiana-Michigan Mennonite Conference, Oct. 10, 12, 1912, the following was adopted: "Resolved, That we believe it to be wrong for our brethren to sit as jurymen and advise that the substance of this resolution be presented by our brethren when subpoenaed to serve on the jury."

# Monroe County Reverie

THE rumbling noise of an old stone building falling to pieces under the weight of its years, an occurrence at Dottersville, in Polk township, the other day, was historically significant of the still earlier decline and final petering out of a once large business, the lumber industry in Western Monroe, which brought the now crumbling house into being and gave it fame," writes the Record's newsy man at Brodheadsville, in introducing an unusual story.

## *More Than a Century Old.*

"In latter days the house was a landmark; in former times a noted hotel. It was built by Jacob Dotter 101 years ago. Perhaps 20 years ago, after being in the hands of the Dotter family most of the time, its doors were closed to the public, the hotel business ceasing to pay. From then on it was used as a private house. The last tenant, Henry Feller, moved out only recently, because the owners, Levi and Erastus Borger, had decided to remodel and modernize it. The walls of the old structure seemed so substantial as to warrant such improvement.

## *How the Hotel Fell.*

"At one corner, however, the walls bulged out a little. It was while these stones were being taken out to be put back with new mortar that the main prop of the old building was inadvertently removed. Instantly there was a crackling, a grinding, followed by the rumbling noise of falling stones. Nearly half of two sides of the building tumbled down slowly, affording the workmen ample time to get out of harm's way. Every remaining stone was then removed, to build anew from foundation up.

## *Great Stopping Place for Teams.*

"Because of its location near the base

of the Pocono mountain and along one of the main highways leading from the sawmills and lumber camps on the mountain to the markets local and distant below, the Dottersville hotel, for by that name it was commonly known, became a great stopping place for teams, mostly four-horse, hauling lumber and bark down the mountain and taking supplies back, as at that time everything needed on the mountain by man and beast had to be carted up from below. Thus from one end of the year to the other the hotel did a land office business.

## *Things to Eat and Drink.*

"The best whiskey was only five cents a big glass, and a cigar cost a penny. In winter time there was sour-crust three times a day. Buckwheat cakes as large as the moon came equally often; Sundays immense stacks were baked to be warmed up during the week as needed, their little dryness on the outside speedily disappearing when soured in fat pork gravy. Potato soup, mush-and-milk, and schnitz-um-gnep were among the other substantial sets out for the hardy teamsters, who always brought their appetites with them.

## *Oldtime Dances and Fights.*

"Many a dance these teamsters had with the neighboring girls gathered at the hotel evenings, not the molly-coddle things of to-day, but straight-fours, jigs and hoedowns; and a dance without a fight was regarded as a tame affair, fighting in those days not being in so bad repute as now. Card playing was another common diversion, which was apt to lead to a fight as jealous rivalry for a pretty girl. Those times big game was plentiful, and hunters coming and going were numerous patrons of the hotel; the carcasses of bears and deer were lugged in and out almost daily; less frequently

the pelts of wildcats and panthers. What hunting stories! If a week's life at this hotel could now be reeled off at a moving picture show, how surprising and interesting would be the scenes!

*When the Timber Gave Out.*

"But a change came; and it was too slow to be noticed. Still from year to year the teams became fewer; hunters ceased to come in numbers. Timber and game alike were thinning out. Sawmills that never stopped became content to rest at night. Mills that wore out or were set ablaze by forest fires were not rebuilt. One by one the mills became less. As the mills went down the business at Dottersville declined. Finally everything came to a standstill, even the hotel. Soon things began to go the other way.

*Ruin Makes End to All.*

"The ruins of many of these once large mills may yet be seen, some only four and five miles from the hotel; and now the ruins of the hotel itself complete the picture—a picture telling not so much what is as what was; telling of a life in Western Monroe sixty and a hundred years ago, a life of hardship and toil now not known; telling happily also of progress, and of changes so great that the life of a century ago, when this hostelry was opened, appears so remote almost to the boys and girls of to-day as do the submerged civilizations of Mesopotamia and the Nile they read about at school. The fall of the Dottersville hotel was more than the wreck it made; it was a tragedy in local history." —Monroe County *Record*, October, 1912.

**Educational  
Reactionaries  
at Harrisburg**

The October (1912) issue of the *Normal Vidette*, published by the Keystone State

Normal School, Kutztown, in "Alt Barricks," within sight of Dr. N. C. Schaeffer's birthplace, says editorially:

"A few days ago the Department of Education at Harrisburg, under the direction of Dr. Schaeffer, with the assistance of Mr. Dennis, just out of State College, published a pamphlet which bears much evidence of inanity. Dr. N. C. Schaeffer is a classicist, first, last and all the time, and we regret to say that Supt. Rapp, Hamilton, and a few others in this state had to assume leadership and do the propagandic work for agriculture with little encouragement from Harrisburg at least until the movement became popular.

"When we compare the publications

of the great State of Pennsylvania with its large agricultural interests, with those Commonwealths, even the poorer ones, of the west, one can understand the real significance of the recent interview of Prof. Stewart, of State College. In this interview he stated that even the regular professors were receiving mere high school salaries and the better ones—those like Prof. Hunt—were going elsewhere for a living wage or else remaining at a big sacrifice. The Department of Education at Harrisburg is probably unwittingly lining up as educational reactionaries by having the rural teachers follow half-digested suggestions in the hope that while the Code demands agriculture, yet public opinion will soon not tolerate a medley of fads and isms."

What does Dr. Schaeffer have to say to the charge of classicism, inanity and "lining up as educational reactionaries?"

# A Rare Old Diary

Lincoln County, North Carolina, was largely settled by Germans from Pennsylvania, the pioneer settlements being made about the year 1750. Among the noted pioneers, and one who acquired large bodies of land along the south Fork River and its tributaries was Derrick Ramsour. He had four sons, Jacob, David, Henry and John. To his son, Jacob Ramsour, he gave the plantation adjoining the present limits of Lincolnton, known in late years as the "Caldwell Plantation." This is one of the finest farms of the county. It contained at that time 960 acres and extended from the river to both sides of Clark's Creek, and included the mill that became famous during the Revolution as the battle ground of Ramsour's Mill, and the camping ground of Lord Cornwallis and the English army. Jacob Ramsour owned the mill during the Revolution. Jacob Ramsour died in 1787 and is buried on the crest of the ridge to the west of the mill. To his son David Ramsour, he gave a splendid farm of 600 acres lying three miles up the river, known to-day as the Thomas Ramsour plantation. This farm lies in a great bend of the river, and includes a broad body of level bottom. David died in 1785, and is buried in a private burying ground in his bottom. The Ramsour

family are descended from these brothers Jacob and David.

Henry and John Ramsour died without leaving issue and their lands were inherited by their brothers Jacob and David. John came from Lancaster County, Pennsylvania, the ancestral home of many of the pioneers. Derrick Ramsour bought the Caldwell place from Andrew Lambert. Henry Whitener was a noted pioneer, who settled in the forks of the South Fork River, one branch of which, the Henry River, bears his name. Lambert and Whitener (Witner) are each mentioned by John Ramsour in "his mamberranton book." This memorandum book is still preserved. It is yellow with age, bound in buckskin, bears on its flyleaf the date August 27, 1752, and contains many entries of great interest. We reproduce as accurately as possible the essential parts of the book herewith. For these notes as for the article itself, we are indebted to the owner of the memorandum, the Honorable A. Nixon, of Lincolnton, North Carolina. We would consider it a great favor if subscribers in Virginia or North Carolina would help us to locate definitely the route pursued by this pioneer which may have been the ordinary route of the times.—Editor.

## JOHN RAMSAUER.

his mamberranton book.

August 1752,

|                           |       |
|---------------------------|-------|
| to a pare of flames       | 2s    |
| to a pare of prittle pits | 2s    |
| to a pare of Carters      | 1s    |
| to a lucking clase        | 1s 6d |
| to a quart of wien        | 1d    |
| to a pocket almennock     | 1d    |

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August 27 day 1752  
to his gorney went.

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Memparranton.

|                                   |      |
|-----------------------------------|------|
| From langastar to rits farey      | 10m. |
| to Yorktown                       | 12   |
| to fratricktown at Conocogik      | 60   |
| to fratricktown in Cana waka      | 60   |
| to Nolens or Willim luckets Farey |      |
| at bartomat at partommack         | 15   |
| to Cose krick or Cose ronc        | 18   |
| in prence Willim County           |      |

|                                     |    |
|-------------------------------------|----|
| to Charmingtown in Vargenney        | 42 |
| to Nortrever rappehanick            | 8  |
| to the tuch copers                  | 9  |
| to the Sout rever of reppehanick    | 6  |
| at orresh olt cort hous or vinsh    |    |
| to new orrensh Cort house           | 14 |
| to googland cort house at James     |    |
| Rever                               | 50 |
| to lilese fort at abbamattick Rever | 15 |
| to aneley Corte house               | 10 |
| to tockter Coot                     | 14 |
| to promswick old Cort hous          | 4  |
| to the horse fort at Roaneocke      | 25 |
| to Cranwell Court house             | 30 |
| to tare Rever                       | 16 |
| to Flat Rever                       | 15 |
| to the hawe feales or to the        |    |
| hawe Rever                          | 38 |
| to teep Rever                       | 30 |
| to Abbents Creek                    | 35 |
| to the Satkin Rever                 | 8  |
| to Gov Jorg Carty                   | 18 |

August 27 day 1752.

|                                 |     |                                |           |
|---------------------------------|-----|--------------------------------|-----------|
|                                 |     | to flat rever                  | 3m        |
|                                 |     | to tare rever                  | 15m       |
|                                 | S D | to Cranwel Cort house          | 16m       |
| Firs to my gorney               | 2   | to te hors fort of rounnock    | 30m       |
| at Willim bousman               | 2   | to Meherrin rever              | 18m       |
| at Yorktown to a pint of pere   | 2   | to olt promisek Cort house     | 7m        |
| at Nits farrey                  | I   | to nothway rever 10 to tocktar |           |
| at Konred Cansellars            | I I | Scote                          | 10m       |
| at tis last day of te mon to me | 6   | to tocktar Scote               | 25m       |
| September 1st day 1752          | 4   |                                |           |
| to a busel of ots               | 2   |                                |           |
| to my account                   | I   |                                |           |
| to my account                   | 2 9 |                                | S D       |
| to a shefe of ots               | 2   | to a half bushel of corn       | I         |
| to one pot of sister            | 3   | to haveng my hors in te feet   | I         |
| plait with a knif corrent       | 6   | to a half bushel of corn       | I         |
| to ferrish at rapehanick        | I 3 | to furrish at Rounocke         | 7½        |
| to ferrish at James rever       | 6   | to 4 quarts of corn            | 4         |
| to fore quarts of ots           | 6   | to my account                  | I 7       |
| to my account                   | 10  | to one bushel of corne         | 2         |
| to half bushel of corn          | I   | to my account and hors         | I 8       |
|                                 |     | to farrish at James rever      | 6         |
|                                 |     | to farrish at rappelianick     |           |
|                                 |     | callet nabmons fort            | 7½        |
|                                 |     | to a half bushel of corn       | I         |
|                                 |     | to farrish at partommack       | I         |
|                                 |     | to corn in tis marland         | I 8       |
|                                 |     | to my account                  | 3 II      |
|                                 |     | to one bushel of ots           | 2         |
|                                 |     | to cornet Cansellar            | II        |
|                                 |     | to farrish at Suckehannary     | I         |
|                                 |     | to preckfast at te farrey      | 8         |
|                                 |     | to my account                  | 10        |
|                                 |     | to my account                  | I 6       |
|                                 |     | tis is traveling from Carolina | 1£ 4s 5½d |

Novambar 1st 1752

September 24 day 1752

|                                    |      |                                |           |
|------------------------------------|------|--------------------------------|-----------|
| to supper and loghing              | I 1½ | to a half bushel of corn       | I         |
| to farrish at Roenock              | 7    | to farrish at partommack       | I         |
| to a half busel of corn            | I    | to corn in tis marland         | I 8       |
| firs in Carolina to half bush of c | I    | to my account                  | 3 II      |
| 26 days.                           |      | to one bushel of ots           | 2         |
| to a tram                          | 3    | to cornet Cansellar            | II        |
| the first of October to my a count | I 6¾ | to farrish at Suckehannary     | I         |
| to farrish at Abbes Crick          | 7½   | to preckfast at te farrey      | 8         |
| to farrish at Yatkin               | 3¾   | to my account                  | 10        |
| to corn and my account at pranins  | I    | to my account                  | I 6       |
| to a tiner at Yatkin               | 3¾   | tis is traveling from Carolina | 1£ 4s 5½d |
| to henry Witner                    | 2 5  |                                |           |

March 18th day 1753

tis is traveling to Carlinay  
 te axspans are this 1£ 6s 6d Vergency  
 and Marland and panselvancy money

John travelt from home to the Tuch  
 Copers 8 days have pene traveling to  
 James rever from home Eleven days II

Mambo a bouth a blow the pame 4  
 In tick and a most 4 or 3½ teep and 7  
 food long and the handals long 5 food  
 and a ½ and be hind from the gib the in  
 site to the insite of beam 10 In straid a  
 long the untar site before 15 In the han-  
 tals behind 2 f 9 In or 10-II

March 24th Day 1753

Cot to my gorneys ent to Anty lam-  
 berts tis 6 day of October 1752

Yatkin to abbts creek 7m.  
 to Youwarey 15m  
 to teeo rever 12m  
 to Carwell 3m  
 to Colcat 3m  
 to alemans 18m  
 to hawe Rever 5m  
 to Eno 15m  
 to lettlet Rever 16m

Mambarrantom a bouth a wint mill the  
 4 bost are hy 4 foot 7 in 3 in brat the  
 site peses are long in the clare long 3 f  
 3 in a part 2 food 6 or 7 in the low  
 peses pe low the site 5 In and the nixt  
 lower pese 4 in ¾ or 5 in and the whele

15 in teep 33 coks the formest posts for the hantals and to the lower and ubber site pece and a rittle prath.

Boards to this wint mill 60 foot or more besits the brtsh the is 1 f 6 in long 1 food 6 7 8 or 9 in brad the cuts are 4 in abard the trunnel is 5 in thick 4 or 5 in long and the rounse are  $\frac{1}{2}$  in thick and 8 of tham the axel tree is thick 5 in the wings are 5 of tham the holes are 1 food round hauber the shoe, the corse sive the wiers are abart  $\frac{1}{2}$  in its long 1 f 7 in brad 1 f  $\frac{1}{2}$  or 1 in

Skins Solt and Paught.

My axspanses from Carlinia to Pensylvania in the year 1754 July 29th day with kunrat Lisringer, Paught skins in Carlinia 33 paid for tham 10£ pans money solt of tham 31 for 15£ 19s pansylvania money.

Autter skins 33 2 of tham for 9 vergeni money, black fox skin for 3-6 vergeni money. Sold tham for 1£ 18 s 6d pansylvania money. Bever foor skin pound 3 and 1-6

Solt tham for 4£ os 7 $\frac{1}{2}$ d and in part of pay I took 42 yarts of jack lining at  $\frac{1}{4}$  par yart so come to 2£ 16 s and solt that at 2s per yart.

Mamberrantom abouth a barral the stafes long 2 ft 6 in in the hats 17 or 18 in a large washing toob the stafes long 18 in the bottom 2 food 3 in haxat stafes 3 to 2 in long the hats 2 foot 3 in a 9 or 10 gal cak the stafes long 1 food 9 long the hats 1 food.

The Skane Reale the cros peces are long 4 food 5 in  $\frac{1}{2}$  in the mettle prat 4 in tick 1 in and at the ints 1 in and  $\frac{1}{2}$  square the outh site peces 1 in  $\frac{1}{2}$  square and long 5 food  $\frac{1}{2}$  half

Mamberrantome

a bouth a lome the posts and sits and frond and pack pese are 13 in the hind posts are hy to the opor pece 9 food 11 in  $\frac{1}{2}$  and upper pece upon the post 7 in at the forter part 4 in  $\frac{1}{4}$  or  $\frac{1}{2}$  long 3 foot ing the narrowest part in that post is wite 9 and  $\frac{1}{4}$  the tannent at the hind pece is 9 inges teeb up from the lower

part of the post to the tannent 1 in  $\frac{1}{2}$  the site pece from the lower part of the post 8 in to the lower part of the site the site outh of square behind a bofe 1 in  $\frac{3}{4}$  bare lickwise before the site long between the posts 3 food the foremost post is hy to the peme 2 food 1 in the morters from the sinter a bouth 18 in from belowe the tannent 6 in tick 2 in  $\frac{1}{4}$  the prast beme hy from the coner part of the post 2 food 3 in  $\frac{1}{2}$  or  $\frac{1}{4}$  the frond pece long between the bosts 4 food 10 in the cloth and prast preme are 3 in tick the yarne peme tick 5 in  $\frac{1}{2}$  and all these timpber is 4 in tick axsept the yarne peme.

John Ramsauer.

John Ramsauer Receivit a lattar 1 From my Fathar from Carlina January 27th 1755 Jno Budler Recesvet at the 15 of that Intanest.

February 12th 1755

Mambarrantome about a pare of ballouse This is the patron as neare as I can make it. First the bottam boart his langt and wath thus \* \* Sicond the mittel board thus \* \* \* the head long 12 or 13 inges the pibe long 21 in out of the head 15 or 16 inges. Here it says what to do whan First make your borts and than make your had acorting as your pibe is make your head in thre peses clue them to gater and than fix in your pipe and then joynt it on the mittelbord and than a pece unter the mittelbord 2 $\frac{1}{2}$  or 3 in tick the langht of this ballous are some times more or lass 5 foot  $\frac{1}{2}$  or 9 in 6 f more or lass but the hits should be al most as long as the ballos and wan all your work is all to gater than take your square and strick the sinter of the britch as you see at the patron and than take the ballos and lay them upon one site and than sate your buttom board from the mittel board 18 in or your stick that you joint is than to keep tham a part 15 in long and your ubbar board from te mittel board 2 f  $\frac{1}{2}$  or your stick sticks long 2 f 3 in and than take a robe or a strab and tye them to gater and soat your boos in thire proper plases at equal tistand than take one site of your lats and mark it at avary of tham marks than lay it on a hy

board and mark it from avar mark but the 2 out sit marks than make 1 inge or more sharter and when that is cut than take your skin the tottar skin with thire 2 insits to gatar and cut one by the other and than some than to gather.

#### Memorandum

a bought an peair of steairs firs you see your 9 in step tan your turnd seps in this steairs you must gav every 1-4 and 3 inges or if it will not do anny otherwise tan set your lower squair steeps in the Rome on the flore 1 or 2 or 3 of tham and tan your turned steeps as you see in this traughat.

November 14, 1756

February, ye 18 1759

Memorantom of Blanck for a peair of  
 Jeaffery Bellows 11 feet long  
 6 plank 17 in wite 11½ f long  
     containe 96 feet  
 120 of 2 inge 15 of 16 fee long 120  
 150 of 2½ ing 15 or 16 feet long 150  
 366

300 spicke 5 or 6 pounds of glue 4 sheets  
 of teen 5 or 6 shep skins 200 caske  
 neails 1 sheep skin with the wool on.

John Ramsaur.

**German Characteristics** According to "The Lutheran Quarterly," I. C. Lulman has been contributing a series of articles to recent numbers of "Die Christliche Welt" on "Christentum und Deutschum." He "points out three qualities that have always been essentially characteristic of the German through all the varying fortunes of his history." These three qualities are "bravery, depth and independence."

"The courage to fight and the will to do have always been characteristic of the Germans. That fact was clearly observed and strongly emphasized by Tacitus. It finds abundant illustration in that most typical German of modern times, Chancellor Bismark, the very incarnation of courageous deed and unbending will. Now this quality of energetic achievement is one of the watchwords of Christianity. The Christian life is a battle between the forces of good and the forces of evil. It calls for heroic action. 'Fight the good fight of faith.' Christ himself was a divine hero. He overcame the Tempter, cleansed the Temple, punished the Pharisees, triumphed over death, and was constantly impelled by the will to do. This element of manly action and heroism in Christianity appeals to the fundamental nature of the German.

"Coupled with the German desire for brave deed is a deep inwardness of spirit. This has always been recognized as the special heritage of the German. It receives its expression in his conscientiousness, his fidelity, his thoroughness and penetration. These traits also have their clear echo in the Christian system. Christianity is pre-eminently a spiritual religion. 'It is the spirit that maketh alive.' The soul is everything. Love is its chief activity. Faithfulness must endure even unto death. Paul's doctrine of justification by faith alone is admirably adapted to the deep inwardness of the German spirit.

"The third great national characteristic of the Germans is their spirit of independence. It is a well-known historical fact that one of the most valuable contributions that the German barbarians made to the stream of classic civilization was the spirit of personal freedom and individual responsibility. This chord in the German nature responds quite readily to the Christian emphasis upon freedom. For with the principle of personal Christianity advocates also the principle of liberty. She warns against the snares of servitude, and lauds the glorious freedom of the children of God; if the Son shall make you free, ye shall be free indeed."

# The Life and Labor of Reverend Frederick Christian Bauman

By Rev. Charles E. Schaeffer, D. D.

THE life story of this pioneer preacher divides itself into three distinct epochs. First, his birth and early life in Europe; second, his preparation for the Gospel ministry in America; third, his long and useful career as a minister in the Reformed Church in the United States.

I. EARLY LIFE IN EUROPE.—In Niederhessen, Kreis Hofgeismar on the banks of the Diemel lies the village of Eberschutz. Here in the third decade of the nineteenth century lived Johann Heinrich Baumann and his young wife Maria Christena Bernhart. The head of this home had been reared in Sielen, a mere cluster of houses not far from Eberschutz. His wife had originally come from Oberhessen. Into their new home on November 17, 1826, their first child, the subject of our sketch, was born. According to custom, when he was a week old he was baptized and received the name of Friedrich Christian, his uncle Friedrich Bernhart serving as sponsor. The officiating minister was Pastor Koradi. His church stood directly across the street where the Baumans lived. It was a very old structure, said to have been built before the Reformation. Its floor was lower than the street level and people entering it had to descend a step or two. It had no stove, neither was there provision for any. The minister officiating at the altar wore a clerical robe. The altar stood below in the chancel before which the first part of the service was conducted after which the minister ascended a flight of narrow steps into a round narrow pulpit at the side of the wall about six feet high where he delivered the sermon. Alongside of the

church stood the parsonage, the largest and best house in the community. It was occupied by Pastor Koradi and his wife, who were both quite young, and with them as one of the family, lived the aged widow of the former pastor. There being no children in the parsonage young Bauman became quite a favorite, spent much of his time there and ran errands for the preacher's family.

Hard by the church stood the school house, the teacher whose name was Schlitzeberg, and his family lived under the same schoolhouse roof. He was a rigid disciplinarian, and governed his school with the rod. His presence instilled fear and the schoolhouse by most of the pupils was regarded a prison house. The greatest reverence had to be shown both to pastor and schoolmaster. Every child of the street and pupil of the school had to bow and lift his hat or cap in passing the preacher or the teacher. Failure to do so would invite inevitable punishment. The studies were of the simplest character, much had to be committed to memory, especially hymns and verses of Scripture. This rigid regime made a profound impression upon young Bauman's youthful mind and traces of it can be seen through his whole subsequent life. These early scenes in Europe are preserved for us in a typewritten autobiography which remains in the possession of his family and is greatly cherished by them.

## *His Parents Come to America.*

In 1836 when Frederick was in his tenth year his parents were persuaded by two of their friends, Benjamin Thone



and Frederick Bohle to migrate to America. There were now three children in the family, Friedrich and two little sisters. The Baumans were poor, but their two friends mentioned above offered to loan them three hundred dollars, the amount necessary for the trip. In the spring of 1836 the three families started out from home, first by wagon to Karlshaven on the Weser, thence to Bremerhaven by boat which was carried down by the current or by the use of poles to push it where there was no current. On June 24, 1836, they sailed for America on the *Isabella* with Captain Meyer in charge, and landed in New York August 10. From New York the party went to Buffalo by canal boat. Upon their arrival there their funds were completely exhausted and they could go no further. Four weeks they were delayed, and they were weeks of sore trial and hardship. The meager earnings of the father were not sufficient, and his diet was so scant that he was unfit for hard work. Many a time the youth says, he went along the line of canal boats to receive the fragments of food that others left behind. Here at Buffalo the party fell into the hands of sharks. German was the only language they could speak or understand. One day a stranger approached them, and, speaking good German, represented himself as the agent of a steamboat line and offered to take them in his boat which would sail sooner than the one they had intended to take. In this they were deceived. The boat did not leave until many hours later. They were caught in a fearful storm at night and their lives were endangered. Instead of being taken to Cleveland as they had expected, they were let off at Huron, and next day had to take another boat back to Cleveland. With a four horse team they started out over the prairie to a settlement near Xenia, Ohio, three miles north of Bellbrook. Here they found shelter in an old log house on the farm of George A. Glatfelder. Mr. Glatfelder was a member of the Reformed church at Beaver whose pastor was the Reverend David Winters. Here they soon felt themselves at home,

but their extreme poverty necessitated all the members of the family to earn whatever they could so as to make a living and pay off the \$300 debt incurred in coming to America. The wages of the father was fifty cents a day; the mother went around to the farmers and did their washing at twenty-five cents a day, frequently walking two and three miles and back again the same day. The son earned twenty-five cents a day during harvest and by doing odd jobs in the neighborhood. Nevertheless, amid such untoward circumstances, his parents cherished high ideals and were anxious that their children should have a proper education. The children went to school during the winter months, first in the "Nave neighborhood" and afterwards in the "Coy neighborhood." So thinly populated and so primitive was this community that at the beginning of each school term some one would blaze the trees along the way lest the children might miss their way to school and be lost in the woods. Young Bauman made rapid progress in his studies and in the course of a year he could read and speak English correctly. He was also gifted with an excellent voice for singing. When a singing school was opened in the neighborhood only Frederick, the oldest in the family could attend. He became so proficient in this art that he soon began to teach the others at home, and all of them became good singers, especially his second sister, Rosanna. This accomplishment proved quite valuable to him in his subsequent life. At an early age he became the "Vorsinger" in the church which he attended, an honor of which he was justly proud.

His mother, who lived to a ripe old age, preserved an interesting story from this period of his life which revealed the real bent of his nature. One day, while his parents were away from the house helping Gladfelters, young Frederick, almost twelve years of age, had been left in charge of three younger children. A violent thunderstorm suddenly arose and a large tree near the house was struck by lightning. His parents ran home, thinking to find them all dead. But

when they arrived they found Frederick and the other children on their knees, while he had his mother's prayer-book and was reading the "prayers to be offered in time of trouble." This deeply religious bent of his nature was recognized and respected through the whole community. One of the farmers had offered him a strip of ground to clear and cultivate on condition that he might keep the first year's crop. The work was so well done that the tract proved to be the best piece of corn in the neighborhood, "O well," said the old farmer to his mother, "you know that with every step Frederick took on that ground, he said, 'God bless me, God bless me.'"

## *II. Preparing for the Gospel Ministry.*

We have seen how the course of this sterling and unspoiled youth led through many difficulties and hardships, only to blossom in a beautiful consecration to his Lord and Master. We shall find in this second stage of his career a repetition of similar experiences though on an enlarged and extended scale. It was one long struggle amid poverty, but issuing in a fuller consecration.

In the fall of 1845 his parents moved from Green County to Williams County, Ohio, near Pulaski, on a farm owned by Mr. Darst. Land at that time was quite cheap, but money was exceedingly scarce and hard to get. An 80 acre lot in the neighborhood was for sale. The price was \$300, with \$35 as down money. The parents decided to purchase the same, although altogether they had only \$5. At his own suggestion, young Frederick walked to Green County, a distance of 160 miles and back and secured from friends the additional \$30. So severe on him was the strain of this trip that he tells us on several occasions, he "spit blood." A log house, constructed in one day by the assistance of some neighbors, became the homestead of the family and around its fireside were discussed some of the far reaching and significant steps in life. The advent of a minister of the gospel into that community had its remarkable effects. In

the year 1846 Rev. R. R. Salter, an Englishman by birth, who at 12 years of age came to America, a minister of the Reformed church, began to preach there at different places. Services were held for a while in the school house at Pulaski, afterwards a church was built. Young Bauman was a member of the first class to be confirmed there. He came to take an active interest in the church and led the singing for the congregation. Those pioneer missionaries were filled with a deep evangelistic spirit. It was the day of revivalism in this country. Services were held nightly for weeks in succession and ministers from a distance came to assist in the services. The Reformed people while emphasizing educational religion, the catechetical system and the training of the young for church membership nevertheless made their communion seasons great occasions for heart searchings and renewed consecration. Generally they were preceded by a week's special services. At one of these occasions, Rev. J. Pence, a Reformed minister, came to assist Rev. Mr. Salter, and noticing the interest and activity of young Bauman, laid his hand upon his shoulder and said, "Frederick, you ought to study for the ministry." The challenge made a deep impression upon his young soul, but the obstacles in the way were well nigh insurmountable. "His parents were poor. Their farm had just been purchased and they had but begun the long, hard struggle toward its payment. Frederick, the oldest son, was needed to help battle in their effort. But the call spoke on, and would not be silenced, and with a courage and perseverance that has continued to characterize his life, young Frederick determined to answer a recognized two-fold duty, to help his parents in their home-making and to prepare for the ministry at the same time. It was no small undertaking for a penniless boy, but it was brought to a successful issue."

### *Going to College.*

The Synod of Ohio, which then included the whole of the Reformed Church, west of Pennsylvania, had at a previous

session determined to establish a college at Tarlton, Ohio. A preparatory school under the direction of Rev. S. Rickle had already been opened, and at the suggestion of Pastor Salter and others, young Bauman set forth to this institution to prepare for the ministry. This was in the fall of 1849. With six dollars, a vigorous body and a determined purpose he started on foot for Tarlton, 215 miles away. He arrived there five days later, one dollar shorter in money, penniless a few hours afterward, when the last dollar had been spent for needed clothing. The hardships and privations of this trip are graphically set forth in his own words. "Most usually I bought a slice of bread and butter for dinner, for which at most places the people would take nothing. In the evening I would walk late, usually nine o'clock, and get my supper as I did my dinner. I soon learned that it was necessary in the evening where I stopped over night to be allowed to go to bed at once, for by sitting an hour before I went to bed my legs would become so stiff that I could scarcely move from my place." Doubt and despair also filled his soul. He was tempted to turn back, but his courage and hope revived and he went forward. Coming to Tarlton tired and penniless, he set out to work to keep from starvation. Mr. Andrew Faust, who had just been elected to the legislature, and who had in consequence to be away the greater part of the winter, secured the services of student Bauman to take care of his stock and perform chores about the house. At a special meeting of Ohio Synod during the winter of 1850 the proposed college was moved from Tarlton to Tiffin, Ohio. He came along to Tiffin with the removal of the institution. The college then had three professors: J. H. Good, R. Good and Miss Thayer. The theological department was in charge of Rev. Dr. E. V. Gerhart. Those were the days of small things, of plain living and high thinking. College life then did not consist in a round of social and athletic functions. College spirit had not yet overshadowed college life and college work. During the greater portion of his college and

theological course he earned his expenses by doing odd jobs for people, by serving as janitor of the school, etc. His diet, as he says, consisted of bread, molasses and now and then a little butter and meat. There was no fire in his room. His oldest sister made his clothing for him, although as he acknowledges, they did not always fit perfectly. At the expiration of each college and seminary year he would return on foot to the old home and help his parents to pay off the farm. These prolonged walks proved so strenuous that on one occasion after absence from home for a year and travel-stained and tired he came home to find that his mother did not at first recognize him. For months he had received no word from home. When he came home one June he learned for the first time of the death of his two little sisters the previous March. In spite of all these untoward conditions he made substantial progress in his studies. He wrestled with poverty, with Greek and Hebrew the same time, and all served as a valuable training school for his future career.

III. HIS CAREER AS A MINISTER.—In the spring of 1853, a year prior to his graduation, Dr. E. V. Gerhart called him to a side one day and asked him to go to a small colony of Reformed people in Dubuque County, Iowa, who had originally migrated from Pennsylvania. The commission was for six months after which he was to resume his studies in the theological seminary at Tiffin. He accepted the challenge and on April 12, 1853, he started out for his field of labor. Rev. H. J. Reutenick still living at Cleveland, Ohio, left on the same train for mission work in Toledo. Both of these pioneer preachers were eminently successful. Dr. Reutenick founded Calvin College in Cleveland which has furnished many excellent preachers in the Reformed church. Mr. Bauman arrived two days later at Dubuque, Iowa, and there learned that the Pennsylvania German settlement to whom he was to minister was about 14 miles to the southwest, and so he started out to walk the distance. On Sunday morning, April

16, he came to the house of Elder Daniel Cort who had carried on the correspondence with Dr. Gerhart. He found quite a number of families who belonged to the Reformed faith. Most of them lived in small log houses, many of which consisted of only one or two rooms. He was given room and board with Elder Cort. His library consisted of a Bible, a concordance, a German New Testament and Kuntz's English and German dictionary. He conducted his first service in a log school house about a mile and a quarter north of the present town of Zwingli, Iowa. After that he regularly preached in English and in German during the same service. At the expiration of the six months he returned to the Seminary to complete his studies, having been paid the sum of \$75 for his services. In 1854 he graduated from the theological seminary and having received a call to return to Iowa, he immediately went back to the people to whom he had ministered the summer before. He was ordained June 25, 1854. The congregation of which he became the pastor is the oldest Protestant church west of the Mississippi. It was organized by Rev. Daniel Kroh, December 25, 1851. The name given to it was Harmony. Rev. Mr. Bauman was the first regular pastor and one of the first to labor beyond the Father of Waters. Rev. J. H. Buser came 1854 from Ohio and began missionary work in Oskaloosa, Leighton, Columbia City, Coneville and Lone Tree. Flourishing Reformed congregations still exist at all of these places. In 1858 Rev. Joshua Riale from Pennsylvania founded the churches at Brandon, Lisbon and Tipton, Iowa. Rev. Mr. Bauman at once identified himself with the life and spirit of the community. He married Elizabeth J. Cort, a daughter of Daniel Cort, in 1854. He founded and named the town of Zwingli, was its first postmaster, teacher, preacher, pastor. He organized congregations at Maquoheta, Lawton, Imogene, Boulder, Spring Valley, Iron Hill. His ministry extended over all Eastern Iowa. Long journeys of forty and sixty miles, and often on foot, were frequent. His salary was small. For

the first five years it was \$150 per year. For the first ten years it averaged \$155 a year. During the last thirty years of his ministry it averaged \$300, but for the entire period of his ministerial life the average was \$211. Yet there never was a note of complaint nor was there a sense of want. He served the same people for a period of 56 years. "He never changed nor cared to change his place." Goldsmith's "Village Preacher" is a true description of his type. His congregation grew into a classis, and the classis, with others, into a synod with a membership of 4,500.

He was regarded as a very fine preacher and as an exceptional pastor. "He loved to preach in his own way and the people came miles to hear him in that early day. His sympathy and comforting words to his flock and others, when they laid away their loved ones, in the little cemetery by the church will never be forgotten. His voice raised in song, prayer and blessing on those occasions was a healing balm unto them."

On April 19, 1903, he celebrated the 50th anniversary of his pastorate with his people and in an interesting way recounted the struggles and sacrifices of those early days.

Full of years and full of honors this aged servant of the Lord fell asleep on September 25, 1909, aged 82 years 10 months and 8 days. On the following Wednesday, Sept. 29, 1909, his body was laid to rest in the cemetery adjoining the church which he built and in which he labored for 56 years. Interior Synod met in annual session that same night at Freeport, Illinois. Suitable resolutions were passed, and loving tributes were paid to the memory of Father Bauman who had labored more abundantly than they all, and into whose labors they had entered.

The home life of Father Bauman was delightful. It was the scene of song and cheer. Nine children came to bless the home, all of whom are living, as follows: Four sons, Dr. Samuel H., a veterinary surgeon and a member of the State legislature from Birmingham, Iowa; D. Theodore, a leading attorney in Maquo-

heta, Iowa; J. Nevin, a Reformed minister at Danville, Pa.; Albert B., pastor of the Reformed Church, Greenville, Pa. five daughters, Margaret, widow of Rev. J. L. Bretz; Meta, wife of Rev. N. B. Mathes, Dayton, Ohio; Bertha, wife of Mr. Doft, Zwingli, Iowa; Stella, wife of E. E. Alspach, Zwingli, Iowa, and Mabel, wife of Dr. A. J. Dower, Haskins, Ohio.

Rev. J. M. Henderson, a united Presbyterian minister, who at one time lived at Zwingli, in 1907 published the following article in the Weekly Republican, Springfield, Mass.: "One of the rarities and treasures of the region is an old minister of the Reformed (German) church. Now nearly 81 he has been pastor of the same village and county parish for about 54 years. His annual salary has grown from \$125 to the munificence of \$300, and no parsonage. On this, together with industrious scratchings from some

bits of broken woodland, he has reared and educated in whole or in part a splendid family of nine, every one a power. With his true helpmeet, his has been the genuine simple life, with its industries, its fine economies, its emphasis on home. Their modest cottage home is full of flowers and music, often full of grandchildren and always abounding in industry and Christian welcome. Still healthy and strong, he walks, with his companion at his side, among the homes of his people, always with a smile, always welcome, a living benediction. And his young people cling to him as a green ivy clings to gray rock or ancient oak, a rare picture of youth and age rejoicing in each other. Among your names of honor, Republican, permit me to inscribe lovingly and reverently the names of Rev. and Mrs. Frederick Christian Bauman, of Zwingli, Iowa."

### Educating the Educators

The University of Cincinnati was one of the first in the country to apply continuation school methods—giving a pupil shop practice under actual commercial conditions, along with textual instruction. Dean Schneider, of the engineering college, has made some interesting confessions of the reflex action upon the university faculty of this practical shop training. He says:

"We learned the first year, and have had it verified each year since, that the shop will spot a yellow streak in a man before the university even suspects it. An attempt to sneak through spoiled work is never a great success there. We, at the college end, soon found our work under scrutiny and criticism from a source that does not hesitate to scrutinize and criticise. We are brought face to face with the failure of a university department as we never are in our four-

year courses. A student, let us say, has finished successfully his work in physics. Some day he does a fool thing in the shop which indicates that he knows very little about the subject. When you confront him with the fool thing, and with the fact that he should have known better because he had been taught the theory governing it, you find his grasp upon the theory to be very feeble."

Practical education will teach the teachers. We imagine it would not be a bad thing in every university if pupils and instructors, pleasantly loafing through their four-year literary courses, were periodically checked up by some hard-and-fast test drawn from actual life outside the campus, whereby they could discover exactly how efficient their processes were.—*Saturday Evening Post*.

Dean Schneider started life in Summit Hill, Pa.—Editor.

# Centennial

of

## Friedens Evangelical Lutheran Church, Myerstown, Pa.

By Rev. J. W. Early, Reading, Pa.

It is sometimes said we have no ancient landmarks—that with us everything is of recent origin. But here is a congregation which was organized out of the descendants, the grandchildren and great-grandchildren of the first settlers of the Tulpehocken region, and is already one hundred years old. The parent church celebrated its 175th anniversary ten years ago, in their fourth church building. These facts, together with the additional one that John Andrew Schultze, afterward governor of Pennsylvania, was a leading spirit in its organization, would seem to justify the giving of this sketch to the general public.

It is an accepted tradition that the town was originally known as "Tulpehocken-Staedtel." It is in reality the only one located right on the banks of that historic stream. At present it spans it, the railroad station, etc., being south of it, and the churches, schools, etc., north.

Some one has facetiously termed this a granddaughter of the original Tulpehocken congregation, now known as Reed's Church, and at this late day no particular benefit would result from a contradiction of the statement, or a dispute concerning the facts. But it certainly would seem strange to some people that while the number of members in the original congregation, according to their own statements, may not have been over 50-70, and certainly did not reach a hundred, the new congregation had from three to five times that number. For of the 170 names recorded by Rupp as constituting the membership of Christ's

Church between 1743-47, only 9 or 10 are women, indicating a membership of three to four hundred.

Through friction brought on by an effort to elect a successor to Rev. Emanuel Schultze, who had died in March, 1809, leaving his immense field of 8, 10 or 11 congregations without a pastor, several of the congregations became unwilling to accept the proposed nominee. After a period of unrest of more than two years five of the congregations again voted for the original candidate. Four of the congregations and this western district of the largest one among them, both in numbers and extent of territory, formed a separate parish and secured Rev. Wm. Baetis as their pastor. This shows sufficiently that this was a branch or colony of Christ's Church, Stouchsburg.

But it may be well to review briefly some facts of history connected with the development of this section and the growth of these churches. In 1723, as is well known, the first immigrants from Schoharie, N. Y., came to Pennsylvania, via the Susquehanna, up the Swatara, then overland to the Tulpehocken and the Muehlbach. Statements differ as to the number who came. Rupp says there were 33 families here in 1728. Dr. Brownmiller tells us there were 60 families in the first arrival. The former is without doubt far below the mark. The latter is possibly rather high.

One authority claims that they held their first meeting to consult about erecting a church at the Tellers homestead in 1723. Apparently it was the place where they met regularly to hold their

services. Of course the present stone structure was erected years afterwards.

The records at Bethlehem state distinctly that their pastor in New York agreed to come with them *and settle among them*. This would indicate that they considered that they came as an organized congregation. That the promise was not kept does not change the facts. And while the statement is nowhere made in so many words, this probably remained their place of meeting until the site of the church, nearly two miles farther north, was finally selected. Another group of families followed a few years later. It might not be amiss to state here, as Daniel Miller has shown, and as every careful student already knows, that there is not the slightest evidence to be found that either of the Conrad Weisers, the Interpreter or his father, came with any of these first colonies.

In 1727 they built the first church, encouraged by their former pastor in New York and by the man generally known as Rev. Gerhard Henckel, although his given name seems not to have been Gerhard at all, some freak of tradition having substituted that of his son, many years ago a member of the Oley Hill Church. In all probability Henckel is the man who dedicated the church.

Up to 15 or 20 years ago it seemed to be generally believed that this first church west of the Schuylkill was dedicated by Rev. John Casper Stoeber at that time a youth of less than twenty years living in Germany, and a consultation of Rupp's 30,000 Names would have shown conclusively that he reached America a full year after the event. This only shows how hard it is to correct false traditions. But it was of a piece with the tradition that made Rev. F. A. C. Muhlenberg the assistant of Rev. Schultze at Stouchsburg, although his diary shows that he supplied the entire field before Schultze came, was in fact his father's assistant, occupied the parsonage before Schultze was called, keeping bachelor's hall, drew up the call in December. After occupying the house with his brother-in-law a short time he accepted a call to Schaefferstown, War-

wick, White Oak and Manheim, and within four months thereafter moved to Schaefferstown, and remained there to serve his own parish until his removal to New York city.

The Lutherans of Tulpehocken now having a church, but no pastor, allowed the Reformed to hold their services there. In fact they apparently joined with the Reformed in supporting their pastor. Rev. Boehm seems to have been employed about three years. He was succeeded by Rev. Peter Miller, who after his defection became the Prior of the Ephrata brotherhood. But his turning over to those people caused considerable stir and bad feeling. The excitement ran so high that the adherents and friends of the newly made disciples of Conrad Beissel, in their great liberality and zeal, burned "Starcke" and other devotional works on the streets of Womelsdorf.

About 1737-38 the Reformed finally moved out and erected their own churches. According to appearances the Reformed left in two parties, the friends of Boehm organizing Trinity, for many years known as the Leinbach's church, and those of Miller going to Host. Apparently the latter carried the organization with them. They controlled it during Miller's incumbency and during the Leitbecker strife. The statement of Rev. Wm. Stoy, on a paper yellow with age, found among those belonging to the Belleman's church, that *when he returned from Philadelphia*, he settled with the original or old Tulpehocken church, would certainly indicate this. For he was pastor of Host after his return from Philadelphia and is buried there.

The Leitbecker strife continued from the time that man assumed the pastorate of the church until his death. But that did not end it. Some, no doubt, were inclined in advance to side with the Moravians. But when Zinzendorf came claiming to be a Lutheran Superintendent, some of the more influential leaders fell in with him and secured the control of affairs to such an extent that a half a dozen or more Moravian pastors were placed over the church, the first

ones being ordained by Zinzendorf at his Synod in Oley. For about five or six years they seem to have had entire control. But in 1747 when J. M. Hurtz had become pastor at Christ, upon the occasion of the untimely death of Leonard Reed, did a Lutheran pastor again enter and occupy its pulpit. But it was only in 1755 that the rightful owners again secured full control of their own property, the Moravians then being compelled by the court to return the deed to its rightful owners. Hermanus Walborn made the trip to Bethlehem and brought back the document. The Records seem to have been forgotten by all parties. What there was of them, and they are very brief, are still there.

Now both churches enjoyed a long period of peace and prosperity. Rev. J. N. Hurtz, D. D., served them between twenty-three and twenty-four years. Rev. Christopher Emanuel Schultze a little more than thirty-eight years. During a part of this time, eight to ten years, he was assisted by his son John Andrew Schultze. Having become disabled and having quit the ministry, he settled at Myerstown and appears prominent in the work of establishing new congregations.

The field being large and promising, seemed a very desirable one. Whether this had anything to do with the difficulty in agreeing upon a successor we are not able to say. But the opposition to the candidate proposed and voted for, a young licentiate, became so strong that he dared not accept at once. And thus two years were passed. Then Synod directed another election held. At this election a bare majority of the congregation, six, again elected the young man. Womelsdorf absolutely refused him, but accepted him about ten years later. Schaefferstown, Warwick (Brickerville) and White Oak also declined to unite in the call. Myerstown, the western part, and apparently the most energetic portion of Christ church, also positively refused him and at once took steps to form a separate organization and build a church. It might perhaps be said that, since Myerstown was a thriving village,

and at least three miles from the parent church, it might have been proper to build a church, to organize a new congregation, as well as to establish a new parish without any strife. We think it would have been eminently proper to do so. There was abundant room and work for two pastors. We greatly fear that there is still something of the selfish spirit which then caused the large congregations to violently override all opposition and which really brought about the clash, left there.

As Friedens congregation is about to publish an official history in which the larger part of the original documents and papers will no doubt appear, it will be unnecessary to dwell upon many of the minor details. This detailed history was prepared by the pastor and was to have been published simultaneously with the celebration of the centennial of the congregation. It will be sufficient to say that in a statement read before a meeting of the Lutherans in and around Myerstown, June 23, 1811, the grounds of complaint, and their determination not to accept the services of the man to whom they are so averse, are clearly and fully set forth. They therefore determined to purchase ground for a cemetery and for a church; to erect the church; to concede to the Reformed the right of burial and the use of the church when not needed by themselves; as soon as sufficient funds are in sight to begin building. A full church council, including Trustees, was elected. Nearly \$1,800.00 were subscribed. At the two services of cornerstone laying and dedication the collections amounted to more than \$425.00. The cornerstone was laid April 23, 1812. Pastors present: Lutheran, Rev. Wm. B. Baetis, past. loc.; Rev. J. H. Von Hoff, Jonestown, Bindnagels, &c.; Reformed, Rev. Hendel, Tulnehocken, and Rev. Philip Gloninger. The doctrinal statement is very explicit in its declaration of adherence to the confessions of the church, and the pastor is solemnly bound to conform his teachings thereto. No record of the dedication seems to have been made. The building was of stone 55x36, with tower and bell. Soon



after an organ costing \$800.00 was placed in it.

The Reformed, who hitherto had had no church of their own in town, having within the past few years erected a fine, commodious and costly church on the opposite side of the street, this congregation saw that it would be very desirable for them to have a larger and more convenient church building. Jan. 17, 1857, a congregational meeting decided that the work should be undertaken. The statement placed into the cornerstone, laid Aug. 16, 1857, recited all the facts of their past history, and renewed the pledge of adhesion to the confessions in even more explicit language. It is signed by the pastor, Rev. L. G. Eggers, Rev. H. L. Miller, Lebanon, Rev. John Stein, Jonestown, the Building Committee and the church council. The audience chamber was dedicated in the fall of 1858, and the basement or lecture room Jan., 1859, when Dr. C. F. Schaeffer and Rev. Peter Anstadt, both of Gettysburg, were the speakers. Quite a number of improvements and changes have been made since, a larger organ furnished, &c., so that now they have a church which, with needed repairs, should answer their purposes for one or several centuries more.

The congregation also had its unpleasant experiences. At the time when New Measurism was rampant and some of the sects were manifest in a pernicious activity some of their newly made converts proposed to hang on and claim the rights of membership, so that they might associate with the members, introduce their preachers at funerals, so as to alienate members of the congregation and finally bring them over to themselves. It seems almost amazing that people claiming to be real Christians, and of specially deep piety, cannot perceive that the man who tries by trickery to get among his neighbor's sheep so that they may become used to his voice and gradually be led to pasture in his field, so that they may eventually become mixed up with his flock, that in the end he may claim them as his own, is not, as some of those would fain persuade themselves, a very charitable or

a very liberal man, but he is a very ordinary and a very mean thief.

At a later period another Lutheran body, occupying the same territory, endeavored to smuggle in a pastor, under pretence of earnest fidelity to the confessions. He was expected thus to win the affections of these people and then lead them over into his own organization. The schemers were not aware that nearly all our Germans understand enough English to know what is going on at Conference. It was overheard and communicated to one of the correspondents of the church papers, who published all of the detailed plan. That ended the scheme.

Although there have been some pastoral changes, Friedens has had comparatively few of them. The shortest pastorates were those of Dr. G. F. Krotel and Rev. T. T. Jaeger. Rev. Baetis, the first pastor, who afterwards held the office of Senior of the Ministerium, and was the last of the five men to hold that office, served the congregation from 1811-24; Dr. Wm. G. Ernst, 1824-49; Dr. G. F. Krotel, 1849-52; Rev. T. T. Jaeger, 1852-55; Rev. L. G. Eggers, 1855-67; Dr. F. J. F. Schantz, 1867-1907, and Rev. E. A. Youse since that time. Dr. Schantz had, for a number of years, cherished the pleasing hope of celebrating the 50th anniversary of his entrance upon the ministry as well as the 40th anniversary of his pastorate during 1907. But Providence willed otherwise and he was called home less than 6 months before the anticipated event.

A German school, controlled by the members of the congregation, was also kept up for a number of years, in fact it existed some time before the congregation was organized. The school house was erected in 1805 and was owned by the congregation until 1852. It was supported by church funds. Two trustees, the one a Lutheran and the other a member of the Reformed church, were elected annually. From 1852 until October, 1856, when the legislature passed an act authorizing its sale; it was used as a sexton's house. The proceeds of the sale were used to purchase additional ground

for burial purposes. The ground thus secured was for the use of members within a circuit of 3 miles of the town. As was frequently the case in schools of this kind, some strange regulations were adopted. One of these regulations prescribed that each subscriber entitled to the benefits of the school was to deliver 200 pounds of hay to the teacher annually. This was adopted by the farmer patrons of the school in 1821. The one who pastured the teacher's cow was to receive from each patron 5 shillings per week. There are 26 signatures to this. The site of the old school house, on the south side of Main street, near the middle from east to west, is now occupied by Mr. Groh. Almost directly opposite, on the north side of the street, is the house formerly owned and occupied by John Andrew Schultze as a residence and a store. It was here that he began his political career.

This congregation has also owned a fine parsonage, a double house, well built, a short distance east of the Schultze house and the old school house

since 1867. Like the church it has the advantage of electric lights, and it is equipped with all other necessary conveniences. The centennial celebration was held in the beautiful church on the fourth Sunday in June, 1912. On the following days Rev. F. P. Mayser, D. D., delivered a German sermon on Sunday; Dr. Schmauck preached an English sermon on the same day. Addresses were also made by Revs. Branson Richards and A. T. Michler of Lebanon. During the weekday evening services the speakers were Rev. W. H. Myers, Reading, Rev. J. H. Umbenhen, Ph. D., Pottsville, Revs. J. J. Kline, Ph. D., and W. H. Kline, West Hazleton (brothers)—all of them confirmed in Frieden's church, *protéges* of Dr. Schantz, and Rev. E. A. Yehl, Bangor, Pa., also claimed as a *protége* of Dr. Schantz. If the town of Myerstown continues to develop during next century as it has during the past fifty years Friedens should have several daughters to celebrate the next centennial with her.

### Hornbostel a Noted Architect

A notable recent achievement by a German-American architect is the New

York State Education Building which was dedicated at Albany, Oct. 15-17, 1912. The building, which is classic in design is 590 feet in length and the main building is 125 feet wide. A wing which contains the book stack and main reading-room of the State Library extends back an additional 150 feet. Along the front extends a colonnade considerably more than 500 feet in length with columns 65 feet in height, the whole forming one of the largest colonnades in the world.

The building is occupied exclusively by the Education Department of the State which includes in addition to its jurisdiction over the public educational institu-

tions of the state, a general supervision of professional licenses of all kinds and which also includes among its divisions the State Library and the State Museum.

The architect was Mr. Henry Hornbostel, of the firm of Palmer, Hornbostel & Jones, of New York city. The firm were also architects of the Carnegie Technical schools of Pittsburgh and of the Memorial Building of the University of Pittsburgh. Mr. Hornbostel is a native of Brooklyn and in addition to his professional connections in New York city he is also dean of the Carnegie Technical School of Pittsburgh. The design for the New York Educational Building was selected as the best design submitted in a competition open to architects throughout the entire country.—*F. K. Walter.*

# The Story of the Big Runaway

By Caroline M. Heltman, Lock Haven, Pa.

Winner of \$25.00 Prize in Jacob K. Huff Essay Contest, Donated by Henry W. Shoemaker.

We take pleasure in giving publicity to this paper—as a recognition of the work done by Miss Heltman and as a pointer to teachers, pupils and friends of education. More such work should be done.

**T**HE years of 1777-78 were distressing ones in the history of Central Pennsylvania. The bloody deeds that were being committed by the Indians cast a gloom over the infant settlements and terrorized the inhabitants.

Accounts of the ravages of the Indians were sent daily to the Supreme Executive Council, until at last they decided that something must be done for the protection of the people. Colonel Hunter, one of the commanders of the forts, who was tired of the long delay on the part of the Supreme Executive Council, decided at last to petition Congress, and in his message he stated many distressing incidents, of women and children running to places of safety, while the men went out to meet and repel the foe. It was indeed distressing, for all the Jersey people, who had settled in this section, had fled back to their former homes leaving comparatively none to guard the forts. He urged Congress to take speedy action in their behalf. Soon provisions were received, but their most needed supplies, arms and ammunition, were found wanting. It was decided to put the aged and young people in command of the smaller forts. The people were not aware of the terrible massacres that were taking place in the up-river valleys, but they knew the Indians were seen frequently at Great Island.

When the great massacre of the 10th of June, 1778, became noised about the excitement of the people was greatly increased, but they determined to hold on a little longer and wait for help. In the meantime Colonel Hunter wrote again to Congress telling of their ina-

bility to defend themselves. The last petition had some weight with the Supreme Executive Council, but they were very slow in taking action. With the enemy at the door, it was hard for the inhabitants to wait for assistance, and time seemed long to them.

There is one particular incident connected with the Indian invasion, which deserves mention. Job Chilloway, a friendly Indian, early gave notice to the whites of the intended invasion, and warned them to be on their guard. He appeared on the opposite side of the river from Reed's Fort where Lock Haven now stands, and made anxious signs for some one to ferry him across, but the commander of the fort hesitated. Soon a woman jumped into a canoe, paddled over and brought the Indian across. He proved to be a friendly Indian, and had traveled a long distance to warn the settlers of the hostile band of savages who were preparing for murder and pillage. After he had related his story he lay down to rest, for he was tired from his long journey. After he was asleep an intoxicated man by the name of DeWitt shot him. The people of the fort who had realized the goodness of the Indian considered this a great ingratitude toward him. DeWitt, realizing his danger, took to his heels and fled, and nothing more was ever heard of him, but it is supposed that he probably received his retribution, and fell by the remorseless tomahawk.

The blow came at last. A strong force of Indians, Tories, and British attacked the settlers at Wyoming on July 3, 1778, and defeated them with heavy loss. When Colonel Hunter heard of this great massacre, he immediately ordered all the troops from that part of the country, and Colonel Hepburn's troops to go immediately to Fort Augusta, for Congress

had not supplied men and means to provide himself, for that was the only one alternative left him.

Colonel Hepburn obeyed orders promptly. Messengers were dispatched to the points where the people were collected to warn them to flee. It was hard to secure a man who could carry the news to the upper forts at Jersey Shore and Lock Haven, but at last a man named Covenhaven and his companion volunteered to undertake the risk. They knew the paths of the Indians, and they would travel on the top of the mountains, so they could see if there were any Indians in sight. As they neared the gap at Antes Fort they heard a report of a rifle, and upon investigation they learned that an Indian had shot a girl who was milking a cow, but he had missed her.

When they received the warning the work of preparing for the exodus commenced. Canoes, rafts and all manner of floats were hastily collected with women, children, household effects and provisions. In many instances where all household utensils and other articles could not be taken along they buried them, and when they returned years later, they found them in a pretty good state of preservation. As the fleets moved down the river, the men walked along the shore with trusty rifles, in order to protect themselves.

Later Covenhaven returned home to assist his own family to get away. The excitement which prevailed among the people of this time, was indescribable. Many drove their stock and hurried

them down the river by the public road. Fear lent wings to everyone in his flight. No one considered himself safe.

Covenhaven accompanied his father's family to Sunbury and then hurried back in a keel boat for their household furniture. As he was rounding a point in the river about Lewisburg, he met the main fleet, which was descending from the forts above. "Such a sight," he says, "I never saw in my life." Boats, canoes, hog-troughs hastily made of dry sticks, every sort of floating article had been put in requisition and were crowded with women, children and plunder.

Had it not been for the armed force which marched along the shores to protect the women and children, who were in the floats, the Indians would likely have attacked, and caused them great disaster. In a day or two the valleys were abandoned, and homes and ripening harvests left to the mercy of the foe. Those in the rear could see the sky reddened at night by the glare of burning houses and barns. The scene was one of appalling grandeur and the impression made on the minds of those who witnessed it, especially the young, was so vivid that it never was forgotten, but like some hideous spectre of evil, was always before them to haunt their memories.

This remarkable and exciting event which stands without a parallel in the annals of pioneer times, is what is known in history as the "Big Runaway." It marked an epoch in the early development of the counties of the West Branch Valley.

### Engines Developed in Germany

German who invented and developed the Diesel oil engine which has practically displaced the steam engine, not merely for use on land but for the propulsion of ships. Also, it was a German who

"It was in Germany that the first practical gas engine was evolved. It was a

recently developed the small steam engine to such a point that the gas engine and the oil engine have almost given way to it. As a result there has developed across the water an interesting three-corner contest for supremacy between these various types of prime movers," states. *The Technical World.*—From *Business* for Sept., 1912.

# The Dialect of the Boers

By Charles W. Super, Athens, Ohio.



HERE has recently come into my hands a small volume entitled *Die Sprache der Buren*, by Dr. Phil. Meyer. Altho printed some ten years ago, as it deals with a subject that has received very little attention at the hands of students of language, it may not be without interest to set forth the salient facts of its contents together with some other matters bearing upon the general question. I have been unable to find anything in French or English and very little in German besides the book before me devoted specifically to the linguistic phase of the South African question. It presents some interesting and a few apparently unique and inexplicable phenomena in the development of language.

The history of the Dutch settlements in that portion of the globe is briefly as follows. In 1648 a Dutch ship was wrecked near Table Bay. The crew, finding themselves obliged to await the arrival of the next vessel which might be a long time, decided to raise grain and vegetables for their maintenance. They were in this way enabled to test the quality of the soil and the results proved very satisfactory. On their return to Holland some years later two of the survivors placed the facts before the Amsterdam chamber of commerce and advised the planting of a colony in that part of the world. The body decided to take favorable action, and in December 1651 dispatched three ships supplied with the necessary grains and agricultural implements. The fleet reached its destination in the following April whereupon the leader of the expedition, Jan van Riebeck, issued a proclamation taking possession of the territory in the name of the mother country. The colony was thus neither a government nor a strictly private enterprise; it was

a company project and the immigrants were under obligations to carry out the plans of the Amsterdam company. Its main purpose was to establish a station for Dutch ships passing around the Cape of Good Hope on their way to India. After the colonists had fulfilled their contract and served out their time, those who desired were permitted to remain as free citizens. Riebeck soon found that the freemen were not sufficient in numbers to properly exploit the country; he therefore began to provide himself with slaves. In 1657 he reported the inhabitants as consisting of 80 men in the garrison, 15 sick or disabled, 51 free men, and 20 white-women and children, or a total of 166 white. In addition to these there were about two hundred slaves.

In the next three or four decades the colony was increased by two elements. The first consisted of Germans who left their country on account of the wretched conditions due chiefly to the Thirty Years' War. The second was French. In consequence of the revocation of the edict of Nantes in 1685, which, however, made the status of French Protestants but little worse than it had been for at least half a century preceding, many of them left their native land to make for themselves homes in foreign parts where they could exercise their religion unmolested by the government. During the years 1688 and '89 nearly a hundred Huguenot families migrated to the Cape. It was the descendants of these families who bore the French names so often met with in the annals of the recent Boer war. At the beginning of the eighteenth century Peter Kolbe was sent by the Prussian government to the Cape for the purpose of making astronomical observations. In his report which was published in 1719 he gives the following figures for the population. Germans, 745; Dutch, 434; French, 72. In

addition to these there were 275 of other nationalities consisting of Swedes, Danes, Norwegians, Swiss, Belgians and a few others, making a total of 1,526 inhabitants. There is evidently an error in the figures for the French contingent; but its cause cannot be detected. Although the Germans had the numerical preponderance they were for the most part men somewhat advanced in life who had been tossed about on the waves of adverse fortune; consequently they had but little influence on the moral and economic life of the country. The Huguenots, on the other hand were persons of good repute,—industrious, efficient, enterprising and intelligent. They were families who had brought with them all their worldly effects with a view to making a permanent home in the new country. Although they so rapidly forgot their native tongue that by 1724 religious services in French discontinued in Paarl the principal Huguenot settlement, their wholesome influence has continued to the present day, as has that of their co-religionists in every land where they made their homes. The number of slaves in the colony was relatively large from the first as we have seen. These were blacks. Besides these there were many Malays who were Mahommedans. At a very early period in the history of the colony marriages between blacks and whites were prohibited by law. It is well known moreover that the mixed races of South Africa contain very little white blood.

When the Europeans arrived at the Cape they found the country occupied by Bushmen and Hottentots. The former were on the lowest rung of civilization and have advanced but little in two hundred years. The Hottentots were peacefully inclined and devoted to the raising of cattle, both of which facts have remained true of them to the present day. Those who settled near the Boers gradually gave up their vernacular and acquired the speech of the whites. It is only in the far interior that the Hottentot tongues are still in use. About 1740 some of the Bantu tribes, generally known as Kafirs,—unbelievers from the Mohammedan point

of view,—came into conflict with them, but not with the whites until some forty years later. These Kafirs have been a source of trouble to the Europeans ever since. They are good fighters, and have from time to time engaged in petty wars with the whites that were in several instances successful for a time. Since they are no longer permitted to decimate one another by internecine warfare they have increased rapidly. They possess much native ability, readily learn several foreign languages, are capable workmen, and are well adapted to a climate that is on the whole somewhat unfriendly to Europeans. When the Cape territory passed into the possession of the English in 1795 the population was reckoned at 85,000, of which number 25,000 were free white. Except for a brief interval, the country has not changed hands since this date. Although the colonists had frequent disputes with the Dutch government, that of England proved to be particularly obnoxious on account of its efforts to put into effect the theory of equal rights long recognized as one of its fundamental principles. In 1828 the Hottentots were given the same legal status with the whites. Ten years later all slaves were declared free by an act of Parliament. This impoverished many of the Boers because very little white labor was to be had for tilling the plantations. The constant interference of the English with their home affairs brought about the great "trek" of 1835. Many of the Boers abandoned their real estate and moved northward with their personal property in order to get beyond the English pale. In this they were successful for a short time only, their enemies always following them up and annexing their territory. It will be evident from these facts that their intercourse with the English had no little influence in attaching the Boers firmly to their native dialect since the language of their oppressors was the only one that threatened to supplant it. In 1909 the total population included within the Union of South Africa was about five and a half millions. Of this number one-fifth were whites. I have

not been able to find any statistics giving the relative proportion of Dutch and English inhabitants.

It seems essential to put before the reader this brief historical record in order to give him an insight into the conditions under which the speech of the Boers was developed. It is probable that nowhere else has a dialect been produced under similar circumstances. There is after all a good deal of mystery connected with the process.

Unfortunately there are at present no documents accessible of earlier date than 1861. Yet according to the scant testimony available the dialect was virtually what it is now nearly two hundred years ago. Not only does it contain a considerable number of words not found in the Dutch and not of local provenience, but the inflectional endings of the parent speech have so nearly all been dropped that the distinction between the different classes of words is exhibited almost entirely by their use. The article is always *di* and substantives are not distinguished by gender while in this respect the parent Dutch runs nearly parallel with the German, although the article has but two forms while the German has three. The process of simplification has been carried to the farthest possible extreme. It must furthermore be considered remarkable that the dialect is uniform throughout the entire region in which it is used although so small a country as Holland exhibits considerable diversity in its local peculiarities. The losses that many Boer words have suffered are attributed by some to English influence. This is very improbable because they had already taken place before the English language came into collision with it. Nor can it be charged to the French as the evident traces of this language are few, and the number of French people in the Cape territory was never sufficiently large to produce a marked effect. After considering these and other explanations and pronouncing them all unsatisfactory Dr. Meyer proposes a theory of his own that has much plausibility. In view of the fact that it more nearly approxi-

mates to the regional peculiarities of the speech of Amsterdam and vicinity than that of any other portion of the Netherlands he believes that this dialect has been transplanted to South Africa by the first colonists. He admits that the evidence is indirect for the reason that it never was a written but merely a spoken tongue. Only a native of this part of Holland would be in position to furnish wholly reliable testimony. What was written in Dutch in the Cape region was modeled after the printed page as nearly as the writer could do so. It was more or less divergent, but it was not unintelligible.

It seems to me we have a somewhat similar case in the Pennsylvania German. This dialect more closely resembles that of the Palatinate than any other. But it differs widely from the High German. All the Pennsylvania Germans who could read became somewhat familiar with Luther's Bible and the hymn book and could understand their contents; but outside of these books the literary language was virtually an unknown tongue. If the German immigrants into the Keystone state who were moreover never quite out of touch with the mother country and who always had among them a few men of scholarly tastes, maintained the patois of their forefathers for more than a century and a half with only such additions as their new surroundings made indispensable, it is not surprising that the Cape Dutch, cut off entirely as they were from Europe, should generate a peculiar tongue. Furthermore, as the English government systematically discouraged the native speech of the Boers, it was natural that they, both on account of their history and their dislike of the English whom they regarded as oppressors, should cling more and more tenaciously to their native speech, and make them resist all efforts to compel them to give it up, absurd as such a feeling is.

For nearly fifty years there has been a Boer party in South Africa that has striven to make propaganda for the native dialect by the publication of articles in newspapers and by the issuance of pamphlets, endeavoring by

these means to raise it to the dignity of a literary language. A considerable number of lyrics have also appeared from time to time and repeated efforts were made to translate the Bible into the Cape Dutch. But this important undertaking seems never to have got beyond the end of Genesis. In the very nature of the case all these efforts are destined to failure. The history of all languages is evidence that unless there underlies them a literature they cannot maintain themselves permanently. The Boers who desire to keep abreast of the knowledge of the times, or to familiarize themselves with the literature of their ancestors, are compelled to learn the Dutch as written in Holland. No information of any kind except what is purely local can be obtained through the medium of the Cape Dutch. It has no value for education or for mental development. Whenever a writer or speaker wishes to get beyond the limited range of local experiences with what he has to say he must employ either the Dutch proper or the English. Similar efforts have been made by a few enthusiasts to give a measure of dignity to the Pennsylvania German. But when they wish to discuss anything except the every day affairs of rural life they have to resort to the New High German and to the use of words which persons with no education would not understand. A language must grow from within; it can not be cultivated by mere conscious effort like a plant.

It would serve no useful purpose to set forth some of the salient characteristics of the Boer patois without adding the means for comparison. I shall therefore note some of the divergences of the two languages. We are perhaps not justified in calling the differences divergences from the older speech; they may be an independent growth extending back to a period anterior to written records. I shall say nothing about the pronunciation because it is difficult to represent graphically and would require a great deal of space. The definite article in Dutch is Nom. *de, de, het*; Gen. *des, der, des*; Dat. *den, der, den*; Acc. *den, de, het*. In the Cape Dutch

*di* represents all these forms in both the singular and the plural. The plural ending of nouns in Dutch is usually *-en*, but some words have *-s*. In the Boer Dutch, *-s* occupies the entire field, the few exceptions being *-e*. This phenomenon is of wide extent; it seems to represent a general tendency. Although there are many words in Latin that do not form their plural in this way; when they passed into French and Spanish the ending *s* of the third declension usurped almost the whole field. While it may be true that for centuries the final *-s* in French has not been pronounced, this omission is a comparatively late innovation. The English compared with the Anglo-Saxon also exhibits this marked tendency toward this final letter. The personal pronoun in Dutch is thus declined. Nom. *ik*; Gen. *mijns*; Dat. *mij*; Acc. *mij*. Plural Nom. *gij*; Gen. *uws*; Dat. *u*; Plur. Nom. *wij*; Gen. *onzer*; Dat. *ons*; Acc. *ons*. The second person is *gij, uws, u, u* for the four cases; in the plural, *gij, uwer, u, u*. Instead of the Gen. and Dat. forms the Acc. with *van* and *aan* are much more common. The following are the forms of the third person:

Nom. *hij (he), zij (she), het (it)*, Gen. (*zijns*), or *van hem, (harer)* or *van haar, van het*, Dat. *hem* or *aan hem, haar* or *aan haar, het* or *aan het*, Acc. *hem, haar, het*.

Nom. *zij (they), zij (they), zij (they)*, Gen. (*hunner*) or *van hen, (harer)* or *van haar, same as Mas*.

Dat. *hun* or *aan hen, haar* or *aan haar, hun* or *aan, hen* Acc. *hen, haar, hen*.

The Acc. sometimes has *se* for all three genders. The plural of the second Person Sing. *du, dijns, dijn*, the relation of which to the English is evident, has gone entirely out of use. Its place has been usurped even more fully than in English by the plural. The Dutch forms enclosed in brackets above are almost obsolete. The divergence of the Cape Dutch pronouns from the written Dutch is wide and therefore remarkable.

The Nominatives are *ek* or even *'k* (1), *gy* or *je* (thou), the Accusatives are



myn or my, jou or je, hom, haar, dit. In the plural, the Nominatives are ons (we), julle or pille (ye).

The Accusatives are the same as the Nominatives, not only in the first and second persons but even in the third. The forms are as follows: hulle, sometimes *haarli* and *sulle* meaning 'they' and 'them'. There is furthermore a marked tendency to avoid the second person singular, a style of address that may be often noticed in the speech of all children. Thus "Pa het fer my be owe, Pa sal fer my een fan Pa syn perde ge", i. e. Papa has promised me, papa shall for me of papa his horses give. The Infin. ending *en* common to both Dutch and German has, for the most part been dropped, although in a few verbs the—e still perdures. Some verbs are yet further shortened, as *he* for *hebben* (have), *ze* for *zeggen* (say). The Dutch *hebben* is thus conjugated in the three persons: Sing. *ik heb, gij hebt, hij heeft*; Plur. *wij hebben, gij hebt, zij hebben*. The Boer verb, on the other hand has 'het' for all persons and numbers. The verb *zijn* in the Holland Dutch has the following forms in the three persons and numbers: Sing. *ik ben, gij zijt, he is*; Plur. *wij zijn, gij zijt, zij zijn*. The Boer verb has 'is' for all persons and numbers. Almost the only deviation from the root is made by the addition of the prefix *ge*—used with the Participle, but placed before the Infin. We thus get 'bring' for *brenge* and 'gebring' for *gebracht* (brought). Furthermore, nouns are often employed as adjectives in such expressions as "*ek is honger, dors*", i. e. I am hungry, thirsty, etc. This may be due to French influence with the verb 'to be' substituted for 'to have'. A large number of diminutives have been formed, but their use has been extended far beyond their proper sphere, as *kopi* or *kopji* (*konje*), *boompi* (a little tree), but also *huisi* (a house), *frountji* (wife), and many more.

The most noteworthy characteristics of the Boer (It may be well to say in this connection that the Dutch word Boers is the German *Bauer*, that is farmers,) dialect have been given above.

It is doubtful whether there is another on the face of the earth so simple and so easy to learn. The process of eliminating all that can possibly be dispensed with has been carried to the utmost limit. It is largely a monosyllabic tongue without the usual characteristics that distinguish this class of languages from all others.

Some historians have chronicled the belief that German might have become the official language of Pennsylvania. The fact is there never was the slightest probability. There is something almost miraculous in the progress of the English tongue. In Shakespeare's time, that is when the colonies began their existence in the northern portions of the United States, there were not six million persons who spoke his language; at present there are not far from one hundred and fifty millions. Wherever English has obtained a foothold it has displaced all other languages. It has gradually been doing so not only in South Africa, but in Hawaii, in Australia, in Canada, and elsewhere. Outside of the Fatherland German has not made much progress as we may see even in the contiguous territory of Alsace-Lorraine and Poland. Until recently the Chinese government permitted students who wished to learn a foreign language to choose either French or German; it has now put aside both in favor of English. In several parts of the world societies have been formed for the maintenance of German speech; and while they have met with some success the tide is slowly going against them. A few months ago a bill was introduced in the Ohio legislature making the teaching of German obligatory when forty per cent. of the patrons desire it, but it was lost. In the Southwest similar attempts have been made in favor of Spanish, with little success. Although English is difficult to learn well it is comparatively easy to acquire for ordinary purposes. The day is not far distant when everybody who wishes to learn a foreign language in addition to his own will choose English. No special effort is being made by anybody to *push* it, it moves forward from

conquest to conquest by a sort of innate force. Whether we welcome or deplore

that fact, it is useless to close our eyes to the evidence.

**Martin Luther Tremendous Teuton** Yesterday many sermons dealt with Luther, and necessarily with the great controversies of the Reformation period. It is not our purpose to speak of doctrines whereon theologians have debated since before Augustine's birth, but to comment on Luther, the German, may one not say the German of Germans?

When it is considered that a century ago nearly all the best lectures in law, medicine, divinity and science were delivered in Latin,—one may feebly imagine the intellectual supremacy of Latin in the Middle Ages. There were Germans, scholars and thinkers, who would have deemed it shameful to speak in a college hall or a royal presence except in Latin. Long after Shakespeare and Dryden, after Swift had written and Burke had spoken, Samuel Johnson said that he would not degrade Westminster Abbey by an inscription in English. Frederick the Great's father taught his son French that he might converse with traveling nobles, he let him pick up his native tongue from servants. Many of Luther's contemporaries looked on a Bible in German with the contempt that we should feel if Lord Clarendon's marvelous character portraits were re-written in the parlance of the Bowery.

In an age that held German as the speech of the taverns and the sheepfolds, Luther brought forth the masterpiece of German literature. The noblest scholarship of England produced the King James' version, while the Titanic Teuton wrought out the messages of prophets,

the reasoning of apostles, the law of Moses and the parables of Jesus into the language that had not wakened to its own possibilities. Logic and passion, narrative and description, the wild joy of Deborah after victory, the fierce protest of Job against unjust censure, all this and far more so amazes the reader that he half fancies the Bible a German book. Friend and foe saw that there had arisen a German who had found that his language could reproduce the Hebrew eloquence of Isaiah, and the Greek of St. John's last days.

After Luther came Schiller with his exquisite poems, and Goethe with his all-embracing budget. If to-day men on their brief vacations laugh over German comedies, or relish the novels of Auerbach; if gray-haired professors delve again into Kant and Lotze; if the science and art of Germany are eagerly sought by English and French speaking critics, it was the giant Teuton who laid the foundation for the inexhaustible German press of to-day. The highest scholarship praises the noble rendering of Shakespeare into German,—would it have been made had not a Book grander than Shakespeare appeared in the Teuton's tongue?

When Rome was sinking, St. Jerome translated the Scriptures into Latin, and the Vulgate is one of the world's treasures. Luther was verily a sponsor for his language. It may be that Schereschewsky's Chinese version of the Bible will prove to be the greatest book of modern times?—R. Ringwalt, in *Camden Post-Telegram*, Nov. 11, 1912.

## Tombstone Inscriptions, Bernville, Pa.

Inscriptions from the tombstones in the burial grounds at Bernville, Berks county, Pennsylvania, of those persons born prior to the year 1801 (including a few special cases showing persons born several years later), arranged alphabetically for convenient reference, which arrangement includes reference to the maiden names of married women where found.

Albright, Elizabeth—See Jacob Kaufman.

Babb, Daniel, b. Jan'y 29, 1795; d. Jan'y 6, 1860; m. in 1816 Sara Gottschall, b. Jan'y 15, 1797; died Jan'y 11, 1874; 4 s. & 4 dau.

Backenstoss, Catharine, b. Feb. 3, 1799; d. July 24, 1822; David Haag; 2 s. & 1 dau.

Batteicher, Jacob, b. July 18, 1769; d. April 13, 1853; m. in 1794 Barbara Mauntz, b. March 8, 1776; d. Aug. 21, 1837; 4 s. & 4 dau.

Batteiger, John, b. April 5, 1795; d. Aug. 27, 1858; s. of Jacob; m. Margaret Haag; 8 children.

Beck, Elizabeth, b. June 1, 1767; d. May 14, 1838; m. Michael Scheet (Shade).

Bellman, George, b. Oct. 28, 1739; d. Feb. 2, 1813.

Bertram, Frederick, b. March 25, 1789; d. Dec. 4, 1853.

Bohn, Christina—See David Borky and Jacob Riegel.

Borky, David, born April 15, 1705; d. June 11, 1864; m. (1) Catharine Schlappig, and (2) Christina Bohn.

Boyer, Sybilla—See Henry Filbert.

Braun, Catharine—See Michael Schedt.

Brecht, Barbara—See Philip Filbert and John Michael Geis.

Brecht, Catharine—See Philip Filbert.

Bricker, Enoch, b. Dec. 17, 1803; d. April 8, 1835; m. in 1830 Sara Seyler; 2 sons.

Bright, Peter, b. Oct. 6, 1793; d. May 26, 1877; m. Maria Magdalena Stamm, b. March 4, 1797; d. April 23, 1874.

Brockway, Edwin H., b. in Exeter,

Otsego Co., N. Y., July 2, 1801; d. Jan'y. 19, 1858.

Brossman, Anna—See Benjamin Kershner.

Brosman, Catharine—See Peter Fuchs.

Brossman, John, b. Aug. 9, 1768; d. April 10, 1830; m. (1) Anna Barbara Häck, b. Feb. 26, 1772; d. May 27, 1803; and (2) Anna M. Magdalena Figel, b. March 31, 1778; d. May 20, 1864.

Christ, Isaac—See Margaret Mennig.

Class, Daniel—See Catharine Henne.

Class, Sarah—See Philip Greim.

Conrad, Anna Magdalena, b. Dec. 2, 1785; d. Jan'y. 27, 1858; m. John Wagner.

Deininger, Immanuel & w. Johanna Helena, parents of s. Immanuel b. in 1826, d. in 1827, & buried in old graveyard, a small marble tombstone showing near top a wagon mounted with hay ladders, indicating cause of death of child.

Derr, Maria Magdalena—See John Haag.

Ditzler, Jacob—See Maria Mennig.

Dundor, Margaret, b. May 14, 1788; d. Jan'y. 12, 1853; m. John Klein.

Figel, Anna M. Magdalena—See John Brossman.

Figel, Melchior, b. July —, 1754; d. July 26, 1822.

Filbert, Daniel, b. Nov. 9, 1799; d. Sept. 27, 1868; m. (1) Margaret (or Rebecca) Miller, b. Nov. 12, 1798; d. Sept. 24, 1837; and (2) Elizabeth Klein, b. April 28, 1805; d. Aug. 16, 1880.

Filbert, M. Elizabeth, b. April 8, 1774; d. Nov. 7, 1791.

Filbert, E. Maria, b. Oct. 28, 1747; d. May 12, 1793.

Filbert, Henry, b. April 9, 1775; d. April 27, 1850; m. Sybilla Boyer, b. March 22, 1780; d. Dec. 2, 1866.

Filbert, Peter, b. Dec. 7, 1782; d. June 13, 1793.

Filbert, John Philip, b. Dec. 7, 1743; d. Aug. 30, 1817.

- Filbert, Philip, b. Nov. 8, 1770; d. Feb. 23, 1829; m. (1) Catharine Brecht, and (2) Barbara Brecht; 2 children with 1st wife and 5 with 2d; "Friedensrichter" from April 14, 1819, to death.
- Filbert—See also Philbert.
- Fisher, Catharine—See Henry Greim.
- Freyberger, Catharine, b. Dec. 5, 1781; d. March 21, 1871; m. Henry Haag.
- Fuchs, (Fox), Elizabeth — See John Haas.
- Fuchs, John Michael, b. in Germany Jan'y. 9, 1749; d. March 3, 1815.
- Fuchs, Michael (perhaps same as John Michael); m. Anna Margaret —, b. Dec. 9, 1760; d. June 27, 1843.
- Fuchs, Peter, b. Feb. 6, 1791; d. Feb. 20, 1863; m. Catharine Brosman, b. Oct. 26, 1797; d. April 9, 1857.
- Gaukli, Maria Magdalena—See Albrecht Strauss.
- Geiss, Christina—See Abraham Greim.
- Geiss, George Adam, b. June 4, 1725; d. June 29, 1784; m. Anna Barbara Haag, b. July 31, 1738; d. Aug. 17, 1814; 6 s. & 5 dau.
- Geis, John, b. July 4, 1788; d. Feb. 7, 1868; m. Magdalena Umbenhauer, b. Sept. 25, 1791; d. Nov. 6, 1864.
- Geiss, John George, erroneously shown on his wife's tombstone for George Adam Geiss.
- Geis, John Michael, b. Jan'y. 12, 1762; d. Dec. 18, 1822; m. Barbara Brecht, b. March 7, 1765; d. March 18, 1821.
- Geis, Sarah—See Matthias Staudt.
- Gieseman, John George, b. Feb. —, 1754; d. March 9, 1810; m. Catharine Wagener; 5 s. & 5 dau.
- Goepfert, Elizabeth—See Rev. George Mennig.
- Gotschall, John Nicolaus, b. April 26, 1780; d. Aug. 27, 1850; s. of Christoph Gotshall & w. Anna Elizabeth; m. Elizabeth Witman, b. Nov. 9, 1780; d. Feb. 7, 1843.
- Gottschall, Leonhard, b. May —, 1757; d. April 2, 1835.
- Gottschall, Sara—See Daniel Babb.
- Greim, Abraham, b. Jan'y. 21, 1760; d. Aug. 6, 1836; m. Christina Geiss, b. Jan'y. 13, 1768; d. Nov. 27, 1837.
- Greim, Anna Maria, b. May 9, 1777; d. Aug. 4, 1837; m. John Haas.
- Greim, Catharine—See John William Strauss.
- Greim, Henry, b. March 15, 1808; d. July 31, 1862; m. Catharine Fischer, b. Feb. 12, 1801; d. Feb. 26, 1856.
- Greim, John, b. Sept. 12, 1791; d. May 8, 1864; m. Sarah Wertman, b. Feb. 9, 1798; d. May 21, 1847; 1 s. & 1 dau.
- Greim, Philip, b. April 29, 1793; d. May 7, 1874; m. Sarah Class, b. Aug. 26, 1798; d. May 1, 1866.
- Gruber, Abraham, b. Oct. 25, 1775; d. May 20, 1776; s. of Christian Gruber of Henry.
- Gruber, Christian, b. Oct. 18, 1712; d. Nov. 14, 1781; m. in 1742 Anna Kunigunda (dau. of Martin Stuep, now Stupp, & w. Anna Catharine Schultz), b. Dec. 21, 1721; d. May 30, 1799.
- Gruber, John Adam, b. April 11, 1752; d. Sept. 27, 1781; s. of Christian.
- Gruber, Maria Catharine, b. Dec. 24, 1749; d. Dec. 26, 1796; m. a Mr. Zuber; dau. of Christian Gruber.
- Gruber, Susanna, b. Aug. 22, 1746; d. Feb. 26, 1803; dau. of Christian Gruber; m. Matthias Schmidt, now Smith.
- Haag, Anna Barbara—See George Adam Geiss.
- Haag, Catharine—See John Michael Henne.
- Haag, Christina, b. May 17, 1769; d. June 23, 1843; wife of John Haag.
- Haag, David—See Catharine Backenstoss.
- Haag, George—See Susanna Haag and Maria Yeagley.
- Haag, Henry, b. Oct. 10, 1769; d. March 28, 1822. See also Catharine Freyberger.
- Haag, Jacob—See Margaret Himmelberger.
- Haag, John, b. Oct. 5, 1761; d. May 15, 1819. See also Christina Haag.
- Haag, John, b. Oct. 30, 1782; d. Nov. 22, 1861; m. Maria Magdalena Klein, b. June 5, 1788; d. April 12, 1854; 1 son.
- Haag, John, b. April 3, 1791; d. June 2, 1860.
- Haag, John, b. March 7, 1801; d. March 17, 1889; m. Maria Magdalena Derr.

- Haag, John George, b. July 9, 1758; d. Jan'y. 2, 1845.
- Haag, Margaret—See John Batteiger.
- Haag, Nicolaus, b. May 23, 1733; d. May 15, 1797.
- Haag, John Nicolaus, b. March 27, 1757; d. Aug. 30, 1826.
- Haag, Nicolaus, b. Feb. 28, 1788; d. Dec. 15, 1821.
- Haag, Susanna, b. May 17, 1761; d. May 8, 1788; wife of George Haag.
- Haas, Anna Maria, b. Feb. 18, 1781; d. Sept. 18, 1826; m. George Wagner.
- Haas, Benjamin—See Elizabeth Obold.
- Haas, Jacob, b. Feb. 18, 1784; d. Sept. 15, 1844; m. Elizabeth Meyer.
- Haas, John, b. June 29, 1776; d. Sept. 28, 1826; m. Elizabeth Fuchs, b. Oct. 11, 1794; d. Sept. 24, 1826.
- Haas, John—See Anna Maria Greim.
- Haass, John Peter, b. March 4, 1750; d. July 12, 1816.
- Haass, Susanna—See Valentin Reber.
- Haeck, Anna Barbara—See John Brossman.
- Heck, Philip, b. Sept. 9, 1800; d. Feb. 28, 1854.
- Henne, Catharine, b. Sept. 24, 1752; d. April 14, 1801; m. Daniel Class.
- Henne, John Michael, b. Nov. 5, 1777; d. Sept. 25, 1861; m. in 1817 Catharine Haag, b. Sept. 10, 1795; d. July 26, 1863.
- Hettinger, Henry, b. Aug. 1, 1760; d. Feb. 25, 1829; m. Catharine Miller, b. Feb. 13, 1768; d. Aug. 5, 1820.
- Himmelberger, Margaret, b. June 20, 1784; d. March 4, 1863; m. Jacob Haag, b. Oct. 11, 1784; d. Feb. 8, 1855, and buried at the Little Tulpehocken Church, about a mile and a half southwestward of Bernville.
- Kaufman, Jacob, b. Dec. 1, 1792, in Bern township; d. May 5, 1855; m. (1) Elizabeth Albrecht; (2) Catharine Obold, b. Jan'y. 20, 1798; d. Oct. 6, 1832; and (3) Rebecca Niess, 5 children with 1st wife, 2 with 2d. and 6 with 3d.
- Kershner, Benjamin, b. Aug. 30, 1801; d. Sept. 20, 1837; m. Anna Brossman, b. Dec. 25, 1806; d. Sept. 7, 1850; 4 s. & 2 dau.
- Klein, Elizabeth—See Daniel Filbert.
- Klein, John—See Margaret Dundor.
- Klein, Maria Magdalena—See John Haag.
- Klein, Philip, b. April 13, 1782; d. March 26, 1838; m. Maria Elizabeth Staut, b. Aug. 10, 1782; d. Nov. 28, 1840.
- Klein, Werner, b. May 30, 1760; d. Dec. 11, 1839.
- Mauntz, Barbara—See Jacob Batteicher.
- Mennig, George (Lutheran preacher), b. in Lancaster Co., Pa., Aug. 12, 1773; d. April 7, 1851; m. in 1793 Elizabeth Goepfert, b. in Lancaster Co., Pa., June 10, 1774; d. Feb. 27, 1849. He preached 1,663 times, administered communion to 19,680, confirmed 1,773, and baptized 1,631. His name is found also as Minnig, Muenig, Muench and Minnich.
- Mennig, Margaret, b. April 17, 1809; d. Aug. 20, 1836; dau. of Rev. Geo. Mennig; m. Isaac Christ.
- Mennig, Maria, b. July 31, 1802; d. June 3, 1850; dau. of Rev. Geo. Mennig; m. Jacob Ditzler. They are the parents of Rev. Jefferson M. Deitzler.
- Meyer, Elizabeth—See Jacob Haas.
- Miller, Catharine—See Henry Hettinger.
- Miller, Elizabeth—See Philip Wagner.
- Miller, Margaret—See Daniel Filbert.
- Miller, Rebecca—Supposed to be same as Margaret Miller.
- Minich, John Simon, b. July 21, 1700; d. Feb. 17, 1782; m. Catharine —, b. Jan'y. —, 1700; d. Dec. 12, 1773.
- Niess, Rebecca—See Jacob Kaufman.
- Noll, Catharine—See John Potteiger.
- Obold, Catharine—See Samuel Umbenhauer and Jacob Kaufman.
- Obold, Elizabeth, b. Jan'y. 19, 1794; d. Dec. 15, 1872; m. Benjamin Haas.
- Oster, John, b. May 18, 1782; d. May 16, 1858; m. Maria Wagner, b. Aug. 28, 1790; d. June 9, 1867.
- Philbert, John Samuel, b. Jan'y. 8, 1710; d. Sept. 25, 1786; m. Susanna —, b. March 10, 1704; d. Jan'y. 4, 1771; 5 s. & 3 dau.
- Philbert, Thomas, b. Feb. 1, 1737; d. Nov. 8, 1784.
- Philips, Jacob, b. Dec. 26, 1780; d. March 27, 1851; m. Maria Catharine

- Wummer, b. Sept. 23, 1784; d. Nov. 1, 1848.
- Potteiger, John, b. Aug. 30, 1783; d. April 25, 1858; m. Catharine Noll, b. Oct. 27, 1789; d. Dec. 30, 1852.
- Potteiger—See also Batteiger.
- Radenbach, Susanna, b. Sept. 26, 1794; d. Sept. 11, 1852; m. Philip Strauss; 2 s. & 2 dau.
- Reber, Conrad, b. Oct. 12, 1778; d. Feb. 16, 1817; s. of Valentin Reber.
- Reber, Valentin, b. Dec. —, 1742; d. March 12, 1818; m. Susanna Haas, b. Sept. 28, 1744; d. April 11, 1823; 5 s. & 2 dau.
- Riegel, Jacob, b. Jan'y. 18, 1794; d. Dec. 8, 1867; m. Christina Bohn, b. June 11, 1793; d. Aug. 2, 1854.
- Rieser, Elizabeth—See William Runkle.
- Rieser, Jacob, b. Oct. 3, 1786; d. Nov. 24, 1859.
- Rischel, John Daniel—See Elizabeth Wagner.
- Runkle, William, b. April 3, 1795; d. Dec. 22, 1857; m. Elizabeth Rieser, b. Nov. 8, 1795; d. May 13, 1885.
- Schedt (Shade), Michael, b. Nov. 5, 1793; d. March 28, 1854; m. Catharine Braun (Brown).
- Scheet (Shade), Michael—See Elizabeth Beck.
- Schepler, Henry, b. Aug. 1, 1737; d. Oct. 18, 1781.
- Schlappig, Catharine—See David Borky.
- Schmidt (Smith), Matthias—See Susanna Gruber.
- Seyler, Sara—See Enoch Bricker.
- Stamm, Maria Magdalena—See Peter Bright.
- Standt, Catharine, b. Oct. 30, 1780; d. July 23, 1851.
- Standt, Maria Catharine—See John Thomas Umbenhauer.
- Staut, Maria Elizabeth—See Philip Klein.
- Staudt, Matthias, b. May 25, 1779; d. June 4, 1847; m. Sarah Geis, b. July 15, 1786; d. Jan'y. 15, 1848.
- Strauss, Albrecht, b. June 16, 1760; d. April 7, 1832; m. Maria Magdalena Gaukli, m. Feb. 13, 1774; d. Dec. 7, 1823.
- Strauss, Elizabeth, b. March 14, 1738; d. March 15, 1795.
- Strauss, Jacob, b. Dec. 31, 1736; d. March 5, 1782.
- Strauss, John Jacob, b. Nov. 23, 1788; d. Nov. 9, 1877; m. Sarah Wagner, b. June 16, 1808; d. Feb. 20, 1867.
- Strauss, John William, b. Oct. 26, 1795; d. Oct. 13, 1885; m. Catharine Greim, b. March 23, 1790; d. Feb. 24, 1868.
- Strauss, Joseph, b. March 2, 1794; d. April 16, 1812; s. of Samuel Strauss.
- Strauss, Philip—See Susanna Radenbach.
- Strauss, Samuel, b. May 13, 1756; d. March 25, 1835; m. Catharine Elizabeth Umbenhauer, (dau. of Baltzer Umbenhauer & w. Maria Appolonia), b. March 11, 1758; d. Dec. 16, 1821; 8 s. & 6 dau.
- Stump, Daniel—See Hannah Wagner.
- Stupp, Anna Kunigunda—See Christian Gruber.
- Umbenhauer, Baltzer (Balthaser)—See Samuel Strauss.
- Umbenhauer, Catharine Elizabeth—See Samuel Strauss.
- Umbenhauer, Elizabeth—See John Weber.
- Umbenhauer, Joseph, b. Jan'y. 12, 1788; d. June 21, 1794.
- Umbenhauer, Magdalena—See John Geis.
- Umbenhauer, Samuel, b. June 30, 1790; d. Nov. 7, 1826; m. Catharine Obold, b. Jan'y. 20, 1798; d. Oct. 6, 1832, and 2d wife of Jacob Kaufman.
- Umbenhauer, John Thomas, b. April 12, 1762; d. May 28, 1832; m. Maria Catharine Staudt, b. Sept. 5, 1762; d. July 20, 1854. In 1819 he set aside 46 acres of his 220-acre farm to be divided into building lots, 62 in all. This was the beginning of what is now the borough of Bernville, Pa., a short distance northward of which the burial grounds are located.
- Umbenhauer, John William, b. Dec. 6, 1799; d. April 13, 1823.
- Wagner, Catharine—See John George Gieseman.
- Wagner, Elizabeth, b. July 11, 1793; d. June 20, 1844; m. John Daniel Rischel.
- Wagner, George—See Anna Maria Haas.
- Wagner, Hannah, b. Nov. 17, 1800; d.

June 26, 1868; 2d wife of Daniel Stump, b. April 21, 1805; d. April 24, 1875, and buried at St. Daniel's (Corner) Church.

Wagner, Hannah, b. July 3, 1770; d. Sept. 10, 1807; w. of John Wagner.

Wagner, John Jacob, b. Nov. 25, 1765; d. June 18, 1787; m. Catharine —; 1 son, 2 year's wedlock.

Wagner, John, b. Nov. 20, 1764; d. July 11, 1841; perhaps the husband of Hannah given above.

Wagner, John, b. Feb. 14, 1786; d. Sept. 19, 1791; s. of Jacob Wagner & w. Catharine.

Wagner, John—See Anna Magdalena Conrad.

Wagner, Maria—See John Oster.

Waagner, Maria Magdale, b. Aug. 17, 1775; d. March 21, 1790.

Wagner, Philip, b. Oct. 12, 1795; d. Jan'y. 25, 1870; m. Elizabeth Miller, b. Oct. 18, 1800; d. May 10, 1866.

Wagner, Sarah—See John Jacob Strauss.

Weber, John, b. Oct. 25, 1789; d. Nov. 11, 1856; m. in 1817 Elizabeth Umbenhauer, b. Oct. 25, 1796; d. Dec. 5, 1882.

Wertman, Sarah—See John Greim.

Winter, Christoph, b. Dec. 25, 1759; d. Aug. 2, 1808.

Witman, Elizabeth—See John Nicolaus Gotschall.

Mummer, Maria Catharine—See Jacob Philips.

Yeagley, Maria, b. Feb. 7, 1796; d. Jan'y. 29, 1865; m. George Haag.

Zuber, Maria Catharine—See Maria Catharine Gruber.

Stump, Samuel, b. Oct. 9, 1777; d. July 27, 1850; m. Anna Maria —, b. Nov. 30, 1786; d. Sept. 24, 1842.

Children of John Stump & w. Barbara: Magdalena, b. June 8, 1772; d. Dec. 11, 1775.

Barbara, b. March 11, 1774; d. Oct. 8, 1775.

Daniel, b. Dec. 14, 1789; d. Dec. 19, 1806.

Son of Michael Stump & w. Caroline: Samuel, b. Jan'y. 13, 1842; d. Dec. 20, 1845.

Son of Joseph Painter & w. Magdalene: Joseph, b. Oct. 9, 1849; d. Sept. 22, 1850.

There are also several graves without tombstones, one of them probably being that of John Stump who in 1743 had warranted to him the tract of land on which that burial ground is located, and who is very likely the father of the John Stump buried there.

Associated with the before mentioned Stump burial ground, by reason of Stump and Klein intermarriage and similar religious belief (Brethren or Dunkards), there is a private (Klein) burial ground on the west bank of the Northkill Creek, about a mile northward of Bernville, Pa. The tombstones there show the following inscriptions:

Klein, Philip, b. June 17, 1742; d. May 9, 1815.

Klein, David, b. March 2, 1746; d. Jan'y. 28, 1814; m. Elizabeth Breneisen, b. Nov. 8, 1750; d. Aug. 4, 1827.

Klein, Elizabeth, b. Dec. 5, 1775; d. March 2, 1812; dau. of Philip.

Stump, Elizabeth, b. June 2, 1776; d. April 25, 1854; m. George Klein.

There are also several other graves indicated by limestone markers.

Inscriptions from the tombstones in the private (Stump) burial ground, in North Heidelberg township, about a half mile southward of Bernville, Berks county, Pa., and a few hundred yards from the junction of the Northkill Creek with the Tulpehocken Creek, along the road leading to Bernville.

Stump, John, b. Feb. 18, 1746; d. Aug. 9, 1822; m. Barbara —, b. Oct. 9, 1746; d. Aug. 17, 1805.

Inscriptions from the tombstones in a private burial ground in Penn township, Berks county, on what is locally known as the Dr. Deppen farm, about 3 miles southeastward of Bernville, Pa., along the stage road leading from Bernville to Mt. Pleasant (Obold), Pa. The burial ground is a short distance south

- of the road and contains the remains of a number of the Roman Catholic faith.
- Alwein, Elizabeth—See Philipp Schmidt.
- Deppen, Catharine, b. Oct. 1, 1837; d. June 2, 1841; dau. of Daniel.
- Deppen, Daniel, b. Feb. 18, 1801; d. May 12, 1863; m. Catharine Smith.
- Felix, Elizabeth—See John Wummer.
- Greth, Daniel, b. Feb. 15, 1784; d. Feb. 22, 1852; m. Elizabeth Schmidt, b. March 4, 1781; d. Dec. 18, 1840.
- Greth, Daniel, b. May 26, 1806; d. Nov. 11, 1874.
- Grath (Greth), David, died 1849; son of D. & M. Grath.
- Grett (Greth), Elizabeth, b. in 1755; d. Aug. 17, 1838.
- Greth, Franklin Reuben, b. Aug. 19, 1851; d. May 7, 1862; s. of Daniel & Mary Greth.
- Grett, Magdalena—See Philip Schmidt.
- Grath, Sarah, old 14 W., 1844.
- Haag, Elizabeth—See Joseph Obold.
- Hetrick, Susanna—See Philip Obold.
- Kisling, John, b. Sept. 14, 1801; d. Feb. 1, 1847.
- Kisling, Sebastian, b. Jan'y. 31, 1773; d. March 25, 1843; m. in 1795 Catharine Schmidt, b. April 16, 1774; d. April 9, 1825; 2 s. & 6 dau.
- Kisling, Susanna, b. April 22, 1842; d. Oct. 2, 1843; dau. of John & Catharine Kisling.
- Kisling, William, b. March 29, 1830; d. Sept. 10, 1831; s. of Jacob & Catharine Kisling.
- Lambert, Jonathon, b. Dec. 15, 1798; d. April 5, 1876.
- Obold, George, b. Jan'y. 1, 1802; d. Feb. 20, 1854.
- Obold, Joseph, b. in 1762; d. Oct. —, 1824; m. (1) Margaret (seems to be Rudt or Budt or Guds) with whom in wedlock 27 years, 4 s. & 4 dau.; (2) Elizabeth Haag, 1 son; and (3) Margaret Obold, d. in 1818 aged 47 years. See also Philipp Schmidt.
- Obold, Philip, b. Nov. 10, 1796; d. May 27, 1843; m. in 1818 Susanna Hetrich, in wedlock 24 years; 2 s. & 1 dau.
- Reber, Tillie, b. Nov. 3, 1864; d. June 18, 1873.
- Rick, George D., b. Sept. 7, 1853; d. Dec. 6, 1853; s. of George & Mary Ann Rick.
- Schmidt (Smith), Catharine—See Sebastian Kisling & Daniel Deppen.
- Schmidt, Elizabeth—See Daniel Greth.
- Schmidt, John, b. March 6, 1812; d. Aug. 15, 1822; s. of Philip & Magdalena Schmidt.
- Schmidt, Magdalena—See Adam Wummer.
- Schmidt, Philipp, b. Aug. 12, 1747; d. March 6, 1808; m. Elizabeth Alewein, b. in 1742; d. in 1814; in wedlock 37 years; 2 s. & 6 dau. His wife had been the widow of Joseph Obold, with whom in wedlock 6 years and had 2 sons.
- Schmidt, Philip, b. March 12, 1772; d. Oct. 21, 1813; m. Magdalena Grett, in wedlock, 13 years; 3 s. & 3 dau.
- Umbenhauer, Samuel, b. Dec. 25, 1826; d. Jan'y. 13, 1844.
- Wummer, Adam, b. June 7, 1779; d. Nov. 18, 1854; m. in 1798 Magdalena Schmidt.
- Wummer, John, b. May 6, 1799; d. Jan'y. 20, 1866; m. in 1825 Elizabeth Felix, b. Sept. 30, 1802; d. Feb. 7, 1835.
- One marker contains the inscription, "W. G. 1844."
- M. A. Gruber Washington, D. C.*





## CURRENT LIFE AND THOUGHT

Illustrative of German-American Activities

Contributions by Readers Cordially Invited

**Man As a Mechanism.** Under this heading *The Metropolitan* for November has an interesting article by Charlotte Teller on the extraordinary experiments of Professor Jacques Loeb. After telling a few things about his student days the author dwells on his chemical work in the Rockefeller Institute in New York and concludes with a resume of his work. We quote:

"Only a few years ago, in one of the European universities, there was a student of philosophy who was the hope of his teachers. They foretold a future for him full of philosophical discovery; he was so eager, so intense in his search for that fundamental truth, with which—we are taught—philosophy is concerned.

But, to the amazement of these friendly prophets, he suddenly left the old and dignified department of philosophy for a much younger branch of learning, for psychology, and to the inquiry of his teachers, he replied that he was studying Human Consciousness and the Will of Man,—that he believed it necessary to understand consciousness and will, in order to be a philosopher.

Not long after this, his friends heard that he was no longer studying psychology, but was hard at work under a well-known teacher of physiology. When they asked him what he was doing, he answered that, to his way of thinking, Will Consciousness, and the Mind of Man could not be understood without a knowledge of the Brain. He was studying the Brain.

"But the Brain cannot be understood without a knowledge of nerve centers and nervous systems, and the student in search of the Fundamental Truth soon

found himself compelled to undertake the study of biology. Once more, his curious colleagues approached him. This time they found him in the midst of experimental apparatus and aquariums full of wriggling sea-creatures. Once more he patiently explained to them that he was at work upon the problem of Consciousness and Will. In the search he had started upon, he had been confronted by the problem of the Instinct. He was searching he said, for the forces which determine the movement called "instinctive." He believed that the instincts were the beginning of the Will—and had to do with Consciousness.

They listened skeptically, and went back to their philosophy. Soon after, they heard that he had moved his paraphernalia for biological research into a place given over to the study of salts and acids, reactions and combinations—a place where all experiments are written in a new sort of fractions—as for instance;—"m/Al solution of NaCl—and m/64 solution of ZnSOx." In other words, he had moved into a chemical laboratory.

And to-day, over the door of his present place of research, there might hang a sign: "The Physico-Chemical Laboratory of Jacques Loeb, Devoted to the Study of Will and Consciousness and Other Phenomena of Life as shown Forth in Earthworms, Sea-urchins and Plant-life."

In this laboratory at the Rockefeller Institute of New York, the windows on one side look out upon a river which runs to the sea, while the windows on the other side look out upon Avenue A, one of the crowded thoroughfares of the city. Between these two great currents

of life, Jacques Loeb is at work; dragging the secrets from the sea to reveal the secrets of man. \* \* \* \* \*

The individual, whether it be an aphid, an annelid, or a man, is, according to Loeb, a mechanism. As a biologist who has made experiment after experiment, he takes the position that we are all automatons. Man, even though he is a creature of blood, bone, brawn and brain, is made up of protoplasm cells. His acts can all be analyzed into tropisms, they are due to the influences or stimuli made possible by a complex civilization and a complex nervous structure.

When we shake hands, we are obedient to the law behind tropisms, even though we cannot as yet analyze the warmth of the clasp into its chemical elements. Our likes and dislikes, our growing distrust of a friend; according to this theory, are all due to chemical changes taking place in the substance of our being, that is to say, in our protoplasm. He believes that the chemistry of living matter—of the human body, for instance,—is not specifically different from that of the laboratory.

He believes that living organisms are chemical machines possessing the peculiarity of developing preserving and reproducing themselves automatically.

He believes that we eat, drink and reproduce, not because mankind has reached an agreement that this is desirable, but because, machine-like, we are compelled to do so.

He believes that a mother loves and cares for her children not because metaphysicians had an idea that this was desirable but because the instinct of taking care of the young is inherited.

He believes that we seek and enjoy the fellowship of human beings because of inherited instincts, and that we struggle for justice and truth since we are compelled to see our fellow-beings happy.

“He believes that the mechanist’s conception of life leads to an understanding of the source of ethics and makes ethics more effective—for, since we know that when a dog is given certain stimulus to eye and ear, saliva flows in readiness for the expected food, so an “idea” (an old-

fashioned philosophical word to Loeb’s thinking) may well bring about chemical changes in the body, and from these changes might well spring the willingness to sacrifice the life for the sake of the “idea,” to shed blood even, in behalf of it.

“In a word, he believes that the inner life, the hopes, fears, efforts and disappointments should be open to a physico-chemical analysis, and that they will be, in time, in spite of the gulf which to-day separates the scientist from his goal.

“As a result of his years of research, Loeb believes that the Will of Man is no freer than the moth, and that Consciousness is but the activity of a machine which he calls ‘the Mechanism of Associated Memory.’ This mechanism is an apparatus generated by all the experience of man, not merely from his own infancy and the infancy of the race, but from the habits of the earth-worm and the butterfly—we do all that we do under compulsion.”

While Loeb has thus been wrestling with the secrets of nature in New York City, Professor Edward A. Schäfer, of Edinburgh University has been experimenting with test tubes and a few simple well known chemicals. — *Popular Mechanics*, (November, 1912), says of him:

“Is it possible that the scientist with a test tube and a few simple, well known chemicals before him may artificially originate life? The question is just now being asked all over the world, and variously answered in the negative or affirmative, the present lively discussion of the subject being due to a recent address before the British Association for the Advancement of Science by its president, Edward A. Schäfer, professor of physiology in Edinburgh University, who threw out suggestions which hint at this startling possibility.

He does not say that this has been done, as has been reported, nor does he say that he has attempted it, but he sees no reason to doubt that it may be done. He says the problems of life (as distinguished from soul) are essentially problems of matter, and must be investigated by the same methods; that living

beings are governed by laws identical with those which govern inanimate matter, and that, therefore, the manifestations of life may be explained without the aid of any special unknown form of energy.

The *Pennsylvania School Journal* has an article along the same line by Dr. Newell Dwight Hillis from which we quote:

"No president's address in recent times has created so much interest as that of Professor Schaefer, at the last meeting of the British society. The scholar's theme was the chemical origin of life. Given oxygen, hydrogen, nitrogen, with heat and moisture, and life he thinks, is spontaneously developed. Indeed, he says this creative act is being performed by the chemical forces under our very feet all the summer long. \* \* \* Instead of God, therefore, as the power that is in the world that makes for intelligence and beauty and order and righteousness, we have the chemical forces of gases. Without telling us where hydrogen, oxygen and nitrogen and force came from, the professor thinks he has laid theism on the table, by a large majority and bowed the Creator out of the universe, as unnecessary. 'There is no God, and I am his prophet,' exclaims the scientist. If it is true the discovery is far-reaching and momentous for all Christian theists. Instead of God, we have the Pull and the Push of chemical forces. Then instead of Providence, men are buffeted about in an endless game of battledoor and shuttlecock between the winters and the summers."

The reverend doctor advances various arguments in favor of the Christian faith, saying near the conclusion of his article;—"The world in which we live is the monument of God; the storms proclaim His power, the harvest His goodness, the human body His wisdom and skill, the landscapes and flowers and faces His beauty, the retributions of bad men His righteousness, the upward march of nations His providence; mercy and compassion in a parent reveal his love. The heavens declare His glory,

the firmament showeth His handiwork. And therefore our fatih."

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**The Humble Peddler.** Peddling may be regarded as a most humble occupation, but it has been the steppingstone to fortune for some of America's most famous men. John Jacob Astor peddled furs, Jay Gould peddled rat and mice traps and his later day partner in high finance, Colonel James Fisk, began business life as a peddler in Vermont. Many other successful men of to-day trudged along the hot and dusty country roads with peddler's packs upon their backs. The Democrat knows of many of them, and they are not ashamed of their former callings, either.

Starting out as a peddler thirty-seven years ago, Josiah W. Klingensmith died at his home in Burrell township, Indiana county, a few days ago, counted one of the wealthiest citizens of all that section. When he commenced his trips through the country districts with a peddler wagon his success was something amazing and he amassed wealth in a most astonishing manner, investing his earnings mostly in farm land. At the time of his death he owned thirteen good farms, including the one on which he spent his boyhood days and that of his wife's father.—*Democrat*.

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**Chemical Research.** In an address at Berlin at the opening of the Kaiser Wilhelm Institute for promoting and organizing chemical research, Dr. Emil Fischer read a list of the contributions that chemistry has made to the welfare of Germany, a country that has probably been benefited more by scientific research than any other. The most important of these benefits are those that have come by applying chemistry to the problems of nourishment, of agriculture and of the food-supply; to engineering, metallurgy and cements; to clothing, artificial silk

and coloring dyes; to producing both natural and artificial india-rubber; to perfumery—with the result that artificial violet, artificial rose and other artificial odors can now be made; to synthetic camphor; to drugs and materia medica, including the recent arsenic and selenium organic compounds; to radio-activity, to therapeutics, to the destruction of harmful microbes; to methods of disposing of sewage; to the preparation of efficient explosives, and to many other useful objects.—*Youth's Companion*.

baths, 11 bitter springs, 45 with iron and chalybeate baths, 34 sulphur and 76 peat baths, 7 mud baths and 4 sand baths. The above figures are reported for the Journal of the American Medical Association, and are given from a professional viewpoint. To us they have a deeper significance, for while all are not church institutions, they are in large measure fruitage of the Inner Mission principle, which controls in the evangelical councils of all benevolent operations in the German empire.—*The Lutheran*.

**Germany's Charitable Institutions.** A Berlin correspondent has given us some striking figures concerning the charitable institutions in Germany. He tells us in a well-written article among other things that "There are in Germany at present, with a population of about sixty-one millions, 9,054 medical and charitable institutions, with 735,579 beds, namely: 3,258 general hospitals, 351 army and marine hospitals, 62 hospitals for miners, 365 asylums for the insane, idiots and epileptics, 381 tuberculosis sanatoria, 195 sanatoria for nervous diseases, 260 water cure sanatoria, 258 children's hospitals and homes, 149 lying-in and infant homes, 141 rescue, training and correction homes, 37 vacation colonies, 141 orphan homes, 225 sanatoria for internal diseases, 351 hospitals for surgical diseases, 333 clinics for women, 261 hospitals for eye diseases, 120 hospitals for the ear, nose and throat diseases, 78 special hospitals for skin and venereal diseases, 104 institutions for orthopedic and gymnastic treatment, 58 sanatoria for alcohol and drug addicts, 44 homes and sanatoria for the crippled, 48 institutions for the blind, 92 institutions for the deaf and dumb, 269 sanatoria for convalescents, 250 infirmaries, 932 homes and hospitals for the aged, 86 Krankenpensions and 89 various health resorts. There are also 591 other health resorts, namely: 57 with mineral baths with cold and hot springs, simple or containing carbonic acid, 22 with alkaline springs, 95 salt springs and brine

### Life Insurance.

What does the Bible say in regard to this subject? If the Bible favors the institutions, I will favor it; if the Bible denounces it, I will denounce it.

Now the first Life Insurance Company was organized through Joseph and he was the president of it and had his agents over the whole land. In Genesis XLI:34 we read: "Let him appoint officers over the land and take up the fifth part of the land of Egypt in seven plenteous years."

And Pharaoh took the counsel and appointed Joseph as the president of the undertaking. The farmers contributed each one-fifth of their income. In all the towns and cities of the land there were branch houses. This great Egyptian life insurance company had millions of assets. After a while the dark days came, and the whole nation would have starved had it not been for the provision they had made for the future. But now then suffering families had nothing to do but go up and collect the amount of their policies. The Bible put it in one short phrase: "In all the land there was bread." I say this was the *First Life Insurance Company*.

It was divinely organized, it had all the advantages of the "whole life plan," "endowment plan" and other good plans. We see God himself was the author and organizer of it. Because it was He who sent the dreams to Pharaoh, who led

Joseph to Egypt, who showed him the meaning of these dreams, so that Joseph could say later to his brothers: "God did send me before you to preserve life."

But you may say that was in the Old Testament, but we are living under the New Covenant.

Well let us see what St. Paul has to say about this subject.

"He that provideth not for his own, and especially those of his own household is worse than an infidel."

Now some people provide for their families and some don't. But if we have the means to pay for insurance and do not provide for our own after we are gone, we do not do our duty and we cannot expect God to do wonders to help them after we are gone. Just as soon we may not work, and expect God to feed our families with bread from heaven and dress with angelical gowns.

Every life insurance company is a mutual institution, managed by the officers in a strict business way.

After we have been called yonder, the agent at the Life Insurance office comes to our bereft widow and her little children and pays down the cash. He comes as a messenger of God, he is performing a positively religious rite, according to the Apostle James, who says: "True religion and undefiled before God and the Father is this: to visit the fatherless and the widow in their afflictions."

And surely his visit will profit them more than if a super-pious fanatic tells them, "Go in peace, be ye warmed and filled!" and yet give them not the things needful to the body. And does the Church, do the church members provide for these poor? O yes, they take the children from their mothers and put them in orphanages and they give the poor widows plenty of washing at 50 cents!

It is a mean thing for you to go up to heaven and leave your dear ones in destitution. You at death move into the heavenly mansions, and they go to the poorhouse!

But you say a man of small means can't afford to pay a premium. Now let

us look into this matter, an ordinary life policy will cost from 15 to 18 dollars annually according to the age at the time it is issued. For a man of thirty it will be 19 dollars, or a little over 5 cents per day. How much men spend for luxuries, for pleasure or other vain things. A father ought to put himself down on the strictest economy, until he can meet this Christian necessity. Because the money he pays for the premium is not spent, but simply deposited for the benefit of his family, coming back to them with interest after his death, and all conducted in a purely business like and honorable way.

And therefore it is the holy duty of every honest, intelligent and Christian father to provide for his own and especially those of his household. Widow, children, aged parents, invalid brother or sister, etc.

Now because sometimes this institution of life insurance is abused, it does not follow that Christians should not use it right. The same is true of many other subjects. For instance in prohibition, the abuse of liquors by some does not justify the prohibition of them to others who know how to use them right and with thankful heart to the Giver of all good gifts. With the same reason we ought to prohibit meat, marriage, firearms, ropes and many other things. Because many ruin their health by too much eating, especially meat, others are prostitutes, adulterers, etc., some have committed murder or suicide with a revolver, a razor or a rope.

Prof. L. C. Kirchner.

Upper Sandusky, Ohio.

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**Judge Wana-** One of the pleasing  
**maker of Ohio.** victories of the last  
campaign was the  
election of Judge R. M. Wanamaker, of  
Ohio, to the Supreme bench of the Buck-  
eye State. He was the only candidate  
not a Democrat elected on the State  
ticket. His election showed the keen  
discrimination of the average voter. He  
received the highest vote ever given any

candidate for any office in the history of his home county. In the State at large he was highest of the thirteen Supreme Court candidates. He made his appeal directly to the people. He reasoned that a governor who appoints a judicial officer rarely appoints one with whom he is not personally acquainted, and that the people of the State, who were about to make a similar choice, were entitled at least to see him and to learn what manner of man he was. The unique thing about Judge Wanamaker which made him the only successful candidate not a Democrat was this: He went to the people with a definite progressive program for judicial reform as applicable to the Supreme Court of Ohio. He was the first judge to be elected to the highest court of any State east of the Mississippi who avowedly favored the recall of judges by popular vote. He insisted that the people of Ohio had recently adopted a progressive constitution, and that the next reform was to get progressive laws under that constitution; but that neither or both of these would be of any avail unless progressive-minded men were elected to the Supreme bench. A reactionary court might pull the teeth of progressive laws. Judge Wanamaker is that most radical innovation—a popular judge.—*Collier's*.

**German Activities** *Popular Science* for November has among others the following references to the activities of Germans.

P. 626. The first flight in a biplane from Berlin to St. Petersburg, by Abramowitsch, a German.

P. 631. A German inventor proposes turning firemen into walking fountains.

P. 643. German people utilize every scrap of wood.

P. 658. Success of overhead monorail systems in Germany may be imitated in Chicago.

P. 670. German invents white gunpowder.

P. 672. Food inspectors of Berlin use motion-picture camera.

P. 673. Horse car line running in the water.

P. 674. New Transport ship for submarines designed by Germans.

P. 674. Automatic stamp affixing and cancelling machine invented.

P. 676. Germans making commercial use of tantalum.

P. 683. Germans manufacturing artificial rubber.

P. 700. German manufacturer brings out a new balloon fabric.

P. 705. German invents bellows to aid in playing clarinet.

P. 709. German invents a new projectile for use against balloons.

P. 710. German invents compressed air pump for great depths.

P. 371. Germans manufacture fabric resembling cloth from paper.

This is a good showing for "slow" people.

#### **A German On Germans.**

A German's idea of his own race is very well illustrated in the current number of the *Duetsche Revue*, in which an article is published under the signature of the Crown Prince of Hohenzollern-Langenburg, former vice-president of the Reichstag. A part of the article follows:

"Germany hardly ever receives any sympathy abroad, even in Italy and Japan. The reason is to be found, on the one hand, in the increase of German power, and on the other in a series of particular faults of many Germans, such as an exaggerated susceptibility, a boastful pride of himself and his race and the tendency of so many Germans to believe themselves energetic when they are but clumsy and brutal.

"We must re-establish by education the equilibrium between practical energy and innate idealism. In this way we may be able to avoid many errors in both public and private life, and the directors of our foreign relations can work for the interests of Germany with a constancy and dignity which we have too often lacked.

"Let us recall with Goethe that the essential virtue is respect, respect for our superiors, respect for our inferiors and respect for our peers, all of which leads us to respect ourselves."

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**Old Chorals and Hymn Tunes.** An examination of the music offered by a number of publishers for the Christmas season shows that very little will be handed down to future generations as classics. There is altogether too much flash-in-the-pan, too pronounced a tendency to ragtime, to meet a so called popular demand for this sort of stuff. In some neither words nor music are imbued with the proper spirit of Christmas. When compared to the dignified, devout hymnology of the Church, this kind of music pales into insignificance. There is neither rhythm nor harmony about it. A discerning choir leader or the well informed director of Sunday School singing will prefer no special music whatever to the inferior grades now on the market, and will stick to the good old hymns that our fathers and mothers delighted to sing, and which furnished them comfort and inspiration enough to treasure them in memory so that they could be set down and preserved. Nowhere do we find any music to compare with the old chorals and hymn-tunes, certainly not in the labored efforts to-day designated as Christmas music.—*Free Press, Quakertown.*

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**Foolish Young Women.** Rev. Dr. Joseph Krauskop said recently: "A young woman has as much right to pleasure as she has to beauty. Her youth demands it, and within proper lines and limits it is helpful to her development of health of heart, soul and mind. She shall freely enjoy the pleasure of the dance, of the theatre, of athletic games. She shall enjoy the companionship of young men for her own benefit as well as for theirs. But to make life spell pleasure only, to

think of nothing and to care for nothing but seeking entertainment and being entertained, of 'nothing but spending money and of having money spent for her diversion; to give up night after night of her precious and fleeting young life to places of amusement and day after day to teas and parties, and Sabbath after Sabbath to golf or lawn tennis or automobiling; to devote whole winters to winter sport; to have no time for the home and its duties, no time for culture of heart and soul and mind, no time for attending lectures or divine services, no time for aiding those engaged in the charities or in the moral and social uplift of their fellow men—for a young woman so to mistake the meaning of her life is as great a crime to her womanhood as is a young woman's base idolatry to dress and looks."

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**Indispensable School Function.** In his report as Superintendent of Public Instruction of Pennsylvania, Dr. N. C. Schaeffer, says among other things: "Writers who have never taught a school successfully, who have never had a child of their own to educate, and who could not make a dress or cook a palatable meal with the best effort, are always loudest in the cry for reform. Fortunately, in Pennsylvania the superintendents and directors have never allowed the schools to be swerved from their original purpose. Without doubt, teachers are in danger of being too conservative. Life is ever changing and progress is the watchword everywhere. The schools need readjustment as civilization advances and the conditions of life change. The theorist and the reformer are needed among a free people. But they should not be permitted to lay violent hands upon those features of the school which have stood the test of ages and which contribute to the joy of life during the hours which are not devoted to bread-winning. Ability to appreciate the best in music, art and literature, to think the best thoughts of the best men as these are enshrined in

books, to enjoy the things of the mind and the higher life, constitutes a function of the school which should not be overlooked in a mercantile age, when money and money-getting are the gauge by which all human activities are approved or condemned."

### Study of German.

Reverend Adolph H. Poppe delivered an address before the

High School of Little Rock, at the opening of the school year from which we quote:

"The Germans who came to America do not wish to remain Germans—they wish to become Americanized, and a person studying German does not lose his individuality; no, he remains an American. No German intends to sing 'Hail Columbia' in two languages. In the East there are thousands of 'Yankees' studying German; why? Because they have recognized the high value of this language.

"In St. Louis the public schools on Saturday are open to scholars who wish to learn this language. When the first school was opened, the instigators of teaching German thought a few hundred might respond, and great was their surprise when 6,000 children appeared, ready to take the course. Marion Dexter Learned, professor at the University of Pennsylvania, a judge of German language and literature, said: 'German is to-day the language of the learned men of all science. No student can make any headway unless he has mastered the German tongue; yes, if he has not studied it at its source. As formerly Latin was the language of science, thus is to-day—German—and every educated American knows the value of the knowledge of the German tongue.'

"The well-known author, William C. Lawton, says: 'For fifteen years several great American universities have discontinued the two old classic languages and generally German was substituted for Greek. I find that very sensible, for German is to-day the language in which

the more renowned specialists announce the results of their discoveries. Every man of science knows that. The wonderful organization of educational powers of Germany has in the nineteenth century won many peaceful victories which are as renowned as Sadowa and Sedan. The man who to-day has not a number of WELL USED German books on his writing desk cannot be called an educated person. German should be the first foreign language in our schools. At ten years a child should begin its study. Four or five years will suffice to master the language. Words and sounds are so nearly related to the English that they can easily be memorized.'

"And John B. Peaslee, school superintendent of the Cincinnati public schools, said: 'According to my conviction it would be highly beneficial for the mental development of the scholars if all would study the German language in connection with the English; also in the interest of the business interests of our country, it would be more profitable if more weight were placed on the language of modern civilization in our schools. From years of experience I know that at least two languages can be learned without any detriment; yes, I would say with great profit, and I claim that the study of a second language, for instance the German, is far more appropriate to develop the intellect of the scholar, than the study of mathematics.'

"Taking this all in consideration, don't you think, my dear young friends, that you, having the opportunity to study this beautiful language, should make use of the chance? I will promise you, as an additional bargain, that I shall take great pleasure in delivering to the several classes in German one or two lectures a year, lectures you will be able to understand. May the German teachers of the high school teach large classes in the future, may the parents, who wish their children well, encourage them to take up this study, and may those who are grown up have the German language at heart and form a large society or class for continued study, may they learn the beauties of our tongue and may the Germans and



Americans continue to be friends in the coming years as they have been in the past, is my cordial wish."—*Mitteilungen*.

### German-American Aims.

The following paragraph is an extract from an address, delivered October 7, 1912, by Dr. Hans Schmidt Fairhope, Alabama, at the state convention of German-American Alliance of Alabama.

"Der Deutsche hier in Amerika ist nie ein Aemterjäger gewesen. Da plötzlich kam ein Zeit, wo deutsche Männer auftraten, diese Schwäche blozustellen. Es ging ein Erwachen durch ganz Deutschamerika. Das Resultat war die Gründung des Deutschamerikanischen Nationalbundes, u. wenn manche auch zuerst ungläubig lächelten, die Zeit belehrte sie eines besseren. Der Bund zählt heute über 2,000,000 Mitglieder über fast alle Staaten der Union verstreut. Wir sind eine Macht geworden, mit der der Politiker rechnen muss. Wir wollen stets gute amerikanische Bürger sein, aber zu gleicher Zeit wollen wir deutsche Art und deutsche Sitten pflegen. Wir greifen Niemand an; greift man aber uns an, so beissen wir, und auch hier in unserem kleinen Fairhope, meine Herren, wollen wir gelegentlich den Leuten, die glauben, die wahre Frömmigkeit und wahres Amerikanertum gepachtet zu haben zeigen, wo der Zimmermann das Loch gelassen hat. Meine Herren, seien und bleiben Sie gute amerikanische Bürger, aber in Ihrem Innern bleiben Sie deutsch. Erhalten Sie ihren Kindern die deutsche Sprache und lehren Sie ihnen, wie stolz sie sein können auf das Wirken der Deutschen in diesem Lande. Hätten wir die deutsche Sprache nicht und das deutsche Lied wo bliebe die deutsche Gemütlichkeit? Als ich, meine Herren, vor circa sechs Jahren in dieses Land kam, da sagte mir einmal ein alter Amerikaner: 'Doctor, wenn Sie etwas in diesem Lande erreichen wollen, so verderben Sie es nicht mit zwei Pacht-faktoren hier: es ist die Kirche und die

Frau. Meine Herren, aus dem Satze dieses Amerikaners sprach die langjährige Lebenserfahrung.—Man mag über Kirchen denken wie man will, aber eins muss man sagen: hätten wir unsere deutsche Kirche nicht gehabt, es stände viel schlimmer um unser Deutschtum in Amerika. Die deutsche Kirche aller Konfessionen hat unendlich viel gethan für deutsche Sprache und deutsche Sitten."—*Mitteilungen*.

### The Germans In Buffalo.

In a booklet entitled "*Buffalo Past and Present*" and prepared by the students of English and American History in the Buffalo High School for the meeting of the New York State Teachers' Association in November, 1912, the following passages of interest to German-Americans occur:

"In the War of the Rebellion, Buffalo and Erie County, (N. Y.) played a conspicuous part. Erie County's regiments, the 21st, 40th, 100th and 116th fought bravely, and in all of them Buffalo was represented; Wiedrick's Battery, composed entirely of Germans, was one of the most famous of Erie County organizations, and served with distinction throughout the war." (p. 19).

"There are 66,000 German-Americans in our city. The first emigrants came in 1821 from Alsace and South Germany; among their names are the following well-known in the history of Buffalo: Beyer, Bronner, Brunk, Goetz, Habestro, Hanenstein, Messner, Metzger, Schwellkopf and Urban. Doctor Frederick Dellanbaugh was elected Alderman in 1839, our first German city official. Their newspapers are "Die Weltberger," first published 1837 and united 1853 with "Der Demokrat", established 1848; "Die Freie Presse" established 1855, and "Der Volksfreund", 1868. The Buffalo Turnverein for athletic culture was organized 1853." (P. 27.)

"The Germans have been active in promoting music in Buffalo and their musical societies still in existence are of wide repute. The first was the Buffalo

Liedertafel, formed in 1848 to cultivate music in general and German song in particular. Their second singing society, the Saengerbund, was formed in 1853, and the Orpheus in 1869 through the influence of Carl Adam. He directed his chorus for the last time in 1887. He was succeeded by John Lund, recommended to the position by William Steinway. The present leader is Julius Lange." (P. 42.)

This use of the opportunity to teach the parts played by different nationalities in the history of a particular locality is worth imitation by high school teachers elsewhere.

F. K. W.

**Der Weg zum Weltfrieden im Jahre 1912.** As in previous years, Mr. Alfred H. Fried, Editor of "Friedens-Warte" has issued as a New Year's Greeting a 32 page brochure entitled, "Der Weg zum Weltfrieden im Jahre 1912; Pazifistische Chronik." We quote:

"UNSERE BILANZ FUER 1912. Und sie bewegt sich doch!—Zwar unter schweren Krisen und Kämpfen, inmitten eines Meeres von Blut, eines Ocean der Dummheit, geht es vorwärts. Aber vorwärts geht es.—Hart, ganz hart an der Schwelle von Europe platzte der ausgeklügelte Mord. Ein Zucken ging durch den übrigen Erdtheil bei Anhörung der Abschlachts-Berichte von den Balkanfeldern. Man bedauerte nicht nur, sondern wunderte sich auch. Wunderte sich, dasz derartiges in unserer Zeit noch möglich sei. Man lachte vor Verwunderung; und es hätte nicht viel gefehlt—ein klein wenig Druck noch—und man hätte zu schreien angefangen. Wahnsinnig zu schreien, geben jene Besessene, die 1600 oder 1700 zu spielen wagten mit Maschinengewehren und Schrapnell's von 1912. Man hatte manchmal das Gefühl, als ob die Insassen der Irren Anstalten ihre Mauern gesprengt und nun die Leitung der Weltgeschichte in die Hand genommen hätten. Nur Wahnsinn und die Ohnmacht der von Wahnsinnigen überwältigten Gesunden ver-

mochten solche Szenen zu bewirken, von denen wir mit starren Auge lasen. \* \* So können wir auch mit der Bilanz dieses traurigen Jahres zufrieden sein. Es ist mit Blut befleckt; aber es trägt auch Licht in sich \* \* \* Wir wissen dasz die alten Gewalten noch am Werke sind; aber ihre Kraft erlahmt. Sie vertreten eine absterbende Zeit. Die Weltordnung schreitet fort. Wir müssen das Rad drehen helfen, damit der Gang der Entwicklung sich beschleunige." Noble words, coming from the kingdom of the warlord who has been more peaceful than all his neighbors for more than a generation.

#### Safety of German Railroads

The difference between accidents in this country on railroads and similar accidents in the German Empire are as follows: In this country one passenger out of 1,957,441 carried is killed, while in Germany one passenger out of every 11,701,354 carried is killed. A passenger on an American road runs six times as great a risk of being killed as a passenger on a German road. One passenger out of every 84,424 carried in the United States is injured, while in Germany one passenger out of every 2,113,471 carried is injured. This means that the chances of being injured on an American railroad is twenty-five times as great as upon a German road. The great difference in safety is not due to any difference in speed. German trains run as fast, if not faster, than American trains. BUT IT IS DUE TO THE FACT THAT GERMAN ROADS ARE BETTER EQUIPPED AND HANDLED THAN AMERICAN ROADS. The German roads, while not run absolutely for the best interests of the people, are yet owned and run by the government, just as our government owns the postoffice and runs it. Thus the German roads are not run primarily for profit altogether, but also to provide the people with an excellent and safe service.—*Exchange*.

**Registration at German Universities.** Statistics on the foreign registration in American and German universities have been prepared at Columbia by Prof. Rudolf Tombo, Jr., which show that the United States is fast becoming a centre for foreign students. A comparison between the two is made, taking twenty-one representative institutions of learning here as a basis to compare with the twenty-one universities in Germany.

It is found that despite a smaller registration among those German universities, there is a great deal larger foreign registration there. The German universities count a total enrollment of 54,823 students as opposed to 74,325 in the twenty-one larger local institutions, yet they have altogether no less than 4,672 students enrolled from foreign countries against a foreign enrollment here of 1,576. The German universities depend upon foreigners to the extent of 8½ per cent. of their total enrollment, while the foreign enrollment here constitutes only 2 per cent.

This foreign student representation in German universities comprises 4,065 students from other European countries, 398 from North and South America, 203 from Asia, 20 from Africa and 5 from Australia. The first item is divided between Russians, who comprise nearly half of the European enrollment outside of Germany proper. Austria-Hungary, Switzerland, Bulgaria, Great Britain and Ireland, Greece, Servia, Luxemburg and Turkey, which are represented in the order named.

**An American on Germany.** Price Collier's second article on "Germany and the Germans from an American Point of View" deals with political parties and the press. Apparently journalism in Germany presents no opportunities for making a national reputation or for becoming a great political power. There are no great leaders of the German press, and the position and influence of the best papers are com-

paratively insignificant. Of the political parties the Socialists occupy the dominant place. As to German society, there doesn't seem to be any. There is no German four hundred or less and no very prominent social leaders. There is evidenced the same spirit of frank criticism, pungent wit, and fairness that marked the author's articles on the Emperor.—*The Book Buyer*.

**A Shining Deed of Kindness** The following item recently appeared in the county papers:

"Blandon, Oct. 16.—During the serious illness of Mr. and Mrs. Samuel Becker, who were confined to their home with typhoid fever, neighbors cared for their stock and did all the farm work. Sixty men and women are now husking the corn crop of 27 acres and will haul the corn to the corn crib."

There you have a shining and moving instance of Christian, brotherly, neighborly kindness and pure goodness of heart that makes the world look brighter and better. Disease laid its hand upon a neighbor; he was stricken and helpless, and while suffering the pangs of illness, was likely to lose a large part of the fruits of his labor during the year. But this plight touched the hearts and sympathies of his neighbors, and freely and generously, at the sacrifice of their own affairs, they came forward and not only did the work he was unable to do, but lifted from his mind the worry and anxiety that would otherwise have added itself to the burden of his bodily illness.

We make reference to this occurrence, not because it is an uncommon one, for farmers are constantly doing similar good turns for their sick or unfortunate neighbors, but because there is so little praise of good deeds and so much exploiting of wickedness and selfishness that we are apt to forget that, after all, there is a great deal of goodness, kindness and Christian spirit in the world which showed itself in practical helpfulness.—*Kutztown Patriot*.

# 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.

## A Genealogical Library

Life and growth must mean the abandoning, the sloughing off of past and the adoption of new ideals, the breaking away from time-worn, hampering ruts. Graves and stagnant pools are changeless. Incorporation of THE PENN GERMANIA PUBLISHING COMPANY has taken place as a fruit and result of life and growth. In this development the genealogist has not been forgotten or overlooked as is shown by the following extract from an announcement of plans and ambitions of the company prepared by the managing editor. We want to hear from our Club members on this subject. Is the Managing Editor over-reaching himself and trying to do the impossible? What will our members do to make possible the founding of such a library? A library like this will not be a profit-producing enterprise—neither are monuments, churches, public schools, painting and statuary in private houses or public institutions, our lawns, and parks, our numberless public and private functions, the countless amenities that sweeten life—and yet they are worth while and indispensable. Brothers and Sisters, shall we have a German-American Historical Reference Library with its fully-equipped Genea-

logical Department? If not, why not?

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 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). Such a collection is invaluable in the study of a Nation's history. What has been accomplished for the Pilgrim fathers should be accomplished for the German citizenship of our country.

## A P. G Genealogical Programme

One of the warmest friends THE PENN GERMANIA enjoys is the Hon. J. C. Ruppenthal, of Russel, Kansas. His communications show that he has a warm interest in the work the magazine aims to accomplish and is ready to offer suggestions and lend a helping hand. In the following lines he outlines a most ambitious programme that would in itself be sufficient ground and reason for the incorporation of a company to look after its interests.

"In answer to your recent letter, I continue to ruminate on the subject of engenic and euthenics, as well as to read as much as I can find and have time for thereon. In the course of time I hope to have thought out something sufficient for a short article on the subject for P. G., drawing attention to the relation of family history and genealogy to these sciences of new name, rather than new nature. Every department of P. G. undoubtedly has its friends and supporters, though I like them all. But I believe the field specially looked after by Miss Curry should not be despised by any,—and will not be, if understood. In America we greatly need a general headquarters for genealogical literature, in some library making a specialty of that subject. Then we need in the same quarters a thorough card-index system of genealogy such as the new Genealogical Society of London is making with gratifying success. We need also a Review of Reviews of the genealogical field to cover the whole range of literature relating to genealogy, family history, pedigrees, etc., as it issues from day to day in newspapers, magazines, books or otherwise. Such a review would be a most admirable advertisement for every publication that has a page for genealogy. It should not stop with English but cover the globe. This latter ambition would be reached but slowly as an editor who could read in one language would be a great starter and if he knew two it would be a great good fortune."

## Notes by the Wayside

### More About the URKUNDEN QUELLE of Berlin

Club members will with great regret read the following information that Judge J. C. Ruppenthal writes from Kansas: "I am sorry to say that the Urkunden Quelle of Berlin seems to have suspended publication after a glorious existence of one year, I wrote them asking particulars with regard to taking American subscriptions, and mentioning your interest in the matter; the letter has just been returned to me from Berlin, with the notation that they are out of business, and apparently left no address.

### The Library of Congress at Washington

The Library of Congress has recently issued a volume of several hundred pages, showing what the Library contains in English, in the genealogical line, no mention is made therein as to what it has in other languages, but a large quantity of valuable material in various other languages, can be found there especially useful to students trained in historical research having time to pursue such investigations.

### Family Bibles, Records Prior to 1800

Club members owning or knowing of the location of Family Bibles containing records and data prior to the year 1800 will please notify the Editor at Washington regarding these matters. Pennsylvania data specially desired.

## Queries

### QUERY 44

Leonard Everly, b. Feb. 7, 1760, (Tombstone record) settled in Washington, Pa., from Maryland about 1783.

Reformed Church record of Frederick County, Md., gives data as follows:

Aug. 1, 1751, Michael Eberle and wife Catharin Sim, witnessed the baptism of

Michael, son of Wendall and Magdalena Stern.

Oct. 8, 1752. Leonahard Eberli and Eva Maria Beckelbaugh, witnessed the baptism of Eva Maria, daughter of Jon. Ad. Eberle and wife Anna Catherine.

Dec. 2, 1752. Leonhard Eberle and wife Anna Catherine had a daughter, Anna Barbara, baptized, witnesses: Geo. Mich. Brunner and wife, Anna Barbara.

No further record has been found of above Michael Eberle and wife. Family names in the Storm, Brunner and Beckelbaugh Families are identical with those in the Eberly Family.

Maryland Land records show that Leonard Everly paid in 1755 quit claim rent to Lord Baltimore for Leonard's Lot of 155 acres and for part of Tasker's Chance, 163 acres, and for the years 1763 to 1773, for a part of Tasker's Chance.

Tasker's Chance was a tract of 7,000 acres granted in 1725 to Benj. Tasker. A part of the present town of Frederick is said to be built on part of this tract.

Chevy Chase, a tract of 560 acres was granted to Jos. Belt in 1722, among its transfers is one of 100 acres from Jacob Brunner to Adam Everly in 1761.

Jacob Brunner was one of the first trustees of the German Reformed Church in Frederick.

Arabia was a tract of 208 acres, granted in 1750 to Nicholas Fink, among its transfers was one from Jacob Brunner to Adam Everly in 1762.

Adam Everly paid quit rent on 50 acres each of Chevy Chase and Arabia, 1763 to 1773. He also received a land grant of a small tract of land called The Old Story Over Again in 1794; this land adjoined Chevy Chase and Arabia.

London was a tract of 50 acres (surveyed from a part of the Meadow Branch), granted to John Everly in 1758.

In Revolutionary War records of Maryland, Leonard Everly was a member of the German Reg. 1776 to 1783, (Md. Arch. V. 18, Fol. 261). Adam Everly his son was a corporal in the Maryland Light Infantry. This Adam was b. 1750. (Family records.)

Wanted.—A list of the children of this

Leonard and of his son Adam Everly. This Leonard is believed to have been the father of the first named Leonard Everly, b. Feb. 7, 1760.

The detailed description of the land occupied by them is given in order to attract the attention of allied families and to encourage the interchange of information between the families therein mentioned, as the Club member asking this information has been making a somewhat extensive search and is ready to give all the help he can in this Department.

O. W. E.

### The Brumbaugh Family

After many years of patient tracing, research and collating Dr. Gaius Marcus Brumbaugh, M. S., M. D., has completed his splendid genealogy of the Brumbaugh Family, including all the various spellings of the original name. Brumbaugh, Brumbach, Brumback, Brombaugh, Brownback and many other connected families. The price is \$8.00, expressage prepaid.

This handsome octavo volume of over 800 pages is illustrated by over 200 fine half tones beginning with The Hoofd Poort Rotterdam, a ship of the 18th century of the sort which brought our emigrant ancestors to America, and a map showing a part of the German Empire of 1778; also Brombach Im Wiesenthal, 1905, the Von Brumbach Coats of Arms, various Brumbach Reunions from 1903 to 1910; Agreement for purchase of horses in 1780, Surveyor's warrant of 1736, original residence of Gerhard Brumbach in 1723, surveys of lands, petitions, Colonial and Revolutionary homes and churches, Marriage certificates, portraits, immigrant lists, Bible records, etc. etc.

Much authentic historical information has been brought together in this work from public and private records and from unpublished original manuscript hitherto inaccessible, regarding the various emigrants, with all attainable data as to their lives, dates of settlement and removals as well as births, intermar-

riages, deaths; full transcripts being made from manuscript history, official reports, etc.

A most comprehensive and unusually convenient system of indexing has been adopted. The General Contents embracing the topics, while a peep at the forty-four pages of index, reveals a treasure trove of interesting matter among the families therein treated. Among these many appear Acker, Adams, Adkinson, Adney, Aerenbaugh, Albaugh, Albright, Anderson, Angle, Applebaugh, Baer, Bair, Bar, Bare, Baker, Ball, Barker, Barnett; Barnhart, Ballinger, Beach, Barrick, Beal, Beale, Bechtel, Bechtle, Beightel, (Peightal), Benner, Bierbower, Bixler, Biddell, Bloom, Bolender, Bolinger, Bollinger, Bombach, Bombaugh, B o o k w a l t e r, Bower, Bowers, Bouer, Bowman, Bowser, Boyer, Brombach, Brown, Brownback, Brumbach, Brumbach, Brumbaugh, Burger, Burget, Burket, Camarer, Campbell, Campble, Cauaan, Casper, Chamberlain, Christian, Christmas, Clapper, Clark, Clauser, Cleaver, Clopper, Cokenour, Coughenour (Kochhenour, Kochenauer), Cripe, Custer, Custard, (Kishter), Davis, Deahl, Deal, Deeter, (Teeter), Detwiler, (Tetwiler), Diefendafer, Diehl, Dietrich, Dietrick, Diffendafer, Diffendarfer, Dilling, Dougherty, Early, (Oehrle), Ebersole, Emmert, Emrich, Emrick, Endsley, Engel, Engle, Ensminger, Enycart, Erbaugh, Ermantrant, Eshbach, Eshelman, E s t e r l y, Evans, Faulkender, Fausnacht, Felmlee, Fink, Finkbinder, Flory, Fouse, Foust, Foutz, Fox, Frank, Frederick, Furry, Gabel, Gable, Galloway, Garner, Garver, Gates, Geib, Geiger, Gemberling, Gilbert, Ginter, Ginther, Guagey, Gochanour, Gochenour, Gochnuir, Good, Grabill, Graybill, Greybill, Greaser, Green, Grove, Graaf, Grubb, (Krob), Gruber, Guyer, Harley, Harris, Hart, Hartle, Hartman, Heaston, Heckman, Heim-

baugh, Heron, Herren, Herron, Herroon, Hershberger, Hess, Hiestand, Hill, Hite, Hoch, Hoffman, Holsinger, Home, Hoover, Horner, Huffman, Imbody, Inler, Johnson, Johnston, Jones, Kaufman, Keller, Kensinger, Kimes, Kinsey, Koch, Kochendafer, Kochenderfer, Kochendarfer, Kuntz, Lans, Ledger, Leinbach, Levan, Likens, Long, Longanecker, Loose, Lynn, McGee, McGraw, Maddocks, Madlem, Markle, Marcle, Markley, Martin, Meck, Metzger, Metzgar, Metzler, Meyer, Miller, Meck, Montgomery, Moore, Morgan, Morrison, Mesteller, Meyer, Mumma, Myer, Myers, Neal, Neher, Nicodemus, Nichodemus, Norris, Ober, Parks, Paul, Peightel, (Beightal), Pennypacker, Pontius, Pote, Pott, Potter, Price, Pries, Priser, Prizer, Puderbaugh, Puterbaugh, Rarick, Ream, Reed, Reid, Riede, Rench, Rentch, Replogle, Replogel, Rhoads, Rhoades, Rhodes, Richards, Rinehart, Ritchey, Ritchie, Rogers, Reger, Royer, Russell, Sailor, Saylor, Schaeffer, Shafer, Shaffer, Schnebly, Schneider, Snider, Snyder, Schollanberger, Shellenberger, Shellanberger, Shanafelt, Shinafelt, Sharp, Shaver, Sheaver, Shideler, Shirley, Shoemaker, Shoenberger, Shoenfelt, Shoutz, Showalter, Shultz, Simpson, Smith, Snoenberger, Snowberger, Schnaeberger, Sollenberger, Stahl, Stall, Stahle, Stoll, Staufer, Stauffer, Stayer, Steele, Steel, Stouffer, Steffy, Stephen, Stevens, Stevans, Stewart, Stewart, Stiffler, Stine, Stoner, Stookey, Stulkey, Stondenour, Stoudnour, Stover, Stoever, Strickler, Studebaker, Stutsman, Stutzman, Summers, Teator, Teeter, Teeters, Thomas, Thompson, Treese, Trent, Uhlerly, Uhlrey, Ulery, Ulerick, Ullery, Ulrich, Van Dyke, Von Brumbach, Wagner, Warner, Weaver, Wineland, Wolf, Woolf, Woodcock, Wright, Yoder, Young, Younce, Youndt, Yount, Zimmerman, Zook, Zuck, Zug, Zumbum.



# DIE MUTTERSPROCH

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

## MEI MUTTER IHR GARTA.

Note—The writer of the following lines has given a description of the different products, vegetables and plants raised in his mother's garden, which is in general a description of most gardens of thrifty Pennsylvania-German farmers, the planting and care of such gardens being generally superintended by the farmer's wife. Shame on those who disdain the honest, humble, useful, intelligent toil and labors of thrifty Pennsylvania-German wives, mothers and daughters. How

many of our gaudily dressed city belles could successfully direct or perform the work of such a garden?

The picture shows the 'house and garden referred to in the description. The camera pointed a little west of north and about a mile westward of that place is what at one time was known as the Charming Forge on the Tulpehocken Creek, in North Heidelberg, Berks County, Pa.—Editor.



In die Heidelberger Hivla  
Is en Haus, mohl gepebbledash'd;  
Gega Morga und Owet die Givla;  
En Bortsch an der Nord Seit gelash'd;  
Im Keller is en Brunna,  
Der Anfang fun'ra Grick,  
Die findt sich endlich drunna  
An die Tulpehock Forge-Brick.

Am Hang fum Wissahivvel,  
Paar Schritt fun sellem Haus,  
Ganz wedder en Backoffa Givvel,  
Am Wassergrawa naus, ?

Dort leit en achtel Acker,  
Gebauert mit Schipp und Recha;  
Und Fruehyahrs halt's em wacker  
Der gut Grund rum zu stecha.

Sell war mei Mutter ihr Garta,  
Fon Ungraut immer frei,  
Un all die Laenner warta  
Uf ihra Planzerei  
Sin etlich glehna Graewa  
Mit Zwivla Suma g'seht,  
Des Frueh-Salaat Schtick nehwa  
Wu owwa der Buchsschock schteht;



Dann kumma die g'schteckta Zwivla  
 Und artlich Frueh-Graut Schteck;  
 Derno die Gummra Hivla,  
 Und Buhna net weit aweck;  
 Am Paethel zweh Raaia Erbsa,  
 Ums Land rum Reddich g'schteckt,  
 Und an der Fenss paar Kerbsa  
 Mit die Rehwa outside g'schtreckt.

No sin noch ann'ra Laenner:—  
 F'r Schpoht—Graut 'sgross und brehd,  
 Mit Rothruewa um die Enner  
 Und Reddich druf rum g'seht;  
 Uf ehns sin Frueh-Grumbiera,  
 Tomattas und so weiter;  
 En anners is in Schiera  
 F'r diff'rent Art Gekraeuter.

Eh Schtick hot Gummra, schpohta,  
 Parr Schtrehma hen Salaat,  
 Und Cantalopes gerota  
 So gross wie en Nabb im Raad.  
 Zweh Seitä um der Garta  
 Hen schoena Kornstrauwa Schteck,  
 Und Grusselbiera, parr Sarta,  
 Hen hie und do 'en Eck.

En Erbiera Schtick, und Gwendel,  
 Blohberger und Salwei Thee,  
 Und Safrich mit gehlroda Bendel  
 Duhna au, im Garta schteh.  
 'S gebt au' Andiffita, Ruewa,  
 Und Yudakerscha f'r Pei,  
 Und hie und dorta schiewa  
 Paar fremma Planza sich nei.

Dann wu mer am Dierchia nei kumma  
 Zwischig zweh Bushsschteck ferbei,  
 Dort schtenna die alta Blumma,  
 Doch alla Yahr ganz neu;  
 Und ehns fon sellie Sarta—  
 Do wett ich don en Benss—  
 Is nimmie in fiel Garta;  
 Des is die "Schtruvlich Nenss."

Awwer in mei Kindheits Yahra,  
 Zu mir en schoe Gelock,  
 Die schoenscha Blumma warra  
 Am Johnnie-jump-ups Schtock.  
 Sis noch en Land zu nenna,  
 En schmaales an der Wiss,  
 Die Planza dort druf zu kenna  
 F'r Niemand dummes is.

Dort findt mer Rhubarb, Peterlie;  
 Liebschtoeckel, Schpargelgraut,  
 Alantwurzel, Meterlie,  
 Kopcha-Blettcha, Muttergraut,  
 Garta Gnovlich, Rosmarie,  
 Schpeck-und-Oyer, Hertzschpergraut,  
 Alter-Mann, und Altie-Frah,  
 Hahnakaem, und Fuechsaschwaenz.

Dickschta Erbiera newha drah,  
 Schwerdelcher schier wie en Senss  
 (Die mit Blumma, grossa bloha),  
 Suessa Schropps, und weisa Lillia,  
 Ritterschpaara, Hinkelgloha,  
 Corianner, und Camilla—  
 Dehl f'r Krankheit hinnergieh,  
 Dehl f'r Gschmack, und dehl f'r schoe.

### AMERICAN ANCIENT GERMAN.

The following self-explanatory statement reprinted from the Easton Argus of October 18, 1912 will interest our dialect readers and writers and becomes a strong argument why we should gather all the dialect writing we can for the sake of the history of the German element, the German language and its dialects. We give also a Dory Delp selection, contributed to the same paper.

#### Reprinted in Switzerland.

Maximillian Lindenmeyer of Basle, Switzerland, who has been a visitor to this country during his travels around the world, was a recent guest at the home of Charles L. Hemingway, in this city. While here he got hold of a copy of The Argus containing the weekly letter of Dory Delp, written in Pennsylvania German dialect. He read the letter with ease and was so struck by the similarity

of the language spoken by the Pennsylvania Germans with that of his own people, that he sent the paper to his home newspaper, the "Nachrichten," at Basle, Switzerland. The Editor of that paper must also have been impressed with the similarity, for the "Dory Delp" article was published in English letters in its entirety with German translations of the English captions.

In it is given the letter of Mr. Lindenmeyer who wrote:

#### American Ancient German"

"My travels through Pennsylvania principally through the districts of Bethlehem and Allentown, impressed me with the great relation of their spoken dialect with our ancient German. In these territories are mostly settlers from South Germany, who on account of religious intolerance left their homes. In yards aside from the

great traffic lines the language, almost purely, ancient German, is retained. The following specimens will show how the German changed and how little the English influenced the language, although English is the conversational language. There are found families, who have been for generations in the country, who cannot speak English fluently. The younger generations however, appear to prefer American English, which will more and more develop itself into a national language.

"This letter, with the added newspaper clipping, is from English newspapers, as the title shows, and reads as follows:

"The Dory Delp letter of May 29 is printed, headed, 'Dory Delp's Neighbors Meet Again as of Old, and Discuss Current Local Events.'"

Ich will dir heut bissel ebbes foon en secret sawge, Mister Drucker,—en secret wega de weibslait. Now s'is ovver nix shlimmes.

Now, (gook bissel de onnera weg), des is der secret: Die weibslait hen ufhehra unnerreck weara, anyhow so fiel wie sie ols hen. Of course, des is ow f'leicht ken secret tzu euch olta gedrowta karl, ovver tzu uns yunge chaps doh haus in Forricks is es ebbes gons neues. Mir warren noch oll uf de mehning de maid daiten noch unnerreck weara; un die Mommy erlaubt es wair ow tzu unserm gradit os mir net besser gewist hen; sie secht es wair olsamohl ken gooty sign won yunge karl tzoo fiel wista.

Ovver's is now haus—der secret wega de unnerreck. Un es is raus kumma in'ra court in New York. Die Jackson Mack Manufacturing Company is in bankruptcy gonge. Die Jackson leit hen en grossy factory, un sie hen seidna unnerreck drin gemacht. Der judge hut gewoonnert wos letz wair mit denna unnerreck os die kumpany in so grooser droovel giebrocht het. Es wair nix letz, but der president foom de kumpany g'sawt, yusht die weibslait hetta ufhehra seidna unnerreck weara, un sel het die factory tzue g'shtelt.

"Well, well, wos bedeit don des, os ue weibslait ken seidna unnerreck meh weara?" hut der judge g'frogt.

Yah, un sie weara ow nimmy fiel onnera," hut der manufacturer g'sawt.

"Tut, tut!" secht der judge, un hut der kup g'shiddled, "was hut don so ebbes feruhrsached?"

Der manufacturer huts em judge noh explained. Ollaweil daiten die weibslait orrick enga frocka-shteck weara. Die shteck wairen so eng os die weibslait sheer net laufe kenta; so eng os die weibslait net ivver'n dreckloch shritta kenta uf'm weg noh der karrich, un sheer net en trolley car uf un op kenta. Now unnich so'n enger frock kenta die weibslait net unna ufhava fer'n shanner unnerruck tzu weisa. Drumm, mit ken blots fer unnerreck un ken chance meh fer'n shaner tzu weisa, hetta die weibslait fermootlich weiters ken use fer unnerreck—anyhow net fer die deura seidna. So daiten sie ken so unnerreck meh kaufe; un sel wair wos sei factory aus business g'shmissa het.

## Our Book Table

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

### WOMAN IN THE MAKING OF AMERICA.

By H. Addington Bruce, Author of "Scientific Mental Healing," etc. Cloth, illustrated, 257 pp. Price, \$1.50 net. Little, Brown & Company, Boston, 1912.

Is it accidental that so many books about woman are appearing at the present time or does it show an unusual amount of interest in her cause fostered by the suffrage movement? One is verily induced to name a list of books that have appeared on woman and her activities and in-

terests during the last six months. "Why Women are So"; "Woman Adrift"; "The Advance of Woman"; "The Woman Movement"; "The Woman of It"; "Making a Business Woman"; "The Business of Making a Woman"; "Woman and Social Progress"; "Woman in the Making of America"; "The Women of Shakespeare"; "Woman's Share in Social Culture," "The Woman"; etc. If these publications are a sane indication of the spirit of the times,

then woman must surely soon come to her own.

Of the many books, however, that have been published to show woman in her historical, educational, business, social and economical position we believe that from an historical, readable, and literary point of view that this particular book is as interesting and important as any of them, if not even more so. It is an historical survey of woman's part in the making of this republic from the day the first white child was born in America to the present day. The work must have been one of appreciation and love in the part of the author. While making extensive researches for a history on the national evolution and expansion of the American people, he found many interesting facts that revealed the part played by woman in the building up of the nation. The biographical facts which he collected give a ready support to the high tribute he pays to these courageous women.

Space forbids the enumeration of all the deeds, noble and heroic, which these women have done in order that this country might live. Whether in the decision of the moral issues of the Revolution, or of the Rebellion; whether in the pioneer movement west of the Alleghanies and the Mississippi, or on the frontier of the far West, woman has always exerted a powerful influence; and this noble procession of women sweeps through the decades and generations to the present day. It is well that some of the names are called to mind; others may be more familiar.

The book is written in an easy, light, and fearless style that is adorned with any amount of illustrative material. It affords enjoyable reading. It is a veritable contribution to American history. It should be on the reading list of every woman's club, which organization the author so admirably defends from its diminishing number of critics.

**HOME LIFE IN GERMANY.** By Mrs. Alfred Sidgwick. Cloth, with sixteen illustrations. 327 pp. Price \$1.50 net. The Macmillan Company, New York, 1912.

The many recent books on Germany might be a wholesome sign that the world is becoming better acquainted with itself, at least it ought to know a good deal about Germany. Although many books on Germany have appeared of late, this one is still not superfluous. There is room for just as many books on Germany as that country has corners, and it has a great

many. There are a great many Germanys. This country is probably more diversified than any other. When you write of one corner it is very likely that you write of customs and manners that in no wise obtain in an other corner. In this way there may be room for a great many books on Germany.

This is the third edition of one of the most readable and informative books about Germany. It is written by an English woman of German parentage; she has spent considerable time in Germany. It is no hasty account while you wait; it is virtually a study, and a comprehensive one at that in spite of the diversity of the theme which deals with subjects like Germany's children, schools, students, housewives, servants, shops, customs, etc. The information is detailed, reliable and comprehensive. The writer shows an intimate knowledge of the customs and habits of a rather misunderstood people; she has also succeeded admirably in maintaining a fair balance between sympathy and criticism where either may be deserved.

It is an interesting book for the traveler, for the student, and the teacher of German and even for the Germans themselves who have here an opportunity to see themselves "at home" as others see them.

**THE FINANCIER.** By Theodore Dreiser, Author of "Jennie Gerhardt," and "Sister Carrie." Cloth; 780 pp. Price \$1.40 net. Harper and Brothers, New York. 1912.

The scene of this novel is Philadelphia; and the time is the administration of President Jackson, when the city had but two hundred and fifty thousand, or more, inhabitants. The chief character is Frank Cowperwood, whose father is successively bank clerk, teller and cashier. Young Cowperwood decides to be a banker also, a financier—and a financier he becomes.

The novel has been termed a drama of the lust for wealth. Cowperwood is seemingly meant to be a typical American money king; in general, he passes very well as such. But he is not after the dollar for the dollar's sake with the purpose of hoarding it. He is rather after the power and pleasure which money can procure. From youth up he liked to make "big money;" and he likes to spend it for things that cares and charm the eye: nice furniture, fine horses, fine costly pictures, and a pretty woman.

If he is possessed of a keen aesthetical sense, he is entirely devoid of an ethical

one. He is hardened in his hedonism. He has little sense of what is right and what is wrong. In his financial maneuvers, if he has a chance to make a large sum of money, he does so without showing any mercy to the "smaller fry;" this is what he saw the lobster do with the squid in the aquarium.

The book is written in a strange style, in fact all of the author's are; it does not seem as though he thought it worth while to make even an effort to write as other novelists do. There are pages and pages of seemingly ordinary detail embellished by a single pretty phrase or a clever and apt remark; and yet, strange to say, you are constrained by some charm to read verily every line of it. The style is uniform, there is no haste, commotion or confusion to get over unpleasant places; there is no surprise or suspense, there is not even a good strong, crisp adjective to liven up the scene. The style though crude, is vigorous, and that is what saves the book. Out of all apparent chaos and world of words there finally emerge complete human beings who are as much alive as any of the author's and probably more so than some who actually walk the streets today.

The story is big not only in size, but also in its conception of the evolution of American life, and in its depiction of the lust for power and wealth, and love for women. It is as deep as it is broad. It is the most powerful and vivid panorama of the materialistic side of American life bound in fiction today. It is very likely that there will be a sequel to this story, in which we may be allowed to meet Cowperwood in Chicago.

**THE AMERICAN SECONDARY SCHOOL,** And some of its Problems. In the Teachers' Professional Library Series. By Julius Sachs, Ph. D., Professor of Secondary Education in Teachers' College, Columbia University. Cloth, 295 pp. Price \$1.10 net. The Macmillan Company, New York, 1912.

Of the many books on education and the profession of teaching that have appeared this is probably the sanest, the most wholesome and the most suggestive. The author devotes his attention and discussion to the preparation of the teacher, the present status of the public high school, the private school, and the educational policy of the secondary school. The book is probably one of the first, if not the first, which advocates the very principles which underlie what was for a long time known

as the "Batavia System," the very effective and creditable Preceptorial system at Princeton University, and the new course of work inaugurated in the Trenton, N. J. High School last fall. The writer makes no mention of any of these "systems," though they were all being worked out before the book was published; they have thus received the stamp of pedagogical approval.

The writer's discussions and these "systems" run parallel; they are all based on the idea that pupils do not know how to study, that studying is one of the lost school-arts, that teachers are too often enslaved to the text book, and that too much home work is required of the school children, etc. Most of this home work is aimless and invariably shows a lot of misdirected energy. More work must henceforth be done under the direction of the teacher right in the class room. Pupils need more direction and suggestion.

The book is entirely sane, suggestive and wholesome. It is an admirable book, and should be in the library of every teacher regardless of what he teaches.

**WOMAN AND SOCIAL PROGRESS.** A Discussion of the Biologic, Domestic, Industrial, and Social Possibilities of American Women—By Scott Nearing, Ph. D. Wharton School, University of Pennsylvania, Author of "Social Adjustment," etc.; and Nellie M. S. Nearing B. A. Bryn Mawr, M. A. University of Pennsylvania. Cloth, gilt top; 285 pp. Price \$1.50 net. The Macmillan Company, New York, 1912.

Of the countless books that have been published about women during the last year "Woman and Social Progress" is in all probability the most scholarly and the most scientific. It shows a most extensive breadth of view, the widest reading, and an untold wealth of information. The data which the writer has brought together has been condensed and systematized, and inferences and conclusions have been drawn with logical precision. Let no one imagine, however, that because the book is a scholarly and scientific piece of work it is therefore an uninteresting compilation of data and statistics; the result of research work. Though not written in the popular style, the writer has nevertheless invested his work with a literary charm and has given his bare facts a literary interpretation that makes the book most pleasant and interesting reading.

The writer starts out with the in-

dividuality of the modern woman. She possesses powers and attributes of her own; freeing herself from a male attachment she stands forth as an individual with free choice, whose life is her own concern, who is entity in herself, and is no longer only the "female of man." Her capability as a creator and producer, her environment as the result of an industrial and domestic revolution, her opportunities of education, equality, and freedom, are all topics which are admirably discussed, and they plainly indicate that the future advancement of society depends upon the mutual co-operation of its men and women.

The author's arguments are convincing; they are not marred by any superficiality. His research concerning the position of the female in all animal life with regard to racial progress is a masterly piece of work.

**THE GERMAN EMPEROR AND THE PEACE OF THE WORLD.** The Nobel Peace Prize. By Alfred H. Fried. With Preface by Norman Angell, Author of "The Great Illusion," Cloth, 214 pp. Price \$2.00. George H. Doran Company, New York, 1912.

Emerson once said: "To be great is to be misunderstood." No great ruler of today is more misunderstood than the German Emperor who together with his Empire is supposed to be the veritable personification of war. Germany is looked upon as the stumbling-block to the peace of Europe, and yet she alone among all the great nations of the world has not engaged in war for nearly a half a century. The Anglo-Saxon world, especially, is under the most dutiful obligation to the Emperor for having maintained the peace of Europe during many

trying years. The time is at hand, in fact it has been ever so long, to cease lampooning the Emperor and of heaping opprobrious terms upon his people and their government. "He has been ridiculed in season and out of season, with reason and without reason."

It is the author's definite purpose to explain the Emperor's attitude regarding the peace of Europe and indirectly that of the world, and of his idea of a federation of the states of Europe. He tries to prove, first of all, by comparing the Emperor's deeds with his words that he is heartily in favor of a European federation; second, to define the means by which a universal peace alliance might be brought about; and lastly, to interpret the spirit of the age and how it has affected the Emperor "so that he stands forth today not as a War Lord, but as a Peace Lord of the World.

The book is an enthusiastic panegyric of the Emperor; but in no sense whatever is the writer carried away by any sentimentality. He simply interprets facts as they are. To prove his statements he quotes copiously from the utterances of the Emperor who is beyond doubt the most popular and most remarkable personality in Europe today. The book is also no less an urgent appeal to the Emperor to crown his efforts by bringing about a federated Europe.

It is a remarkable book, and may do much to clarify a condition of things long misunderstood. It is written in an unadorned philosophical style; it states facts; it is scholarly, though it is marred in a few places by errors in proper names (Gorlitz, President Mackinley). This book and Lea's "The Day of the Saxon" form a remarkable contrast.

## Historical Notes and News

Reports of Society Meetings are Solicited

### VALUE OF HISTORICAL LIBRARY.

But quite apart from class-work in the common schools, there is needed some other agency for the instruction of all the people in the history of the town and region. There is no instrument quite so well adapted or equipped for carrying on

this form of popular education as the historical society—city, regional, or state. Such an organization can inspire archaeological explorations, accumulate archives, collect reminiscences from pioneers, amass data relative to social and economic history and present conditions, conduct a well-selected historical and

ethnological museum that shall be representative of the locality, arrange for popular lectures on these subjects, conduct historical pilgrimages and commemorative celebrations, influence school and library boards, interest and instruct teachers and librarians, furnish the newspapers with accurate historical data, publish pamphlets and books containing reports of their discoveries, and in general awaken within the locality which it seeks to represent an active and enduring historic consciousness.—Ohio Archaeological and Historical Quarterly.

#### LANCASTER COUNTY HISTORICAL SOCIETY

At the November monthly meeting of this society, papers were read on the artists, Isaac L. Williams, Benjamin Wert Henry, Leon von Ossko, Jasper Green, W. Sanford Mason and William Porter Steele.

#### CATHOLIC HISTORY MAGAZINES MERGE.

Merging of two of the most important magazines of Catholic history in America was reported at the twenty-eighth annual meeting of the American Catholic Historical Society, Philadelphia, Pa.

These magazines are the Records of the local society and the American Catholic Historical Researches, formerly edited and published by Martin I. J. Griffin. The merger follows the death of Mr. Griffin.

It was reported by Miss Jane Campbell recording secretary of the organization, that the proposed endowment fund now amounts to \$3632.86, and she expressed the hope that this fund would be increased to \$100,000 to carry on the work of compiling data of the Catholic Church.

#### MARKERS FOR REVOLUTIONARY GRAVES.

Hon. S. W. Pennypacker has erected three granite markers on his farm at Schwenksville to mark the graves of Revolutionary soldiers. One is to Major Edward Sherburne, of New Hampshire, who was an aide to Gen. John Sullivan, was wounded at Germantown, October 4th, 1777, and died the next day; and two others to "Soldiers of the Revolution wounded at Germantown October 4th, 1777."

#### SOMERSET COUNTY, N. J. HISTORICAL QUARTERLY.

This New Jersey Historical Magazine will begin in its April, 1913, issue, articles on "Early German Churches in Somerset County, N. J." Address Alexander G. Anderson, Treasurer, Somerville, New Jersey.

#### MONTGOMERY COUNTY HISTORICAL SOCIETY.

The assistant Librarian of this society entuses people by supplying chatty items for the local papers of which the following is a sample, worth imitating.

At this season of the year, when calendars are to be seen everywhere, many of them beautiful, and necessary to have in our homes and offices, it is an appropriate time for the Historical Society to exhibit its store of the old time "Almanac" of our fathers, our grandfathers and even our great-grandfathers. Have you seen this exhibit? Beginning with the year 1777—(think how long ago that is.) You will see Father Abraham's Almanac and you will see just why it is so called. From 1777 to 1910 we have an almanac for nearly every year, over 200 altogether, but we only have room to show you 85. When you see them you will be glad that they were given to the Historical Society to preserve for you and others, and you will realize that to our ancestors, the Almanac was a calendar, a newspaper, a book of jokes, a farmer's and a gardner's guide, a household help, and certainly a history.

Made of strong hand made paper, you may examine them, if careful. The pictures are most entertaining, and their names are odd. Instead of the "Dickens," "Longfellow," "Season's Greetings," etc., we have "Poor Richard," "Poor Robin," "Poor Will," "The Farmer," "House-keeping," "Peratical and Tragical," "Great Western," "Brother Jonathan," "New St. Tamany," and of course some "Hoch Deutsche," "Der Neue Reading," "Alte Germantown" and this long one, "Neuer Gemeinnitziger Pennsylvanischer." This exhibit will continue until after the New Year, and is free. F. M. Fox, Ast. Librarian.

#### ANNUAL DINNER OF THE HISTORICAL SOCIETY OF PENNSYLVANIA

In commemoration of the 88th anniver-

sary the officers of the Historical Society of Pennsylvania held their annual dinner in the hall of the society on Monday evening, December 2.

These dinners, which are held annually, are attended only by officers, and on these occasions the president of the society wears the ring containing a strand of hair from the head of William Penn, which was given to the society by Granville John Penn, the last of the male line of the founder of Pennsylvania, about sixty years ago. This year the ring was worn at table by ex-Governor Pennypacker, the present president.

Others present at the dinner were Francis Howard Williams, Thomas Willing Balch, Charlemagne Tower, Richard McCall Cadwalader, William Drayton, William Potter, Edward S. Sayres, John T. Morris, Colonel William Brooke Rawle, Dr. John Bach McMaster, Dr. John W. Jordan, Dr. Gregory B. Keen and Ernest Spofford.

#### BUCKS COUNTY HISTORICAL SOCIETY

The fall meeting of the Bucks County Historical Society was held in St. James' Lutheran Church, Chalfont, Tuesday afternoon, October 22nd, the session beginning at 2 o'clock. Interesting papers were read as follows: "The Last of the Wild Pigeon in Bucks County," by Colonel Henry D. Paxson of Philadelphia. "Historic Associations of the Upper Neshaminy Valley," by Warren S. Ely of Doylestown. "Quaker Poets Among Solebury Friends," by Mrs. Emma L. K. Rice of Solebury. "Notes on the common Tinder Box in Colonial Bucks County," by Henry C. Mercer of Doylestown.

#### LUTHERAN HISTORICAL ACADEMY.

This body of Lutherans, organized to gather and preserve historical material that might otherwise be lost, held its annual meeting, December 4, 1912, in Springfield, Ohio. The General Synod, the General Council, the Joint Synod of

Ohio, the United Synod of the South and the German Iowa Synod were represented.

Papers were read by Rev. Dr. J. A. Singmaster, "St. Paul's Lutheran Church, Allentown, Pa."

Prof. B. F. Prince, Ph. D., "The Beginning of Lutheranism in Ohio;".

Prof. L. D. Reed, "Paul Herple's Missionary Journey to Ohio."

Dr. T. L. Gotwald for Rev. Dr. Gongaware, "Pioneer Lutheranism in Western Pennsylvania."

Dr. G. H. Gerberding, "The Relation of Lutheranism to the United States."

Prof. A. R. Wentz, "Parallels between Political and Church History in the United States."

#### OHIO ARCHAEOLOGICAL AND HISTORICAL QUARTERLY

The issue for January 1913, Vol XXII, No. 1, of this valuable historical journal, contains a report of the fifth annual meeting of "The Ohio Valley Historical Association, (125 pages) and the "Autobiography of Thomas Ewing," (75 pages).

#### THE PENNSYLVANIA SOCIETY.

This illustrious society held its fourteenth Annual Dinner in the Grand Ballroom of the Waldorf-Astoria in the city of New York on Saturday evening, December 14, 1912, at seven o'clock, to commemorate the one hundred and twenty-fifth anniversary of the framing of the Constitution of the UNITED STATES which was signed September 17, 1787 in the Federal Convention held in the city of Philadelphia, and which was ratified December 12, 1787 by the PENNSYLVANIA Convention."

THE PENN GERMANIA acknowledges receipt of a copy of the programme for the occasion, the table list and a copy of the Constitution of the United States published by the society. (The gathering was a notable one.

# 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.)

### WUEST

The surname Wuest is an uncomplimentary nickname. It is derived from wust, the primary meaning of which is chaos or a confused mass and the secondary meaning, filth or any disgusting object. The adjective Wuest from which the surname is derived means an uncultivated area. The surname originally was given to a man who did not cultivate his land. Derivatively it came to be applied to a disorderly, dissolute, filthy, ugly or bad individual or to anyone who was disliked by the person applying the nickname.

### ADOLPH

Adolph is derived from Adel, which means noble. It is a surname which was originally a personal name. At first it was given only to those who were directly or indirectly of noble birth. Subsequently it was applied as a complimentary appellation to any honorable man.

LEONARD FELIX FULD, PH.D.

## A PENNA. GERMAN SOCIETY PROPOSED.

We recently received a dialect communication from a widely known minister in a large city which we reproduce. The letter has its distinctive marks from the dialect viewpoint and brings good news

bearing on the organization for a Penna. German society. We hope the organization may be effected.

Heit Owet waren zuvaelliger Weis vier Maenner Zusammen, die uf emol ausgfunne hawwe das sie alle Pennsylvanisch Deitsche ware. Des hot uns all Gefreit. Awwer ich hab bald ausgfunne dass sie net viel von ihrer Geschichte wisten. Do haw ich sie gfrogt ob sie net den "Pennsylvania-German" lese daete, und es hot kenner ebbes davon gewusst. Do haw ich 'ne versproche ich daet an den Mann schreiwe der das Blatt rausgewwe dut. Vielleicht daet er jadem eine Nummer schicken. Vielleicht koenntscht du eh Paar Unterschreiber kriege. Mer hen au davon gesproche en Aufruf zu machen und enne Penna. Deutsche Gesellschaft hier zu gruende. Ich glaab es sin viel von unsere Landsleut do in xxxxxxxxxx. Ich bin fro dass ihr en solch gutes Blatt rausgewwe dut. Ich will sehne ob ich net in meiner xxxxxxxxxx ein gutes Wort dafuer einlege kann.

### A CONRAD WEISER PROBLEM.

Relative to the statement in the Conrad Weiser Diary, "My Mother departed from time to eternity on the tenth day of June, 1781. (See PENN GERMANIA, 1912, page 788,) A reader writes as follows:

"I was greatly interested in the Conrad Weiser Diary. The tombstone of Conrad Weiser's wife, erected by the side of his own tombstone shows as follows: Eva Anna Ehegattin von Konrad Weiser, Ist get 25 Jan 1730. Starb 27 Dec. 1778. Alt 48 Jahre. I have been informed that this tombstone was recut by some one whose identity I have not learned. Surely the person recutting that stone made a bad job of it. It appears that the year 1730 should be 1700 and the age 48



should be 78. Might the stone before recutting have shown a different date of death, or perhaps the person who made the entry that his mother died June 10, 1781, might have entered the wrong date, confounding it with that of his step-mother."

#### A DIALECT SUGGESTION.

The Managing Editor recently spent a few minutes in a village store waiting for a trolley car. During this time a number of factory girls working in a building close by entered to make purchases. They were Hungarians and spoke their native Hungarian-German dialect. Time did not permit the making of investigations just then, but the opportunity impressed itself most forcibly on the M. E. and awakened the strong desire of studying the Hungarian-German as used by these workers. Some of our readers reside in the immediate vicinity. To them and all who are similarly situated we would say, study foreign German dialects and give our readers the benefit of your study. Such study would prove interesting and would illustrate one source of dialect variations.

#### OUR EDITORIAL POLICY.

The following letter written by the publisher of two German papers and the reply thereto are self-explanatory.

Mr. H. W. Kriebel,  
Lititz, Pa.

My dear Mr. Kriebel:

Enclosed find my check for \$2.00 to renew my subscription to the Penn Germania. Your magazine is very admirable in many respects, but I cannot conceive how anyone who stands on the foundation of freedom of conscience and individual responsibility can endorse such a reactionary measure as prohibition. The advocacy of total abstinence is thoroughly consistent with protestantism and republicanism, but not prohibition.

P. S. I fear you will estrange many sincere friends from you by your support of prohibition and you will lose much needed support for your enterprise.

My dear Sir:—

Thanks for your remittance, \$2.00, in renewal of your subscription to THE PENN GERMANIA, for your words of commendation and for your frank expression of opinion respecting the attitude

of THE PENN GERMANIA on the "Prohibition" question.

THE PENN GERMANIA is not the organ of any organization or association. It will be maintained as distinctly and specifically a popular journal of German history and ideals in the United States. It will not be published as the exponent of a clan, or a cult, or as a commercial venture, or as a local business enterprise, or as a partisan propagandist organ—but pro bono publico, as a *Vademecum* for the preservation of historic data; as a popular Forum for the discussion of subjects naturally falling within its field; as a *Collaborator*—but not competitor—of existing societies and periodicals that are devoting themselves wholly or in part to certain phases of the same general field; as an *Intermediary* between the learned classes and the common people for the dissemination and popularization of what master minds are creating.

In harmony with this general statement THE PENN GERMANIA has published articles favoring Prohibition and will not hesitate to print articles against Prohibition. Discussions pro and con of current questions are welcomed and will receive consideration and space in the magazine providing their publication is regarded "pro bono publico." There is room and need for a periodical open for discussion of questions that have a bearing on German History and ideals. THE PENN GERMANIA aids to fill such need. If friends of the magazine will bear this in mind they need feel no alarm if occasionally a statement appears that does not meet with universal approval. By calmly viewing various aspects of questions can we best arrive at the truth of matters under consideration. The German citizenship has played such an important part in the history of our country and has been so versatile that one must take a wide reaching view to get an adequate and just conception of the whole. It will involve considerable educational effort to lead some readers to grasp the situation but it will be worth while. If THE PENN GERMANIA can become a medium to such end its publication will not have been in vain.

Looking at matters from this broad viewpoint I hope the course of THE PENN GERMANIA will commend itself to you as the proper one to pursue. Your remarks are appreciated and, it is to be hoped, may induce other fellow-editors to express themselves. Neither THE PENN GERMANIA nor the writer of these lines is walking about with the "chip on the shoulder."

looking for a fight—nor are we so thin skinned or sensitive of heart that a friendly word of counsel will upset us.

Thanking you again for your communication, I remain,

Yours very truly,

#### A NOTED BLIND GIRL SINGER.

Godfrey Holtenhoff, vice president of the Santa Fe Railroad has a daughter who has been blind since she was a child. She has studied music in Germany and has made her debut on the concert stage. Her voice is regarded by critics as a beautiful one. A reception given in her honor in Berlin, Germany, was attended by more than 300 guests at the reception, including Ambassador Leishman and Consul General Thackara, leading musical celebrities, members of the American colony and prominent Germans.

Psychologists are very much interested in Miss Holtenhoff's marvelous perception. She selects and designs her own gowns and knows the difference in colors.

#### THE D.D.'S

A well-known clergyman, when the report reached him that his alma mater had conferred on him the divinity degree, was so chagrined that he came out in the public press in protest. He confessed that for some days he would not appear on the street for fear of being congratulated. It was said that one of the worthiest acts of President Cleveland was his refusal of an honorary degree. When Oxford University would confer on Handel the degree of doctor of music he loudly protested, "Vat frow my money away for dat—de block-heads vish! I no vant to be von doctor." A certain Frenchman visiting in this country, stopped in a college town. The institution, wishing to recognize the honor, conferred on him a degree. Baron Stuben, nearing of it and having occasion to pass through the same town, addressed his men thus before entering: "You shall spur de horse vell and ride troo de town like de mischief, for if dey cotch you dey make von doctor of you."

#### A SELF-MADE MAN.

One of the Allentown, Pa., papers speaks editorially as follows about one of her citizens:

Harvey G. Ruhe, who, died in West Newton, a suburb of Boston, on Thursday and was buried in Fairview

Cemetery, this city, yesterday, was a typical Allentown boy of courage and grit. Mr. Ruhe is well remembered by our citizens. As a boy he was noted for his industry and vaulting ambition. Endowed by nature with splendid business qualifications Mr. Ruhe set out to make a place for himself in the world. How well he succeeded is shown by the fact that he was among Boston's most successful business men. He rose entirely on his merits. He advanced step by step because he was faithful to his employers and met every requirement.

As a young man in Allentown Harvey Ruhe was extremely popular. He was urbanity personified and no one ever knew him to do a mean thing. Allentown has sent many young men into the world who have achieved success, but none who was more deserving of good fortune than was Harvey G. Ruhe, who is stricken down at a time when he would have been able to best enjoy the fruits of his industry.

#### RECENT GERMAN DISCOVERIES.

A kind of steel that cannot be drilled, exploded or cut by the oxy-hydrogen flame has been discovered by German chemists.

A new method of administering ether by hypodermic injection which requires but one-third of the time of the usual or "hood" method. A German discovery was recently used at the Hahnemann Hospital, Philadelphia, Pa.

A radical cure for tuberculosis discovered by Dr. Frederick Friedman of Berlin, Germany, is thus explained by the discoverer:

"It is amazingly simple, I was greatly interested in the discoveries of Dr. Koch, but after the failure of his tuberculin I followed Koch's theory that tuberculosis could only be fought successfully with serum baccilli. I searched everywhere for that bacillus and finally found it in turtles.

"Now I cultivate the germ in turtles, then obtain serum which I simply inject into the patient. This serum kills all tuberculosis germs in the patients' body and therefore has proved as successful for consumption of the lungs as any other consumption. I have prepared enough serum to last two years or to cure a million patients and all who will come to see me will be treated free."

#### NO REPEATING ALLOWED.

The population of Comal County, one of the most prosperous in Texas, is about ninety-nine per cent German and the re-

mainder Teutonic. The sagacious student of racial characteristics, therefore, will not be surprised to learn that in the recent election to determine whether by Constitutional amendment Texas should go "dry," the Prohibitionists of Comal County were able to muster only five votes for "State-wide."

When the polls had closed in New Braunfels, the county seat of Comal, Uncle August, with beard reaching to his belt, and Heinie, with spectacles a quarter of an inch thick, made ready to canvass the returns. After much business of sharpening pencils and arranging pads, Uncle August said, "Vell, Heinie, ve begin,"

Heinie took a ballot from the box and, after adjusting his glasses, read slowly and nasally. "A-gainst—the—a-mend-ment."

"Vait a minute, vait a minute!" interrupted Uncle August. "Do you t'ink ve got all night to sit here v'ile you say 'A-gainst—the—a-mend-ment'? Cut it short! You yoost say, 'Vet—vet!' Dot's all!"

"Vet—vet," counted the obedient Heinie. After about two hours of this, Heinie exclaimed, "Look here! Here is von dot say, 'For—the—a-mend-ment.'"

"Vel, dot's all right—dry—dry von!" returned Uncle August.

When for three weary hours more Heinie had droned, "Vet," he said, "Vait, dis von too, it say, 'For—the—a-mend-ment.'"

"Vell, you t'row dot ticket oudt!" shouted Uncle August. "Dot scoundrel has voted already vonce!"—John E. Rosen, Lippincott's.

#### DEATH OF ERNST HEXAMER,

Father of Dr. C. J. Hexamer, President of N. G. A. Alliance.

Ernst Emil Julius Ferdinand Hexamer, one of the best known Germans in this country and originator of the system of fire insurance maps which are now used by fire insurance companies in all parts of the world, died early in December in Philadelphia.

Mr. Hexamer was the father of Dr. C. J. Hexamer, president of the National German-American Alliance and head of the German Society of Pennsylvania. He was senior member of the engineering firm of Ernst Hexamer & Son, and was a noted authority on fire insurance engineering matters. His maps, dividing the city into districts and pointing out the liabilities of each building, from an in-

surance standpoint, have become recognized throughout the world.

Mr. Hexamer was born in Coblenz-on-Rhine May 29, 1827. He traced his ancestry as far back as the ninth century, through the royal German families of Hexamer and Von Rittich. He came here with Carl Schurz in 1848, and had since been prominently identified with German-American activities in this country.

As a youth he lived with his mother at Die Palatinata, near Heidleberg, where he saw much of the court life, and later he attended the Polytechnic School, at Carlsruhe, where he was a favorite student of Reddenbacher, the world's first professor of mechanical engineering at that time. After the revolution, in which he sought, with Schurz, to set up a republic in Germany, he fled to America.

When the antislavery movement began to assert itself he became identified with William Lloyd Garrison as an abolitionist. He made speeches throughout the north, and in Hoboken was set upon by a crowd and seriously injured. His father, who was attorney general in the district of Prussia, was taken as a hostage by Napoleon into Russia when he made his famous march on Moscow.—Exchange.

#### HALF-ACRE FARM SENDS BOY TO COLLEGE

Thiel College has a young man in the student body who has made it possible to go through college through the profits of a half acre of ground loaned to him for gardening purposes by his father. Beginning when he was twelve years old, he used this half acre garden, selling his products and banking the money he made. This fall he entered Thiel having \$875 in bank. With this money and the income from his garden, which he will continue during vacation periods, he expects easily to put himself through the schools and prepare for the ministry in our Lutheran Church. Albert Trumpeter shows that where there is a will there is a way.

#### NOBEL PRIZES.

On November 15th, the prize for literature was awarded to Gerhart Hauptmann, the German poet and dramatist. Herr Hauptmann, who is 50 years old, has been one of the most distinguished figures in German literature for nearly 20 years. He has used either prose or verse in his plays, and has been a realist or an idealist, as the subject seemed to justify. His ad-

As an amusement, these toys have a secondary place. Their prime purpose is educational. The German schools in some places have adopted them for use in instruction in natural history. They should prove of immense value.—Popular Mechanics.

### GERMANY LEADS IN AIRSHIPS.

Germany is the country best prepared for aerial warfare, according to the latest official figures from abroad. That country now leads in dirigibles, for with its private and government owned vessels it could enlist the services of twenty airships in wartime.

A few months ago France possessed fourteen dirigibles, with eleven building; England, seven, with two building; Russia, three and four building; Italy, seven and one building. Two months before war was declared between Turkey and Italy the former country had ordered several dirigibles from Count Zeppelin, of Germany.—Cleveland Plain Dealer.

### STORY OF THE SEXTANT.

#### A Chance Observation That Gave Godfrey a Great Idea

The element of chance plays an important role in invention and in no case is this more strikingly illustrated than in that of Thomas Godfrey, the American who improved upon the quadrant, or rather, devised the sextant, the basic notion for which he got by noting the reflection of the sun from a pail of water.

Godfrey was a glazier by trade, but he had a taste for mathematics and was a man of some culture.

John Hadley had also invented a sextant, apparently a development of a suggestion of Newton's, found among his papers at his death. Godfrey anticipated Hadley by about one year, but for a long time his claims were not recognized, Hadley receiving the entire credit.

The glazier thus received his inspiration for the instrument that was to prove of such value to mariners. One day, while replacing a pane of glass in a window of a house in Philadelphia opposite a pump, he saw a girl, after filling her pail, put it upon the sidewalk. The observant glazier saw the sun reflected from the window on which he had been at work into the bucket of water. His mind quickly perceived the significance

of the situation, and he was thus led to the design of an instrument "for drawing the sun down to the horizon," a device incomparably superior to any that had hitherto been used for the ascertainment of angular measurements.—Harper's Weekly.

### A BEAUTIFUL CUSTOM.

The Imperial family of Germany observes a very sweet custom on the birthdays of its children which dates back to the days of Old Kaiser Wilhelm.

On the birthday of one of the royal children the Empress looks over the stock of toys which has been accumulating since the last birthday and sends all excepting perhaps a few special favorites to the sick children in the hospitals. The present Kaiserin, who is the most motherly of women, has paid special attention to this custom, and on the occasion of Princess Victoria Louise's birthday, which occurred some time ago, her majesty packed with her own hands a large case of dollies, picture books and little dishes, all in a fair state of preservation, and had them sent to the little sufferers. The sick children are always told who sends the presents, and in past years this has resulted in the saving of some curious and interesting relics. In this way the battered tin soldiers, which amused the children of Old Kaiser William, have been saved from the wreck of time.

### WAR WAS AGAINST THE LAW.

Representative Rothermel, of good old Pennsylvania Dutch stock and hailing from Reading, tells this one about a constituent of his, now living at Chambersburg.

On June 30, 1863, when the rebels were approaching the city of Chambersburg on their way to begin their attack on the Federal troops at Gettysburg, the natives, men, women and children, with the exception of one Dutch farmer, were running from their homes in every direction, having heard that the 'Johnnies' were about to attack the city. But old John Metzgar calmly sat out in front of his house and refused to budge.

"What's the matter with you?" asked one of his neighbors, almost out of breath from excitement. 'Don't you know the rebels are going to attack us?'

" 'I don't believe it,' calmly replied Metzgar. 'Don't you know it's agin' law

mirers have called him the German Shakespeare.

#### A KING WHO WOULD BE LOVED.

An eccentric monarch was Frederick the Great, whom his subjects called "Old Fritz." One day, in passing along the streets of Berlin, he noticed that a man left the sidewalk as he approached and crossed over to the other side of the street. The king called him back, and asked why he had done so.

The poor fellow began to tremble, and stammered, "Because—you are—the king, and I—am afraid of you."

"Afraid of me!" shouted the monarch. "I don't want my subjects to be afraid of me, but to love me. I will teach you a lesson!" and he began to beat the man with his cane, crying out:

"Next time when you meet me, don't cross the street, but greet me with eyes that betoken love! Do you understand me?"

And the unlucky culprit, cringing beneath the vigorous blows of the royal walking-stick, promised that he would not fear but love the kind.—Youth's Companion.

#### A FAMOUS QUARREL.

##### The Incident That Led to Bismarck's Retirement as Chancellor

The emperor's quarrel with Bismarck is a matter of history, and it started owing to the chancellor having a private interview with a certain political personage unknown to his majesty. The kaiser, hearing of this, wrote to Bismarck telling him that he expected to be informed of all such interviews before they took place. The prince's reply to the letter was a verbal one and was spoken to the emperor's private secretary. "Tell his majesty," it ran, "that I cannot allow any one to decide who is to cross my own threshold." When the message was delivered to the emperor he drove round to the chancellor's palace and asked him what the discussion in question was about. In excited tones the prince declared that he could not subject his intercourse with political personages to any restraint, nor would he allow any one to control the passage to his private apartments.

"Not even when I as your sovereign command you to do so?" shouted the emperor, enraged.

"The commands of my sovereign,"

coldly replied the chancellor, "end at the drawing room of my wife."

At the same time he offered to retire from office. This was on Saturday, and on the following Monday the Emperor politely asked Bismarck to send in his resignation. On the 18th of March, 1890, the Tuesday after the quarrel, the abdication was written and Germany lost her pilot.—National Magazine.

#### KAISER'S EARLY RISING.

William II, emperor of Germany is an early riser and likes to have everybody about him follow his good example. He is up every day at 6 o'clock, ready to go to work or to take an outing on horseback. His high officials complain that they are torn too early from the soft delights of sleep. Herr vonn Bethmann-Hollweg, who is a famous sleeper, accommodates himself with difficulty to this strenuous regime. He only awakens after many calls from his valet de chambre, and when drawn from his bed makes his toilet slowly and always arrives late at the palace, to find the emperor awaiting him with impatience. Some days ago, remarks the *Cri de Paris*, the emperor, after having waited for him until half past 6 o'clock decided to go and surprise his chancellor in Frederick street. He found him in the bath. "I wish to remind you, my dear chancellor," said the emperor, "that the day begins for you and for me at 6 o'clock. It is now going on 7 and you are not even shaved. An hour lost each day will make fifteen days in a year and in fifteen days my grandfather won three victories."

#### TOYS THAT EDUCATE.

In Munich, Germany, a woman has started a new business—that of scientifically constructing toys for children, and it has proved itself a very profitable enterprise. Hitherto, playthings in imitation of birds, fishes and so forth, were constructed with little regard to their resemblance to the original in the flesh. They were merely for purposes of amusement, without a thought on the part of either maker or buyer as to their educational value.

The models of this clever woman's fishes, for instance, not only are true to life with reference to size, color, shape and form, but to motions of fin as well. Of course for this sort of work, the ordinary toy-maker will hardly suffice. Only such persons as have a real scientific knowledge of a very exact kind can hope to lay out the original models.

to shoot within the limits of this corporation?"—Washington Correspondence in New York World.

### TRANQUILITY OF LISZT.

Liszt, whose centenary we have been celebrating, was a sweet-souled character. One day two of his friends, musicians, resolved to put the maestro into a passion, "which one of his habits," they inquired, would most seriously trouble him were he deprived of it?"

"Perhaps," was the answer, "he would suffer most if deprived of a well-made bed."

The two confederates, with a lous, brought over a servant to their designs. She was not, it was agreed, to make his bed for that night.

Liszt slept badly, and the next morning simply said: "Have you forgotten to make my bed?"

For two days following she neglected making the bed, and on the third day the maestro simply said:

"I see that you have decided not to make my bed. Well, let it alone. I have come to accustom myself to it."—Le Cri de Paris.

### OLD BAVARIAN TOWNS.

In old Bavarian districts many of the smaller towns are merely walled farm villages. These settlements of agriculturists reproduce the ancient laager for all. Each is built in the form of a parallelogram, the shorter sides having each a gateway, with double gates, over which rise central square watchtowers capped with conical red roofs. A narrow road or street runs from gate to gate, with old half timber houses set back close to the inclosing wall. The ground floor of these houses affords stabling for cattle, and from these stables the cows are driven out through the town gates in the morning and brought in at night. Townships like this are merely clusters of houses

intimately connected with the farm lands that lie beyond their gates. The peasantry, whether peasant proprietors or allotment leaseholders, go in and out to their work.

In eastern Bavaria, toward the Danube, where the better class farms are to be seen, one finds farmhouses of wood, a great shingled roof covering—as in Holland—not only the large living apartment, with many bedrooms, but also the stables for the horses and cattle. On such farms much of the farm work is done by girls, who usually wear short petticoats, tight bodices and kerchiefs on their heads. Most of the men are either in the army or working at trades.

### DIALECT SIMILARITY AND FIXITY

One of our new subscribers wrote as follows: "I am a Penna. German on father's and mother's side xxxxx was talking with another lady one day when an elderly lady stepped up to me and asked me if I came from Saxony. I said, no, I am a Penna. German. She said, 'You talk just like the Saxony people.' She is a German lady born in Russia. This is a remarkable testimony to the fixity of the elements of German dialects.

### GERMANS AND UNIVERSITY OF PENNSYLVANIA.

A recent issue of "Old Penn Weekly Review," published by the University of Pennsylvania, on one page had these items: Abel L. Stoudt, dead, Dr. Huebner to address Club, German Students gather, Professor Slagle Instructor in Engineering, Deutscher Verein Reorganized, Foreign Students at American Universities (referring to Germany). This is but one of very many illustrations showing that Germany and Germany's sons are being recognized at the University. Those that are so ready to disown their German ancestry and "Fatherland" should ponder data like these.

(Continued from page 2 of cover)

lation devolves logically and appropriately each generation on the immigrants themselves, their sons and daughters and can best be met by intelligent, united, and continuous effort to such end. Such duty being personal can not be delegated to others or performed by proxy. The scholar, the essayist, the orator may tell about them, even as signboards point out the way to travelers; discussion indeed is indispensable to a proper appreciation of the good and the elimination of the bad, but cultural possessions, to serve society efficiently must become incarnate in men, take on human form and be energized by the altruistic motives of those holding them. Historic lore hidden in musty volumes on dusty shelves is but inert potentiality, a mass of paper and ink, a valley of dry bones. THE PENN GERMANIA PUBLISHING COMPANY was called into being to become a medium or instrument for promoting such assimilation and incarnation by helping men to learn and teach what Germany through the men and women it gave has been and done for the United States. Through it the best that German culture and history affords may be transfused into our national life and transmitted to posterity.

### The Penn Germania

THE PENN GERMANIA will be maintained as distinctly and specifically a "popular journal of German History and Ideals in the United States." It will not be published as the exponent of a clan, or a cult, or as a commercial venture, or as a local business enterprise, or as a partisan propagandist organ—but "Pro bono publico," as a *Vademecum* for the preservation of historic data; as a popular *Forum*, for the discussion of subjects naturally falling within its field; as a *Collaborator*—but not competitor—of existing societies and periodicals that are devoting themselves wholly or in part to certain phases of the same general field; as an *Intermediary*, between the learned classes and the common people for the dissemination and popularization of what master minds are creating. It must naturally give a prominent place to the German immigrants of the eighteenth century whose descendants constitute today fully one third of the Nation's German element. The magazine thus has a field as wide and deep as human endeavor and extending over two centuries of time. While it is gathering here and there rare nuggets of historic lore, inexhaustible riches await uncovering and refining by expert workers. Dearth of material need, therefore, not be feared nor should difficulties in the way whether real or imaginary deter us from entering and possessing the land.

While the publication of THE PENN GERMANIA is the primary aim in the organization of this company it would manifestly be a shortsighted policy not to conserve the by-products or utilize the opportunities that naturally attend the publication of this periodical. The occasions for encouraging historic research that either may arise of their own accord or that may be cultivated will be utilized. The gradual building up of the select reference library for students and historians of the German element in the United States will greatly increase the usefulness of the undertaking.

# THE PENN GERMANIA PUBLISHING COMPANY

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A POPULAR JOURNAL OF GERMAN HISTORY  
AND IDEALS IN THE UNITED STATES

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The purpose 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.

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## BUSINESS REGULATIONS OF "THE PENN GERMANIA."

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COMMUNICATIONS—"Our Book Table" is in charge of Prof. E. S. Gerhard, Trenton, N. J., to whom all communications touching the department should be addressed. The Penn Germania Genealogical Club is in charge of Miss Cora C. Curry, 1020 Monroe Street, Washington, D. C., to whom "genealogical" communications should be addressed. All other communications should be addressed to Lititz, Pa.

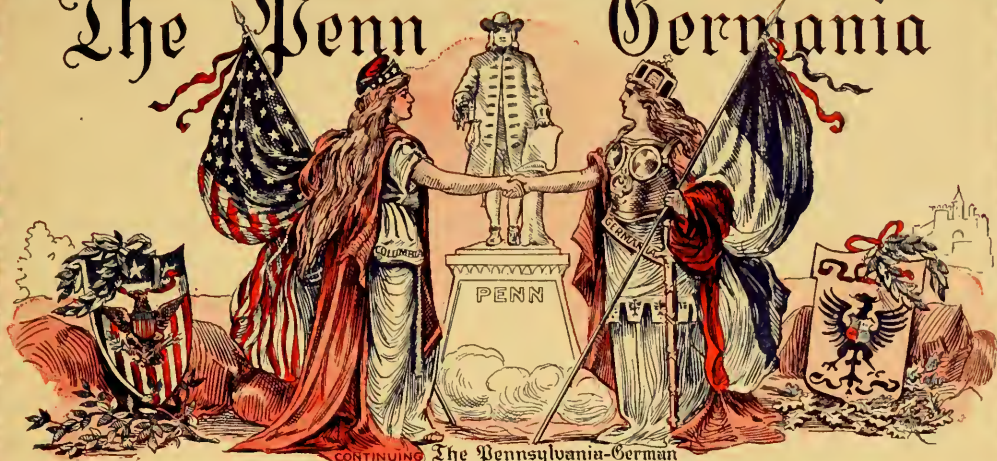
CONTRIBUTIONS—Contributions are invited on subjects falling within the scope of the magazine, the history and ideals of the German element in the United States. No articles are paid for except upon definite contract. Articles should reach Editorial Office four weeks before date of issue to insure publication in a specially designated number.

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# The Penn Germania



CONTINUING *The Pennsylvania-German*  
A POPULAR JOURNAL OF GERMAN HISTORY AND IDEALS IN THE UNITED STATES

SCIENCE

ART

LITERATURE

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CHURCH

STATE

INDUSTRY

GENEALOGY

# Program of The Penn Germania

The following lines, forming part of an Announcement issued by THE PENN GERMANIA, set forth in part the aim of the magazine.

## Purpose

The "purposes" of the incorporation as set forth by the Charter are construed by the Company to sanction the taking in hand;—

1. The publishing of THE PENN GERMANIA, essentially 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 make the magazine a specific periodical of history and current literature respecting citizens of German ancestry in the United States.

2. The encouraging of historic research by historians, genealogists, pupils in public and private schools, colleges, and universities.

3. The founding of a select reference library containing with regard to its special field, leading reference books, genealogical apparatus, transcripts of original records, books and pamphlets, clippings from current newspapers and periodicals, etc., etc.

The field as thus laid out covers;—migrations, early and recent, with attendant causes and conditions; settlement and pioneer life including subsequent migratory movements; development, life in all its relations and activities down to and including the present: the family including literature, folklore and genealogy; noteworthy events in the Fatherland; discussion of current questions in the light of German history and ideals. The matter selected for publication must as far as possible meet the following conditions in the order given;—It must be "pro bono publico" and what subscribers want; it must be true to fact, entertaining, instructive, timely and typical. For the reference library whatever illustrates the life and thought of the German immigrant and his descendants is appropriate or "grist for the mill."

## Germanic Culture

Germany's cultural possessions, past and present, whether brought by emigrants, books, students, or other medium are invaluable to our nation and should not be eliminated or ignored, or blindly worshipped, but preserved, studied and assimilated. Manifestly the duty of promoting such assimilation

(Continued on page 3 of cover)

## An Open, Unofficial Business Chat

Dear Reader:—

This is a simple, frank, unvarnished, unofficial chat about THE PENN GERMANIA by H. W. Kriebel. It in no way binds H. W. Kriebel as Managing Editor, or the Executive Committee, Board of Directors, or Stockholders of THE PENN GERMANIA PUBLISHING COMPANY—merely an informal, plain, face to face chat.

This number of THE PENN GERMANIA has been delayed unusually long. Why? Because—in a nutshell—money has been lacking to make things move lively and on time—the machinery drags when it ought to hum. “Money makes the mare go”—and makes magazines move. To publish without adequate working capital is like flying with one wing, farming without tools, digging Panama Canals with antiquated picks and shovels, rowing against the tide with one oar, running steam locomotives without coal and water.

Good friends indeed say flattering things about my work, urge me to put on a stiff upper lip and go ahead, give all kinds of wise and well intentioned advice—all of which is appreciated, but these things do not pay printer's bills, or salt in the soupeven. The Magazine must have more money to get along. A charter is machinery, but money is indispensable to make this machinery work. It, in itself, will not solve the financial problem.

I have been tugging away at a heavy load; shoulders have been sore at times, hands and feet tired, skies overcast, things have looked blue, but these are only spurs urging me to harder work and firmer determination. I have indeed changed tactics, pushed out hampering confines, adopted and dropped plans, but this should not condemn me or the plans or the “Dutch” if you please. Change is a sign of life. The dead, poisonous pools of stagnant water and stubborn mules change not.

Men that earn money by the thousand, that have assets by the hundred thousand, pat me on the shoulder, wish success—and let me paddle the canoe alone.

No, brother, this is not a case of sour grapes, or a yielding to despair, or an outburst of impatience, or a Mrs. Caudle curtain lecture. It is merely affording you a chance to take a look behind the curtains.

The question is sometimes asked: Does publishing THE PENN GERMANIA pay?

Do Churches, Colleges, Carpets, Lawns, Shoepolish, Monuments, Art galleries, Cigars, Automobile joy rides, Jewelry on finger, ear, arm, watchchain, garter pay? Does money making pay? What does pay? “What shall it profit a man if he gain the whole world——?”

THE PENN GERMANIA should not be a treadmill, or a philosopher's touchstone, or a magic wand, to yield dollars and dimes.

The best things in life are non-profit producing and are fostered, notwithstanding this.

But it must be possible to develop THE PENN GERMANIA into a permanently-established, self-sustaining publication proposition—an honor to the people in whose name it is being issued, a source of inspiration, instruction and enjoyment to publishers and readers, an imperishable monument admired by posterity. Think

of what the German Element has meant to our country, —300 years of history, 20,000,000 people, epoch-making activity in all lines of human endeavor by brain and brawn, the equal of the best.

I can not here dwell on the need of a journal for the German-American field—the services a good working reference library could render, the reasons why historic research in this field should be encouraged. My own conviction, based on general principles, study, the opinions of good judges, is being continually strengthened that THE PENN GERMANIA as at present organized and conducted has a most promising opportunity of service providing adequate support is given.

John Wanamaker, the American Merchant Prince, a man of whom all German-Americans feel proud, himself of early German stock, said in one of his advertisements this week:

The Panama Canal Has Come Slowly.

No human being can create a great thing suddenly.

If it is only an orange, a little thing one wants, it takes time. It must have its first blossom, then the fruit, and time to ripen.

Thinkers must think a long time, and like Edison keep on thinking, and in due time their accumulated brain-work comes along to benefit mankind.

This is comforting. Neither the German nor THE PENN GERMANIA is a mushroom. They are live oaks and illustrate the maxims:

Eile mit Weile: Willenskraft Wegen schafft.

But enough of this. These lines are being written to induce you to put your shoulders to the wheel to help the work along. As to how to do this let me suggest:—

1. You surely have friends. Send names and addresses of those who you think might perhaps take an interest in the magazine.

2. THE PENN GERMANIA should be introduced into many new families by direct personal solicitation. Will you not in person NOW try to get persons to subscribe. You can. Will you? Liberal commissions to hustlers.

3. The following rates for THE PENN GERMANIA are in force.

|                     |          |        |
|---------------------|----------|--------|
| Single Subscription | 3 months | \$ .50 |
| "                   | 1 year   | 2.00   |
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(Each Share entitles holder to one  
Semi-annual magazine subscription)

N. B. If your subscription is now due, please pay at once. See address label.

In conclusion, dear reader, do we—you and I—not owe a duty to the past, present and future—a duty of gratitude, patriotism and social service—an individual, neighborhood, state, National duty to add to the sum total of American life, the best and choicest which the present and past of Germanic activity in the Fatherland and in America teaches, a duty that can not be delegated and can be most conveniently met by helping to promote the purposes of THE PENN GERMANIA PUBLISHING COMPANY—the publication of a magazine, the establishment of a library, the encouragement of historic research.

Yours very truly,

H. W. Kriebel.

Mar. 15, 1913.

# The Penn Germania

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February, 1913.

No. 2

OLD SERIES

Continuing THE PENNSYLVANIA-GERMAN

Vol. XIV, No. 2

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## JACOB EICHHOLTZ

PAINTER

SOME "LOOSE LEAVES" FROM THE LEDGER OF  
AN EARLY LANCASTER ARTIST

### AN ADDRESS

DELIVERED AT THE OPENING OF AN EXPOSITION OF

"THE EVOLUTION OF PORTRAITURE IN LAN-  
CASTER COUNTY, PENNSYLVANIA"

UNDER THE AUSPICES OF

The Lancaster County Historical Society

AND

The Iris Club

WOOLWORTH BUILDING, LANCASTER, PA.

NOVEMBER 22, 1912,

BY

W. U. HENSEL

---

Lancaster county, Pa., the banner agricultural county, of State and nation, has drawn deserved attention to itself by the "Loan Exhibition of Historical and Contemporary Portraits, illustrating the Evolution of Portraiture in Lancaster County, Pa.", held in Lancaster, Pa., under the auspices of the Iris Club and the Historical Society of Lancaster County, November 23 to December 3, 1912. Oil Portraits, Water Color Portraits, Miniatures, Silhouettes, Busts and Medals were shown. The following lines and catalog are quoted from their 139 page catalogue, listing

under both subjects and author over 500 exhibits. The exhibition reflects glory on the county, on the societies directing it and on the committees and individuals responsible for carrying out the details of the exhibition. Were each Pa.-German community to hold similar exhibitions the way would be at least partly prepared for the history of art among Penna.-Germans. It is to be hoped other societies will follow this good example.—Editor.

## FOREWORD.

This exposition of local portraiture, the first of its kind ever undertaken in this community, is intended to illustrate by story and picture, the evolution of portraiture in Lancaster County, Pennsylvania. Its object is both historical and artistic. The works exhibited comprise those of native artists, who worked here and elsewhere; and such works of artists not of our own community who found their subjects among our citizenship during the last century and a half.

Necessarily, with such purposes and limitations, the collection may include some persons of less conspicuous note, but portrayed with excellence or by some Lancaster artist whose history is of special interest. On the other hand, there are subjects included who have not been treated by the painter or sculptor with the eminence of their own position, but whose part in our county's history has been so leading that to exclude them from an historical collection would have been a serious omission.

Fortunately for the double significance of the event a large proportion of the exhibits are Lancaster subjects by Lancaster artists. Jacob Eichholtz was easily the first of these in rank and the most prolific in output, and as he was one of the earliest exemplars of the art of portrait painting who came out of that Pennsylvania-German element which entered so largely into our citizenship of his day, the large collection of his works, for the first time assembled, is most gratifying. The story of his life and the cataloguing of his works, contemporaneously published, fitly supplement this catalogue and enrich our local annals. They will serve to stimulate the increasing appreciation of his merit in centers of art and taste other than his home city.

It is also believed that this exposition will have a far-reaching influence in reviving the interest of artists and patrons in this phase of culture. From even a practical or economic point of view these exhibits will present a powerful inducement to a largely increased number of persons in this country to consider portraiture as a "household necessity." Laborious as the work involved has been, those who have done it will be well repaid if the outcome justifies their confidence that no "good thing" is so likely to come out of any place as from Lancaster.

THE EDITORS.

## CATALOGUE OF ARTISTS.

ALBRIGHT, CLARA EICHHOLTZ.

ANONYMOUS.

ARMSTRONG, ARTHUR, 1798-1851.

Portrait, landscape and historic painter.

Born in Manor Township, Lancaster County. In 1820 he opened a studio in Marietta, Lancaster County, and there began his career as artist and teacher.

In 1849 he opened a studio and gallery for exhibition of paintings in Mechanics' Institute, Lancaster, and later had a large studio

on Orange street, Lancaster, built by himself and with the second story fitted up as a gallery to exhibit paintings. He painted there some very large canvasses, "Hamlet and Ophelia" and the "Assassination of Caesar." He had a large collection of engravings which he took great pleasure in showing to friends and pupils, of whom he had a large number. At some time in his career he resorted to "pot-boilers," painting signs and banners, and made gilded frames. One silk banner which was painted for the Washington Fire Company of Louisville, Kentucky, represented the Washington family under the portico of their mansion at Mount Vernon, with the Potomac dotted with sails seen in the background. He was a prolific painter, and while many of his works are in the vicinity of Lancaster, others are widely scattered.

BAKER, HELEN J.

BALLING.

BARRUTI.

BEALL, FLORENCE GRUBB.

BEAUX, CECELIA.

BECK, A. RAPHAEL.

Born in Lancaster, Pa., son of J. Augustus Beck. First studied in his father's studio, and later in Düsseldorf, Munich, and the Academie Julian in Paris. In Munich, had the personal instruction of Paul Weber. Has exhibited at National Academy, Water Color Society and New York Etching Club. Received prizes for emblematic designs used by the Pan-American, Louisiana Purchase and Lewis and Clark Expositions, and was awarded a diploma at latter exposition. Line; portraits, landscape and mural painting. Studio, 78 Delaware Avenue, Buffalo, N. Y. Exhibits; Thunder Cloud Blackfoot Chief (from life). A man of exciting and varied career 11a. Atlee, Dr. John L.

BECK, CAROL H., 1858-1908.

Studied at Woman's School of Design and student of Pennsylvania Academy of Fine Arts and member of fellowship of the same; afterwards worked in Dresden and completed studies in Julian Studio, Paris. She painted portraits of many prominent people and executed numerous commissions for public institutions, and for the State of Pennsylvania painted Governor Pattison. She did able work in cataloguing the Wilstach Gallery in Fairmount Park, Philadelphia.

BECK, J. AUGUSTUS.

Born in Lititz, Pa., 1831.

Studied sculpture under Hiram Powers in Florence, Italy, and Thomas Crawford in Rome; also at the English Life Academy, Rome.

Represented in the White House by two elaborate carved marble mantels and in the Washington Monument by a group of figures representing "Hippocrates Refusing the Bribe," presented by the American Medical Association.

Settled in Harrisburg, Pa., (1861), and took up painting portraits in oil and water colors. Painted many distinguished subjects, among them ten of the living and dead governors. Senator Simon Cameron, M. S. Quay, Judge William Pearson and Judge John W. Simonton of the Dauphin County Courts, and others.

Represented in the Pennsylvania Historical Society galleries by over fifty portraits of prominent people of the State. Many of his

oil and water color landscapes, made during his leisure hours, hang in the best private collections of the country.

A man of steady hand and clear eye, although over eighty-one years of age.

BENDANN, DAVID.

BOWMAN, MARTHA M.

Born in Lancaster, Pa., graduated from New York School of Industrial Art for Women, winning Maddock Scholarship two successive years. Taught drawing and design in Mrs. Blackwood's School, Lancaster College, and private classes.

Attended School of Industrial Art of Pennsylvania Museum; studied in Pennsylvania Academy of the Fine Arts under William M. Chase. Exhibited in Annual Fellowship exhibitions. Member of the Fellowship of the Pennsylvania Academy of the Fine Arts.

BRECKENRIDGE, HUGH H.

BRINATI, PROFESSOR.

BROADBENT.

BROWN, JOHN HENRY.

BUEHLER, LYTTON BRIGGS.

BURFOOT, R. H.

BURGER, CHARLES F.

CLARK, WILLIAM.

DANNER, ADAM.

DANNER, J. A.

DALBEY, A. L.

DEICHLER, JACOB.

Portrait painter and restorer of oil portraits.

Born in Lancaster, 1847. In 1870 went to Philadelphia and began study of art under Professor Carl Linderman. In 1873 restored the original portrait of Hans Herr, and painted several family portraits.

In 1874 returned to Philadelphia, continued portrait painting and banners and silk flags for Centennial Exhibition and the Masonic order.

DEIGENDESCH, HERMAN.

DEMUTH, CHARLES HENRY.

Born in Lancaster, November 8, 1883. Studied at the Pennsylvania Academy of Fine Arts, Philadelphia; Darby Summer School of Painting, Fort Washington, Pa., and in Paris, France. Exhibited at Fellowship exhibitions and Annual Water Color Exhibition of the Pennsylvania Academy of Fine Arts, Philadelphia. Members of the Fellowship of the Academy of Fine Arts, Philadelphia.

DEMUTH, JOHN. 1770?-1820.

Born about 1770 in Lancaster, where he spent his life. Brother of Jacob Demuth and grand-uncle of H. C. Demuth. Painted family portraits and carved in wood. One of his wooden figures being in possession of his family. Died at Lancaster in 1820.

DYSART, JEFFERSON T.

EAKINS, THOMAS.

EATON, JOSEPH ORIEL, A. R. A., 1829-1875.

EICHHOLTZ, JACOB, 1776-1842.

Jacob Eichholtz, Lancaster's most notable painter, whose works are by far the most numerous in this exhibition, was born of an



old family, of German origin, in Lancaster, November 2, 1776. He was an expert coppersmith, but early developed a talent for portrait drawing. Early in the century he was aided by visiting artists; and when Thos. Sully visited Lancaster, on the eve of his departure for Europe (1809), he left Eichholtz his "halfworn brushes" and directed him to the instruction of Gilbert Stuart, at Boston. As a specimen of his work, he took with him his best known portrait, that of Nicholas Biddle, with the U. S. Bank in the background. On his return, he settled in Philadelphia as a professional portrait painter, remaining there for ten years. Following the style of Sully and Stuart, he painted more than 250 portraits and some landscapes and historical groups, between 1810 and the time of his death, May 11, 1842. Twice married, he left many descendants. Among his subjects and sitters were Chief Justices Marshall and Gibson, Governors Shulze, Porter and Ritner, Attorneys General Elder, Franklin and Champneys; Nicholas Biddle and many of the foremost people of his day in Philadelphia, Baltimore, Harrisburg and Lancaster. (For extended notice see W. U. Hensel's monograph and catalogue of Eichholtz's works.)

ESHLEMAN, AARON.

Born in 1827. Early life was spent in Lancaster. His father was proprietor of "The Fountain Inn", and he later was proprietor of "The Cross Keys Inn", Lancaster, Pa. These facts and three remaining canvasses, one landscape and two portraits, are all the authentic material known concerning him.

EVANS, HANNAH SLAYMAKER, 1801-1860.

Daughter of Hon. Amos Slaymaker.

While the workmanship of her painting is somewhat crude, her likenesses were considered true, which was remarkable, as she never received any instruction in the art of painting. Her second husband was the late Colonel Samuel Shoch, of Columbia.

EVARTS, WALTER.

FLATMAN, THOMAS, 1633-1688.

FLOYD, HENRY.

FOLTZ, JOSEPHINE KIEFFER.

Born at Lancaster. Daughter of Dr. John Brainard Kieffer and Mrs. Lyalla M. B. Troupe Kieffer. Graduate of Bryn Mawr; inherited artistic talent from her mother, from whom she received some early instruction, but is principally self-taught.

FORBES, J. COLIN.

FREELAND.

FREEMAN, ORLANDO.

FULTON, ROBERT, 1765-1815.

Artist, inventor, steam navigator.

Born in Little Britain, now Fulton Township, Lancaster County. Early education was in Lancaster, and showed so decided a talent for painting and drawing, that by these means he was supporting himself at seventeen. In 1786 visited London, where he studied portrait painting under Benjamin West, with whom he lived. Invented a machine for spinning flax and one for making ropes. Went to Paris and became interested in navigation. Invented a submarine or plunging boat. Returned to New York in 1806. In 1807 perfected his great discovery of steam navigation. Launched

the "Clermont" at New York in 1807. In 1806 married Harriet, daughter of Walter Livingston. Died at New York.

GARDNER, DANIEL.

GILCHRIST, W. WALLACE.

GREAVES, W. A.

GREGORY, ELLOT, 1825?

GROSH, PETER LEHN, 1798-1859.

Peter Lehn Grosh, born near Mechanicsville, Lancaster County, 1798. Lived at same village, where he was a general utility artist and painter as well as fruit and flower grower, until 1857. Painted a number of portraits, most of which were produced between 1820 and 1835. A versatile man; practically self-taught, though with much native ability in striking a likeness of his subject. Died at Petersburg, 1859.

GUE, D. J.

HAGER, W. C.

HAYES, KATHERINE A.

Daughter of Judge Alexander Hayes, LL. D., was educated at Lancaster and Young Ladies' Seminary at Lititz. Studied painting in Baltimore and Philadelphia. Attained considerable skill in "ivory types", a process taught by a French woman in Philadelphia about 1860.

HERR, LAETITIA N.

Born in Lancaster, Pa. Attended New York Art School under William M. Chase, and was afterwards at Academy of Fine Arts, Philadelphia. Studied in London and Art Centers of Europe. Exhibited at Annual Water Color Exhibition at Academy of Fine Arts, Philadelphia, also at New York Art Club exhibitions; illustrated for Ladies' Home Journal, Woman's Home Companion, St. Nicholas, Good Housekeeping and other periodicals; also books for The Macmillan Co., The T. Y. Crowell Co. and others.

HOLBROOK, ESTHER.

HOLLINGER, EMMA CATHARINE, 1848-1900.

Born in Kissel Hill, Lancaster County, Pa. In 1854 moved to East Petersburg. In 1870 went to Philadelphia to continue her art studies and later opened a studio on Chestnut Street. Painted portraits, landscapes and miniatures.

HOOPER.

HUCK, FERDINAND.

Came to America from Mayence, Germany, in 1729. He is the first artist in Lancaster of whom there is any record. An oil portrait and a "Crucifixion" from his brush are in existence. He removed to Baltimore, Md., where his descendants now reside.

JACQUEMARD, M.

KIEFFER, LYALLA MARIA BERRY TROUPE.

Born in Washington County, Md. Studied and graduated at Baltimore. Showed early artistic talent and strong natural love of beauty in nature, but received little artistic training, being mostly self-taught. Lived at Mercersburg, Franklin County, Pa., where she had pupils; later taught drawing and painting at Wilson College, Chambersburg, Pa. With an extensive knowledge and appreciation of poetry and an intense love of beauty in nature and art, her vivid personality kindled strong enthusiasm in her students, and she ever strongly stamped her individuality on the community

in which she dwelt. Painted portraits and landscapes in oil and water colors and excelled in flower studies and crayon sketches. Married Professor John B. Kieffer and lived in Lancaster. She kept up a keen and ardent interest in art to the end of her life.

KOSTENBADEN, G. B.

LAMB DIN, J. R.

LEUTZE, EMANUEL, 1816-1868.

LIBHART, JOHN JAY, 1806.

The youngest son of Henry Libhart, he displayed most versatile talents in portraits and landscapes in oil, engravings on metal and wood, especially in objects of natural history; a draughtsman of skill and originality. He modelled in clay and was a fine mechanician; constructed guns and invented reels to remove the threads from cocoons of the silkworm. Was a musician and an ornithologist of note, and had a very fine collection of the local birds of the State. Was postmaster and in 1867 Associate Judge of the Common Pleas Court.

LIGHTNER, ADAM MORTIMER.

Direct descendant of Mary Ferrec, who as widow emigrated with her six children to America in 1709, fleeing from France, owing to the persecutions of the Huguenots. Her descendants settled about Pequea, owning over 1,000 acres, some of the original land being still retained in the family, an old homestead built in 1795 still being owned and occupied by one of the family.

LOCHER, ROBERT EVANS.

MALONE, ALICE.

McMASTERS.

MIFFLIN, LLOYD.

Son of J. Houston Mifflin, was born at Columbia, Pa., September 5, 1846. Studied art under his father and with Thomas Moran in 1869-1870. Is an occasional exhibitor of paintings—specialty, landscapes. Has published over a dozen volumes of poetry and written over 600 sonnets, being regarded as the first living American writer of sonnets. Lectured on "Conversation as a Fine Art." Has received the degree of D. Litt. from Franklin and Marshall College, and also the University of Pennsylvania. Resides at Norwood, near Columbia, Pa.

MIFFLIN, J. HOUSTON, 1807-1888.

MILLER, WILLIAM H.

Grandson of Jacob Eichholtz. Studied under Schüselle and Eakins at the Pennsylvania Academy of Fine Arts. He has been thirty years connected with private schools of Philadelphia as teacher of technical and freehand drawing and painting, and at present is in charge of art instruction at the DeLancy School, Broad and Pine Streets.

He exhibited portraits and landscapes in the following exhibitions of the Academy; Fifty-fifth, sixty-third, sixty-fourth, sixty-fifth, sixty-eighth and seventy-second. He has also shown work at the Art School and Art Institute of Chicago. He painted portraits of many prominent Philadelphians.

MUSSELMAN, MARY EMMA.

Born in Lancaster County. Attended Spring Garden Institute; graduated from School of Design for Women, Philadelphia; studied at Pennsylvania Academy of Fine Arts under Thomas W.

Anshutz; was a member of the faculty of the School of Design. Exhibited at Philadelphia Water Color Club exhibitions. For several years has been on the Art Staff of the Ladies' Home Journal and the Woman's Home Companion.

NEVIN, BLANCHE.

Daughter of John Williamson Nevin and sister of Robert Jenkins of Rome. Of Pennsylvania stock; studied at various places, chiefly at Rome and the Royal Academy of Venice under Ferrari, and in her own studio at Carrara, Florence. Has travelled extensively in her own country, and very widely abroad. Works spasmodically and interruptedly. Has produced statues and bust, among them the statue of Mühlenberg at the Capitol in Washington, D. C. Has erected memorial fountains at Lancaster, Pa.; paints portraits, sketches and studies, and a writer of verses. Last works—portrait bust of Woodrow Wilson done from life at Sea Girt in the summer of 1910; small model of Sphinx and a restoration of the Naples Torso of Victory. Member of the Royal Arts of England; a fellow of the Geographical Society of New York; Acorn Club of Philadelphia, and Historical Society of Lancaster, Pa.

NICHOLS, CHARLES.

OTIS, BASS, 1784-1861.

PEALE, JAMES, 1749-1831.

PEALE, REMBRANDT, N. A., 1778-1860.

PEART, CAROLINE.

PERSICO, LUIGI.

RADITZ, LAZAR.

REIGART, HENRY.

REINGRUBER, LOUIS, 1836-1883.

ROSENTHAL, ALBERT.

SARGENT, JOHN SINGER, 1856.

SMITH, T. HENRY.

SPANG, F.

STUART, GILBERT, 1755-1828.

STEELE, WILLIAM PORTER, 1817-1872.

Born at Harmony Hall, Lancaster Co. Eldest son of Captain John, Jr., and Jane Porter Steele. Graduate of Rutgers College; studied law in Lancaster. A painter of portraits and animal life; an interpreter of Shakespeare's plays.

SULLY, THOMAS.

THURLOW, HELEN.

Born in Lancaster, Pa. Attended School of Industrial Art of the Pennsylvania Museum; studied at the Pennsylvania Academy of the Fine Arts, at which institution she twice won the Cresson Traveling Scholarship. Consequently enjoyed study in Paris and other art centers of Europe. Recently Miss Thurlow won honorable mention in the Toppen Prize contest of the Pennsylvania Academy of the Fine Arts.

UHLE, BERNHARD.

VEZIN, FREDERICK.

VOIGT, LEWIS.

Son of John Frederic Voigt, who lived on South Queen Street, Lancaster. His brother was Charles F. Voigt, familiarly known as Squire Voigt, forty or fifty years ago.

VON OSSKO, LEON, 1859-1906.

WAHN, ———.

WARFEL, JACOB ESHLEMAN, 1827-1855.

Artist, the son of John and Maria Warfel, born July 21, 1826. His artistic inclinations manifested themselves at an early age. Several specimens of his brush when but thirteen years old are still in existence, full of promise for the years to come. Unfortunately that expectation was not destined to be fully realized. At the early age of twenty-nine years he fell a victim to that dread destroyer consumption, when his artistic powers were developing with ever-increasing promise. If we may judge from the examples of his brush that remain, there are abundant reasons for believing that he would have filled a bright page in the catalogue of our local artists. He died June 2, 1855.

WELENS, HELEN MILLER.

Daughter and student under Wm. H. Miller, of Philadelphia and great-granddaughter of Jacob Eichholtz.

WERTMUELLER, ADOLPH ULRICH, 1750-1811.

WEST, BENJAMIN P., R. A., 1738-1820.

WILSON, J.

WILLIAMS, ISAAC L.

WILSON, MATTHEW.

WISONG, W. A.

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## JACOB EICHHOLTZ, PAINTER

An Address delivered by W. U. Hensel, November 22, 1912, Lancaster, Pa., at the opening of an exposition of "The Evolution of Portraiture in Lancaster County, Pa." The address has been issued in pamphlet form and contains in addition to what is here given illustrations and a catalog of Eichholtz's works.—Editor.

In the "good old days," when taverns were known by good old names, and were kept by people of the best social rank, Lancaster Borough, as early as 1765, had fifty-three licensed inn-keepers; quite a number of others had judicial permission "to sell rum by the small." In the former class was Catharine Eichholtz, widow of Jacob, lately deceased, who, in that year opened the "Bull's Head", where the later "Exchange" long stood, at the southeast corner of East King and Christian Streets. Her husband, Jacob, was one of the earliest settlers in Lancaster and was assistant burgess 1750-52. He purchased this site for the hotel; and for seventy years the "Bull's Head" tavern was never out of that excellent family, proud enough of their German origin and name not to transform it into the English "Oakwood"—as the Schwartzholtzes became Blackwoods, children of the Zimmermans were translated to Carpenter, the Schneiders to Taylor, the rural Metzgers became city Butchers, and some of the more elegant Haensels are now known as Littlejohns.

Jacob Eichholtz was descended from that German immigrant whose nativity, marriage and decease are thus recorded in the records of Old Trinity (translated from the German):

"Here lies buried John Jacob Eichholtz. He was born in Europe at Biscoffsheim the 22d of March, 1712. He lived in marriage 22 years with Anna Catharine, born Reichert, and departed the 26th of July 1760. His age, 48 years and 4 months."

June 24, 1795, twenty-four years after Leonard, first son of Catharine, became landlord of the "Bull's Head", our old Masonic Lodge 43 held the festival of St. John at this tavern, and here its lodge room was located for some years. Leonard, second, succeeded his father, dying in 1817; and after the younger himself died, in 1828, his widow Charlotte and, in turn, his son Henry, in 1834, perpetuated the Eichholtz proprietorship. The original building was torn down in 1850. When this property was partitioned, Dec. 27, 1817, it was taken by Jacob Lehman, intermarried with Catharine, the eldest daughter, at a valuation of \$13,000.

Leonard Eichholtz, Jr., who had been a highly esteemed and universally respected citizen of Lancaster, to the time of his death, at sixty-seven years of age, was a conspicuous member and elder of Trinity Lutheran Church; and was assistant burgess of the town, 1799-1802, and again 1807-12.

Contemporary with the Eichholtz tavern were "Stophel" (Christopher), Reigart's "Fountain Inn," Lancaster's early theatre and play house; Adam Reigart's "Grape"; Slough's Center Square "Swan," into whose stable yard the Paxton rangers turned their horses before they massacred the remnant of the Conestogas; Bausman's "Lancaster County House," the present Jefferies house with its beautiful date plate of 1762 still standing on East King Street; John Barnitz's "Cat" on North Prince Street, whence the Barnett family of the "Cadwell House"; Freddy Cooper's "Red Lion," on West King; John Michael's "Conestoga Waggon," later superseded in name and sign by the "Grapes," and hanging the old wood carving bunch of grapes on its North Queen Street front; Graeff's large hostelry at the Shober corner, now the Y. M. C. A.; Diffenderfer's "Leopard," which has lately changed its spots; Weaver's "Black Horse," on North Queen Street; Messenkop's "Unicorn," and Moore's "Sorrel Horse." "The Indian Queen" and Hamilton's tavern, out East King Street first caught the Philadelphia traffic; and the ancient "Plow" on West King, which offered entertainment for man or beast, greeted those wearied with the journey from the far West. Friend Isaac Whitelock's Quaker brewery was near the site of the Stevens House. John Hatz must have had an historical turn; for he called one of his Lancaster taverns the "Pennsylvania State Arms," and another and later one "Doctor Franklin." The latter's bewigged and bespectacled figure looked down for a century on those who passed up and down the west side of the second square on North Queen Street. There were, besides, "Lions," "Lambs" and "Bears," "White" and "Golden Horses," the "Hat," the "Rainbow," the "Buck" and the "Turtle," the "Globe" and "Olympic Garden," the "Prince Ferdinand" and "King of Prussia," the "Harp" and the "Flying Angel," "Pitt," "Washington" and "Wayne." Such well-seasoned Lancaster names as Nauman and Heger, Boyd and Hambright, Hull, Rohrer and Lightner were also worn by the bonifaces of a century ago. This variety of signs which then made our streets "an outdoor picture gallery" was well calculated to stir in a boy a latent impulse toward painting and portraiture—since Paul Potter, Benjamin West and many of the much older and much greater masters had kept the pot boiling by like resort; and the Matsys, Cellinis and Davincis had often wrought in no less sordid cause.

The original "Earl of Chatham," with which Henry Diffenbaugh adorned and advertised his "William Pitt" hotel, so splendidly preserved by the Demuths, is a fine specimen of his amateur work, for it was

painted by Eichholtz while he was yet known generally only as a copper-smith.

### Early Art Efforts

Eichholtz's patriotic self-gratulations that he was born soon after the Declaration of 1776, and therefore never was a British subject, no doubt were heightened by the fact that his father and two brothers fought on the side of the Colonies in the war for Independence. One of his uncles was a coppersmith by trade; but long before his father committed him to that apprenticeship, young Jacob Eichholtz had delineated figures in red chalk on the household garret and was picking up the art of lettering and shading from a local sign painter. His first color master's suicide, because of an unrequited love passion, discouraged his early ardor. Though the walls of his uncle's shop were decorated by him with charcoal sketches of his fellow apprentices, he ventured nothing beyond these crude attempts. He kept at his completed trade of coppersmith for some years after he married Mrs. Catharine Michael Hartz, a widow with two children, and started raising a family of his own. He none the less steadily cherished his artistic purpose and nursed his aspirations to be a portrait painter. When at last chance brought to Lancaster an artist who gave him friendly recognition, his future was determined. Henceforth let his brief autobiography tell its own story:

"Previous to the arrival of this painter, I had made some rude efforts with tolerable success, having nothing more than a boot-jack for a palette, and nothing in the shape of a brush, for at that time brushes were not to be had, not even in Philadelphia. At length, I was fortunate enough to get a few half worn brushes from Mr. Sully, being on the eve of his departure for England [1809]. This was a feast to me, and enabled me to go on until others were to be had. About this time I had a family with three or four children, and yet had not the courage to relinquish the coppersmith and become a painter. To support my family as a painter was out of the question. I divided my attention between both. Part of the day I wrought as coppersmith, the other as painter. It was not unusual for me to be called out of the shop and see a fair lady who wanted her picture painted. The encouragement I received finally induced me to relinquish the copper business entirely. About this time a Mr. Barton, whose memory I will ever gratefully cherish, strongly urged me to visit the celebrated Stuart of Boston. I went, and was fortunate enough to meet with a handsome reception from that gentleman, through the co-operation of the late Alex. J. Dallas and his son, George, who were at Boston at that time, and he felt a lively interest in my success. Previous to my visit to Boston I had painted a portrait of Mr. Nicholas Biddle, President of the U. S. Bank, and as it required, in visiting Stuart, that I should have a specimen of skill with me, in order to know whether I was an imposter or not. Mr. Biddle very politely offered me the picture I had painted for him, and which was well received by the great artist. Here I had a fiery trial to undergo. My picture was placed along side of the best of his hand, and that lesson I considered the best I had ever received; the comparison was I thought, enough, and if I had vanity before I went, it left me all before my return. I must do Stuart justice to say that he gave me sound lectures and hope. I did not fail to profit by them.

"My native place being too small for giving scope to a painter, I removed to Philadelphia, where, by an incessant practice of ten years and

constant employment, I have been enabled again to remove to my native place, with a decent competence, and mind still urging on for further improvement. Having but now, at this period of my life, just conceptions of the great difficulty of reaching the summit of the fine arts, I look forward with more zeal than ever. It is a fire that will never quench, and I hazard nothing in saying that I fully believe that the freedom and happiness of the citizens of this free country will one day produce painters as great, if not greater, than any that have embellished the palaces of Europe."

Some side lights are thrown on these passages by a letter of Sully himself. He writes: "When Gov. Snyder was elected [1808] I was employed by Mr. Binns to go on to Lancaster and paint a portrait of the new chief magistrate of the state. Eichholtz was then employing all his leisure hours, stolen from the manufacture of tea kettles and coffee pans, in painting. His attempts were hideous. He kindly offered me the use of his painting room, which I gladly accepted, and gave him during my stay in Lancaster, all the information I could impart. When I saw his portraits a few years afterwards, (in the interim he had visited and copied Stuart) I was much surprised and gratified. I have no doubt that Eichholtz would have made a first-rate painter had he begun early in life, with the usual advantages."

Albeit Sully's reputation has not dimmed with time, there is an ungracious and patronizing air about his comment on Eichholtz which a later comparison of their relative work, after a century scarcely justifies.

It will be remembered that when this letter was written Lancaster was the State Capital—Snyder was born here and Binns was a noisy Irish politician and alderman in Philadelphia.

So many of the early pictures of Eichholtz and those of his contemporaries are undated that it becomes important in tracing his art development to locate this Nicholas Biddle portrait which is the first he records as having painted. There are many Nicholas Biddles and some of them marked unknown. One of these, viz., the original of a familiar engraving with the United States bank in the background, Eichholtz did not paint until 1838. It is certainly not the one referred to in his autobiography, as Biddle was not associated with the bank at the time referred to in the letter, nor was he the mature man that engraving represents. There is however in possession of Mrs. James S. Biddle, 1715 Locust Street, Philadelphia, a daughter of Nicholas Biddle and widow of his nephew, now aged 87, a rather crude and early portrait of her father, of which she has always been especially proud. It is immature enough to have been an early Eichholtz and has been ascertained to have been his work in 1811 and the one he carried to Boston. Another picture that Eichholtz certainly did paint about that time is a beautiful portrait of Jane Margaret Craig, wife of Nicholas Biddle. Shortly before Sully had painted her. It helps to fix the date of Eichholtz's earliest creditable and surviving work in Philadelphia, at approximately 1816. If he had executed Mrs. Biddle's portrait before he went to Boston he would undoubtedly have taken it as a commendation of himself to Stuart rather than her husband's. The difference between them illustrates how quickly he profited from contact with a generous master.

### Local Patrons

Dunlap, who was Vice President of the National Academy of Design,



in his "History of the Arts of Design in America," published in 1834, says: "In my intercourse with Eichholtz I have admired in him a man of frank, simple and unpretending manners, whose conversation marked his good sense, and whose conduct evinced that propriety which has led to his success and ultimate independence. Mr. T. B. Freeman informs me that, in 1821, he saw at Harrisburg a portrait, by Eichholtz, which excited his curiosity; and going to Lancaster, called upon him and invited him to Philadelphia, where the first portrait he painted was Freeman's and soon afterwards Commodore Gales." [Note 1.]

It would seem from all this that whatever Eichholtz's faults or failures, or Sully's actual or affected superiority, our Lancaster amateur was at least no charlatan nor pretender; he sought no meretricious advantage of his art; and until nearly ten years after Sully had retouched his aesthetic spark it does appear from Jacob Eichholtz's account book that his patrons at home or abroad never were imposed upon in the way of excessive charges for his work.

Cash payments were not so much the rule in Lancaster a hundred years ago as now. Luxuries, such as portraits, then as now, generally awaited on necessities; and grocers, tailors and publicans usually were paid before artists. But since the earliest of the charges made in Eichholtz's ledger are about 1817, it is to be presumed he did little work before that for which he received any considerable pay. From the time that Sully, on the eve of his departure for Europe, gave him his "half-worn brushes," until he painted Henry Shippen's portrait, and charged him for the same, on May 31, 1817, the sum of \$10 for the picture and \$7 for the frame, he may be considered an amateur. His next recorded patron, Grace Hubley, paid him, soon afterwards, \$20; and had he persisted in that geometrical ratio when he reached the acme of his reputation J. Pierpont Morgan could not have afforded to give him more than one commission; and Andrew Carnegie would have been bankrupted by giving him an order to cover the walls of one small room!

Portrait painters, however, like you lawyers and us poets, must take their streaks of fat with the lean; and so later we find him sign painting for Henry F. Slaymaker's tavern at \$10 per day and lettering a \$6 board for Conrad Swartz—who was surely a butcher, a baker or a candle-stick maker. He also traded in frames; for then as now a good frame costs more than a cheap picture—and often is worth more. By the time he came to paint John Hoff's portrait in 1817 he got \$30 for it. This early portrait and that of Mrs. Hoff are now the property of their grandson, Mr. John H. Baumgardner. Thenceforward his prices varied—as they say in sordid railroad circles—"according to what the traffic will bear." October 1, 1818, for the portraits of George Graeff and wife (Walter C. Hager's maternal great-grandparents), he was to get \$30 each—deducting \$10 for the family double order. Their daughter Maria was painted later; and the work had far more value to him, for the well authenticated story is that he did it gratuitously because she used her kindly offices to introduce him to and favor his suit with his second wife, Catherine Trissler. The dates of his first wife's death and his second marriage fix the time of Miss Graeff's portrait at about 1822. In the case of two parental portraits shipped by Mrs. Susan Mayer to her daughter Susan in Baltimore there was a discount; and George Louis Mayer "settled" for a portrait of Mrs. Mayer on the same terms. Mrs. Dorothy Brien—that second daughter of General Edward Hand, who married Edward Brien, of Martic Forge, in 1802, and herself lived until 1862—ordered a portrait

from Eichholtz and paid him, April 1, 1819, \$30 for the picture and \$15 for the frame.

Thenceforth follow numerous ledger records of portraits painted by him, though much of his work was not thus charged and recorded and traces of it are to be followed through many channels—sometimes utterly lost. There was a portrait for George B. Porter, Esq., (Territorial Governor of Michigan, brother of Governor David R. Porter, of Pennsylvania, and builder of the Iris Club House), of his father-in-law and mother-in-law, Mr. and Mrs. Samuel Humes; of John Burg and George Eichholtz; of Mrs. Sarah Hamilton Porter, now owned by Miss Sarah S. Long; two for Joseph Cloud; small pictures for George Mayer and larger and lesser for the widow, Susanna Mayer.

Decorative designs were, however, not below his artistic standards, and the design for the City Guards, which he executed in 1820, must have been quite ambitious, as he got \$35 for the painting and \$1 extra for the millinery. To his more ambitious ventures in this line I shall recur at a later stage of the present paper.

Jacob Eichholtz's patronage among the people of consequence in Lancaster thence steadily strengthened. William Jenkins, for whom he painted a portrait in 1820, was the eminent lawyer, founder and builder of Wheatland, and ancestor of the Fordney-Reynolds families; Robert Coleman, to whom Eichholtz boxed "Sarah's picture," the same year was the father of the fiance of Rev. Dr. W. A. Muhlenberg, who only despaired of living "alway" after his young love's disappointment and of her sister Anne, whose untimely death doomed James Buchanan to celibacy. Three notable works of Eichholtz are the property of Mrs. W. S. Amwake, living at Paradise, and a lineal descendant of Judge Jasper Yeates. One of these is of Yeates himself. As he died March 13, 1817, before Eichholtz had attained the merit this picture indicates, the portrait was likely painted after his death. Another of the group is his wife, who was Sarah Burd, and the other her brother, Edward Burd.

### His Work in Baltimore

The fame of Eichholtz reached Baltimore. He spent weeks at a time in that city and painted numerous families, in groups and singly. Many of these are dispersed through the South and cannot be located. The Schaeffers and Kurtzs—whose names indicate Lancaster origin and Trinity Lutheran associations—became his patrons. The Slaymakers, Reigarts, Frazers, Seners, Bethels, Mayers and other Lancaster families continued and increased their substantial encouragement. The portrait of his wife, charged to George H. Bomberger in 1821, is that of the mother of the late Rev. Dr. J. H. Bomberger, and noted Reformed divine, and is in possession of the granddaughter of its subject. Mrs. Jessie Schaeffer, at Lime and East Chestnut. John B. Roth has the John Bomberger portraits of about the same period. Adam Reigart paid \$42, April 24, 1821, for the portrait of his wife, Maria, and the frame. Mrs. Cassandra Stump, of Maryland, for whom he painted a portrait, was of the famous Stump and Forward families conspicuous in Maryland for a century.

About this time (1821) the entries in the Eichholtz ledger indicate that he had again begun work in Philadelphia. His autobiography speaks of a residence there for ten years. His visit to Gilbert Stuart, in Boston, was after he had painted Nicholas Biddle, the former president of the

famous United States Bank and the man to whom American architecture is indebted for the suggestion of the noble colonnade which makes the Girard College building one of our finest edifices. That he made a distinct impression on Stuart is evidenced by the fact that this noted artist himself painted and no doubt presented it, a portrait of Eichholtz, which hangs on the walls of the South Lime Street homestead. Eichholtz was already on terms with the Dallases—Alexander J. and his son, George. In his ledger there is no record of the Nicholas Biddle portrait; but on September 30, 1822, George M. Dallas, later Vice President in Polk's administration, paid him \$20 for the portrait of "his son George"—and the Stockers, Montgomerys, Craigs, Tatnalls, Morgans and Periees (Pierie) were apparently Philadelphia patrons, or from its environs.

The Steeles, long a leading family of Lancaster County—of whom one member, William P. Steele, himself was no mean artist, especially of Shakespearian subjects—were among his most lavish patrons. After Archibald Steele had ordered a single portrait, General John Steele, grandfather of the late Mrs. Reah Frazer and of Mrs. Henry E. Slaymaker, ordered fourteen—that is, seven sets of himself and wife, one for each of their seven children. Judge and Mrs. Wm. Clark Frazer were his patrons. To their descendants this heritage has a price that the original cost, with compound interest, does not reach in any instance. His increase of metropolitan patronage did not—to use an expressive modern vernacular—swell Eichholtz's head. He kept on painting originals and replicas for the Duvals and Tevises, Keims and Rookers, the Reaves and Meades, the Hunters and Wetherills, at from \$30 to \$50 each; and in that day of modest incomes he was manifestly satisfied with the returns, which, if not large, measured by the charges of to-day, were a better support for his wife and increasing family than the earnings of a Lancaster copper-smith in the thirties.

Lancaster people who move to Philadelphia are apt to find each other out. In no department of Philadelphia life has Lancaster County so impressed itself as in medicine. Witness names like Atlee, Girvin, Agnew, Deaver, Musser and Slaymaker. Long before any of these went down there to the practice of the healing art, John Eberle—born in Manor Township, started at Hess's tavern, on the Columbia turnpike, thence removed to Manheim and later to Lancaster. His writings, republished in Germany and world wide, gave him a reputation that called him to Philadelphia and to the professorships of Practice and Materia in Jefferson. Dr. Gross was one of his students and his fame called him westward to Cincinnati, and then to the Great Transylvania Kentucky Medical School of the southwest. He found Eichholtz and had him paint his own and his wife's portraits. For these he was paid the highest price he had received up to that time—\$60 for a full length of Dr. Eberle, and, two years later, a like amount for his wife. Where these efforts of Eichholtz's power at his meridian are it would be valuable to discover and interesting even to conjecture. In the absence of such information it may not be without interest to reproduce Dr. S. D. Gross's pen portrait of this eminent and too seldom recalled son of our local soil. He said of him: "He was a man of short stature, with a light olive complexion, a keen black eye, and a good forehead. He was a model of a student, reticent, patient, laborious, and brimful of his subject. Whatever he knew he knew well. As a practitioner he never ranked high and as a lecturer he was not pleasing, although always instructive. Having no powers as a speaker, he always availed himself largely of the use of his ms. Poverty

seems to have been his lot; it seized upon him early and clung to him all his life. \* \* \* Of social qualities Eberle was wholly devoid. I never heard him laugh heartily in all my intercourse with him, which, during my residence at Cincinnati, was for a time frequent and familiar. \* \* \* He was a copious as well as a learned writer, and long before his death he enjoyed a national and European reputation. \* \* \* He was a most zealous student, and, above all, he was the architect of his own fame and fortune. As one of his weaknesses, I may say that he was a firm believer in the powers of the divining rod."

### Eichholtz's Harvest Tide

About this time Eichholtz came into what was to him, pecuniarily, his harvest tide. He had evidently attracted some attention from Episcopalian dignitaries, as to be seen from his portraits of Rev. William C. Meade, Bishops Onderdonk, Bowman, Ravenscroft, and DeLancy, numerous originals and frequent copying for Rev. Dr. W. A. Muhlenberg, and commissions from many prominent laymen. He began to grade his rates according to the extent of his canvasses. Full length portraits commanded higher prices, and the "kit kat" size appear on the ledger in smaller figures. It may be of some interest to non-professionals to be told that "kit kat" signifies a reduced size of portraits. The term originated with a club formed in England about 1740, which held its first meetings at a house in London too small to contain full size pictures. Originally consisting of thirty-nine noblemen and gentlemen, distinguished for the warmth of their attachment to the House of Hanover, the Duke of Marlborough, Sir Robert Walpole, Addison, Garth, and many famous men of the period, were members. The club derived its name from Christopher Katt, a pastry-cook, at whose house, in Shire Lane, the members dined. It was dissolved in 1820. In painting the name or term is applied to portraits painted on canvas three-quarters of the ordinary size and adopted by Sir G. Kneller, for painting forty-eight portraits of the celebrated members of the "Kit Kat Club."

Of this size Eichholtz painted a portrait of Rev. W. DeLancy in 1829. Later his patrons wanted a larger portrait of DeLancy. He painted it and his first DeLancy portrait is still at the Lime Street home. Another noted in his ledger is of "daughter Serena" (Mrs. Thomas E. Franklin) for her father, George Mayer, in 1833. Mr. Mayer also ordered a portrait of himself and "three elegant frames." Later Eichholtz painted a Washington for Mr. Mayer; and he received \$5 about this time, his book shows, for "altering or rather removing a hat from Serena's picture."

(To be continued)

## Murder of Ten Indians by Frederick Stump



It appears from the records of that early period, that a man named Frederick Stump, a German of Penn's township, in the county of Cumberland, (now Snyder), not far from where Selinsgrove stands, and near the mouth of Middle Creek, did in violation of the public faith, and in defiance of all law, inhumanly and wickedly kill, without any provocation, four Indian men, and two Indian women, in his own house, on Sunday, the 10th day of January, 1768. Not content with this inhuman murder, he went the next day to an Indian cabin fourteen miles up the creek, and there barbarously put to death, and burnt, an Indian woman, two girls, and a young child.

As soon as this cool, deliberate, and bloody murder became known, the most intense excitement prevailed throughout the country. The people were astounded at the magnitude and relentless barbarity of the act. The Indians, who were friendly and had come from the Great Island, and pitched their rude wigwams on the creek in order to be near and claim the protection of the whites, had given him cause for thus barbarously murdering them. The whites were alarmed, too, for fear that when the sad intelligence reached the friends of these Indians, that they would rise up and commence to burn, murder and scalp all that they could find, in order to be revenged.

Stump had an accomplice in this bloody tragedy, named John Ironcutter, who acted in the capacity of a servant to him. He was a German also.

A few Indians being in the neighborhood, on repairing to the spot, found the remains of their friends, and being apprised that Stump was the murderer, forthwith proceeded to look for him. He fled to Fort Augusta, and entering a house in the occupancy of the mother and aunts of the late Mrs. Grant, claimed

their protection; alleging that he was pursued by Indians. The ladies, noticing from his countenance that all was not right, at first refused to have anything to do with him, fearing that the Indians might come and murder them, too, on finding him secreted in the house. He begged so piteously, however, for protection, that they relented, and snugly stowed him away between two beds. But a few minutes elapsed before the arrival of the infuriated Indians, who had tracked him to the house. They inquired if he had been seen there, and blustered and threatened considerably, but the ladies insisted that they knew nothing about him, when they were reluctantly compelled to depart without finding him. Before leaving, however, they picked up a cat, pulled out all her hair, and tore her to pieces before the family, by way of illustrating how they would have treated Stump if they had caught him.

The only excuse Stump had to offer for the murder, was, that the Indians came to his house on Sunday evening in a state of intoxication, and were somewhat disorderly. He endeavored to persuade them to leave, but they refused to do it, and being apprehensive that they intended to do him some harm, killed them all; and in order to conceal their bodies, dragged them down to the creek, made a hole in the ice, and threw them in. Fearing that the killing of them might come to the ears of some of their friends near by, he went the next day fourteen miles up the creek, to two cabins, where he found one squaw, two girls, and a small child, whom he killed, and setting fire to the cabins, consumed their bodies."

The intelligence of this inhuman butchery coming to the ears of John Penn, Governor of the Province, accompanied by numerous depositions, so shocked him, that he felt himself in duty bound to have the murderers speedily brought to justice.

The matter was laid before the Council, then in session in Philadelphia, and resolutions were passed instructing the Governor to write to the magistrates of Cumberland County, requiring them to exert themselves, and have him arrested immediately. Also, to acquaint the sheriffs of the adjoining counties of Lancaster and Berks, to be on the lookout, and arrest him, should he come into their districts.

The Council further advised the Governor to write to General Gage and Sir William Johnson, acquainting them with the unhappy event, and request them to communicate the same as soon as possible to the Six Nations, in the most favorable manner in their power, to prevent their taking immediate revenge for this great injury committed on their people; and to assure them of the firm and sincere design of the government to give them full satisfaction at all times, for all wrongs done to them, and that they would leave nothing undone to bring the murderer to condign punishment.

On the 19th of January, 1768, Governor John Penn addressed himself in a long letter to the magistrates of Cumberland county, giving them the necessary instructions how to act. Amongst other things, he says:

"I am persuaded Gentlemen, that the Love of Justice, a sense of Duty, and a regard for the Public Safety, will be sufficient inducement with you to exert yourselves in such a manner as to leave no measures untried which may be likely to apprehend and bring to punishment the Perpetrator of so horrible a Crime, which, in its consequence will certainly involve us again in all the Calamities of an Indian War, and be attended with the Effusion of much innocent Blood, unless by a proper Exertion of the Powers of Governments, and a due Execution of the Laws we can satisfy our Indian Allies that the Government does not countenance those who wantonly Spill their Blood, and convince them that ourselves bound by the Solemn Treaties made with them. I have this matter so much at heart, that I have determined to give a Reward of Two Hundred Pounds to any

Person or Persons who, shall apprehend the said Frederick Stump, and bring him to justice," &c.

A similar letter was also forwarded to the magistrates of Berks and Lancaster counties, enjoining upon them the necessity of acting with promptitude, should the murderer escape into their territory.

Accompanying this letter was a public proclamation, issued in a formal manner, bearing the broad seal of the Province, in which it was commanded, "that all Judges, Justices, Sheriffs, Constables, Officers Civil and Military, and all other, his Majesty's faithful and Leige Subjects within this Province to make diligent search and inquiry after the said Frederick Stump, and that they use all possible means to apprehend and secure him in one of the Public Gaols of this Province, to be proceeded against according to Law."

Governor Penn also sent a message by an Indian named Billy Champion, to Newaleeka, the chief of the Delawares, and other Indians, residing at the Great Island, acquainting them with the cruel murder of their friends; and assuring them that the most speedy measures would be taken, to have the ends of justice accomplish. For carrying this message, the Council allowed Billy for his services, a "blanket, a shirt, a hat, a pair of shoes, a pair of Indian stockings, a breech cloth, and four pounds two shillings and six pence, in cash."

Stump was finally arrested and lodged in the jail at Carlisle. The account of his capture is given as follows:

"Captain William Patterson, lately in the Provincial service, now living on Juniata, about twenty miles from Frederick Stumps, hearing of the murder committed by him and his servant, on the bodies of a number of Indians, engaged nineteen men, at two shillings and six pence per diem wages, to go with him to take them. On their approach, Stump fled to the woods; but Patterson pretended to the people in the house, that he came there to get Stump to go with them and kill the Indians at the Great Island; this decoy had the desired effect. Some one went out, found and brought Stump to

the house. On his coming in, Patterson arrested, bound and brought him with his servant, John Ironcutter, without delay, to Carlisle jail where he was lodged on Saturday evening, the 23d of March, 1768."

Thus it seemed that the ends of justice were about to be accomplished, and the murderers receive the punishment which they so lustily deserved. A difficulty however, arose among the magnates of the law at Carlisle, about where he should be tried.

It was intended to take him to Philadelphia for trial, and a discussion arose upon this point. The account is continued as follows :

"The Court just then concluding, all the justices were in town. The Monday morning following, the sheriff was preparing to carry him to Philadelphia, agreeable to the express mandate of the chief justices warrant; but a doubt arose amongst the justices and towns-people, as is pretended, whether the sheriff had a right to remove him, he being committed to their jail by two justices, Armstrong and Miller. But the truth was, they apprehended a design to try him at Philadelphia though the chief justice's warrant expressly commanded that he be brought down for examination—and thereupon the sheriff was directed to proceed in his duty.

"Wednesday, several justices again met, to consult about sending him down; while they were consulting, about forty of the country people assembled and marched near the town, declaring they would take him out of jail, as they understood he was to be taken to Philadelphia. A gentleman advised them to go into town, but send in two of their party, to know the sentiments of the magistrates on that head. The two messengers came into town, and received assurances that Stump should not be sent to Philadelphia, but receive his trial at Carlisle, upon which the messengers returned, and the company dispersed, and went to their respective dwellings.

"Thus matters quietly rested until Friday, when a company from Sherman's

Valley, about fifteen miles from Carlisle, and Stump's neighborhood, assembled and came near the town, about eight of whom came in by couples; the first two that entered the prison, asked the jailor for a dram, or some liquor; which he went to get for them, and when he brought it, the others entered. They directly drew a cutlass, and presented a pistol, swearing they would kill him, if he resisted, or made the least noise; the same care was taken as to the jailer's wife. Immediately came up the general company, of about sixty armed men, and surrounded the jail; the rioters within had a sledge, crowbar, axe, with which (as some say) they broke the inner jail door; while others assert, that they procured the keys of the dungeon from a girl in the jail. They proceeded down to the dungeon, where Stump lay handcuffed, the chain which fastened him to the floor having been taken off two days before. They then brought him up. In the meantime came the sheriff, Col. John Armstrong, Robert Miller, Esq., and Parson Steel, who were admitted within the circle of armed men round the jail, but not knowing of others being within, went on the steps of the jail, and declared they would defend it with their lives. By this time those within came with Stump to the door—the sheriff seizing him, when one of the men made a thrust with a cutlass, which passed close by his throat, and immediately the whole body surrounded the sheriff and justices, and carried them to the middle of the street, but happily did not touch a hair of their heads, and went off with Stump greatly shouting; but first took him to a smith, whom they obliged to cut off his irons. The sheriff and justices immediately went after them, and overtook one-half of the company; but the rest, with Stump, were gone over the hills to Sherman's Valley.

"Some of them declared they would give Mr. Patterson the interest of his £200 reward, which should not be of any service to him, and great danger was apprehended to his person and property, for his upright and spirited behavior in the cause of virtue and his country."

Ironcutter was also rescued at the same time, and carried off with Stump.

This violent demonstration on the part of the people, against the enforcement of the civil law, as may be expected, caused a tremendous excitement throughout the Province. The Governor was astounded, and scarcely knew how to act. Not daunted by the violence of the people, a party, composed of the sheriff, clergy, magistrates, and several other reputable inhabitants, speedily assembled and proceeded to Sherman's Valley, to remonstrate with those that rescued Stump, against such lawless proceedings. They represented to them the dangerous consequences of such conduct, and the bad example they were setting. They manifested some contrition, and partially promised to return him in three days. They did not do it, however.

The people of the frontier were very much alarmed at this lawless demonstration and many of them left their homes. Captain Patterson being threatened by the rescuers of Stump, was obliged to keep a guard in his house night and day.

The reason given by the mob for their conduct, was, that the government always manifested a greater concern at the killing of an Indian than a white man. That numbers of whites had been barbarously murdered and no lamentations were made, nor exertions of the government to bring their murderers to justice. That their wives and children must be insulted by Indians, and a number of them receive the fatal blow, before they dare say it is war. In view of this they were determined no longer to submit.

Governor Penn ordered proceedings to be instituted against those who had thus violated the law, and forcibly rescued Stump. Testimony was speedily obtained against twenty-one of them, including the ringleaders, and warrants issued for their arrest. Whether they were arrested does not appear.

The most positive instructions were issued by the Governor for the re-arrest of Stump and Ironcutter, and a warrant from the chief justice forwarded to the authorities, to convey them to Philadelphia, accompanied by a second proclamation offering an additional reward of two hundred pounds for Stump, and one hundred for Ironcutter. He also caused a description of their persons to be published, to assist in their apprehension.

The description of the culprits is as follows, and is copied from the official records of the State:

"Frederick Stump, born in Heidleburg township, Lancaster county, in Pennsylvania, of German parents. He is about 33 years of age, 5 feet 8 inches high, a stout fellow, and well proportioned; of a brown complexion, thin visaged, has small black eyes, with a downcast look, and wears short black hair; he speaks the German language well, and the English but indifferently. He had on, when rescued, a light brown cloth coat, a blue great coat, an old hat, leather breeches, blue leggins and moccasins.

"John Ironcutter, born in Germany, is about 19 years of age, 5 feet 6 inches high, a thick, clumsy fellow, round shoulders, of a dark brown complexion, has a smooth, full face, grey eyes, wears short brown hair, and speaks very little English. He had on, when rescued, a blanket coat, an old felt hat, buckskin breeches, a pair of long trousers, coarse white yarn stockings, and shoes with brass buckles."

After their rescue they came back to the neighborhood in which the murder was committed. From thence Stump went to his father's in Tulpehocken. Ironcutter was carried off, and secreted by some Germans. Afterwards they escaped to Virginia, and never were arrested again. P. III History of the West Branch Valley.



# The Copus Battle Centennial

The following account of the Copus Battle, taken from the "Ohio Archaeological and Historical Quarterly" of October, 1912, prepared in Connection with the Centennial exercises of the Copus Battle held near the Copus monument ten miles east of Mansfield, Ohio, gives us a picture of frontier life in North Central Ohio a century ago.



IN May, 1782, the ill-fated expedition under command of Col. Wm. Crawford, the friend of George Washington, passed thru Wayne, Holmes, Ashland, Rich-

mond and Crawford counties on its way to the Indian settlements on the Sandusky River. On the banks of the Clearfork, in what is now Ashland County, he stopped at an Indian village called "Helltown," a German name meaning village by the clear stream. "This village was the home of Thomas Lyon, Billy Montour, Thomas Jelloway, Billy Dowdy, Thomas Armstrong, and other leading Delawares; and the occasional residence of the noted Captain Pipe, who aided in the execution of the unfortunate Col. Wm. Crawford." The next year the village was abandoned, most of the inhabitants going to the north bank of the Blackfork where they founded the village of Greentown. This village was named for Thomas Green a Connecticut Tory and renegade. It was composed of Delaware, Mingo, and Mohawk Indians, with Captain Thomas Armstrong as chief, and was situated three miles north of Perrysville on a farm now owned by Pierce Royer or Martin Weirick. It consisted of about four acres, and was nearly surrounded by alder marshes, making it almost impregnable from an attack by the enemy. The huts numbered about 150, with a council-house and a cemetery; the cemetery is supposed to contain the remains of Thomas Green, the founder. "From 1783 to 1795 this village was a point on the route from Upper Sandusky to Fort Pitt, and many trembling captives passed thru it on their way to Detroit or other points in the Indian country." The

cabins comprising the village stood principally upon the rolling plateau-like summit of the hill, each Indian selecting a site to suit himself, with but little regard for streets or regularity. A sycamore tree, which in the olden time cast its shade over the council-house of the tribe, still stands like a monument from the past. grim and white, stretching its branches like skeleton arms, in the attitude of a benediction. A wild-cherry tree stands several rods north-east, around which was formerly a circular mound." It was the burning of this Indian village in August, 1812, that caused the Indian uprising which led to the death of Martin Ruffner, the Seymour family, and the Copus battle.

**The Copus Monument.** In memory of the Copus Family massacred by the Indians, September 15, 1812. Situated near Mifflin, ten miles east of Mansfield.

It was in the first decade of the nineteenth century that the first white settlements were made in what are now Richland and Ashland Counties. The first permanent settler in Richland County was Jacob Newman, who settled on the banks of the Rockyford in the spring of 1807. He built his cabin near a spring. Not long after the erection of his cabin he began the erection of a gristmill on the Rockyford, which was purchased and completed by Jacob Beam, and became widely known as Beam's Mill. In 1812, Mr. Beam built a block-house near his mill, and it was here that soldiers under Captain Abraham Martin and Captain Simon Beymer of the 3rd (Bay's) Regiment, were stationed.

In March, 1809, Rev. James Copus, a hatter by trade, moved with his family of nine children near the banks of the Blackford where he erected a temporary cabin. This cabin was located about

three-fourths of a mile northeast of what is now called Charles's mill, on what is called Zimmer's Run. "The cabin was constructed by planting two forks in the ground about twenty feet apart, and placing a ridge pole on them, and then leaning split timber against the pole, making a sort of shed roof, the base being about twelve feet wide, leaving a small opening at the top for the escape of smoke. The ends were closed by setting poles in the ground, leaving a door at one end. The cracks were carefully closed with moss gathered from old logs. The floor consisted of the smooth, well packed earth. In this rude structure James Copus and family resided for a period of about eighteen months." In the spring of 1810 he erected a cabin about three-fourths of a mile from the Blackford, where he was living at the time of the battle in which he lost his life. It was located at, or near, where the Copus monument now stands. Mr. Copus was born in Greene Co., Pa., in 1775 and married in 1796. He was of German descent, a man of firm convictions and upright character. He was a member of the Methodist Episcopal church, and frequently preached to the Indians, by whom he was respected as a man of integrity. His permanent cabin was built near an excellent spring which gushed out of the ground, at the foot of the hill, furnishing water for the family stock. A ridge of ground about 75 feet high was on one side of the cabin, and on the other side was a valley of rich and beautiful land. Mr. Copus had cleared about twenty acres of land and enclosed it with a rail fence. It was here that he resided when the War of 1812 began.

Dr. G. W. Hull, in his History of Ashland County, gives the following account of an Indian feast that Mr. Copus attended. "In the fall of 1809 he attended an Indian feast at Greentown, where he met James Cunningham and other new settlers \* \* \* \* The refreshments (?) consisted of boiled venison and bear meat, somewhat tainted, and not very palatable to the white guests. The ceremonies took place in the council house, a building composed of clap-boards and

poles, some thirty feet wide, and perhaps fifty feet long. When the Indians entered the council house, the squaws seated themselves on one side and the men on the other. There was a small elevation of earth in the center, eight or ten feet in diameter, which seemed to be a sort of sacrifice mound. The ceremonies were opened by a rude sort of music, made by beating upon a small copper kettle, and pots, over the mouths of which dried skins had been stretched. This was accompanied by a sort of song, which as near as could be understood, ran; "Tiny, tiny, tiny, ho, ha, ha, ha, ha!"—accenting the last syllables. Then a tall chief arose and addressed them. During the delivery of his speech, a profound silence prevailed. The whole audience observed the speaker, and seemed to be deeply moved by the oration. The speaker seemed to be about seventy years of age. He was tall and graceful. His eyes had the fire of youth, and blazed with emotion while he was speaking. The audience frequently sobbed, and seemed deeply affected. Mr. Copus could not understand the language of the address but presumed the speaker was giving a summary history of the Delawares, two tribes of which, the 'Wolf' and the 'Turtle', were represented at the feast. Mr. Copus learned that the distinguished chief who had addressed the meeting was 'Old Captain Pipe' of Mohican Johnstown, the executioner of the lamented Col. Crawford. At the close of the address dancing commenced. The Indians were neatly clothed in deer skin and English blankets. Deer hoofs and bear claws were strung along the seams of their leggins, and when the dance commenced, the jingling of the hoofs and claws gave a rude sort of harmony to the wild music made upon the pots and kettles. The men danced in files or lines, by themselves around the central mound, and the squaws followed in a company by themselves. In the dance there seemed to be a proper sense of modesty between the sexes. In fact, the Greentown Indians were always noted for being extremely scrupulous and modest in the presence of others. After the

dance, the refreshments were handed around. Not relishing the appearance of the food, Mr. Copus and the other whites present, carefully concealed the portions handed them until they left the wigwam, and then threw them away. No greater insult could be offered an Indian, than to refuse to accept the food proffered by him. So those present had to use a little deception to evade the censure of the Indians."

Among other settlers at the beginning of the War of 1812 were the following: David Hill who, in 1809, made the first settlement in what is now Lucas, on the lot now owned by Silas Rummell; Captain James Cunningham, James Smith, John and David Davis, Abraham Baughman, Peter Kinney, Martin Ruffner, Frederick Zimmer (Zeimer or Seymour), Samuel Lewis, Henry McCart, Archibald Gardner, Andrew Craig, John Lambright, John and Thomas Coutler, Allen Oliver, Calvin and Joseph Hill, Ebenezer Rice, Joseph Jones, Charles and Melzer Tannyhill, Jermiah Conine, George Crawford, Edward Haley, Lewis and Solomon Hill, Moses Adzit, Sylvester Fisher, Otho Simmons, Simon Rowland, Richard Hughes, and Henry Smith. These settlers were mostly on the banks of the Blackfork, Rockyfork or Clearfork rivers.

When war between England and the United States was declared, June 18, 1812, Ohio became at once the theater of some of the most important incidents of the war. At almost the beginning, August 16, Gen. Wm. Hull ingloriously surrendered Detroit to General Brock. This act of cowardice rendered the Ohio country almost defenseless against the Indians. The first engagement with the Indians is said to have been on Marblehead peninsula in Ottawa County. From this time many lattles and skirmishes between the whites and Indians caused the ground to be red with blood.

At the outbreak of hostilities Col. Samuel Kratzer, of Knox County, arrived at Mansfield and took command of the soldiers stationed at the various blockhouses. One blockhouse at Mansfield was under Captain Shaffer of Fair-

field County, and the other under Captain Williams of Coshocton County. The soldiers at Beam's blockhouse were under the command of Captain Abraham Martin and Captain Simon Beymer. Early in September, Col. Kratzer sent Captain Douglass to Greentown to bring the Indians to Mansfield for the purpose of sending them to Pigua, or Urbana, fearing that Tecumseh would influence them to join him in hostilities against the white settlers. Greentown was beautifully and strategically located and they hesitated to leave the place that had been their home for thirty years, and where many of their relatives were buried. When Captain Douglas requested the Indians to vacate their homes and remove to a distant place he did not meet with a hearty response. It was a delicate and dangerous mission he had to perform. To insist was to meet with resistance; to fail in the enterprise was to be reprimanded by his commanding officer. In his dilemma he found his way to the cabin of the friend and adviser of the Indians—James Copus—and solicited his aid in the undertaking. In this he acted wisely, for Captain Armstrong, the chief, had about eighty warriors and could maintain his position with great loss to the whites. So Captain Douglass went to the man who, he thought could render him assistance and thus avert bloodshed. But James Copus was not a man to do a thing he thought to be wrong. He had lived neighbor to these Indians for three years and had found them peaceable. He had preached to them the principles of Christianity and did not want to do anything that would belie his teaching. He, therefore, refused to do as Captain Douglas desired. He endeavored to show that the Indians had certain rights, which must be respected; that it was wrong to take them from their homes; and that if they should be removed he would be blamed as being responsible for it. But all of this was of no avail. The Captain not only urged, but commanded him to do as requested. Mr. Copus, fearing that Douglas would expel the Indians by force, finally consented to accompany him on condition

that the property of the Indians should not be molested. He was given this assurance by Captain Douglass, who, doubtless, intended to keep his word. Mr. Copus took with him his three sons, Henry, James and Wesley, and accompanied Douglass to Greentown, about three miles distant. Upon arriving at the village they found the Indians greatly excited at the prospect of being driven from their homes. Captain Thomas Armstrong, the chief, was a small, dignified man about sixty-five years old. His Indian name was Pamoxet. He was not a full-blooded Indian, but had lived so long with them, that he had become one of them. He and Mr. Copus were very good friends. He had often visited the Copus cabin, and one season had made sugar there. They had often enjoyed the backwoods sports together. No wonder, therefore, that Mr. Copus did not want to ask the Indians to leave. When Douglass approached the chief the second time he found him trembling with emotion and excitement. He asked Mr. Copus if the property of the Indians would be protected, and upon being told that Captain Douglass had promised that not only the Indians themselves should be protected, but that their property also should remain intact, the chief reluctantly consented to accompany the soldiers to the blockhouse at Mansfield. With feelings of regret and sorrow the Indians prepared to leave their homes. It was a sad sight to see them start on the journey. Many of them kept looking back to get the last glimpse of the place that had been their camping-ground for thirty years. Finally some one detected what looked like some smoke arising from their late homes, and before they had proceeded much further their fears were confirmed. A few straggling soldiers had tarried behind and had wantonly applied the torch to the Indian village and Greentown was disappearing in smoke. This was done, they claimed, in revenge for their relatives who had been slain by Indians. Some of the Indians swore vengeance, and subsequent events proved that they found it. Mr. Copus was chagrined at finding that the pledges

given to the Indians had not been kept, and feared that he might be in danger from their desire for revenge, since he had advised them to leave their homes under promise of protection. But he soon found composure and went on his usual rounds of backwoods duties. Before leaving the village an inventory of their property was taken by Captain James Cunningham and Peter Kinney. The Indians were taken across the Blackfork to the new State road, on thru Lucas and finally encamped in the ravine southwest of what is now the public square in Mansfield. After being joined by Indians from Jeromeville, they were taken by Col. Kratzer to Piqua.

In the spring of 1812, Martin Ruffner, a native of Shenandoah County, Va., settled on Staman's Run, half a mile northwest of what is now Mifflin, in Ashland County, Ohio. Here he built a cabin on the brow of a hill not far from the Blackfork. He and a boy named Levi Berkinhizer (Bargahiser), lived at the cabin and proceeded to clear some land preparatory to the arrival of his family. Near his cabin was the cabin of his brother-in-law, Richard Hughes, with whom Mr. Ruffner's mother and nineteen year old brother, Michael, lived. Mr. Ruffner's wife and child arrived later in the summer, but upon hearing of the surrender of Hull at Detroit he had sent them to Licking County. Several of his relatives had been killed by the Indians and he had consequently become the unconquerable foe of the Red-man.

About two and one-half miles southwest of the Ruffner cabin Frederick Zimmer (Zimmer or Seymour), a native of Germany, but who had resided in Pickway County, erected a cabin for his family consisting of his wife, daughter Catherine, and son Philip aged nineteen. Mr. Zimmer was a man of some means and had purchased land in Pickaway County, where he had left some of his married sons. He at once began to improve his recently acquired home in Richland (now Ashland) County. Being an old man and unable to work but little, he hired Michael Ruffner to assist in preparing about fifteen acres for corn.

On the afternoon of September 10th, 1812, this young man, Michael Ruffner, was on his way along the trail leading to the cabin of his brother, when he met two (perhaps more) Indians carrying guns, knives and tomahawks, and who seemed very friendly. They inquired if the Zimmers were at home, and upon being informed that they were the Indians passed on into the forest and disappeared. Michael hastened to tell his brother Martin what he had seen and heard. Martin at once became suspicious and mounting a fleet horse hastened down the trail to warn the Zimmers of the suspected danger. Arriving before the Indians had put in an appearance, the pioneers soon decided to send Philip Zimmer to warn the other settlers of the impending danger. He first went to the cabin of James Copus, who lived about two miles further down the trail. From there he went to John Lambright's who had erected a cabin two miles further south on the Blackfork. Lambright, Copus and Philip Zimmer hastened to the Zimmer cabin arriving there early in the evening. Everything was as silent as midnight and finding no light in the cabin grave fears were entertained that the occupants had met a terrible fate. Mr. Copus went cautiously to the window and listened, but no sound greeted his ears. He then went to the door, which he found ajar, but upon pressing against it he found that it did not move. He then felt on the floor, when, to his horror, his hand was wet with blood. There was no longer any uncertainty as to the fate of the inmates of the cabin. Hastening to where Philip and Lambright were stationed he told them what he had found. Young Zimmer became frantic at the thought of the death of his aged parents and sister. He rushed to the cabin to see for himself, but was restrained from entering for fear that the Indians were secreted there awaiting his arrival, and that he would share the same fate. Fearing to remain longer at the Zimmer cabin, Copus and Lambright persuaded Philip Zimmer to accompany them to the home of Mr. Copus who took his family

to the home of Mr. Lambright where they were joined by the Lambright family. From there they went to the home of Frederick Zimmer, Jr., whose family also joined the frightened pioneers in their flight. They all hastened along the trail to the cabin of David Hill, where Lucas now stands, and there were lodged over night. When morning arrived they, together with the Hill family, went to the blockhouse at Beans Mill where they remained a few days.

The same day of their arrival at the blockhouse Philip and Frederick Zimmer, with Copus, Hill and Lambright, accompanied by an escort of soldiers, went to the cabin of Martin Ruffner and Richard Hughes, but found nothing molested. Here they were joined by the lad, Levi Berkinhizer (Bargahiser), also Michael Ruffner and Richard Hughes. They all proceeded to the Zimmer cabin where a horrible sight awaited them. There upon the floor they found the dead and mangled bodies of Mr. and Mrs. Zimmer, and their daughter Catherine. Mr. Zimmer had been scalped. Tradition says that an Indian, Philip Kanotchy, afterward gave the details of the murder, stating that the beautiful Catherine was the last to be killed. At the time of her death she was engaged to be married to Jedediah Smith. He afterwards married and reared a family, the descendants of which still reside in Washington township, Richland County. Thus ended the career of beautiful, beloved Kate Zimmer. In the yard the reconnoitering party found the body of heroic Martin Ruffner. From every evidence he had made a desperate struggle for his life. Several of his fingers had been severed by blows from a tomahawk, and his gun was bent nearly double, showing that he had used it in clubbing the savages. He was also shot twice thru the body and then scalped. From the appearance of the table in the cabin refreshments had been prepared, but not eaten. The bodies of the dead were carefully placed in a single grave, on the knoll a short distance from the cabin, where a monument now marks the spot. The farm was sold by Philip Zimmer to Michael Culler and

is now owned by the heirs of the late Boston Culler.

After burying the bodies of Martin Ruffner and the Zimmer family, the party retraced their steps to the block-house at Beam's Mill. But Mr. Copus was not accustomed to sit around and idle away his time. Besides that he had confidence in the friendship which had previously existed between himself and the neighboring Indians. He, therefore, decided to return to his cabin near the Blackfork. To this desire Captain Martin objected. He urged that the unsettled condition of the Indians made it dangerous to be away from the block-house. But Mr. Copus was determined to go and could not be dissuaded. On the afternoon of September 24, 1812, he set out with his family of nine children for his cabin, accompanied by nine soldiers as a protection. Upon arriving at the cabin he found it and the stock as they had left it.

When the evening shades began to gather Mr. Copus invited the soldiers to share the hospitality of his cabin, but since the night was warm, and the soldiers desired to indulge in sports, they declined his invitation and decided to sleep in the barn, about four rods north of the cabin. Mr. Copus cautioned the soldiers to be on their guard against surprise by the Indians who might be lurking about. During the afternoon Sarah Copus, aged twelve, saw some Indians in the cornfield south of the cabin, but had said nothing to her father about it. During the night the dogs kept up an almost incessant barking, and Mr. Copus slept but little. A short time before day-break he invited the soldiers into the cabin and informed them of his fears. He then lay down to rest and the soldiers went to the spring near the cabin, to wash. He again warned them to take their guns with them, since he was certain that Indians were lurking near the cabin because of the constant barking of his dogs, and the peculiar premonitions he had received during the night. The soldiers started with their guns, but instead of keeping them by their side, leaned them against the side of the cabin.

The Indians had been watching for just such an opportunity as the carelessness of the soldiers offered. While the soldiers had been showing such indifference to the warnings they had received, the Red-man of the forest had stealthily, yet swiftly, stolen upon them, as a tiger springs upon its prey. The soldiers had scarcely reached the spring and begun their ablutions when the terrible war-hoop of the savages was heard. Instantly the distance between the spring and where their guns had been left leaning against the cabin was filled with yelling Indians, shooting and tomahawking the soldiers. Of the soldiers at the spring three fell from the blows of the savages and were instantly scalped. Three more fled into the woods; these were George Shipley, John Tedrick, and Mr. Warnock. Shipley and Tedrick were soon overtaken by the Indians tomahawked and scalped. But Warnock was swifter of foot and outran the savages, who finally shot him in the bowels; he stuffed his handkerchief into the wound and ran behind a tree, where his dead body was found some time after. A soldier named George Dye, of Captain Simon Beymer's company, finding that his approach to the cabin was cut off decided upon a heroic and strategic method. He rushed to the door of the cabin and paused long enough for the savages to take aim, and then by a mighty leap sprang for the door, entering it with a broken hip caused by a bullet from the gun of a warrior. It is stated that several pints of bullets struck the spot where he stopped just before springing into the cabin. This now made three soldiers in the cabin, for two of them had not gone to the spring with the other seven. One by the name of George Launtz proved himself worthy of his profession. While the soldiers on the outside of the cabin were meeting their death, those on the inside were having an interesting experience. Launtz had climbed up to the loft and while removing the clay and chinking had his arm broken by a ball from a rifle of an enemy. But he was undaunted. He soon saw the head of an Indian protruding from behind a scrub oak standing on

the hill overlooking the cabin; he took aim, fired, and the Red-skin bounded into the air and tumbled down the hill into the trail that wended its way past the cabin. The most important person engaged in the conflict was the owner of the premises, James Copus, the friend of the Indian. Upon hearing the war-whoop of the Indian Mr. Copus sprang from his bed, seized his trusty gun and rushed to the door just as Dye was about to enter. He at once saw an Indian pointing his gun at him ready to fire when Mr. Copus leveled his rifle and fired simultaneous with the Indian; both were mortally wounded. Mr. Copus was carried to a bed, where he expired in about an hour; he died encouraging the soldiers to protect his family. The ball that caused his death passed thru the leather strap which supported his powder horn. On the hill just opposite the cabin was a growth of dwarfed timber which afforded protection for the Indians, who poured an almost incessant storm of bullets against the cabin. The door of the cabin was soon riddled with bullets, but the puncheon floor was torn up and stood against it to afford protection against the enemy. The logs of the cabin were literally filled with the missiles from the savage denizens of the forest. The Indians climbed upon the hill and fired upon the roof of the cabin, but all to no avail. The only inmate of the cabin, except Mr. Launtz, to be wounded was ten-year-old Nancy Copus, who was wounded in the knee. During the engagement a wounded savage was seen crawling upon the ground endeavoring to reach the trail. At times he would look toward the cabin and attempt to raise his gun and shoot, but his efforts were soon stopped by a ball from the rifle of one of the soldiers, who shot him thru the head.

The engagement lasted until about ten o'clock, when the Indians finding that they could neither kill nor dislodge the occupants of the cabin, retreated, taking most of their wounded and killed with them. But before leaving they sent a farewell volley of bullets into the flock of sheep which had been the silent and sad spectators of the events of the morn-

ing. The sheep tumbled down the hill into a heap in the trail. These were the same sheep that were seen early in the morning looking down upon some interesting object in the corn field below. With a savage yell the Indians were gone, to the great delight of the almost exhausted defenders of the cabin. How many Indians were killed is uncertain. The number engaged in the battle is supposed to have been forty-five, because there were found forty-five holes in the ground, where forty-five ears of corn had been roasted. No sooner had the enemy disappeared than a soldier lifted some of the clapboards off the roof making a hole thru which he escaped, and ran in haste to the blockhouse at Beam's Mill notifying the soldiers of what had taken place, and asking assistance. But Captain Martin was not at the blockhouse. The day before, when the Copus family and the nine soldiers left the blockhouse, the Captain promised that he would be at the cabin that evening and see if there was any danger that would require their presence. But having scouted all day without finding any signs of Indians decided to camp for the night. In the morning they started leisurely for the cabin. In the morning they heard the shooting, but thought it was the soldiers at target practice. On approaching the cabin they skulked along as if they were Indians, but soon discovered that there was something wrong and a practical joke was out of place. Captain Martin and his soldiers were horrified to find their comrades at the spring and the dead body of Mr. Copus in the cabin. It was especially horrifying to Captain Martin, since he might have averted the battle had he kept his agreement and arrived the day before. The trail of the Indians was at once followed, but they had disappeared around the southern bluff of the hill and were lost among the weeds in the ravine, and were soon out of reach. The dead soldiers and Mr. Copus were buried together in a large grave at the foot of an apple tree, near the south side of the cabin. Captain James Cunningham assisted in burying the dead. The dead in-

cluded Mr. James Copus, George Shipley, John Tedrick, and the three unnamed soldiers who fell at the spring. Captain Martin and his soldiers then took the Copus family and the wounded soldiers and proceeded up the valley about half a mile where they encamped for the night, after placing guards around the camp to prevent surprise by the Indians who might still be lurking in the vicinity. There were about one hundred in the camp that night. It is quite likely that there was very little sleep. The next morning the little band continued on the trail passing near the deserted cabin of Martin Ruffner, reaching the blockhouse at Beam's Mill that evening.

About six weeks after the battle Henry Copus and a half dozen soldiers returned to the Copus cabin. They found the dead body of Mr. Warnock leaning against the tree. A grave was dug near by and his body buried. They also found the bodies of the two Indians which had been left when their comrades had retreated from the field of conflict. One Indian was in the front yard; this doubtless was the one who was shot by Mr. Copus. The other was in the trail near the foot of the oak tree, where he had been shot by Mr. Launtz. The bodies of the Indians were left where they fell, and

were, no doubt, devoured by wolves which were numerous at that time.

For about two months Mrs. Copus and her children remained at the blockhouse at Beam's Mill. They were taken by Joseph Archer and George Carroll to near Slaysville, Guernsey County. The journey required many days over a rough road thru the unbroken wilderness. Part of the way they had to walk, and at best the trip was one of great hardship. Almost any moment they might expect to see an Indian spring from behind a tree and send his tomahawk into the brain of some of the company.

Mrs. Copus and her children remained in Guernsey County until spring of 1815 when they returned to their neighborhood near the banks of the Blackfork. Mrs. Copus afterward married John Vail, by whom she had one daughter who became the wife of Peter S. Van Gilder.

Mrs. (Copus) Vail lived fifty years after the battle in which her first husband was killed. She saw a great transformation take place in the wilderness along the banks of the Blackfork, near which they had built their first cabin in 1809. She died December 8, 1862, aged eighty-seven years, three months, and seven days. Her body now rests in a cemetery near the place where the battle occurred.

### German Lectures at Cornell

Professor Erich Marcks the distinguished Bismarck biographer of Hamburg, Germany, will give a six weeks' course of lectures at Cornell University, beginning next February and lasting until April. The subject will be, "The Origin and Growth of the German Empire". The lectures are the first on the Jacob H. Schiff Foundation, which will enable Cornell to invite a German scholar from abroad annually to lecture on subjects pertaining to German history, literature and culture.

"Diese Vorlesungen beabsichtigen die nationale Entwicklung Deutschlands im 19ten Jahrhundert darzustellen, übrigens auch mit vergleichenden Blicken auf die Entstehung der Amerikanischen Union. Sie werden nach einer Einleitung über früheren Epochen in Kürze die Jahre 1815-1848, etwas breiter 1848-1860, eingehend 1860-1871, behandeln, und in die Gründung des Deutschen Reiches gipfeln; sie werden in einigen Schlussstunden die Entwicklung seit 1871 überschauen, alles unter dem Gesichtspunkte der Einheit und der Nation."

A. B. F.



## Religion in Education

Note. The following article appeared in the *Reformed Church Record*. Why should we go to New England to show that "in the early days the church and the school stood side by side?" The same can be affirmed of

the German churches of Pennsylvania. The writer calls attention to an important subject. Readers who do not agree with him are invited to send counter-arguments.—Editor.

THE tendency to put the Bible out of our public schools is growing.

At least one state has made it unlawful even to read it in the schools. At the same time the heathen religions of the past and present are studied in the text books. Of course the plea is that our schools must be non-sectarian. That is true enough; but it is also true that they must be religious. Let there be the largest freedom consistent with national safety; but this does not carry with it the freedom to be irreligious or anti-religious. A halt must be called somewhere. There is a place beyond which liberty may not go, or liberty herself will perish. Where has there ever been real liberty without religion? When the opponents of the Bible can show that an irreligious nation has been a great nation then it will be time to relegate religion to the scrap heap of exploded superstitions. There are some things that are known; and one of these things is that nations have risen to greatness and have maintained their greatness just in so far as they have been loyal to the highest ideals taught by their religions.

This is true of all countries and in all ages, in pagan, Jewish and Christian lands. History affords undoubted evidence to prove that when men forsake high religious ideals, the nations degenerate and eventually lose their independence.

The Greeks knew the importance of religion in national life; hence the youth were taught to honor the gods. When an Athenian boy became a man he took this solemn oath: "I will not dishonor my sacred arms. I will not desert my fellow-soldier, by whose side I may be

set. I will leave my country greater and not less than when she is committed to me. I will reverently obey the laws which have been established by the judges. I will not forsake the temples where my fathers worshiped. Of these things the gods are my witnesses." Here we have the evidence of the emphasis laid upon religion. To forsake the temples, to neglect religion, was to be recreant to the highest claim upon the man; and to strike the severest blow against the common welfare.

Those who laid the foundations of our government also knew well how elemental and fundamental religion is to the founding, building up and the maintaining of a nation. Religion they brought with them. Religion sent most of them to these inhospitable shores; and one of the very first things they did was to build places of worship. In "New England's First Fruits" we read, "After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall lie in dust." In the "Records of the First Baptist Church in Providence 1774" there is this passage, "Resolved, That we will all heartily unite as one man \* \* \* in the affair of building a meeting house for public worship of almighty God, and also for holding commencement in."

Here it is seen how in the early days

the church and the school stood side by side. They knew well that the sacred interests at stake could only be won and maintained by a posterity thoroughly trained in mind and soul. The needful thing to do was to cultivate the intellectual and the spiritual jointly. They knew that a highly cultivated intellect connected with an immoral heart makes a devil. A well cultivated mind joined to a well trained heart makes the man. All steps upward to better things have been taken by men with deep religious convictions. How, then, can we at the present time view with indifference the tendency to laxity in spiritual things in our public schools?

It may be said that the home and the school are amply able to take care of the religious training of the children. It may be so; but it is also true that the years spent in school may either help or hinder this necessary part of a child's education. The home and the church have a right to demand co-operation, but not indifference, nor opposition from the schools. The school age is a most impressionable period in the life of a child. It is moreover a fact that the mind of the child is peculiarly susceptible to impressions received from the teacher. The child looks upon the teacher as one whose word is to be accepted as truth. This makes the matter all the more serious; and the least that the home and the church should demand of the teacher is that he shall be a

man with deep religious convictions. The fundamental religious ideas taught in the home, the church and the school should harmonize.

Is it not a fact that the matter that receives the least consideration in the choice of a teacher is his religious belief? Yet, this is the matter of the greatest importance. To be sure, teachers are expected to be moral. But morality is one thing and religion is another. That many teachers in public schools and the higher schools are indifferent to religion is undeniable. That many of our children as they pass the High School and the College suffer shipwreck of faith is also undeniable. In some of these schools teachers are found who are irreligious. Those in charge of the selection of the teachers of the young are under solemn obligations to select such men only as are imbued with a deep religious feeling. It is this contact with such a teacher that is far more important than the teachings of the facts of science.

The Church and the Christian home should co-operate in demanding greater caution in the selection of those who are to teach the young. They should not tolerate any men in the school room who do not recognize that religion is the supreme aim of all education. The only thing of permanent value is spirituality. Why, then, permit unspiritual men and women behind the desk of the teacher?

E. F. WIEST.

### Diversity of the General Council

Current numbers of *Shiloh* are running a series of excellent articles on the Founding, Foundations, and

History of the General Council. Speaking of its name, which though sufficiently broad, it believes the Council justified in assuming, "it embraces the most diverse synods from the oldest, founded in 1748, to the youngest, founded in 1909. The most diverse nationalities are represented in these synods. The Gospel is preached in the

German, English, Swedish, Lettish, Polish, Magyar, Slovak, Slovenian, Wendish, Spanish, Italian, Yiddish, Telugu, Chinese, and Japanese languages. The territory of the General Council extends in North America from Nova Scotia in the east to Washington in the west, from Alaska in the far north to Texas and Florida in the south, that is from the Atlantic to the Pacific. In addition the mission territory extends to Porto Rico, China, Japan, and the missionary church in the East Indies."—*The Lutheran*,

# A Plea for Toleration

The following German text is a careful transcript of a paper preserved by a Lancaster

County, Pa., family. The translation follows the idiom and style of the original.—Editor.

A DOCUMENT OF THE OLD TIMES.

Ein Dokument aus alten Zeiten.

A copy of the following remarkable document is in the possession of the Dunkers or Baptist Brethren and Mennonites in Lancaster County, (Pa. dated) November 7, 1775. It is remarkable both on account of its outward appearance and its contents which we give as follows because it shows the mind of the much maligned conscientious religious sects in the times of trial which were inseparable from the founding of the republic and are the same to-day.

2. To our well intentioned Assembly and all others in our government high or low and to all friends and citizens of this country.

We in the first place confess ourselves debtors to the most high God, who created heaven and earth and is the only good Being to thank Him for all his goodness, manifold manifestations of Grace and His love through our Saviour, Jesus Christ, who came to keep the souls of men and has all power in heaven and earth.

3. We also owe thanks to our former worthy assembly for the good counsellor it has been in these sorrowful times to all citizens of Pennsylvania, particularly in this, that they allowed all those to enjoy liberty of conscience who through the teaching of our Saviour Jesus Christ are convinced in their conscience to love

1. ein Exemplar des folgenden merkwürdigen Dokuments ist in dem besitz von den Tunker oder Täfer Brüder und mennoniten in Lancaster County den 7ten tag November 1775 es ist merkwürdig so wohl seiner äusere erscheinung als wegen seinem, inhalt welchen wir geben wie folgt da derselbige die gesinnung unter den viel geschmähten gewissenhaften Religion pertheien zeigt in der prüfungs zeiten welches von der gründung unserer Republik unzertrinlich waren und die heute noch die nämlicheist.

2 an unsern wohlneinente Assembly und all andern hohn und nidrigen in der regirung und an alle freunde und einwohner dieses Landes.

Auf erste bekenen wir uns schuldner des höchsten gottes der himmel und erde gaschaffen, und das allein gute wesen ist ihm zu danken vor all seiner güte manifaltige gnade bezeugungen und liebe durch unsern seligmacher Jesum Christum welchergekommen ist. die seelen der menschen zu erhalten und alle gewalt hat im himmel und auf erden.

3 ferner finden wir uns schuldig unserer vorigen werden assembly zu danken, das sie einen so guten rath geber hat in dieser betrüben zeiten, an alle menschen in Pennsylvania sonderlich in dem, das sie denen ienigen die durch die lehren unsers Heilands Jesu Christi in ihren gewissen überzeugt sind ihre feinde zu liben und dem übel nicht zu wiederstehen gestattet die freyheit ihres gewissen zu genisen vor solche und alles überich gute so wir unter ihrer sorgfalt genosen, danken wir selbiger werden gesellschaft der Assembly hertzlich wie auch allen überichen hohn und nider-

their enemies and not to resist evil for this and all other good besides which we enjoyed through their beneficence we heartily thank said worthy assembly and all others in office high or low who helped to promote such peaceful measures, hoping and trusting that they and all others holding office in this hitherto blessed (?) province may further be inspired by the same spirit of grace which moved the founder of this province our former proprietor William Penn to give all its citizens liberty of conscience. In order that at the great remarkable day of judgment they may be placed at the right side of the just judge who judges without respect to person and hear the blessed (words), come ye blessed of my father inherit the kingdom prepared for you, what ye have done to one of the least of these my brethren ye have done unto me, among which number namely the least brothers of Christ we through God's grace hope to be counted, and all leniency and granting of favor which may be shown to all tender consciences although weak followers of our Savior will not be forgotten at that great day.

5. The advice to those who have no liberty in conscience to use arms that they are to aid those in need and want we will gladly accept with regard to all persons regardless of what position they are it is our teaching to feed the hungry and give water to the thirsty. We have dedicated ourselves to serve all men in all things that contribute to the support of human life but we find no liberty to give help or support aught that contributes to the ruin or harming of life. We ask for patience in this matter we are at all times ready according to Christ's command to pay to Peter the tribute groshen that we may offend no one and thus we are also willing to pay taxes and give to Caesar what is Caesar's and God what is God's although we find ourselves very weak to give God the honor due Him as he is a spirit and life and we are but dust and ashes.

6. We are also willing to be subject

icheen beamten die zu solcher fridlicher masregel mit beförderlich gewesen sind, hofende und vertaunte das sie und alle übrigen in beamten stehenden in dieser bisher gesagte Provins ferner durch denselbigen geist der gnaden mögen angetriben werden der den ersten grundleger dieser Provinz unserer ehemals gewesenen Proprietor William Penn bewegt hat, alle derer einwohner gewissens freiheit zu geben. Damit sie an dem grosen merkwürdigen gericht's Tag auf die rechte seite des gerechten richters, der olne ansehen der persohn richtet und gestellt werden und die holdselige werden hören kommt her ihr gesegnete meines vaters ererbet das reich das euch bereitet ist, was ihr gethan habt an einem der geringsten dieser meinen Brüder, das habt ihr mir gethan under deren zahl nemlich der geringsten brüder Christi wir durch gottes gnade auch mit hoffen gezält zu werden und alle gelindigkeit und gunst bezeugung welches solcher zart gewissenhaften, obwohl schwachen nachfolger unserer gesegten heilandes geschiehet, wird nicht vergessen werden an jenem grosen Tage.

5 Der rath an die welche keine freyheit im gewissen haben das gewähr zu brauchen, das sie denen nothleidenden und bedürftigen sollen behülflich sein wir willig an, gegen alle menschen was standes sie auch sein mögen est ist unsere lehre die hungerichen zu speisen und die durstigen zu tränken, wir haben uns dazu gewitmet all menschen zu dienen in allen stücken die zur erhaltung des menschlichen lebens gereigen aber wir finden keine freyheit etwas zu geben helfen oder understützen das verderbung oder verletzung des lebens gereicht wir bitten um gedult in dieser sache wir sind allzeit bereit nach Christi befehl an Petrum den Tribut groschen zu bezahlen damit wir niemand ärgern und so sind wir auch willig Taxen zu bezahlen, und dem Keyser zu geben was des Keyser's ist und gotte was gottes ist ob wir uns wohl sehr schwach finden gott seinen gebührende ehre zu geben in dem er ein geist und leben ist und wir nur staub und asche.

6 wir sind auch willig untertaan

to the government that has power over us and in this way to give what Paul teaches us since it does not bear the sword in vain for it is God's servant an avenger to punishment over him who does evil.

7. This testimony was given our worthy Assembly and all other governmental persons and let them know that we are thankful as stated above and in conscience have no liberty to take up arms to war against our enemies but much more to pray to God who has all power in heaven and on earth for us and for them.

8. We also ask all residents of this country to have patience with us. If they think they understand the teaching of our blessed Savior Jesus Christ more clearly that we will leave to them and God we find ourselves very poor for faith is to come from the word of God which is spirit and life and like God's power, and our conscience is to be taught thereby wherefore we plead for patience.

9. Our small gift that we gave we gave to the government that has power over us in order that we may not offend as Christ taught us with the tribute groschen.

10. We pray heartily that God may prepare the hearts of all our rulers high and low to be mindful of what may conduce to their and our blessedness.

The above declaration which was signed by a number of ministers of the German Baptist and the Mennonite congregations and was delivered November 7, 1775, as their simple testimony to the honored house of the General Assembly and graciously received was renewed by copying December 20, 1862.

zu sein der obrigkeit die gewalt über uns hat und diese weise zu geben was uns paulus lehret weil sie das schwert nicht umsonst führe den sie ist gottes dienerin ein rächerin zur strafe über den der böses thut.

7 solches zeugnis legten wir ab an unsern werthe Assembly und alle andern obrigkeitlichen persohnen und thuu ihnen zu wissen das wir dankbar sind wie oben gemeldet, und in unsern gewissen keine freyheit finden, einige waffen zu ergreifen unsern feinde zu bekriegen, sonder vilmehr zu gott zu beten der all gewalt hat im Himmel und uf erder für uns und für sie.

8 wir ersuchen auch all einwohner dieses landes gedult mit uns zu haben wo sie vermeinen die löhre unserer gesegneten heilandes Jesu Christi deutlicher ein zu sehen das wollen wir ihnen und gott überlassen wir finden uns sehr arm den der glaube soll uns aus dem word gottes kommen, welches geist und leben ist und wie gottes macht, und unser gewissen soll durch dasselbe unterwissen werden daher bitten wir um geduld.

9 unsere kleine gabe die wir gegeben, haben wir der Obrigkeit gegeben die gewalt über uns hat, damit wir sie nicht ärgern wie uns Christus beym zinsgroschen lehret.

10 wir bitten hertzlich das gott die herten aller unsern Regenten hohe und nidriche zu richten wolte auf das bedacht zu sein was zu unserer und ihrer eignen glückseligkeit gereigen mag.

Obige erklärung welches von einer anzahl Lehrer von der Deutchen Täufer und den mennonitische gemeinte unterschriben und als ihr einfaltiges zeugnis am 7 November 1775 bey der geehrten Hause der general Assembly eingegeben worden ist und gnädigst empfangen ist.

Wieder erneuer mit abschriben den 20ten December 1862.

## Errors and Omissions

Note.—Hereafter THE PENN GERMANIA will accept articles for publication under the general heading, "Errors and Omissions," correcting mis-statements or supplementing statements, appearing either in books

or current periodical literature. Mere quibbling or "straining of a gnat" will not be considered. Readers of the magazine are invited to send communications for publication under this head.—Editor.

### Marriage by Lot Among Moravians

"The Pictorial Sketch Book of Pennsylvania", by Eli Bowen, Eighth edition, 1854 contains this paragraph.

"The Moravians entertain some peculiar notions, not the least of which is that in relation to marriages. They believe that all matches are made in Heaven. This may, indeed be true; but it cannot be disguised. We think, that many are effected through the kind offices of aunts and mothers, not to mention the more weighty influence of a well-filled purse. Believing, as they do, they do away with all the preliminaries of courting;—with them, there are no glowing promises or devout pledges; no swearing by; 'no yonder moon;' no explanations or reconciliations—no, none of these. The whole thing is done in a plain business way. A register is kept by the society of all marriageable persons of both sexes; and whenever a candidate for matrimony presents himself, a number of ballots, containing the names of all unmarried females, is placed in a box, from which the trembling man is allowed to draw. If he happens to draw the name desired, and she accepts, it is all right; but if either refuse to 'solemnize,' the objecting party is thrown off the register for a term of years, when the experiment may again be tried. This is a curious business, and from it probably arose the remark, 'marriage is nothing but a lottery.' To suppose that Heaven approves what our laws expressly prohibit is, we think, paying our legislators a poor compliment. It is to be supposed, however, that this delicate business is managed in the most agreeable manner to the contracting parties—that there is, at least, fair play in drawing forth the ballots."

This is such an unjustifiable and malicious misrepresentation that we deem it in place to present some facts bearing on the subject. We give extracts from Hamilton's History of the Moravians as follows:

P. 44-1727-1732.

"Yet another marked feature of the inner life of Herrnhut was the frequent recourse to the guidance of the lot when in perplexity. It was employed in the selection of the first elders in 1727, but whether it was used officially in other cases prior to 1728 does not appear. Then it was introduced as a customary mode of deciding questions in church councils and conferences. In July, 1732, it was employed in regard to the proposed marriage of John Toltschig and Julia Haberland, and after 1733 its voluntary use in connection with marriages became frequent."

P. 116-1742.

"Whereas the motto of the Moravians in Herrnhut had been *Streiterschaft für den Herrn*, and warriorship and the 'witness spirit' the governing traits, now the ideal was to be an imitator of the God-man in the pure manhood of His soul and body, and to be receptive of the mysterious efficacy of His chaste purity; in the 'choirs' of young men and women much was made of an absence of personal will as to one's future condition of life whether as a celibate or as a head of a family, leaving that to the leading of the Lord; and thus it was that use of the lot in connection with marriages became general."

P. 217-1769.

"After business of importance in connection with the missions had been dispatched and provision made for sending re-enforcements to Egypt and to the Guinea Coast, earnest and prolonged attention was given to the formulation of rules to regulate the use of the lot. Its origin was traced to Zinzendorf's custom already in his youth, and to its employment at Herrnhut in order to fill various offices in the congregation during the formative years 1727, and 1728, with the purpose of ascertain-

ing and following the Saviour's will rather than relying upon the wise counsel of any man. Its Scriptural warrant was declared to be found in Acts 1:26. Its special utility lay in a recognition of human inefficiency and in the unanimity of conviction arrived at through attaining certainty as to providential leading. That the Lord must rule His church by this means was not claimed, but only that He does thus manifest His will. When resorted to, the manner of employing the lot, i. e. with two ballots, a positive and a negative, or with three, a positive, a negative, and a blank, had differed from time to time. Definite rules were now adopted. Spangenberg, indeed at a later session, when the revision of the minutes was in hand, declared that for his part he questioned whether recourse to the lot were not better abrogated, since it seemed to remain an apple of contention, because they were not yet all clear upon what its certainty rested. 'This, he said,' did not depend upon the method employed, but upon the faithful heart of Jesus."

P. 322-1782.

"A number of communications were presented with regard to the curtailment of the use of the lot, desired in various quarters. Its employment in reference to questions of property was, therefore, abrogated, but in reference to the marriage of members no change was made." General Synod.

P. 300-1789.

"With all the leaning to conservatism, it was admitted that the plumb-line of the exclusive settlements could not be longer applied to all the congregations and that even in the settlements the determination of the membership of the church council by lot must give place to an election. Various congregations in England and Ireland asked that freedom be granted in respect to the use of the lot in connection with marriages. The discussion became especially lively when Riegelmann read his promemoria in favor of liberty. Hengner, the successor of Cranz as church historian, supported him. John Christian Geissler opposed. John Frederick Reichel advanced objections to any change. Cunow recommended adherence to the most definite rules for the settlement congregations—"our entire constitution necessitates that in them no marriage shall be contracted without the approval of the lot." This opinion prevailed. It was a victory dearly bought, as the sequel of declining numbers shows. A usage which had come into existence gradually and without legislation, by the voluntary assent of those concerned, the incorporation of which in the regulations since 1764 was justifiable only on the ground of the previous voluntary practice, was now insisted upon as a *sine qua non* of membership in the congregations proper." Synod.

P. 318 circa 1800.

"The hampering regulations which obtained and especially which the excessive recourse to the lot repelled rather than attracted new members."

P. 319-1817 Amendments sought,

"the abrogation of the use of the lot in connection with marriage and in connection with the appointment of American delegates to the general synod."

P. 335-1818.

"Debate developed sharp differences of opinion concerning the use of the lot. It was fully understood, however, that the government of the Lord Jesus did not stand or fall with the employment of the lot, the latter being a subordinate affair of the external associated life of the Unity. Synod decided that when recourse to the lot was had in determining appointments to office the blank, third, lot should not henceforth be employed but that the alternative should ever be stated after the fashion of the apostolic lot—"Which of the two." Nor should it be obligatory, when clearness and certainty of decision could be reached without its guidance as to the decision of the lot in connection with proposed marriages, it was plain that the old order could not be maintained contrary to the wishes of the people. Yet there seemed to be no sufficient reason why the usage should be abolished where objections had not been raised. Therefore for the European settlement-congregations it should still be the rule; for the town and country congregations in Europe and for the American congregations liberty to dispense with it was granted. But when the news of this legislation reached the European settlements (and the synod had made this possible through the circulation of a weekly report of its proceedings) great dissatisfaction arose, notably in Herrnhut. Petitions came in, often contradictory in their purport. After a reconsideration synod empowered the Unity's Elders' Conference to give a new decision for the European settlements; and in 1819 this body extended the rule of freedom to all except ministers and missionaries of the church." General Synod.

P. 344-1825.

"Marriage by lot should be obligatory only in the case of missionaries." General Synod.

P. 352-1824.

"The continuance of the lot in general was approved, but a diversity of opinion existed

as to the marriage of ministers by lot, and a representation on this subject was made to the forthcoming general synod."—Provincial Conference.

P. 395-1847.

"Reception was still to be made subject to the decision of the lot."—Provincial Conference.

P. 436-1857.

"The lot was retained, but uniformity in the method of its use no longer essential."—General Synod.

P. 472-1869.

"Obligations to have recourse to the official lot was now narrowed down to the appointment of bishops after nomination by the respective nominating bodies and the acceptance of candidates for missionary service."—General Synod.

P. 515-1888.

"Synod also requested that henceforth the use of the lot be not obligatory in the German Province in connection with appointments to office and in the nomination of bishops."—Preparatory to meeting of the General Synod in 1889.

P. 632-1889.

"At a general synod in Herrnhut the use of the lot as a part of the required methods of church activity and life was abrogated."

These extracts show that obligatory "official" marriages by lot could not have been in vogue in 1854 since action to the contrary had been taken thirty years prior. The lot was resorted to, however, voluntarily even later than 1854 in the settlement of marriage and other questions. As to the use of the lot the following has been submitted by Professor A. G. Rau, Ph. D., of Bethlehem, Pa:—

"The lot has been used officially by the Moravian Church since 1854 only for the purpose of choosing bishops from a group of nominees; and that method of election was abandoned before the close of the 19th century. In a few isolated cases where request has been made by the parties concerned marriages have been arranged, or rather a previous choice has been submitted to lot. In no sense, however, has there been a regular use of the lot for such purposes in the usually accepted sense of the term." Another Moravian authority calls Mr. Bowen's article, "Bosh."

**Assimilation vs. Elimination** Professor David F. Swenson, of the State University, Minneapolis, Minn., was a candidate for re-election as school director on a platform which we quote herewith. We are pleased with his doctrine of Americanization by assimilation and not by elimination. Why not assimilate the best each country offers us through its citizens? Is there a better way to fulfill our mission as a nation?

1. The widest use of the people's school-houses to serve educational ends.

2. *The Americanization of the foreign-born and their children through the preservation and assimilation of their cultured possessions, rather than their elimination.*

3. A larger co-operation of the teaching force in shaping educational policies.

4. Raising the standard and bettering the economic status of the teacher as fast as public sentiment and resources permit. The city ought to be the model employer.

5. Special attention to the elementary schools, to reduce over-crowding and retardation where it hurts the most.



## Liberty Bell Controversy

The Leaser-Mickley controversy respecting the Liberty Bell was revived by a communication which appeared in "*The Morning Call*," of Allentown, Pa., September 26, 1912. Believing in fair play and desirous of giving the "other

side" a chance to be heard, we reproduce the communication and the inscription on the boulder to which exception is taken. The magazine is open for replies to the communication.

IN COMMEMORATION OF THE  
SAVING OF THE LIBERTY BELL.  
FROM THE BRITISH, SEPTEMBER  
1777.

ERECTED TO THE MEMORY OF  
JOHN JACOB MICKLEY.

Commissary of issues, and member of the General Committee from Whitehall township, Northampton County, Pennsylvania, who, under cover of darkness, and with his farm team, hauled the Liberty Bell from Independence Hall, Philadelphia, through the British lines to Bethlehem, where the wagon broke down September 23, 1777. The bell was then

transferred to Frederick Leaser's wagon and brought to Allentown, Sept. 24, 1777. It was placed beneath the floor of Zion's Reformed church, where it remained secreted for nearly a year.

This tablet placed by the order of the Assembly of the Commonwealth of Pennsylvania, June 2, 1907, under auspices of the Pennsylvania Daughters of the American Revolution, erected October 15, 1908.

Mrs. Alfred G. Saeger,  
Chairman,  
Miss Minnie F. Mickley,  
Secretary,

of the John Jacob Mickley Memorial Committee  
Approved by Mrs. Allen P. Perley,  
State Regent of Pennsylvania,  
N. S. D. A. R.



*ditor Morning Call*: The contemplated "buffeting about" again of the old and historic Liberty Bell has brought to mind the German farmer, Frederick Leaser, who lived along the

Blue Mountains, in Lynn township, Pennsylvania, in the county of Lehigh which was taken from old Northampton county in 1812. The latter county was one of the early settled counties of the old Keystone State and was organized in 1752. Lehigh county is celebrating its one hundredth anniversary this year.

It was Frederick Leaser, who in 1777 hauled the famous bell from Philadelphia to Allentown, where it was hidden under the floor of the old Zion's Reformed church. Pioneer Leaser was a farmer and distiller. His grain and

apple-jack he hauled to Philadelphia, where it was utilized.

His descendants who are quite numerous love to relate the following interesting story:

"That on a certain Monday morning he started away from home on his accustomed monthly trip to Philadelphia with a number of barrels of apple-jack on his large and strong conestoga wagon, to which were hitched four well kept black horses. The distance from his home was some sixty miles. The trip usually consumed five days and occasionally a day or two longer, depending upon the condition of the roads. Upon this particular occasion when the seventh and finally the 8th day had passed and the head of the Leaser household had not yet returned, the family became alarmed and their anxiety became more intense as the hours of subsequent days passed

by and the husband and father failed to return. It was feared that Frederick Leaser had met with an accident, or had been killed by roving bands of Indians, or perchance had fallen into the hands of the British. He was strong for the freedom of the colonics. The gloom that had fallen upon his family was happily dispelled on the Saturday morning of the second week when Leaser returned home safe and sound, announcing to his family and neighbors that he had hauled the Liberty Bell from Philadelphia to Allentown, where they hid it under the floor of Zion's Reformed Church."

The story of how the team of Frederick Leaser was drafted into service is related alike by his many descendants. It reads as follows:

"A committee had been visiting the hotels where farmers stopped with their teams in Philadelphia. That the committee selected Leaser's wagon because it was new and strong; and when the committee passed through the stables to select good horses, they came to a place where four heavy black horses were feeding. They selected them. They next inquired for the owner of the wagon and also the horses and incidentally they belonged to the same man."

After the loading of the bell, the trip was begun. Soldiers accompanied the team. One John Jacob Mickley from Northampton County, Pennsylvania, held a minor office under the colonies in the Revolutionary war. Well founded tradition tells us that he led the procession and had charge of the soldiers and the guarding of the bell on

its journey and assisted in hiding it under the church floor where it remained until after the close of the war.

For more than one hundred years, no one ever questioned that Frederick Leaser, the Pennsylvania German farmer, hauled the Liberty Bell. It was a conceded fact. It was history. But, a woman arose on the horizon in 1893, who craved historical fame. She loved history. She doubtless knew that the records were vague and reasoned that it was very nice if the credit for hauling the Liberty Bell away from Philadelphia could be claimed for her ancestor, John Jacob Mickley. A weak effort was made to wrest the merited honor from Frederick Leaser and bestow it upon Mickley, who, during his lifetime himself, gave the credit to the Blue Mountain farmer. This woman, through the D. A. R. had a boulder erected in front of Zion's Reformed Church which is located on the leading thoroughfare of that thriving eastern city—Allentown, to the honor of John Jacob Mickley, who hauled (not) the Liberty Bell. The boulder has become an eyesore to many. Effort is now being made to correct what is believed to be a grave wrong.

Mrs. Mary E. Neiman, Chillicothe, Mo., and Mrs. William F. Ziegler, Allentown, Pa., descendants of Frederick Leaser and all the others of the descendants request of Miss Minnie E. Mickley who claims the honor for her ancestor, to produce her proof, or forever keep her peace and to cause the reading of the inscription upon the boulder to read in accordance with facts.

# Doctor Johann Andreas Eisenbart

By Prof. H. H. Reichard, Galesburg, Ill.



IN the summer of 1902, when I was on my first jaunt to the Fatherland, I stopped one afternoon at a charming little city, in the extreme southern part of the Prussian province of Hannover, by the name of Münden. I had not stopped here however, because I had known or even been told of the delightful situation of the city on a low tongue of land between the rivers Fulda and Werra and surrounded on all sides by hills covered with lovely forests of "Tannen" and beech. The reason for my coming here was rather because I intended to take a steamer trip on the river here formed, the Wesser, a river of which the Germans are proud as being the only river of importance which has its source in German territory and is German through all its course until it empties into the German Ocean as they fondly call the North Sea.

Poets have hailed this stream as the "German River" and, having a few hours at my disposal I wandered to the place where the Weser is formed and was surprised to find these facts inscribed on a stone erected at the very point where the river takes its beginning.

Wo Fulda sich und Werra küssen  
Sie ihren Namen büssen müssen,  
Und hier entsteht durch diesen Kuss  
Deutsch bis zum Meer der Weserfluss.

A climb to one of the neighboring heights to the "Tilly Intrenchments" and the "Tilly Museum" in the tower brought to my mind the recollection of the fact

that this little town too had been one of the centers of operations in that mighty religious struggle, the Thirty Years War which was one of the causes that led our own ancestors to migrate, shortly after, from the Rhine Valley to Pennsylvania. (cf. Kuhns German and Swiss Settlers.)

Other sights of the town I visited as they were pointed out to me by the guide-book usually in the hands of American travellers, but it remained for an ambitious innkeeper to strike a chord that connected more immediately with my home and the associations of my boyhood. It did not come about either because I could claim acquaintance with his brother who had settled in Lincoln County, for when I informed him that there was more than one Lincoln County, he did know that it was in South—but whether in South Dakota (as I suggested) or in South Carolina or even South America (!!) he did not know. No, it was when in his anxiety lest I have missed any of the sights of the town, he asked me whether I had visited the grave of Doktor Eisenbart. "Doktor Eisenbart" I repeated in astonishment. And then I learned that the Doktor Eisenbart with the story of whose wonderful cures, set in rhyme, we had been entertained in childhood was a historical character and not only that but a famous historical character if we may believe the epitaph on his tombstone in the "St. Aegidienkirche."

(As the only illustration I can furnish you is somewhat blurred I make here a transcript of the original and its modern German equivalent.)

Alhr  
 ruhet  
 in Gott  
 Dr. Weiland  
 Hochedle  
 Hocherfahrne Weltberüm ;  
 Herr Herr  
 John Andreas Eisenbart  
 Königl, Groosbritanischr  
 und  
 churfürstl-Braunschw. Lüneb  
 Brivilegirte Landartz  
 und  
 Hofoculiste  
 von  
 Magdeborg  
 Gebohren Anno 1661  
 Gestorben 1727 D. ii Novemb.  
 Aetatis 66 Jahr.

Allhier  
 ruhet  
 in Gott  
 Der Weiland  
 Hochedle  
 Hockerfahrne, Weltberühmte  
 Herr Herr  
 Johann Andreas Eisenbart  
 Königlicher Grosbritannischer  
 und  
 churfürstlicher Braunschweig-  
 Lunebergischer  
 Privilegirter Landartz  
 und  
 Hofoculist  
 von  
 Magdeburg  
 Geboren Anno 1661  
 Gestorben 1727 den 2ten November  
 Aetatis 66 Jahre.

It is needless to say that I would not be writing this Phantasy if the verses recounting the good Doctor's wonderful achievements in medicine and surgery had not been adapted to our Pennsylvania German Dialect and were probably not known in High German form by those old folks who recited them to us as children. I can not now recall how many stanzas there used to be. How many stanzas there were originally describing the Doctor's feats of skill and how many have been added since, how many improvised and perhaps never written down are questions still more difficult to answer. I give below in High German all the stanzas I can at present secure. It would be interesting to know how many of these our readers have ever heard in Pennsylvania German dialect or approaching the dialect, also to know what ones, if any that may not be included in these have ever been heard or are known by any Pennsylvania Germans. I would also be glad for any information as to the time when the verses were first composed; if they existed during the lifetime of the Doctor (1661-1727), or came into existence shortly after, did German settlers bring them to this country before the Revolutionary War? Or re-

membering that the place of his death is less than twenty miles from Cassel, the capital city of the Landgrave Frederick II, who sold Hessian soldiers to the British to fight in our Revolutionary War, did these Hessian soldiers perhaps bring the verses with them and leave them amongst our people? or were they not composed and did not come over until later emigration?

The stanzas I have at present follow :

Ich bin der Doktor Eisenbart,  
 Kurier' die Leut nach meiner Art,  
 Kann machen dass die Blinden gehen,  
 Und dass die Lahmen wieder' sehen.

Zu Wimpfen accouchierte ich  
 Ein Kind zur Welt gar meisterlich :  
 Dem Kind zerbrach ich sanft das G'nick,  
 Die Mutter starb zum grossen Glück.

Zu Potsdam trepanierte ich  
 Den Koch des grossen Friederich :  
 Ich schlug ihn mit dem Beil vor'n Kopf,  
 Gestorben ist der arme Tropf.

Zu Ulm kuriert' ich einen Mann,  
 Dass ihm das Blut vom Beine rann  
 Er wollte gern gekuhpockt sein,  
 Ich impft's ihm mit dem Bratspiess ein.

Des Küsters Sohn in Dudeldum,  
Dem gab ich zehn Pfund Opium,  
Drauf schlief er Jahre, Tag und Nacht,  
Und ist bis jetzt noch nicht erwacht.

Der Schulmeister zu Itzehö  
Litt dreissig Jahr' an Diarrhö:  
Ich gab ihm Cremor Tart'ri ein,  
Er ging zu seinen Vätern ein.

So dann dem Hauptmann von der Lust  
Nahm ich drei Bomben aus der Brust,  
Die Schmerzen waren ihm zu gross.  
Wohl ihm, er ist die Juden los!

Es hatt' ein Mann in Langensalz  
'nen zentnerschweren Kropf am Hals:  
Den schnürt ich mit dem Hemmseil zu,  
Probatum est, er hat jetzt Ruh'.

Zu Prag da nahm ich einem Weib  
Zehn Fuder Steine aus dem Leib;  
Der letzte war ihr Leichenstein;  
Sie wird wohl jetzt kurieret sein.

Jüngst kam ein reicher Handelsmann  
Auf einem mageren Klepper an;  
Es wa rein Schacherjud aus Metz:  
Ich gab ihm Schinken für Krätz.

Vor Hunger war ein alter Filz,  
Geplagt mit Schmerzen an der Milz:  
Ich hab ihn extrapost geschickt,  
Wo teure Zeit ihn nicht mehr drückt.

Heut' früh nahm ich ihn in die Kur,  
Just drei Minuten vor zwölf Uhr;  
Und als die Glocke Mittag schlug,  
Er nicht mehr nach der Suppe frug.

Ein alter Bau'r mich zu sich rief,  
Der seit zwölf Jahren nicht mehr schlief:  
Ich hab ihn gleich zur Ruh gebracht,  
Er ist bis heute nicht erwacht.

Zu Wein kuriert ich einen Mann,  
Der hatte einen hohlen Zahn:  
Ich schoss ihn 'raus mit der Pistol',  
Ach Gott! wie ist dem Mann so wohl!

Mein allergrösstes Meisterstück,  
Das macht ich einst zu Osnabrück:  
Podagrish war ein alter Knab':  
Ich schnitt ihm beide Beine ab.

Vertraut sich mir ein Patient,  
So mach' er erst sein Testament;  
Ich schicke niemand aus der Welt,  
Bevor er nicht sein Haus bestellt.

Das ist die Art wie ich kurier',  
Zwiweliwick bumbum;  
Sie ist probat, ich bürg dafür,  
Zwiweliwick bumbum;  
Das jedes Mittel wirken tut,  
Zwiweliwick juheirassa,  
Schwör ich bei meinem Doktorhut,  
Zwiweliwick bum bum.

Note.—This last stanza shows how each stanza was sung.

The stanzas are still familiarly known in Germany as is shown by the fact that they recently appeared in the Münchener Bilderbogen published by Braun and Schneider in Munich with Comic illustrations. They also appear in some of the Kommersbücher (Student's Song-books).

Finally, in these times when the Tariff and the high cost of living come to the fore amongst the economic problems of the day, it ought to be interesting to our Pennsylvania German people to know that our own Pennsylvania German poet, Charles Calvin Ziegler of St. Louis, has written a dialect poem which may be sung to the tune of Doktor Eisenbart in which he lays bare the causes of a number of economic ills. With his poem, I close.

#### Harte Zeite!

Die Zeite sin so greislich hart  
Dass e'm schier gaarli dottlich ward;  
Ken Geld, ken Arwet, schier ken Brod—  
Es sicht bal aus wie Hungersnoth.

Was is die grindlich Ursach dann—  
Weeschst du's, gedreier Handwerksmann?  
Dass unser Land so voll is heit,  
Vun Millionaires un Bettelleit?

Dheel meene des, dheel meene sel  
Waer Schuld an daere dulle Shpell;  
Mir is es deitlich wie die Sunn—  
Dar Tariff is die Schuld devun.

Dar 'Tariff schafft verdammt ungleich—  
 Ar macht die Reiche noch meh reich;  
 Die Aarme awwer—Gott arbarm!—  
 Die Aarme mocht ar noch meh aarm.

Economy, economy—  
 Bis mar aus 'm Häisli kummt!  
 Jan. 1894.

Dar 'Tariff schtiff die "Trusts" un  
 "Pools",  
 Kaaft votes vun "legislative tools",  
 Ar macht, far jeder Millionaire,  
 En hunnert dausend Maage leer.

Ziegler's song is intended to follow  
 another method of singing Doktor Eisen-  
 bart, according to which the following  
 refrain was sung at the end of each  
 stanza;

Juheirassa, juheirassa,  
 Zwie, li, di, li, wick—bum, bum,  
 Juheirassa, juheirassa,  
 Zwie, li, di, li, wick, bum, bum.

Ref. Economy, Economy!  
 Schpaare misse mar, saagt die  
 Fraa;

**"Movies" in German Education** The use of moving pictures in education has had a real impetus in German official circles, according to information recently received at the United States bureau of education. The Prussian ministry of education is now considering the feasibility of employing cinematograph films in certain courses in higher educational institutions, and a number of film manufacturers are being given an opportunity to show the authorities what films they have that are adapted to educational purposes.

A well-known philanthropist has recently donated two fully equipped moving-picture machines to the schools of Berlin. One is to be used in the continuation institute for higher teachers and the other in the high schools of greater Berlin.

Moving picture films are now available in Germany for anatomical, biological, and bacteriological courses, and the manufacturers are confident that an enormous field for their products will be opened up when educators fully realize the value of moving pictures in education.—*Democrat, Allentown.*

**Fakirs in Lancas-ter County, Pa.** The innocent people of Lancaster county have bought gold mines in almost every state in the Union, including North Carolina, Alabama and Georgia, and they have invested in them in Alaska, too. They have bought copper mines in Nova Scotia and Montana, silver mines in Nevada, Montana and Colorado, lead mines in Missouri, oil wells in California and gold bricks from every faker offering them. They have been taken in on the ground floor of real estate investments, and they are the owners of town lots that are submerged in the everglades of Florida, but which when dried will no longer resemble Venice. They have been made suckers by promoters, and some of them are to be fooled all the time. There are men in this county who ten years ago owned as many as five farms, and, having been "made rich" by Wallingfords, their very whiskers have a lien on them. Surely, if the county were to be invaded by philanthropists bearing such promises, they might travel from Falmouth to Churchtown and from Texas to Adamstown before they would be able to find a man so stupidly green as to be even interested.—*North American.*

# The Study of Local History

By Winfield S. Nevins



AS there was a revival of learning in the Middle Ages, so there is a revival of interest in local history in these latter years of the nineteenth century. Not only do state histories multiply, but we have county histories and town histories for very many of our towns, while the cities are treated in from one to a half dozen works. Guide books are written for almost every section of country. The railroads alone have rendered a great service in this field; some of them have brought into their employ historical writers of high repute, and much of the work is excellently done. But who reads these books carefully? Not always surely the man living in the community about which they tell. The Boston man studies the guide book to the White Mountain or Bar Harbor; the Salem citizen turns the pages of a Plymouth guide book; while the descendant of the Pilgrims, who, perhaps, could not tell where any of his ancestors are buried "on the hill," may be lost in the story of the Puritans at Salem. Nothing holds the attention of a country boy in Maine or New Hampshire like the stories of early Boston, unless it be some book about the Greeks or Romans of two thousand years ago. Of the history of his own town he knows little or nothing; in truth, he never realized that it had a history until he saw the railroad guide book. Why should he not be interested in his own home history? Why should it not have for him as much interest as for the stranger? Why should it not have attraction for him as the history of Boston has? Is it because in his school history he read of Boston, but not of Ossipee or Bridgton? Why should we not teach children in the schools of their local

country as well as the greater world around them?

Extraordinary efforts are being made at the present time to instruct the children of our schools in the lesson of patriotism, to instil into their minds if possible a greater love of the country and its flag. The flag "idea" has had a most remarkable "run," until nearly every schoolhouse in the land, like a government post, is surmounted by the stars and stripes during school hours. At the same time boards of trade and kindred organizations are being formed in cities and towns all over New England and even beyond its borders, whose declared object is to build up the towns by inducing manufacturers to locate in their midst. These boards of trade issue circulars and books and publish articles in the newspapers and magazines setting forth the superior advantages of their respective communities, reciting their histories, and telling how admirably each particular place is located for the purposes of manufacture or other business enterprises. All this is done for the stranger, the man who is to be induced to establish some new industry in town. In the meantime, what is done for the people at home? While the flag of the country and the country's history are receiving so much attention, what is being done to educate the people to a knowledge of their own immediate surroundings? What instruction is the rising generation receiving in the deeds of valor, the acts of statesmanship, or the honors in the field of letters achieved by the men who once walked the streets they now walk and lived where they now live? What information are the young receiving as regards the advantages of their own city or town as a place in which to live and labor? Yet how better teach the lesson of patriotism, how better inculcate a love of country, than by educating

our children in the histories of their own towns? We teach our children of the glorious deeds of the Greeks at Thermopylae, of Napoleon at Austerlitz, of Ney at Waterloo, of Sheridan at Winchester. Why not teach them as well of the brave deeds of their ancestors here at home? Our school histories tell of Bunker Hill and Concord and Lexington, and other home events, in the same general way that they tell of Saratoga and Yorktown; enough, perhaps, for a general study. But the children of Charlestown should know the story of Bunker Hill in detail; the children of Concord and Lexington should be taught the details of that April day in 1775. What more honorable pages in all our history than those that tell us of the deeds of the men of Marblehead, on land and sea, in 1775, in 1812, and again in 1861—the pages that tell of Mugford and Gerry and Story, of Phillips and Martin? Yet how little of this the children of that town find in the school histories! We might go on with the story of the first armed resistance to British aggression at the North Bridge in Salem, the resistance of the Worcester yeoman to the Mandamus councillors, the struggles at Ticonderoga and Crown Point, and other historic episodes all over New England.

There is hardly a town in New England that is not the birthplace, or has not been the home, of some man or woman whose memory the whole country or perhaps all the world delights to honor, but who is that "prophet not without honor save in his own country." We have Cambridge and Portland associated with Longfellow; Haverhill, Amesbury, Danvers and the Bearcamp Valley associated with Whittier; Boston and Beverly with Holmes; Cambridge with Lowell; Concord with Hawthorne and Emerson. Let these things be remembered and made high use of in these places.

Every city and town should have its history written with some detail for use in the schools of that town, and with this should be included a proper treatment of the geography of the region. Such a work has been done for Dover, Massachusetts, and the book is in use in that

town to-day very successfully. This local text-book may be put in the form of a catechism, with questions and answers, or in the narrative form. It should begin with a clear statement of the location of the place, to be followed with something on the topography, the geology and the botany; then the history of the settlement of the town; the establishment of the first church; the growth and municipal history; notices of the important public buildings; military history; to be followed by accounts of the industries, railroads, principal highways, commerce; a brief sketch of the schools and other educational institutions; something about the noted men and women who were born or have lived in the town, or have visited it. These topics need not be arranged in the order here given, but according to the plan best adapted to the locality.

This study, I believe, will be found very helpful. It is one to awaken instant interest in pupil and teacher. The child loves to read and talk about places and things with which he is familiar, as we older people are more interested in anything about countries we have visited than about those we have never seen. The local history and geography are the easiest for the child to grasp, and he will learn other history and the geography of remote countries much more readily as a result of this study. Teach him concerning the natural products of the soil and climate of his home, and he will easily understand the products and general characteristics of other lands from a knowledge of their soil and climate. Teach him the latitude and longitude of his own home, and he will know from a glance at the map the approximate latitude and longitude of some other place in which he is interested. Most of our primary geographies begin with the earth as a whole, weave in a little astronomy, and then deal with the hemispheres, the continents, with one's own state last of all. This is the reversal of the natural order of things.

It may be all very well if a boy has a life-time before him for study, to drill him in the history of Egypt, Carthage and Rome, or the geography of Central



Africa and the Arctic Sea; but is it not vastly more important to the Boston boy to be thoroughly familiar with the history of Boston and the geography of Massachusetts; or for the Portland boy to be familiar with the history of Portland and the geography of Maine? In one of the latest and most popular geographies may be found question after question like these: "Compare the mean annual temperature of the southern part of the Empire [Germany] with that of the northern." "What Arm of the North Sea enters the Netherlands?" "Who are the Cossacks, and where do they branch from?" This last question is impressive for more reasons than one. Turning to New England, I find less rather than more of this detail. What proportion of the people that one meets from day to day can tell the latitude and longitude of their respective homes, or even of the principal city of their state? How many pupils in our Primary or Grammar Schools can do it? My own experience tells me, very few, yet nearly every boy or girl in the Grammar School has been asked during school days to "give the latitude and longitude" of all the countries and principal cities of the globe. Undoubtedly they were able to tell for the time being; but the subject had no especial interest for them and most of them soon forgot all about it. Had the same amount of time been devoted to the study of places in their immediate vicinity, the lesson would have been much longer remembered.

In the school history most largely used in New England are such questions as these: "What general rushed into battle

without orders, and won it?" "How did a half-witted boy once save a fort from capture?" "When did a fog save our army?—a rain?" Would it not be infinitely better for our children, if the time required to learn answers to such questions as these were devoted to the intelligent study of things nearer home? For the average man, when he enters upon the work of life, a good knowledge of local history and geography is more essential than the details of general history and geography. I do not mean to discourage the study of the history and geography of the world. They are among the most useful and the most interesting of studies. But we should begin with them where the Bible teaches us to begin with charity—at home. And we should not waste time over absurd and useless questions about some far country when we cannot answer more essential questions about our own country and our own home.

Let us here in New England, then, while not neglecting the important things in the rest of the world, and especially our country, devote more time to the study of what pertains to our own communities. No land is richer in all that makes history and geography interesting and useful than our New England, from the landing of the Pilgrims at Plymouth and the Puritans at Salem to the day that Whittier died on Hampton Beach. To know all that pertains to this little corner of creation in which we live is to know much of the reality and romance of life. Such knowledge will do more to increase intelligent patriotism than the daily display of the flag on schoolhouses. —*New England Magazine*.

## Prizes for Map-Drawing

Hon. J. C. Ruppenthal, of Russell, Kansas, Judge, 23d Kansas Judicial District has been using the following letter to stimulate study of local history and encourage preservation of data, a very commendable practice, worthy of wide imitation. Respecting the letter the Judge says: "For several years I have been offering prizes over this district to pupils for historical maps of townships. I enclose a copy of the original letter which has five times since been repeated by me. Perhaps a consideration of this may suggest a way to extend the work of and for the P.-G. by ask-

ing pupils of the schools all over the U. S. and especially in high schools and colleges, to write sketches of the beginning of German settlement, immigration, influence, etc., in their several communities. The best of these could be published. All of any value could be placed in some historical repository. Some readers, or others might gladly offer small rewards as prizes, or larger ones if worth while. I would be glad to promote such inquiry in some degree. In every state the historical societies would encourage such effort."

Russell, Kansas, October 15, 1907.  
To Pupils, Teachers and Others:

To stimulate investigation of local history, and to encourage the collection and preservation of data, I offer 30 small prizes for township historical maps in the several counties of the 23d judicial district, to be made by pupils of common and high schools.

In each of the counties of Russell, Ellis, Trego, Gove, Logan and Wallace, there are offered five prizes of \$3.00, \$2.00 and \$1.00, and consolation prizes of 50 and 25 cents, respectively, for the best historical maps of any congressional township in such county.

Every map must be made by the student, who submits it, but no restriction is placed on contestants as to receiving aid in the matter of collection of data to be shown on the map or in explanation thereof.

The maps will be graded by a committee to be appointed by the Kansas State Normal School, Western Branch, at Hays, Kansas. The first requisite of each map will be historical fulness, thoroughness and accuracy, including geographical and topographical details. Next comes skill in map drawing, and neatness.

All maps must be submitted to the examining committee on or before May 1, 1908, and thereupon shall become the property of the Kansas State Historical Society, to be permanently kept at Topeka.

It is hoped that other prizes may be offered by those interested locally or otherwise, but in such case the prizes herein offered will be so conferred that two prizes may not be given for any one map.

If two or more maps are practically alike, the committee may refuse to give more than one prize.

Any contestant may submit maps of more than one township, if he desire, or may submit several of the same township, but the same person shall not receive more than one prize for maps of the same township. If in any county less than six maps are entered in contest, no prize will be given.

All maps shall be drawn on paper, or cardboard, about fourteen inches square, on which the congressional township shall be marked one foot square, and sub-divided into sections and quarter-sections, (and preferably into forties also). Printed township plats may be used, such as are made by Crane, Hall, Dodsworth and other houses, and such as are furnished by the State Historical Society, or as are kept in many public county offices:

Work may be done with ink or pencil, in black or colors, but other things being equal, that map will be best which is most permanent in its markings and least liable to blurring in handling.

All points of historical interest shall be marked on the maps by means of lines, crosses, circles or other characters, each

of which shall be numbered or lettered. On a separate paper, explanation of the numbered (or lettered) points shall be given as fully as may be, historically, with dates and names of persons concerned.

Contestants may choose a townsite (including all of its additions) or any incorporated city, as the subject for map drawing instead of a township, but all such maps shall be at least one foot

square exclusive of margin and must be drawn on a correspondingly large scale.

The facts may be secured from books, maps, plats, etc., but best of all from the oldest settlers.

Hoping that there will be many contestants, and assuring each of profit in the contest, whether or not he wins a prize, I am,

Very Respectfully Yours,

J. C. RUPPENTHAL.

### Flays the Turkey Trot.

Rev. Ernest Pfatticher, pastor of the Holy Church of the Holy

Communion, the most fashionable Lutheran congregation in Philadelphia, flayed the Stotesburys and others of equal social prominence who have been holding dances at which the turkey trot and other popular terpsichorean stunts were the features.

The noted clergyman likened society in Philadelphia to the days of Salome, and said there was more need of a John the Baptist now than at any other time. He called the dances and functions which had recently been held as highly immoral, and in the course of his sermon said:

"Can you imagine John the Baptist doing any different to-day than he did centuries ago? It is not difficult to conjecture the import of his message to the social leaders of to-day, who, in an environment of artificial, costly luxury and profligate splendor, permit the repetition of an immoral dance besides which the dance of the daughter of Herodias does not seem bad at all.

"She performed for a group of wanton drunkards. Those who witness these affairs to-day are little better. The young people of to-day are invited to do conjointly what Salome did singly, and men and women of to-day are invited to spectacular and disgraceful orgies, while their brothers and sisters are languishing in jail or are starving."

### The Town and Farm.

The present high cost of living is well known to be partially

due to the fact that the farms are not retaining a sufficient number of the young people that grow up on them. To find out why this is so the Secretary of the Board of Agriculture of Ohio sent a series of questions to a large number of prominent persons in all parts of the country, asking their opinion as to the causes of the decline of farm life. The answers generally agree that the old-time life on the farm—the corn-husking, the quilting parties, the barn raisings, and the spelling schools—which made farm life joyous thirty years ago have gradually disappeared. Even the old country school is not what it once was. Young people find it lonesome on the farm, and they seek the town, with its fancied greater social advantages.

The condition is an unfortunate one, viewed from a social and economic standpoint. From these same persons from whom these answers were obtained, suggestions were asked for making farm life more attractive. A few of the answers were: Better roads, better schools, lower rates of interest on farm loans, more agricultural education, better teachers, consolidation of schools, federation of churches, smaller farms, less farm renting, parcels post, and the use of schools as social centers.

H. W. E.

# Pennsylvania Caves

With Special Reference to Rev. E. L. Walz's  
Description of Them in His Work on As-  
tronomy and Physical Geography.

By Rev. J. W. Early.

Note—The author of this article calls attention to the work done by Rev. E. L. Walz in his book "A General Description of the World" in these words: "It is the only work of the kind in which we have ever found so complete and satisfactory a description of the

physical conformation of our state." The high praise thus bestowed on the work of the Berks County minister, published 17 years ago, is our reason for reprinting the article which appeared originally in the Reading, Pa., Times.—EDITOR.



A few of the caves in Berks county have been so fully described elsewhere that it would almost seem a work of supererogation to repeat further details concerning them. A fuller history of these will therefore not be attempted here. It is however, possible that the great majority of people may not be aware, that there are dozens and possibly even scores of these natural wonders in Pennsylvania, although many of them may be surpassed in size and grandeur by those of Virginia and Kentucky.

The fact is, that caves, some of them of great size and remarkable formation, are found the world over. Eneas and Dido took refuge from the storm in a cave, although it might perhaps be very difficult to decide upon its exact location. Certainly Virgil's description, like those of poets and novelists generally, is very indefinite as to details. David when trying to escape the wrath and vengeance of King Saul found refuge in the cave of Adullam and others in that rocky and hilly country. In the first centuries the persecuted Christians frequently found refuge in the caves and catacombs at Rome. During the persecutions of the Waldenses and the Huguenots, they also frequently fled to caves of the Alps and the Pyrenees, hiding therein to escape the

fury of their enemies. But they did not always afford protection and safety. Frequently they also became their tomb. By hiding in them they did indeed escape the swords of their enemies, but they could not always avoid the slow lingering death by suffocation and starvation to which they were doomed. Besides this the coal mines and many of the ore mines of our own and other countries are simply artificial caves, in which various industries for the welfare and benefit of mankind are carried on.

It is somewhat remarkable that "these natural excavations, both in the old and in the new world," are generally found in the limestone regions. Some are found near "Kirkdale, England, 25 miles n. n. e. of York," and also "near Torquay;" "some in the Valley of Dordogne, France; in Belgium, near Liege; in Sicily; at Gibraltar; in Mexico; in Brazil; besides those found in the United States." "These caves may consist of several chambers at different levels, and show on their walls the erosive action of water, and at the bottom and top various deposits of stalagmite and stalactite from the infiltration of lime-bearing waters." What further is said of the finding of the bones of animals, of extinct races of past ages, need not be repeated here. Suffice it to say that many of those statements are without any satisfactory proof.

### *Caves and Sink Hole.*

Perhaps those who are well acquainted with the nature of our limestone regions may know that the number of minor caves, some being permanent and others transient, occurring only at intervals, is almost without limit. There are sections in which streams 4-6 feet in width and from 6-8 inches in depth disappear in the midst of small caves, or sink holes, as they are called. The main difference between the sink holes and the caves we visit and admire is, that the former generally are open at the top and form a large kettle in the earth, or else an inverted funnel, so that no animal or man falling in can escape. But we have known some from 20-40 feet in depth, with solid walls of perpendicular limestone on each side. The caves, on the other hand, generally open at the side of a hill or eminence, having several large and wide chambers. Frequently, although not invariably, there is an opening as a means of egress at the far end of the cave. Some have been only partially explored, and some not at all. In the case of some it would be apparently impossible. One in North Heidelberg township, of this county, has its entrance amid a small clump of trees. A spring empties into it. Its course has been traced by throwing in chaff, which again came out at the spring house about one-eighth of a mile away. About one-half of this distance a man can easily walk upright. Then the tunnel becomes so narrow that further progress is impossible.

### *Large Underground Streams.*

As already intimated, the number of these excavations is much larger than is generally supposed. But there is still another remarkable feature of the limestone formations. It is the existence of large underground streams, where the flow of water on the surface is very limited. Some 25-30 years ago, when sinking an iron casing or well, to prevent the too great discoloring of the water during freshets, the authorities of the town of Danville, who have located their pump on

the banks of the Susquehanna, discovered a very large spring of water, which supplies a town of 10,000 people.

The existence of a spring at this point was not even suspected, but when the iron box, 70 feet in length, 10 feet in width and 7 feet in depth, open at the bottom, was sunk, it was immediately filled with the clearest, the purest spring water. The citizens are no longer annoyed with muddy water. Only in case of fire is water pumped from the river.

Although the wonderful caves of Luray, Virginia and the Mammoth cave, of Kentucky, have been advertised for many years and have attracted visitors from all sections, yet we think our own state of Pennsylvania far exceeds all others in the variety, number and grandeur of natural wonders of this land.

### *Some Early History.*

It may perhaps not be known to many that in the year 1835 Rev. E. L. Walz, at that time pastor of the Evangelical Lutheran congregation at Hamburg, Berks county, prepared "A General Description of the World, or a Brief Delineation of the Things Most Worthy of Note in Astronomy, Natural History and Physical Geography." It was published by Henry Diezel & Co., Lebanon county, Pa., and printed by J. G. Wesselhoef, Philadelphia. It is the only work of the kind in which we have ever found so complete and satisfactory a description of the physical conformation of our state.

He also gives a succinct, and at the same time a very comprehensive summary of its history, and its form of government. Some of the information concerning the physical peculiarities, especially the caves to be found in various sections, we propose to repeat in this brief sketch.

### *Penn's Meeting With the Indians.*

He describes Penn's first meeting with the Indians rather graphically, showing that although Penn was a zealous Quaker, he was above all things very human and rather a shrewd politician. In speak-

ing of this first meeting in 1682, after stating that his kind, cordial conduct towards the Indians at once secured their affection and regard, he adds rather naively: "When they saw that he (Penn) treated them with such friendly confidence and even ate of everything they placed before him with apparent relish, they showed their pleasure by leaping and dancing. And Penn did not hesitate to leap and dance with them." He calls Pennsylvania the granary of the United States, which it undoubtedly was at that time. A somewhat remarkable statement is the author's declaration that "there are still (1835) 300-400 negro slaves in Pennsylvania."

In his discussion of the history and physical formation of the state he begins at the extreme southeast corner, first describing the city and county of Philadelphia, Bucks, Chester and Delaware. He then takes up Lancaster, which at that time had a population of 78,000, as over against the 55,000 of Berks.

#### *Leader Hid in Cave.*

It is somewhat strange that he does not even mention Conrad Beissel, the organizer and leader of the peculiar society of Seventh Day Baptists at Ephrata. Nor does he make any mention of the cave at the Muehlbach (Millcreek) to which he had retreated and in which he seems to have developed his singular system, that strange mixture of the teachings of the Anabaptists of Germany, medieval monasticism and other fantastic vagaries. Yet it is almost absolutely certain that he had his cave in that section. The banks of the Muehlbach (Millcreek) of Lebanon and Berks could not furnish it. But the Lancaster stream from a short distance south of the Philadelphia turnpike until it empties into the Conestoga beyond the Willow street pike, tumbles along in the midst of steep banks and rocky gorges.

Although he informs us that there is an abundant supply of limestone and numerous marble quarries in the townships of Plymouth and Whitemarsh, of

Montgomery county, he does not seem to know of the existence of any caves in that section.

#### *Berks County Wonders*

He also omits all mention of caves in Berks county, although it is one of the oldest settlements. But if the statement in the account presented to the Historical Society be correct, Crystal Cave was only discovered accidentally about 36 years after Rev. Mr. Walz had written his history. According to the account there given, it could not well have been discovered before that fortunate blast which produced an entrance to it. It seems to have had no visible opening before that time. But for a full description we simply refer to the Proceedings of the Historical Society for the year 1906. A simple reference to the fact that another, the Dragon's Cave, is about two miles southwest, which has been known for half a century or more, to Merkel's cave, to the one on the farm of Joel Dreibelbis, and to another on the property of David G. Mengel, will be sufficient. This will show us that no less than five of these wonders of nature have been discovered in that section within the last 50 years. Besides these almost every one knows that there is a large cave apparently not yet fully explored, on the banks of the Schuylkill, near Tuckertown. These, with the one already referred to in North Heidelberg, would give us seven considerable caves in Berks county. All of them are found near the point where the gravel or slate from the north overlaps the limestone formation. And while we have heard of but one cave on the south side of the limestone belt, that on the banks of the Swatara, southwest of Hummelstown, we can see no reason why an equal number of those curiosities should not be found on that side, also why there should not be a number in the very centre of the limestone formation. Certainly the two prominent ones in Centre county are so located. We have often wondered why no caves have ever been found at or near the "Muehlbach Kopf," south of Newmans town and Richland. It certainly

would be the only spot that could have furnished Beissel a retreat. If it ever existed, why was it lost or forgotten? And why should not a respectable number be found in the depressions and ravines along the Ridge.

### *Along the Swatara*

After a brief reference to the almost limitless mineral wealth of Lebanon, our author makes the somewhat astounding assertion that "at least one-fourths of the surface of Dauphin county is untillable waste. Although he credits it with large deposits of coal, which, however, are confined mainly to the eastern border, he seems not to remember that this is a source of great wealth. But he does not appear to be aware of the grand cave about two miles beyond Hummelstown on the banks of the Swatara. According to the descriptions given, it must be somewhat like that on the banks of the Schuylkill, near Tuckertown, only much larger and on a grander scale. This cave was known 50 or even 60 years ago. But it seems to have been partly forgotten. At that time it was talked of far and wide. It was a matter of the greatest regret to the writer, that when a party of friends explored it about 55 years ago, circumstances prevented him from accompanying them. It certainly would not be a matter of surprise if a number of similar caves should be found along the entire course of the Swatara up to the point of the junction of the two branches at Jonestown.

Schuylkill county receives no credit on this score, but its wonderful network of artificial excavations among the seams of coal, with a burning mine here and there, supply their place.

At Allentown, where the fine stone bridge crosses the Jordan creek, a little above the point where it enters the Lehigh, another of these natural excavations in the limestone is found. This contains a fine spring of water.

It is somewhat disappointing to find none of these natural wonders in Northampton county, where we meet walls of perpendicular rocks 1,000 or even 1,200

feet high along one of its principal streams, the Lehigh. This historian tells us that these massive walls of stone along the right bank of the stream are called the Pulpit Rocks, "upon which, however, no one, except occasionally perhaps an eagle, preachers." We have not time to repeat his description of the Turn Hole in the Lehigh, a whirlpool in midstream, flanked by rocks 150 feet high. But if these wonderful formations are found in mid-stream, might we not also expect some among the cliffs and on shore?

### *Some Strange Names*

It certainly is most strange that in Luzerne, at that time including Lackawanna, where there is such great variety of landscape and soil, none of these natural wonders have been found. But we can not resist the temptation to repeat a few of the strange names applied to various localities in that section. Besides the appropriate names, Wyoming and Lackawanna, applied to mountain ranges and streams, we find Hell's Kitchen, Sugar Loaf, etc. In Fall township we also find Buttermilk Falls.

Although there are two limestone ranges in Northumberland county, the one a short distance south of Sunbury and the other running east from Milton, we have never heard of any caves there.

In the southern centre of the state, embracing York, Adams, Cumberland and Franklin, we find a number of these freaks of nature. The remarkable feature here is that in York the largest of these counties, with the greatest variety of surface and geological formations, although sulphur springs are found in it, no caves have so far been discovered. In Adams, the Devil's Den, with its peculiar arrangement of large stones piled up with passages between, would hardly be classed among regular caves.

In the other two counties some remarkable ones have been discovered. One of these is in the vicinity of Carlisle. Walz's description of it is very vivid. "In the centre of a large field is the Hogshead spring, located in a conical hollow, contains sweet, cool, pleasant

tasted water." Another remarkable natural feature in the vicinity of Carlisle is the limestone cave along the beautiful Conedequinet creek. It contains a number of apartments, one of which is designated the Devil's Dining Room. Apparently this cave at one time was a refuge of the Indians, where they concealed their plunder and buried their dead, at least, human bones have been found in it.

Another and apparently even a larger cave is found in the vicinity of Chambersburg. This township, the one within whose bounds Chambersburg is located, formerly had been the burying place of the Indians. When first settled by the whites many Indian relics were found there. Another matter of historical interest is the fact, that at the beginning of the nineteenth century Franklin county was the home of a band of horse thieves, who carried on their nefarious trade very extensively, destroying the property of those who interfered with them.

#### *Found in Same Valley*

"Not far from the foot of the South Mountain one of the most remarkable limestone caves in the United States is found. Its full size is still unknown. No one has yet been able to penetrate it for more than 800 feet. In one of the ducts, but it seems to be dotted with caves. Rev. Mr. Walz says: "Here we find some remarkable caves, containing petrefactions, or organic remains. The most remarkable is in Sinking Valley, in which a number of streams, after flowing canals or channels leading to it, there are small waterfalls. In descending into the cave, the eye is enchanted by a most remarkable display of variegated colors, and the great variety of figures, formed by stalactites, trees, bushes, figures of men, birds, animals, appear as if by magic. At one point, a flag upon a pedestal, half unfurled, which nature seems to have imitated, is to be seen." It will be noticed that these two great natural wonders are found in the same valley in which our caves are found, viz: the extension of the Lebanon Valley.

Those of Luray, Va., and unless greatly mistaken, the Mammoth Cave of Kentucky, are likewise found there.

Bedford, further west, noted for its baths and mineral springs, as well as Somerset and Cambria, seems to have no caves. But mountainous Huntingdon, which might be designated a part of the backbone of the Appalachian chain, is not only rich in mineral pro-three-four miles sink out of sight into the earth. The Arch or Bowspring, forms a deep cup or bowl in a limestone rock, with a stone arch above it, over which the water falls and gradually forms a considerable stream, soon loses itself again in the earth, and then re-appears. After flowing along the surface only a few rods, it again drops into a cavern, the entrance to which is large enough to permit a boat with sails to pass through. The cave within is 20 feet high. Four hundred yards from this point it widens out into a great chamber, in which we find a foaming whirlpool, swallowing up everything thrown into it. It is thought that this stream continues its course underground for some miles, and then comes forth as two different streams in Canoe Valley.

Mifflin county, also among the Alleghenies, Rev. Mr. Walz tells us, contains an almost countless number of caves. But he describes only one, viz: Heniwals, which he informs us is 100 rods "about one-third of a mile," deep and contains a great quantity of saltpetre.

#### *Remarkable Features*

One remarkable feature of Rev. Mr. Walz's work is, that while he refers to the peculiar character of Spring Creek, at the head of which Bellefonte, the county seat of Centre is located, he does not mention any of its caves. Of this creek he says: "It is a broad limestone stream, is always of uniform depth, and never freezes." Whether the caves of Centre were not yet discovered, or whether he simply overlooked them, we do not know. But certainly the so-called Penn's cave, right in the midst of the level portion of Penn's valley, between



one and two miles east of Centre Hall, is one of the most remarkable of which we have ever heard. Passing along the public road, with level fields on each side, right over the top of it, from Centre Hall to Madisonburg, no one would suspect that he is passing over a deep lake, probably half a mile in length. Even when you approach the hotel from one to two hundred yards distant from the entrance, there is nothing to attract attention. When you do approach the mouth, it almost seems as if you were coming to a farmer's vegetable cellar. Then you descend to the opening by six or eight steps. At the foot you simply peer into the darkness and finally see the boat within. After the boatman has lit his torch, you step into the boat and the voyage begins. After going about half a mile, the rocks close in upon you and you are compelled to turn back. You can not even see distinctly where the water, which forms the head of Penn's Creek, passes out. As you return, you notice still more distinctly, the sharp rock, rising above the surface of the water like small islands, among which the boat passes. You see also the overhanging, dark masses of bats, each covering several yards of space, numbering thousands and possibly hundreds of thousands, or even millions, which have made the limestone arch above, their winter quarters. This is known as the large Centre county cave. There is a much smaller one, in the same limestone formation, about one-half mile south of Millheim. Its real extent is not known. It, too, discharges a large quantity of very cold spring water. About 40 years ago the farmer occupying the land used the wider and loftier chamber just inside of its entrance, as a spring house. Milk corks stood all along in the water which was bridged by planks and boards. The stream issuing from its mouth, is from fourteen to sixteen feet wide and from two to four inches deep. Its open length is probably 30 to 40 feet. It is not known that anyone ever explored the rear part of it. It is also said that there are several smaller caves beyond Penn Hall, near Spring Creek.

### *Streams Lose Themselves*

The existence of a number of streams which lose themselves in the earth to pass along subterranean channels throughout some of the limestone sections of Lycoming county would indicate the possible existence of caves there. This is especially true of the Nippenose valley, which very much resembles the half shell of an egg divided longitudinal.

In Fayette county, upon the summit of the Laurel Range, there is a cave which belongs to the remarkable natural features of Pennsylvania. It is from 3,000 to 4,000 feet deep. Counting all the crooks and bends one must pass over in all directions to go through it, a journey of several miles is necessary. There are a number of apartments. Both floor and roof consists of solid rock. Evidently the wearing of the waters causes it to be enlarged each year. "It is also the refuge of millions of bats, which threaten to descend en masse upon the visitor."

Mercer county also contains a number of caves. One of these three-four miles from the town of Mercer, has its entrance on top of a considerable hill, passing on among rocks piled together. It runs along the entire hill. The floor is damp and uneven, while the surface above is quite smooth. Strong currents of air come from within, and even in the midst of summer, ice may be found in it.

It will be seen from these accounts that the number of these natural curiosities is much larger than is generally supposed. Here we have a description of about two dozen of these, the greater number having been pretty thoroughly explored.

If anyone should take the trouble to examine carefully those into which Bruin retreats during the winter to take his beauty sleep before emerging again in the spring to prowling among the farmers, the number might possibly be considerably increased. The exploration of some of them might not only prove pleasant and profitable in the study of the wonders of nature, but it would almost certainly add greatly to our knowledge of the structure of the earth.

It may, perhaps, not have escaped no-

tice that we have said nothing about the northeastern corner of our state. In that, no caves have yet been found. In fact, its conformation seems to differ widely from the rest. Our friend Rev.

Mr. Walz points out the fact that instead it is dotted with a number of inland lakes, and that salt wells, as well as glass factories, are to be found in large numbers in that section.

**Soil Survey of  
Southwestern  
Pennsylvania.**

The field work of the reconnoissance soil survey of Southeastern Pennsylvania,

made by experts from the Bureau of Soils, has been completed and the report will be issued during the latter part of the coming summer.

The work was done for the purpose of showing the agricultural value of the soils of the area and what crops they are best adapted to. The adaptability of the soils to fruit production will be especially touched upon in the report.

The territory covered by the survey amounts to 10,250 square miles and embraces the counties of Northumberland, Montour, Columbia, Luzerne, Monroe, Carbon, Northumberland, Schuylkill, Lehigh, Bucks, Berks, Lebanon, Dauphin, Lancaster, York, Chester, Delaware, Philadelphia and Montgomery.

The report when printed will treat exhaustively on the soils and their characteristics, what crops they are particularly adapted to, and how they should be treated and managed in order to obtain the best possible agricultural results.

A soil and topographic map will accompany the report, showing in colors the location and extent of various types of soils encountered during the survey, as well as the location of all farms,

schoolhouses, churches, public roads, streams and railroads in the counties.

**Editorial Note.**

Space is given to the above to call attention to the fact that Pennsylvania "Dutchmen" have been living and thriving on these self-same farms for 100, 150, 200 years and have in the meantime increased the soil fertility. Strangers almost shed tears that such a lovely section of God's country should have fallen into the hands of "dumb Dutch," forgetting that these had brains and brawn enough to fell the trees, drain the morasses, clear the land, till the soil, gain dominion over their environments and thus co-operate with God in transforming the waste and wildwood into garden spots and miniature mints. That after following such conquering toil our National Government with its boundless resources should follow in the wake of the "dumb Dutchmen" and set forth the data noted speaks volumes for the farmers. The "survey" is an imperishable movement to the farmer—and yet, people who ought to know better say the Pennsylvania Dutchman of the soil is as "uninteresting as a log of wood."

## Cornwallis and the Moravians

The following lines are an extract from an article entitled "Cornwallis in North Carolina," written by Ida Clifton Hinshaw, which appeared in "The Journal of American History," Second Quarter, 1912.



In his "History of the Old North State in 1778-1781," Rev. E. W. Caruthers states that in 1854 he wrote to the Clerk of the Moravian Society in Salem "for any facts relative to the British Army, contained in their (the Moravians') records, and with much promptness and courtesy he sent me the following communications, for which he has my sincere acknowledgments."

"1781, February 5, 6 and 7, militia men in small parties and in whole companies, passed through Salem.

"February 8th, news was brought to Salem that Lord Cornwallis with his army had crossed the Yadkin at the Shallowford.

"February 9th, Lord Cornwallis arrived at Bethany (Hausertown) with the whole British officers and their servants. Three hundred pounds of bread, one hundred gallons of whiskey, and all the flour to be found, were taken by the enemy. Sixty head of cattle, not to number sheep and poultry, were likewise seized upon. Twenty horses were demanded, but could not be found in the village. Violent threats of many of the officers greatly alarmed the inhabitants, and universal consternation pervaded the village.

"February 10th, about 7 a. m. the enemy commenced to leave Bethany. The Colonel of Artillery took seventeen horses instead of the twenty demanded. The British passed through Bethabara (Old Town), and about 10 a. m., their dragoons entered Salem, followed by the main body of the army, which continued to pass through the town till 4.00 p. m. Lord Cornwallis and staff remained about one hour in the town. After the main body of the troops had left Salem, strag-

glers committed many acts of theft and robbing in various parts of the town. The brethren's house lost nine oxen; and from Bethabara eighteen of their largest oxen had to be delivered to the British. The wagon belonging to the British house had to convey two loads of flour from the mill to the British camp at Frederick Miller's, about four miles from Salem."

And a story is told also how, passing through the peaceful Moravian settlement on February 9th, one of the officers, seeing a curious looking pot in an open field, snatched it up as he marched by. A little later, however, when several of the men, in company with Cornwallis, were in the little bakery of the quaint old Salem of those days, seeking what they might devour, this same officer, in his eagerness for food, laid his sword upon the counter. A boy, who had seen the theft of the old Dutch pot seized the sword and hid it. The officer, who was evidently greedy and hungry, walked away without it. This sword, discolored and rusty with age, is now among the treasures of the old Salem Archive House as a relic of a crafty boy and a greedy officer.

"The Moravians took no part in the Revolution, soldiers, fighting, and boisterous conduct being foreign to their creed, which was in every sense according to Isaiah,—'Go gently all thy days.' The kindness of these people to all who came their way in those troublous times caused the community of the Brethren to be spoken of as the 'Dutchmen's' home where there is much bread."

"So many came to them for shelter that it was finally necessary to build a 'Strangers' Home,' so that the Brethren need not be turned out of their beds to give refuge to these wanderers."

This old tavern, built about 1766, is still standing today, quaint and fascinating as in the May of that year of 1781, when General George Washington, Pres-

ident of the United States, was guest while on his way to visit Alexander Martin, Governor of North Carolina. He spent a night and day there, visiting the officers and houses of the Brethren. In

a letter to the latter he thanked them for his entertainment. This letter, together with a song written and sung on the General's visit, may be seen today in the Archive House.

**Dr. Schaeffer and  
Higher Education.**

There are today at least 40 vocations which require a high school education by

way of preliminary training, said Dr. Schaeffer, "and the boy who quits school before finishing the four years' high school course shuts against himself the door of opportunity and makes it impossible for himself to enter the vocations which aspire to be ranked with the professions, and which have within their ranks the leader of American civilization.

The European school condemns the children of the peasants and middle classes to ordinary trades. The American school means equal opportunity for every boy and girl regardless of wealth or social position.

At the rate at which foreigners are coming to our shores, that their children may have the benefit of the free schools of our country, there is but one possible outcome.

If the American high school boy will continue to waste his time upon fraternity, functions, social pleasure and student activities which merely aim at gratification of self, while foreign boys study with unprecedented zeal at school and in the evenings at home, the outcome will be that ten or twenty years hence the foreign born boy or boy born of foreign parentage will fill the places that might be occupied by boys of American descent.

**Farmers' Lit-  
erary Societies.**

We note that the Maxatawny Literary Society is flourishing and that it has a greater membership than ever before. We are very glad to see this and we hope not only that all the present organizations of that kind may continue to flourish, but that many more may be organized, to furnish entertainment and to promote sociability throughout the county, during the winter.

As we have frequently remarked before, one disadvantage of country life has been that the people do not get together enough. We do not care whether the association is called a literary society or by any other name. If it brings people together, promotes sociability, enables them to know each other better and to consult with each other more frequently, it is bound to result in improvement.

There ought to be clubs and associations of all kinds in every school district in the county that would meet in the schoolhouses or private residences and that would be constantly bringing the people of the township together for discussion or for sociability's sake, to make them better acquainted and to cause them to stand together better for their common interests.

More power to the literary societies and similar organizations. We would like to see hundreds of them in operation. *Kutztown Journal.*



## CURRENT LIFE AND THOUGHT

Illustrative of German-American Activities

Contributions by Readers Cordially Invited

### Reuniting Lutheran Churches.

An all day meeting was held in January, 1913, in Philadelphia, to discuss the subjects

of a union of the General Council and General Synod of the Lutheran Church. Respecting this union Rev. Dr. J. A. Singmaster, President of the Theological Seminary at Gettysburg, said:—

“The General Council churches and the General Synod churches are so closely united in history, heritage, ancestry and labor that it is a folly and a shame for them to keep up their contentions and dissensions. The situation in America today demands that Lutherans stand together. The Lutheran church has ever stood most staunchly against negative criticism and attacks on the Bible, and, if it hopes to wage a successful battle against the newfangled doctrines and atheistic socialism that is creeping into the Protestant religion, it must present a solid front.

“We have reached a point in our history, as this conference indicates, when the feelings of brotherhood, engendered by the knowledge of a common blood, common heritage and a common ancestry, are beginning to hold a stronger sway. With a common catechism and a common confession, we can forget minor differences of opinion and come together once more.”

### The Heidelberg Catechism.

The minds of the church folks are being refreshed by the denomination leaders

upon the history of this catechism. Summarized, it runs thus:

The Heidelberg Catechism was published in the year 1563 by the order of Elector Frederick III, of the Palatinate, a district in western Germany, of which Heidelberg is the capital. It was written by Zacharias Ursinus and Caspar Olevianus, and was published in the city of Heidelberg, from which city it gets its name. It became the creed of the Reformed Church, which was founded at Zurich, Switzerland, (1519-25), by Ulrich Zwingli, one of the reformers. After his death (1531) his work was continued by John Calvin at Geneva (1536-64). From Switzerland, the Reformed Church spread into France, Holland, Poland, Hungary, Bohemia, Germany and Scotland.

The Heidelberg Catechism, which was the most prominent of its creeds, was carried by these churches to the ends of the earth. It was brought to America in the eighteenth century, together with their Bibles and hymn books. It has been in use in the church in America since the year 1725, when the church was organized by John Philip Boehm.

While it is the German Reformed denomination that is creating most commotion over this 350th anniversary of the catechism, the truth is, the document was first brought to America by the Dutch Reformed Church when the Dutch entered New York. The Heidelberg Catechism is the catechism of the State Church in Holland, and it is also the official standard of the Dutch Reformed denomination everywhere. In Hungary and Bohemia Protestants adhere to the Heidelberg Catechism, and wherever the German Reformed Church has been carried by its missions this catechism is taught.—*The Religious Rambler.*

**Germany and  
the Vatican.**

All Germany rang last month with echoes of the conflict involving the Imperial Chancellor with the Vatican. Provocation to this war was given by the government's drastic action against the Jesuits. Behind the Chancellor, now that the crisis has come, stands the Emperor himself. His Majesty is represented in the latest despatches as furious at the rebuff to his policy of conciliation in dealing with the church. The Chancellor has taken the sensational step of inviting the Socialists to become one fraction of a new "block" in the Reichstag. His object, apparently, is to halt the clericals of the Center party in their preparations to make war upon the government. Such have been the results of an action of the federal council which recently suppressed a plan to permit Jesuits, as a religious order, to resume their activity. The situation thus suddenly precipitated is studied in the inspired organs like the *Kreuz-Zeitung* from a wider standpoint. The world is invited by the Berlin non-clerical press generally to infer that Emperor William dreads the growing interference of the Vatican in the politics of his realm. Clerical dailies like the *Germania*, the great organ of the Roman Catholic Center party, complain that the faithful are oppressed because they wish their clergy placed upon an equality before the law with the ministers of other denominations. The upheaval hinges for the moment upon a possibility—it may be remote but it exists—that the Chancellor may base his sovereign's Reichstag policy upon an unprecedented political combination. Acceptance by Herr Bebel and Herr Bernstein of the invitation issued to the Socialists by Herr von Bethmann-Hollweg to co-operate with him would effect a revolution in the Germany of William II.—*Current Opinion.*

**The University  
of Pennsylvania.**

The annual report of the treasurer of the University of Pennsylvania is well worth reading. It is full

of encouragement for the new administration of Provost Edgar F. Smith. He represents rather the scholar and the investigator (for as an authority on electro-chemistry he is recognized at home and abroad) than the man of affairs, such as Provost Harrison, or the successful organizer of new enterprises, such as Provost Pepper. Both were active in their dealing with men of wealth, and besides doing much to elevate the standard of scholarship in the University, have left as memorials of their administrations many of the fine and useful University buildings and endowments for such work that have quickened the students and the teachers in the work of education.

The University now has an endowment in money, buildings, books, collections, etc., of nearly \$18,000,000. Large as this may appear, it is small as compared to Harvard, Columbia, Chicago and the great and growing State universities of the West. Many of the Western States provide a percentage from revenue for their State universities, so that they are independent of Legislature or the need of seeking personal benefactions. Yet here is Pennsylvania, and in spite of a constitutional pledge to aid our University, after nearly one hundred and seventy-five years of successful growth the University has to go, hat in hand, to the State Legislature at each biennial session and ask for that part of the State's large surplus income that is absolutely needed. Fortunately, Legislature and executive have responded to this appeal, largely due to the insistence of Governor Pennypacker, both when in office and later, that the State owed it to its constitutional pledges to provide liberally for its University. More than two-thirds of the endowment of the University are locked up in grounds and buildings and library and collections and apparatus, all needed for the work of the University, but sources of expense, and not of income. Outside of the endowment for the University Hospital and the Archaeological Museum the University receives about \$600,000 from students' fees and spends for salaries of instructors nearly

\$800,000, and only through State appropriation and private contributions can it make both ends meet in its annual budget.

The library, for example, with over 300,000 books, received from the State about \$6,000, and from individuals a little over \$4,000 and from income from endowment a little over \$2,000. What it needs is a generous endowment of at least a million dollars, and even then it cannot equal the liberal expenditures of Harvard, Princeton, Columbia and Cornell on their libraries. Mr. Carnegie gave a million and a half for branch buildings for the free libraries of Philadelphia, and Mr. Widener has given much more for a new library building for Harvard to house its large library, of which the choice collection of his grandson, the late lamented Harry Widener, is to make an important part. Surely the library of the University of Pennsylvania ought to be so endowed that it will not be dependent on and a burden upon the limited income of the University.—*Public Ledger*.

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**English "Potent in Potting."**

We sometimes hear the statement made that the German, wedded to his beer-bottle, brought it along to this country, which before his arrival did not know anything of strong drink, but was entirely satisfied with spring water. If only those Dutchmen had stayed away! We are far from saying anything in favor of German drinking habits, but we see no good reason for pointing out the German as the chief among sinners against temperance. We are even bold enough to say that long before the first German set his foot on the shore of this country, drinking habits were very much in evidence among the "first foreigners," who had preceded him. Let us prove this assertion. A. M. Earle, a New England writer of note, devotes twenty pages of a historical work on Old New England to "Old Colonial Drinks and Drinkers!" Please read the following:

"The English settlers who peopled our colonies were a beer-drinking and ale-drinking race—as Shakespeare said, they were 'potent in potting.' None of the hardships they had to endure in the first bitter years of their new life caused them more annoyance than their deprivation of their beloved malt liquors. This deprivation began even at their very landing. Bradford, the Pilgrim governor, complained loudly and frequently of his distress. \* \* \* 'As late as 1788 beer and cider were prized as "temperance drinks," according to the *Boston Evening Post*. At an ordination in Beverly, Mass., 33 bowls of punch and 16 bottles of wine were consumed before the solemn meeting, and 44 bowls of punch and 18 bottles of wine were emptied at the dinner table. Some drank brandy, cherry rum, etc.; only six people drank tea. Dancing was encouraged as the fitting closing of the ordination day! At a funeral at Hartford in 1678 the mourners and their neighbors and friends—no Dutchmen among them, did away with nine gallons of wine. On the bill of funeral expenses we notice these items: One barrel of cider, 16 shillings; 1 coffin, 12 shillings. A 'funeral punch' was served to the mourners and their comforters after the burial; the paupers of the parish quenched their thirst with rum or 'cyder.' Hawthorne speaks of such a funeral where the people—all New Englanders—'indulged in an outbreak of grisly jollity.' Enough of it."—in *The Lutheran*.

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**Dr. Carl L. Alsberg.**

was appointed chief of the Bureau of Chemistry in the Department of Agriculture on December 16th, to succeed Dr. Harvey W. Wiley. He is a chemist of wide reputation, and for the past four years has been chemical biologist in the Bureau of Plant Industry. He was born in New York in 1877, was graduated from Columbia University in 1896, and studied in Germany for several years. He was on the faculty of the Harvard Medical School when he was called to

Washington in 1908.—*Youth's Companion*.

**Germany of the Germans.** One. The emperor is supreme in Germany and the army controls the nation.

2. Parliament is elected every five years, but can be dissolved at will by the emperor.

3. Compulsory state insurance against sickness, accident, infirmity and old age.

4. Protects agriculture and industry from foreign rivalry.

5. State forbids unfair competition in internal trade.

6. Looks after welfare of workers in many ways.

7. Controls work of women and children, arranges hours of labor, sees that workers have sufficient time for meals, enforces thrift and hygiene.

8. State owns its own coal and potash mines, railways, post, telegraph and telephone service.

9. Municipalities supply gas, electricity and water, care for the poor and insane, look after the sick; run tramways, public baths and libraries; undertake making of roads, control markets and a host of other works of public utility.

10. Compulsory continuation schools for workers up to 17 years. Children taught to become specialists in some particular line.

11. Poorhouses unknown in Germany. Work colonies established for those who cannot find employment. Those who can work and won't are imprisoned as vagabonds and compelled to work. Weak are given very light work.

12. Orphans and foundlings are provided with homes and watched over to see they receive proper treatment. Boys are taught trades, and girls housework, or other employment suitable for them.

13. Popular eating kitchens are established for the poor, where they are furnished food free if unable to pay, or at very low cost if they can.

14. Poor are furnished doctors and medicines free. Hospitals are controlled

by municipalities, free for those unable to pay.

15. Employers compelled to pay part of compulsory insurance cost for workers. Pensions for old and infirm. Motherhood insurance for women that desire to pay for same.

16. Employers pay entire cost for workers' accidents, through trade associations formed for the purpose of meeting this cost. Insurance against unemployment will soon be provided for by the government. Some municipalities already have this.

17. Public labor exchanges to secure work for unemployed. State pays fares of workers from one point to another, to help them secure work. Workers get a just share of all profits.

18. Factory inspectors employed by the government to see that same are kept in proper condition and the laws of the country complied with.

19. Bank depositors guaranteed by municipalities, making depositors feel secure and removing danger of frequent panics. Land credit and mortgage banks have destroyed usury.

20. Farming is encouraged in various ways, but the position of the farm workers is least satisfactory of all classes and needs improvement.

21. The co-operative movement in all lines has made enormous strides in the last few years.

22. Planting of forests encouraged and carefully supervised.

23. Germany has a protective tariff now, but the demand for free trade is growing.

24. Wages have risen and working hours decreased in the last twenty years. The workers are much better off in this respect now.

**RESULT.**—Germany is unquestionably advancing the most rapidly of all the European nations. While the workers do not earn nearly so much as in the United States, they are provided for when out of work, in case of accident, sickness or when old age comes. All are very economical and nothing is wasted.

The following comparisons show the difference between Germany and the



United States: Per capita circulation, Germany, \$11.10; United States, \$34.59. Average deposit per inhabitant, Germany, \$58.17; United States, \$45.22. This shows, while the former has a great deal less money per capita, the money is more evenly distributed than in our country. Germany is one of the nations that has proved many reform laws are entirely practical.

**OBJECTIONS**—This central system creates a governing class which is inclined to regard itself as a select people apart from the workers, and the rulers try to give them to understand that they must not think for themselves. This does not work very successfully though, and the progressive spirit is extending very rapidly in favor of giving the people more power through the adoption of laws that have been in force in Switzerland for many years with the best results. It is probably only a matter of a short time until Germany becomes a republic.—*William H. B. Hayward.*  
In "North American."

farmers, has introduced "model vineyards." The school and the vineyard proprietors enter into a five-year contract by the terms of which the school exercises supervision over the vineyards and the vineyard owner agrees to follow the directions of the school in every particular. The school makes no charge for this service. There are about a dozen such "model vineyards" in the Grand Duchy of Hesse.

**Catholics  
Condemned.**

Archbishop Messmer, of Milwaukee, Wisconsin, is getting after the Catholics who

send their children to the public schools. He has recently written a letter to the clergy concerning the subject, and has prescribed that those parents who thus defy the law of the church shall be denied the sacrament. In part he wrote: "It is a deplorable fact that a large number of Catholic parents take their children from the Catholic school and send them to the public school as soon as these children have made their first communion.

"It is almost impossible to understand the sinful levity of such parents and their open defiance of the laws of the church. Their action appears still more criminal when earnest Christian believers outside the Catholic church all over the United States begin to call loudly for religious and moral instruction in the public schools as the only means of counteracting the growing loss of positive religion, and with it as a necessary consequence the loss of moral principles and habits among the youth of the country.

"The crazy notion of some parents that their American citizenship demands to have their children attend the public school, as if our Catholic schools were not American, or the positively anti-Christian idea that the minds and hearts of their children will profit ever so much more by going to the public school, although with the loss of fuller and deeper religious training, are most assuredly no excuses.

**Teaching Fruit  
Growers In  
Germany.**

Instruction by itinerant teachers is a feature of German agricultural education especially in fruit growing, according to information received at the United States bureau of education through consular advices. The work is similar to the agricultural extension work carried on in some sections of the United States, but shows several interesting local differences.

The school for wine and fruit growing at Kreuznach sends its instructors over the entire district of 200 villages. The plan is found to be excellent not only for the farmers who receive the direct benefit but for the teachers themselves, who are enabled to keep in close touch with the practical side of their work. This instruction is furnished entirely without charge.

The horticultural school at Oppenheim, besides giving instruction by lectures and furnishing practical aid to the

"Catholic parents disobeying these rules, when not properly excused by the bishop, commit a grievous sin, and can not receive the sacraments of the church."—*Selected.*

"The Empty Pew."

It is a prolific and vexatious subject. It has provoked much thought, and has found expression in much discussion. It has cast many a preacher into the very depth of despair, and has almost broken his heart. It has clipped the wings of many a sermon prepared with labor and earnest thought and devout prayer.

It has probably been unduly magnified. There are really not as many vacant pews as one would imagine from what one hears and reads about it. Taking a general view there were never more people attending church, relatively to the population, than now. But the empty pew is in evidence sufficient to be disturbing.

We do not have the inclination to enter into a discussion of the reasons for it. Many have been given. The blame has been cast on the preacher, on church officials, on the choir, and on every other imaginable party in any way concerned in church management. Our own conviction is that it is due in largest measure to sheer carelessness. People like to sleep a little longer on Sunday morning. The least thing will keep them from church. They make no special effort to get there. At any rate it is not a matter of great concern to them whether they get there or not. This about analyzes the situation as we know it.

What does seriously concern us is the effect of that empty pew. It is a witness against the power of the truth as it is in Jesus. It is a grieving of the Spirit of the living God by the neglect of God's own appointed means of grace. It is a withholding of the honor due His holy Name. It is an influence against the church and the preached word. It places an argument in the hands of the very enemies of Christ and His church. The empty pew often looms larger than the

pulpit, and speaks louder and makes more lasting impressions than the voice from the pulpit.—*Lutheran Church Work.*

John Fritz  
Honored.

"Whetford's Log Book for Anchored Thoughts" is a most unique publication and

one that has proven its worth for many years. For each day of the year there is a page entirely blank excepting the space occupied by the date and the expression of a thought valuable for the suggestion that it offers or amusing because of its humor. This year's "Logbook" contains a loose leaf of cepo paper on which is printed a splendid likeness of Bethlehem's Grand Old Man, John Fritz, on the opposite page appearing this tribute to the venerable retired ironmaster:

"Beloved by the laborer, the mechanic, the engineer and the capitalist, he is spending the evening of a perfect day. His has been a life of fruitful activity and general impulse. He embodied knowledge and skill by placing it at the service of unselfish purpose. No man was ever more capable of grappling to himself the affection and deep admiration of all with whom he comes in touch. No man has been so intimately connected with the world's greatest industry, or rendered it so much lasting service. He has gone far beyond the Scriptural span of life, and it is to be noted that to-day his name is an inspiration to the young men of the entire world. The eyes of memory will not sleep, and his strong character, his indomitable energy and his forceful example will be the guiding star to thousands in years to come."—*Exchange.*

Local Option In  
Germany.

The tide of temperance sentiment is not felt alone in the United States, and the local-option issue has become a living question even in the Fatherland. A local-option petition was handed to the Reich-

stag last March, which filled nineteen volumes with 500,000 signatures, double the number of the organized abstainers in Germany. The petition asks for local option in the empire and in all colonies, by which not only town and city option is meant, but district option in cities, and even city-block option (though for no complex of houses in which less than 1,000 voters live). The right of voting is sought for women as well as for men in these referendums. Illegal sale, it is suggested, should be punished with fines up to 10,000 marks, and in case of repeated offenses with imprisonment up to two years. It is not expected that the Reichstag will grant the legislation—not yet, at any rate, but after a few years the belief is that the rise of public opinion will force it to take action, and perhaps sooner than some dare to imagine. —*Lutheran Observer*.

**Taking Care of Waste Products.** No other country takes greater care than Germany to make use of waste products. In 1911, for example, the Germans recovered more than 1,000,000 tons of coal-tar as a by-product of the gas and coke industry; the selling value of the products of this 1,000,000 tons amounted to \$10,000,000. Nine-tenths of the gas and coke establishments of Germany contributed to this vast quantity, whereas in the United States only one-fifth of such establishments try to recover coal-tar. Yet the coal-tar products play an important part in modern industrial and domestic life. Foremost among these products are benzol, toluol, xylol, solvent naphtha, ammonia and the cyanides; next come pitch, anthracene, pyridin, naphthalene, light, heavy and medium oils; further development produces etheric oils, perfumes, drugs and dyes. The coal-tar industry employs thousands of chemists and highly trained scientific experts, as well as an army of workmen of every grade. Doubtless there are still unsuspected pos-

sibilities in "the once despised and rejected mass of refuse that has proved so rich a mine."—*Youth's Companion*.

**Translucent Marble.**

German marble-workers have found a way to make marble slabs translucent. After polishing the slabs on both sides, they saturate them with oil, paraffin, or shellac. These liquids are applied hot or cold, and with or without pressure, according to the effect that is desired. Plates of white and of light-colored marble transmit the most light; those of veined and variegated marbles give beautiful color effects. If the plates are thin, four-fifths of the light passes through them. It is said that the effect is more beautiful even than the soft, diffused glow that comes from stained glass.—*Youth's Companion*.

**German Honors For Teachers.**

Sidney Whitman, an English writer, educated in Germany, unlike most of his countrymen, shows no symptoms of Teutonophobia. Among the things that meet his approval is the extraordinary respect which Germany pays to intelligence and culture. He notes that the profession of teacher is there especially honored.

On a recent visit to Berlin he saw and described an endless cortege of carriages filling the street. It was not a tribute to royalty, nor even to rank. It was the funeral of a university professor, and he adds that German Socialists are conspicuous at such testimonies to learning.

At Bonn he saw a large torchlight procession in the streets. It was in honor of a simple woman teacher who had concluded twenty-five years of service in the elementary schools of Bonn.—*Indianapolis News*.

# 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.

**OFFICES**—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

All matter intended for this Department or relating to the P. G. G. C., should be sent to the Editor, at 1020 Monroe Street, N. W., Washington, D. C. Members of the various patriotic organizations should avail themselves of the opportunity to secure data through queries herein.

Daughters of the American Revolution are specially invited to membership in the P. G. G. C. for the pursuit of researches as to Colonial Ancestry, and reminded that the publication of genealogical queries in the American Magazine, D. A. R., is restricted to the Revolutionary period.

## Wanted

**WANTED**—\$2.00 will be paid for Vol. 1, No. 1 of the PENNSYLVANIA GERMAN Magazine, published in Lebanon, Pa., January, 1900, if sent to Cora C. Curry, Genealogical Editor of PENN GERMANIA Magazine, 1020 Monroe St. N. W., Washington, D. C.

Miss Curry also wants to buy Nos. 1 and 2 of Vol. 6 of the same Magazine, published in January and April, 1905. Also Vol. 2, Third Series of the *Pennsylvania Archives*.

## Notes

Scholl Baptismal Record.

An old German baptismal certificate has been discovered of George Scholl, born in 1781, son of George Scholl "und seiner ehelichen HausFrau, Anna Maria, eine gebohrne Dederin."

Mrs. C. L. R., Sellersville, Pa.

## Query

Query 45, HUMMEL, John Jacob, was born in Windsor Township, Berks County, Pa., Feb. 21, 1756; married Elizabeth Heiffner (born Feb. 2, 1762), about 1778-79, and served in the Revolutionary War. One of his children, John Jacob, born 1780, went from Penns or Monroe Township, Snyder County, to serve as a Captain in the War of 1812. Wanted the military record of John Jacob Hummel, Sr.

Mrs. A. C., Sunbury, Pa.

## An Unpublished Company Roll of War of 1812

Muster Roll of a Company of Infantry of the requisition of Virginia, under the command of Captain Jesse Henkle, from the 46th Regiment in the County of Pendleton.

In service at Fort Nelson, at Norfolk, attached to the Fifth Regiment, commanded by Lt. Col. John Hopkins; then by Lt. Col. W. Street, and later by Lt. Col. Isaac Boothe.

This Roster of Capt. Jesse Henkle's Company was copied by Virgil A. Lewis, State Historian and Archivist, of West Virginia, in the War Department at Washington, D. C., June 19, 1912.)

(Unless otherwise noted the date of enlistment was July 21, 1814, and the time enlisted for was in every case "to Jan. 21, 1815." "Remarks" on the roll are bracketed after the proper name C. C.)

Captain, Jesse Henkle; 1st. Lt. John Flesher; 2nd Lt. John Henkle, (Dec. 30, 1814, sick.) Ensign, Edward Janes; Ensign, Adam Snider, (Dec. 30, 1814, sick, in private quarters).

Seven Sergeants, viz: 1, Milton Taylor; 2, Andrew Gardner, (Discharged Dec. 12, 1814); 3, Hiram Taylor, (sick, Aug. 30 and Dec. 30, 1814); 4, John Doan, (Sick, Dec. 30, 1814, in private quarters.) 5, William Thompson, (sick, Dec. 30, 1814); 6, Nicholas Cook, (Appointed Corporal, July 31, promoted to Sergeant, Dec. 10, 1814.) 7, John Bland, (Promoted from Corporal to Sergeant, Oct. 14, discharged Dec. 10, 1814).

Nine Corporals, viz: 1, William Henkle, (sick, Aug. 30, discharged Oct. 14, 1814). 2, Robert Griffith, (sick, Aug. 30, appointed Corporal Oct. 14, 1814). 3, William Seybert, (appointed Corporal, Oct. 19, died Dec. 30, 1814); 4, James Armstrong, (sick, Aug. 30, appointed Corporal Oct. 19, 1814). 5, Abraham Burner, (appointed Corporal, Dec. 10, 1814, died Jan. 25, 1815). 6, Adam Bousa (Bouse), (appointed Corporal Dec. 10, 1814). 7, William Cook, (sick, Aug. 30, appointed Corporal Dec. 31, 1814). 8, Jacob Snider, Jr., (appointed Corporal Oct. 19, 1814;) 9, James Dean, (enlisted Jan. 26, 1815, appointed Corporal, Jan. 26, 1815.)

Eighty-five Privates, viz: (numbered 1 to 85, as follows, C. C. C.) Henry Amick, (Discharged Nov. 12, 1814); Daniel Arbogast, (sick, Aug. 30, 1814); Michael Arbogast, (Discharged Nov. 12,

1814); William Arbogast, (Discharged Jan. 25, 1815); Peter Arbogast, (Sick, Aug. 30, Discharged Nov. 12, 1814); Benj. Atkins, (Enlisted Jan. 25, 1815); Thomas Bland, (Sick, Aug. 30, Discharged Oct. 19, 1814); Martin Coberly, William Calhoun, (Sick, Dec. 30, 1814); John Champ, (Sick, Aug. 30, Discharged Nov. 12, 1814); Thomas Champ, George Crummit, William Dean, (Sick, Aug. 30, 1814); George Dean, (Discharged Dec. 14, 1814); Joseph Davis, (Discharged Dec. 10, 1814); James Dizard, (Died Dec. 11, 1814); John Eagle, (Enlisted Sept. 12, 1814); Henry Eckard, (Sick, Aug. 30, 1814); Abraham Eckard, Edward Ervin, (Sick, Dec. 30, 1814); Jacob Faint, (Sick, Aug. 30, 1814); Benjamin Gragg, (Died Dec. 19, 1814); John Gardner, (Sick Dec. 30, 1814; Peter Halterman, (Discharged Dec. 10, 1814); George Halterman, George Harmon, (Sick in hospital, Aug. 30, Discharged Oct. 19, 1814); George Harpold, Samuel Hazelrod, John Hedrick, (Sick, Aug. 30, Discharged Nov. 12, 1814); Jacob Helmick, Samuel Helmick, (Sick Aug. 30, 1814); Solomon Helmick, (Discharged Sept. 14, 1814); Uriah Helmick, Philip Helmick, (Sick, Aug. 30, 1814); John Hevner, John Higgins, (Sick, Aug. 30, Discharged Oct. 19, 1814); Adam Hizer, (Discharged, Nov. 12, 1814; James Hogwood, (Died Jan. 4, 1815); Joseph Holland, (Discharged Nov. 12, 1814); Lewis Holloway, John Hoover, (Discharged Sept. 14, 1814); John H. Hoover, (Sick, Aug. 30, Discharged Nov. 12, 1814); Daniel Huffman, (Sick, Aug. 30, and sent to Richmond, Discharged Aug. 30, 1814); Jonas Huffman, (Sick, Aug. 30, 1814); James Johnson, (Deserted Dec. 21, 1814); Joseph Jones, (Sick, Aug. 30, 1814); Justice Ketterman, Michael Lamb, Thomas Leisure, (Confined); Henry McKan, (Discharged Nov. 2, 1814); John Miller, (Sick, Dec. 30, 1814, Discharged, Jan. 16, 1815; John Moatz, (Sick, Aug. 30, Discharged Dec. 10, 1814); John Mowry, Jacob Mullinox, Joseph Mullinox, William Mullinox, George Nicholas, (Died, Dec. 5, 1814); Benham Nelson, (Discharged Nov. 12, 1814); George Philips, (Sick Dec. 30,

1814); Christian Propts; John Rexroad, (Discharged Nov. 12, 1814); Jacob Rexroad, Thomas Roby, (Discharged Nov. 12, 1814); James Seybert, Enlisted Oct. 4, 1814, Sick and left at Richmond, Still sick Oct. 19, Discharged Nov. 12, 1814); James Simmons, (Sick, Dec. 30, 1814); Frederick Snider; Jacob Snider, Jr., (Sick, Aug. 30, 1814); James Taylor, (Enlisted Oct. 30, 1814, was a substitute for William Henkle); Amiss Tharp, (Enlisted Sept. 12, 1814, a recruit); John Trimble (Confined); John Vint, Michael Waggoner, (Discharged Nov. 12, 1814); Joseph Waggoner, (Sick, Dec. 30, 1814); Geo. Waggoner, Sr., (Sick, Dec. 30, 1814); George Waggoner, Jr., (Died Nov. 13, 1814); Jacob Waggoner, (Sick, Dec. 10, 1814); John Warmly; George White, (Sick, Aug. 30, sent to Richmond and discharged on that date); James Whitecotton, (Discharged Sept. 17, 1814); Isaac Weese, (Sick, Dec. 30, 1814); John Wiat, James Wilfong, James Wilson, (Discharged Dec. 30, 1814); Jacob Wimer, (Sick, Dec. 30, 1814); Henry Wimer, (Sick, Dec. 30, 1814).

### The Chalkley Records

These records of Augusta County, Va., include names, dates, references, incidents copied from wills, deeds, court records, affidavits, depositions, reports of commissions, tax lists, delinquent lists, decrees, marriages, marriage bonds, Indian War and Revolutionary soldiers, pensions, declarations, land entries and inscriptions on tombstones.

These abstracts comprise every legal entry of any historical value ever entered in the County to be found from 1745 to 1820, inclusive. At this date the County of Augusta covered the area of West Virginia, a part of old Virginia, the western part of Pennsylvania, the southern part of Ohio, Illinois, Indiana, and all of Kentucky, and a part of Tennessee. The abstracts were made by Judge Chalkley when he was on the bench of Augusta County, and the result shows patient work, with exact rendition. This valuable material, which has never been

accessible to the public, is a mine of wealth to genealogists, historians, lawyers, conveyancers, etc.

The Daughters of the American Revolution undertook the publication of these records, and issued the first volume several months ago, under the following title, (containing 622 pages of data, fully indexed.)

Chronicles of the Scotch-Irish Settlement in Virginia, extracted from the original Court Records of Augusta County, 1745-1800, by Lyman Chalkley, Dean of the College of Law of Kentucky University, late Judge of the Circuit Court of Augusta County, Virginia, published by Mrs. Mary S. Lockwood, Honorary Vice President General, National Society, Daughters of the American Revolution. Complete in three volumes, \$16.50 and \$20.00 per set.

Much as was expected of this publication, this handsome book is proving a mine of unexpected stores of information.

Augusta County was settled originally by Scotch Irish, but a very large part of its population is from German and Swiss stock that sojourned for a time in Pennsylvania before going to Virginia, hence this work is of special interest to the P. G. G. C.

The book consists of briefs; names, dates, locations and subjects. Like the dictionary or city directory, it is invaluable. It clearly states, "These notes are from the Order Book of the County Court, which contains the entries of the proceedings of the Court at its daily sittings during the terms. The terms were held monthly. The reference is in each case to the book in which the order noted is contained, and the date of the order and the page of the book where it will be found."

A few quotations are given showing the sort of item found therein and the wide range of territory involved.

Account 1781. McNair vs. Matthews. —Order of A. M. McClanahan, A. C. A. to John Spears to go with his wagon to Rockfish Gap on Saturday, 25th August, 1781, to take a load of public hemp to

Philadelphia and return with Military stores, dated Aug. 18, 1781. Affidavit of John that he performed the service and received no compensation. 26th Aug., 1789, George Spears with his brother, performed the service with him. Discharge of George Spears from service dated Albermarle Barracks, Oct. 23, 1781, signed William Allen, W. V. Account of transactions of Richard Matthews with the Commonwealth. William Allen was conductor to the first brigade of wagons, eight in number, to and from Philadelphia. Thomas Lewis was conductor to second brigade, ten in number, Valentine White with the third brigade.

August, 1764. Stringer vs. Morrow.—In 1748-49 Daniel Stringer of Fallowfield Township, Chester Co., Pa., purchased an improvement near Buckley's Mills, in said County, of one James Orton, which Orton had bought of one William Morrow. This land Stringer, intending to come to Virginia, sold to Robert Turner. John Taylor was surveyor of Chester County.

Kerr vs. Bell and Hamilton—James Kerr, of Cumberland County, Pa., Bond 1760, conditioned to sell land on Christian Creek by Bell and Hamilton to Kerr.

March, 1764. Seely vs. Carpenter.—Jeremiah Seely married the daughter of Joseph Carpenter, lately of the Province of New York. Joseph in 1746, and after the above marriage, moved to Jackson's river, where he and most of his children then unmarried, settled. Jeremiah came in 1748.

March 1764. Bowman vs. Bird.—Cornelius Bowman, father of George and Peter Bowman. Peter Bowman's widow married Van Pelt.

Leister's Administrator vs. Charles Lewis and wife.—Charles Lewis and Sarah his wife (was Miss Sally Murray).

Circuit Court Cases Ended. No. 22. Jones vs. Tomlinson. In 1772 David Jones made a settlement on Grave Creek in Ohio County. James Tomlinson obtained a settlement certificate for himself and Charles McClean. In 1770 David Owings made a settlement near Jones, which was confirmed by the law of 1769. Settlement made in 1771 on

land of Joseph Coving, land claimed by Jones, by Nathaniel Tomlinson, who transferred to Joseph. In 1772 Nathaniel sold to Campbell and Talin. Benjamin Bigg was a Justice of Ohio County, and Silas Hedges was Sheriff in 1785. The Commissioners to settle unpatented land in 1781 were: James Neal, Charles Martin and William Haymond (Hayward); William McClung was Chairman. Charles McClung deposes, in Fayette County, Pa., 1804; he first went to Graves Creek Flats in 1772, where he saw George R. Clarke, who surveyed the Flats into various tracts. Plaintiff acted under the Indiana Company. Charles McClean moved with his family to Grave Creek Flats in Dec. 17, 1773, and settled at McClain's Spring. He left in May 1774 in consequence of the breaking out of Dunmore's war. Morgan Jones deposes in Juenn County, Pa. He first visited the Flats in 1772. Plaintiff had employed George Rogers Clarke to survey the Flats into tracts. The first tract was laid off for Morgan Jones. Second for Joseph Tomlinson, third for David Jones, plaintiff. The line passed over one of the little graves. Charles McDonald was also one of the first settlers.

No. 13. Noble vs. Taylor—In 1785 Mahlon Taylor of New Jersey sold land in Frederick County to Noble. Mahlon afterward married and moved to Albany. On May 15, 1800, Mahlon Taylor, Administrator of Mahlon Taylor, late of New York, answers; Deed dated 24th January, 1791, by Mahlon Taylor and wife, Mary, of Hunterdon County, New Jersey.

### Notes on the Hummel Family

By LEVI HUMMEL, Gordon, Pa.

My grandfather was Frederick Hummel, son of Isaac Hummel, born in Germany, in 1723. In 1725 his parents left the Palatinate-Rhine Province, Germany, and came to America, where they settled in Hanover Township, Dauphin County. In 1754 he and his son, Capt. Frederick Hummel, Jr., (his grandfather) served under Col. George Washington, in the

French and Indian wars. They were in the army of General Braddock, at Braddock's Field, and helped to rescue the British troops from total destruction by the Indians. In 1761, he, i. e. Frederick Hummel, Sr., founded Hummelstown, then called Frederickstown, twenty years before John Harris founded Harrisburg (1785), then called Johnstown.

John Harris, Frederick Hummel and Conrad Weiser were the pioneers that opened up that part of Pennsylvania, fought and drove back the Indians. My great-grandfather donated the land on which are built the Reformed and Lutheran churches in Hummelstown, also the land for a free public school building—one of the first of its kind in Pennsylvania, and one of the first in America. On Friday, June 10th, 1774, the Scotch-Irish of Londonderry Township, Lancaster county, Pa., met in convention, drafted and issued a Declaration of Independence. The next day (Saturday, June 11th.) the Pennsylvania Germans, of East and West Hanover Townships, Dauphin County, met in convention and issued the Hanover Declaration of Independence. My great-grandfather was president of the convention. There American independence had its birth. There is where the War of the Revolution started. The Mecklenburg Declaration of Charlotte, N. C., was issued in 1775. The one drafted by Thomas Jefferson, in 1776. The people of Lancaster, Dauphin and Lebanon counties, Pa., were more than two years ahead of all the rest of the colonies.

Frederick Hummel, Sr., Valentine Hummel, his brother and Capt. Frederick Hummel, (and others of the Hummel family), were gunsmiths, manufacturers of powder and other ammunition. In 1775, within twenty-four hours after the news of the battle of Lexington reached them, they had a company of troops enlisted, equipped and started for the front. These were the first troops that went from Pennsylvania. Frederick Hummel, Sr., died in 1775. His son, Captain, afterward Major, Frederick Hummel, my grandfather, served under Washington,

from Boston till the surrender of Yorktown. He was part of the time one of Washington's staff officers. Two-thirds of Washington's army were composed of Scotch-Irish, the remaining one-third was composed almost entirely of Pennsylvania Germans and Welsh. The Welsh took an illustrious part in the achievement of American Independence. Robert Morris, the financier of the Revolution, and Thomas Jefferson, the writer of the Declaration of 1776, were of that race. Every boy and girl born and bred in Pennsylvania, ought to read and study Dr. Eagle's great history. They would learn that everything great did not begin or come from New England. They would learn that the French and Indian war and the Paxtang Rebellion, led on to the War of the Revolution. They would learn that the pioneer settlers of Central Pennsylvania were among the finest people that ever came to America. They would learn that the Pennsylvania Germans were a far more brainy and far-sighted people than the New England Puritans. The Pennsylvania Germans are the best farmers that ever came to America. They first taught the importance of rotation in crops. There are no abandoned and worn out farms where the people of the Palatinate settled. The rising generation too, ought to learn that at the critical moment, when the retreat across New Jersey was in full swing—when the cause seemed hopeless—the New England troops got luke warm—got "cold feet" and went home. It was then that the Germans, (Dutch,) Scotch Irish and Welsh of Pennsylvania went and saved Washington's few remaining troops from capture and put new life and hope into the struggle for freedom. The rising generation ought to learn that American History ought to be re-written. New England has been kept at the front too much and flattered by the historians of that section at the expense of all the other colonies. My father, David Hummel, son of Major Frederick Hummel, was born in Hummelstown, Pa., May 6th, 1800. Moved to Juniata County in 1835. Bought a farm in Susquehanna Township. Donated the land on which now



stands what is known as Strauser's Church and helped build it. He taught school from 1821 till 1867. Was one of the pioneer teachers in Juniata, Snyder

and Perry Counties. Two of my uncles, Jesse and Michael Hummel were among the pioneer teachers of Dauphin and Lebanon Counties.

**Prominent Germans**

Mr. J. W. Schultz, evidently of German stock, whose "With the Indians in the Rockies", has been appearing serially with much success in *The Youth's Companion*, has been declared by critics to be the literary discovery of the year.

Dr. Milton J. Rosenau, professor of Preventive Medicine and Hygiene in Harvard Medical school, is considered the greatest living authority on "The Milk Question", a work which is just published. His is another good german name to attain fame.—*J. H. A. Lacher.*

**Facts About Pennsylvania College**

1. Founded in 1832, it is the oldest Lutheran college on the Western Hemisphere.

2. It is the mother of all the other colleges in the General Synod of the Lutheran Church and of several colleges

in other Lutheran general bodies.

3. Gettysburg was the cradle of the Lutheran Church in America, and it is still the main center of influence of this Church in the United States.

4. Pennsylvania College has a larger number of graduates than any other Lutheran college in America.

5. No other college has as large a number of Lutheran clergymen among its alumni as Pennsylvania College. At present ninety students have the Lutheran ministry in view.

6. Money may make a college rich, ideal grounds and buildings may make it imposing and beautiful, large numbers may make it well known, a learned faculty may make it famous for scholarship, but it is truly a great educational institution only when its alumni are great in character, service, and achievement. And according to this standard Pennsylvania College is not surpassed in greatness by any college in our land.—*Pennsylvania College Bulletin.*



# DIE MUTTERSPROCH

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

## DER WEIDA BAUM.

We acknowledge receipt of sheet music,  
“Der Weida Baum, words and music by  
L. R. Darone. Published by Composer,  
York, Pa.” The words are reproduced  
herewith.—Editor.

Guck yust emol zum Fenshter naus,  
Shier graud om unere eck vum Haus,  
Do schteht der alta Weida noch,  
So gros, so schtatlich und so Hoch.

Mei Graendaed hot ver fufsich Yohr  
Ihn schun geblanst und sell is wohr,  
Doch brauch mer gohr nei vunnera don,  
Das er hot schun en holer schtam.

Er ovvr bal gefuehrlich is,  
Im schtamm hot er engrosser ris,  
En schtarrige Kett ihn tzomma halt,  
Das er net uf der butta falt.

Und im seim Schotta es viech is uft,  
Sich duth versomla was ein stufft,  
Und aines schtaht doh, uns anner dort,  
Das ich recht froh bin wans geht fort.

De glehna Buva rubba ob,  
De greena Weida mit seim Laub,  
Und mit de Wippe speila sie,  
Und driva uft au mid de Keah.

Es hut au als feel Faegel druff,  
Bis in der top sie gehne nuff,  
Und bauha ihre Neschter doh  
Und laga ihre Oyer noh.

Es is noch so en glaner drupp,  
Mid so ma grose dicke Kupp,  
Der doh uf English screech owl heist,  
Der midda drin hot aw sei Nescht.

Net fiel gepts so, sel is gaviss,  
We kenner so zuffinna iz,  
Er is so shea und is so oit,  
Das er bol uf der Butta falt.

## CHORUS

Im Summer ourer is sei zeit,  
Verwunnert vert er vun de Leit,  
De weida schwava hee und heer,  
Mit Traurigkeit belauda schver.

## UNSERE REVER.

Die Rever in dem alte Land  
Die sinn gar fiel besunge,  
Un unsere have net den Shtand  
Un Ruf so weit errunge.

Der Hudson hot en klarer blo  
Als je der Rhein kann wise,  
Dann all die Leut die saga so  
Die drivve rum dun reise.

Es hot fiel Schloesser an 'em Rhein,  
(Sinn intressant zu sehe)  
Un wege selle un 'em Wein  
Dun die Deutsche immer grahe.

Dass mir nix henn fun dere Sort  
Des braucht uns net ferdriese.  
Sie sinn jusst Monuments fun Mort,  
Fun Krieg un Blutfergiese.

Es hot fiel Schloesser an 'em Rhein,  
Dass ja hot dick gerflosse  
Mit rothem Blut das Bruderhand  
Hot moerderisch fergosse.

All Deutschlands Rever kenne net  
A Rever fertig bringe  
Dass unser Mississippi dat  
Net dreimol ivvershpringe.

Es laft en Rever durch a Schlucht  
Fiel Fuss dief unne drunne.  
Der Colorado werd gesucht  
So dief ass wie a Brunne.

Un uf der Felswand links un rechts  
Dun schoene Blume wachse.  
Gebt's so en Wunner, so wass echts,  
Im Alpland oder Sachse?

Ob sie durch Waelder Meila weit  
Oder in Faelle brause,  
Dir finnt ka schoenere Rever heut  
Fum Volge biss Schaffhause.

Un schoenere Name, sag ich euch,  
Ka Mensch hot ja erfunne.  
Die Wildniskinner, Dichterreich,  
Die henn sie eisht ersunne.

Die Welt iss niemlich gross un weit  
 Un die drin rum dun reise  
 Die kenne (sinn ah schmarte Leut)  
 Was ich euch sag bewaise.

LOUISE A. WEITZEL,  
 Lititz, Pa.

**DER HAYCOCK BERG,**  
 by  
**Rev. I. S. Stahr,**  
 Oley, Pa.

Ich bin gereest schun hie un her,  
 Uf Railroad-train un Trolley car,  
 Hab manches g'sehne do un dort,  
 Berge, Daehler von ale sort.

Hab g'sehne Berge grosz un glee,  
 Bedeckt mit Grueh un ah mit Schnee;  
 Ihr Ablick war voll Herrlichkeit,  
 Ich sehn sie nuch zu dere zeit.

Hab aver noch an gar ken Ort,  
 En Berg g'sehne von kenre sort,  
 Der mich so viel geintressirt,  
 Als wie der Haycock, schoeh geziert.

In alt Bucks County im evre Dehl,  
 Dort kann mer'n sehne ohne Fehl,  
 Bedeckt mit Behm uf alle seit,  
 Gekleedt in Pracht un Herrlishkeit.

Von weitem kann mer'n sehne schun,  
 Beleuchtet von dem Licht der Sun,  
 Ganz von der Evning steigt er uf,  
 Wie 'n Kerchedorn zum Himmel nuf.

Voll Steh un Felse iverall,  
 Un Behm un Hecke ohne zahl;  
 Der Dop-rocks uf der unre Seit,  
 Gewaert en Blick uf Weit un Breit.

Was macht's dasz ich en sehn so gern,  
 Oft an en denk un bin doch fern;  
 Die Ursach die is glei gilernt,  
 Mei Heemet war net weit entfernt.

In Kindheits Johr an selm Ort,  
 In spaetre Zeite fort un fort,  
 Hav ich en g'sehne alle Dag,  
 Er is bekannt zu meinem Aug.

Wann ich zu dere Zeit en sehn,  
 Dann guckt er immer noch es same,  
 Als wie er hot fer fufzig Johr,  
 Un ah schun lange Zeit devor.

En Bild von uhverenerlichkeit,  
 Er bleibt es ah dorch ale zeit;  
 Mensche kumme un Mensche gehn,  
 Der Berg aver is als es same.

Zu Gott den Schoepfer weist es hie,  
 Der dhut sich ah verenre nie,  
 Der is es same wie gester, heut,  
 Un ah in ale Evigkeit.

Er lehrt uns ah von Fried un Ruh,  
 Ganz leis un mild ruft er uns zu,  
 Die storm kenne mer schade nie,  
 Ohn Eidruck gehn sie iver much hie.

Mer have unser Aug empor,  
 Zu Berge wo uns Hilf kumt her;  
 Die Hilf die steht in Nam des Herrn,  
 Der uns gemacht un halt so gern.

Dann halt dei Wacht in Fried un Ruh,  
 Die G'schlechter gucke dir all zu;  
 Lehr sie von Gott der iver all walt,  
 Un wacht ah iver Jung un Alt.

## Our Book Table

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

Gerhart Hauptmann who has just celebrated his fiftieth birthday is acclaimed throughout the world as the greatest German playwright since Goethe. The Swedish Academy at Stockholm has awarded him the Nobel prize of \$37,000 for encouraging idealism in literature.

We are in receipt of a copy of the programme of the Fourteenth Annual Dinner

of the Pennsylvania Society held in the Grand Ballroom of the Waldorf-Astoria, New York, Saturday evening, Dec. 14, 1912, in commemoration of the one-hundred and twenty-fifth anniversary of the framing of the Constitution of the United States, which constitution was ratified by the Pennsylvania Convention, Dec. 12, 1787. The programme is a beautiful artistic production; it is illustrated with

fine photographic reproductions of the Hon. James Bryce, the guest of honor, and of the exterior and interior of Independence Hall.

#### DEUTSCHE GEDICHTE UND LIEDER.

In the Modern Language Series: By Charles Maltador Purin, Assistant Professor of German, University of Wisconsin; and Edwin Carl Roedder, Assistant Professor of German Philology, University of Wisconsin. Cloth; 154pp. D. C. Heath & Co., New York, 1912.

This book as its title indicates, is a selection of poems and songs selected and graded for first, second, and third year High School work. The book has several well defined characteristics; the editors tried to have it represent the very best that German poetry can offer; the material has been arranged very carefully so that it can be taken up in order and according to the taste and discretion of the instructor; and in addition to these features the volume contains enough material for a three year course in German. It is therefore neither bewildering nor unwieldy. Nothing seems to be noticeably wanting, though a book of selections is not likely to please everyone's taste; and as with taste, there must be no disputing with selections.

Another feature of the book and one that is fast becoming more prominent in books of this kind and that is highly commendable, is the insertion of illustrations and songs. A feature like this is a source of pleasure to the student; it may also tend to arouse in him a greater interest in the study of the language and the literature.

#### FROM MY HUNTING DAY-BOOK—By

His Imperial Royal Highness, The Crown Prince of the German Empire and of Prussia. Cloth; illustrated with twenty-seven photographic reproductions and one colored plate; 131pp. Price \$2 net. George H. Doran, New York, for Hodder & Stoughton, London. 1912.

This book is a record of the adventures of the German Crown Prince as a sportsman in far off Ceylon, India, and also in the lofty Alps. It affords one the opportunity to see royalty at play. The narrative follows the diary of a man who loves out-door sport and who finds an endless amount of pleasure in Nature.

The narrative though taking its incidents from a diary is embellished with some literary skill; it describes the dangers attendant upon ibex hunting in the inhospitable Alps, or of tiger hunting

in the tangle of Ceylon. Probably the finest feature in the book are the illustrations. It is profusely illustrated with photographic reproductions of scenes and incidents that actually happened on the hunting field. These photographic reproductions are mounted on card board just like other photographs and are secured by special binding; on the whole, it is a fine specimen of artistic book-making. It will appeal to all lovers of sport, adventure, and of Nature.

#### GERMANY AND THE GERMAN EMPEROR—

By Herbert Perris, Author of "A Short History of War and Peace;" "Russia in Revolution;" etc. Cloth; 8vo; 520 pp. Price \$3 net. Henry Holt & Co., New York, for Andrew Melrose, London, 1912.

The Kaiser will not be downed; neither will the German question. That both the Emperor and Germany are diverting a good deal of the world's attention upon themselves may be inferred from the number of suggestive books relative to them that have come from the press the past year and still are coming: "The German Emperor and the Peace of the World;" "Modern Germany;" "German Memoirs;" "Home Life in Germany;" "Germany in the 19th Century;" "The Germans;" "A History of German Civilization;" "Germany and the German Emperor;" "Germany and the Germans" etc.

Probably the most original and individual as well as the most analytical and philosophical of them all is the book in hand: "Germany and the German Emperor." The author explains the Emperor and the makeup of his empire in a frank, interesting, and philosophical manner. The book is a study of the modern German character as a resultant of the evolution of the political history of Germany. It is the story of the rise of the new German Empire.

The book is a bold and worthy attempt to explain what Germany means for the rest of the world, for Germany will, and must, be reckoned with; to interpret the strength and weakness of the Germans, and to reconcile their puzzling and at times apparent contradictory characteristics. The contrast the author brings out between their advancement in philosophy, music, literature, and industry and their backwardness in political activity is most marked. It is not often that one reads a more outspoken expression of opinion than that found in the chapter entitled "Literature, from Lessing to Hauptmann." What the writer says is undoubtedly true historically and otherwise; and Weimar

with its coterie of "literati" and "aristocrats" of the eighteenth century has never been described more vividly and by an abler pen, but some of the reading almost sounds a little iconoclastic. Whoever should like to read something interesting of the present Emperor must needs read the chapter entitled, "Frederick, a Tragedy in Three Acts." Varied as German life may be, no phase of it is left untouched, and yet a fair proportion is maintained throughout the book. Men like

Goethe, the present Kaiser, and Bismark stand out in bold relief.

The work shows boundless information in regard to the subject; in fact some things are disclosed in the first chapters of the book that are not found elsewhere in English. It is written in an interesting and authoritative style. The writer has attacked a great problem and has given it a great and philosophical solution. Other writers may of late have given us the spirit, or spell, of Germany, but this time we have the philosophy of Germany.

## Historical Notes and News

Reports of Society Meetings are Solicited

The **Lutheran Quarterly**, January, 1913, contains among other interesting articles, valuable papers on

"The 150th Anniversary of St. Paul's Evangelical Lutheran church, Allentown, Pa."

"Historical Sketch of the Beginnings of Franklin and Marshall College."

"Gotthilf Heinrich Ernst Muhlenberg"

"Beginnings of Lutheranism in Ohio."

The **September—December issue of German American Annals** contains "Friedrich Armad Strubberg," The German Drama in English on the Philadelphia Stage," Professor Learned's Brooklyn address of October 1912 and "Reviews." The Reviews are particularly interesting and valuable.

### LEHIGH COUNTY HISTORICAL SOCIETY.

This live young society celebrated the 150th anniversary of the founding of the city, Allentown; the one hundredth anniversary of the founding of the county and the anniversary of the society itself, by a banquet in Allentown, Pa., at which Dr. Ettinger presided and Judge Trexler, C. R. Roberts and James B. Laux spoke. Sorry we could not attend.

### BERKS COUNTY HISTORICAL SOCIETY.

This society has issued a paper bound book of 142 pages, embracing the papers contributed to the society during the years 1910 and 1911. These touch various interesting phases of early Berks County history.

### ANNALS OF IOWA.

The issue of this periodical for July, 1912, has valuable papers on early Iowa history.

### PRESBYTERIAN HISTORICAL SOCIETY.

The "Journal" of this society for December 1912, contains the first of a series of papers by Prof. Hinke, on "The Writings of the Rev. John Philip Brehm, Founder of the Reformed Church in Pennsylvania.

### THE HISTORICAL ACADEMY OF THE LUTHERAN CHURCH.

The **Lutheran** of Jan. 2, contains a report of the meeting of this body, December 1912 at Springfield, Ohio, from which we clip the following:

Dr. Singmaster reported for the committee appointed to submit a revised constitution, which was adopted after an interesting discussion. This defines the object of the academy as "the cultivation of studies in the history of the Lutheran Church in America." Any Lutheran is eligible to membership; the membership fee is one dollar and the annual dues fifty cents. Any person contributing five dollars or more may become a patron.

There is a most important field to be cultivated by the academy. The early influence of the Lutheran people and work in our country is not fully appreciated nor recognized, largely because records

were not carefully kept, historical documents not preserved and because little attention was given in general to these matters in all our Lutheran congregations and communities. The memory of our fathers and the right understanding of our children alike call upon all intelligent Lutherans everywhere to give earnest attention to the preservation and publication of American Lutheran historical material, and to encourage by membership or otherwise the work of the Academy. Names and membership fees may be sent to any of the following officers, who were reelected at the meeting:

President, Rev. Prof. Frank P. Manhart, D.D., Selinsgrove, Pa.; vice-presidents, Rev. T. E. Schmauk, D.D., LL.D., Lebanon, Pa.; Rev. J. B. Remensnyder, D.D., LL.D., New York City; Rev. W. H. Greever, D.D., Columbia, S. C.; Rev. Prof. E. A. M. Krauss, St. Louis, Mo.; secretary, Rev. Prof. Luther D. Reed, D.D., Mt. Airy, Philadelphia, Pa.; treasurer, Rev. S. W. Herman, Harrisburg, Pa.

#### A MORAVIAN "CONFESSION."

The *Moravian*, an official organ of the Moravian Church began the year 1913 with a new editor, new list of editorial writers, new program and a "confession" which we quote:

- I believe in the Fatherhood of God and the Brotherhood of man as exemplified in the life of Jesus, the Christ, and as proclaimed in His Gospel.
- I believe in the Bible as the inspired word of God.
- I believe in the Church as the means of Grace and the instrument for the Salvation of men.
- I believe in the Moravian Church, its past glory, its present opportunity and its future progress.
- I believe in its Missions and its Schools.
- I believe in its government and its governors.
- I believe in my brothers and sisters, members of my church, laymen and ministers.
- I believe in its Sunday-schools and in its Services.
- I believe in the use of its "Text Book" as the best means of family worship, and in its periodicals as the best means for keeping myself acquainted with its various activities, and for keeping me interested, enthusiastic and active as a Moravian.

#### THE VIRGINIA MAGAZINE OF HISTORY AND BIOGRAPHY

This valuable magazine began Vol. XXI January, 1913, with the following letter of contents:—The Randolph Manuscript, Revolutionary Pension Declarations, Revolutionary Army Orders, Virginia in 1666-67, Minutes of the Council and General Court, 1622-24, Council Papers, 1698, Historical and Genealogical Notes and Queries, Genealogy. Book Reviews.

#### PROF. WAYLAND'S HISTORY.

We desire to acknowledge receipt of Professor Wayland's History of Rockingham County, Virginia, an 8vo of 480 pages, illustrated, selling at \$2.50. We are highly pleased with it and will call attention to it at length later.

#### THE MORAVIAN IN THE STATE CAPITOL.

Rev. Dr. Clewell in reporting the Harrisburg meeting of the Pennsylvania State Educational Association, Dec., 1912, makes the following note:

In addition to the interest connected with the educational meeting there were other matters of interest to Moravian readers which were a part of the trip to Harrisburg. Some of these developed while we were strolling through the capitol building. Immediately upon entering this magnificent statehouse we were attracted by the dark tile floors and were informed by the guide that they were made of Moravian tiles. He stated that this form of floor covering was to commemorate the hand-made tiles used by the Moravians in early days. The mural paintings are very fine, and in passing along the main corridor with the beautiful marble all around, we found in one niche a striking picture entitled "A Moravian sister teaching the Indians." Another picture has a view of the steeple of the Bethlehem Central Moravian church, with the trombone choir announcing a festal day with church chorals. After passing back and forth and admiring the splendors all about us we came to the hall of the Legislature, and over the speaker's chair is the world famous painting by Abbey, "The Apotheosis of Pennsylvania." Many men connected with important parts of the history of the state appear in this picture, and high up in this great group stand forth two or three Moravian missionaries, they representing the splendid work done by them in the early days of the commonwealth. As the guide drew our

attention to these things we felt happy to know that the work of our fore-fathers was recognized in the preacher, the teacher, the musician and the artisan, but this leading position of our forefathers seemed

to carry with it an admonition to the children of these great ancestors to strive to also do great things for the Master, in our day and time in whatever field we are engaged.

## 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.)

#### EICHELBERGER.

The surname Eichelberger consists of the three elements: Eichel-Berg-er, which means Acorn-Hill-Resident. The surname is a place name which was originally given to a man who resided in a hill having many oak trees and acorns.

LEONARD FELIX FULD, PH.D.

#### WEDDING POEMS.

The wedding poem published on page 918 of the December "PENN GERMANIA" recalls to mind an amusing incident which occurred some sixty years ago in the town of Lebanon, Pa. In 1851, Mr. John Young became the editor of the principal German paper there. He frequently composed and published short poems in connection with weddings. Once he had occasion to regret it. A Mr. Capp, who subsequently became a prominent citizen, was married to a lady whose father conducted a tannery. Mr. Young's poem ran thus:

Als ich hin kam zur Gerberi,  
Da wollt mein Herz nicht mehr varbei,  
Es sprach; Ich wett en fib,  
Die Betz, die gebt mei Rib."

Unfortunately the little poem gave great offence to the bride groom, who never forgave the editor.

Mr. Young was a native of Bucks county and had learned the art of composing such poetry from Mr. Moritz Loeb the editor of the somewhat famous "Morgens-tern." Many of Mr. Loeb's productions were of a kind which would be out-lawed in our time.

D. M.

#### THE WEISERS AND TULPEHOCKEN.

It is remarkable how difficult it is to eradicate erroneous history, when once they have become firmly rooted in the minds of the people. Here is an example.

Until recently it has been generally believed that Conrad Weiser led the Palatines from Schoharie to Tulpehocken, but this is an error. The story had been repeated so often that it has been generally accepted as a historical fact. In the June number of PENN GERMANIA, page 438, Rev. J. J. Reitz states that "Conrad Weiser, the celebrated leader of the Palatines who had settled at Schoharie in 1712, later came with sixty families in 1729 to their future home at Tulpehocken." (The actual number of families were 33.)

Another popular error consists in regarding the two Conrad Weisers, father and son as one person. Thus we are often told that Conrad Weiser was the leader of the Palatines at Schoharie, and afterward served as Indian Interpreter in Pennsylvania.

The writer gave a correct statement of the facts in "PENN GERMANIA," August

number, 1912, page 625. These are in brief as follows: The first party of Palatines came to Tulpehocken in 1723, and the second party in 1728. The elder Conrad Weiser, who is often said to have led the people here, never saw Pennsylvania until 1746, when he came to Tulpehocken as a man of over 80 years. He was very ill and died soon after.

The younger Conrad Weiser came to Tulpehocken in 1729 with his family, as he states plainly in his diary. Neither of the Weisers was a leader of the people to Pennsylvania.

These are the simple facts. Sometimes facts are unpleasant as well as stubborn things, especially when they spoil cherished stories, but it cannot be helped.

D. M.

#### PENNA.-GERMANS IN PENNA. LEGISLATURE.

This magazine is represented in the Senate and House of the Legislature of Pennsylvania, by subscribers, one of whom sent the following: Will not some one or several of these legislators go on a still hunt and find out for our readers how many of the members of the Legislature are of German ancestry? Shall we hear from you, brothers?

On the seventh of this month the Pa.-Germans or persons of German extraction were in evidence at Harrisburg. Dr. Daniel P. Gerberich of Lebanon was elected President of the Senate.

The Gerberich's are an old Pa. German family in Lebanon County, settling in the northwestern part of this county.

Geo. A. Alter, I think is of German descent. He represents a portion of Allegheny County, largely settled by Germans.

#### A CONRAD WEISER DATE.

Editor "The Penn.-Germania Magazine":

Dear Sir:

In your Sept.-Oct. 1912, number appears the very interesting contribution of the Rev. Geo. Gebert, of Tamaqua, giving, in German, the diary of Conrad Weiser, with its English translation in a parallel column.

At the close of the diary, though not a part of it, appear two sentences in a different hand writing, which say in German:

"My father died on the 13th of July, 1760."

"My mother departed from time to eternity on the 10th of June, 1781.

As the first date corresponds to the time

of death of Conrad Weiser, it has been naturally presumed that "my mother" refers to his wife, and that, as a sequence, the date given is that of her death.

Very properly reference is then made to the fact that I have specified the date of death of Anna Eve, wife of Conrad Weiser, to have been Dec. 27, 1778, and the query is as to my authority on the subject.

In reply I can only say that my datum is the result of no little investigation.

Careful search has been made in the records at the Berks County Court House. Conrad Weiser left some property to his wife, the same to be sold upon her death, but, with the widow's consent, it was disposed of prior to 1769, therefore prior to her death, even if that had occurred in 1778. She left no will, nor were there any letters testamentary granted upon her estate.

Every effort has been made to ascertain of church records would throw any light upon the subject, but without avail. Her husband was buried by the Rev. John Nich. Kurtz, pastor of both the old, original Tulpehocken church (Zion or Reed's), and of the Christ Tulpehocken church which split off from the parent congregation. I have not been able to secure any data from those sources.

The evidence which I have taken, which should be conclusive and which seems to be unanswerable, is that of her tombstone, still standing alongside that of her husband in the orchard burial ground on the Marshall property (the original homestead), near Womelsdorf, Pa. The inscription now on it reads, in German, "This is Eva Anna, wife of Conrad Weiser, born Jan. 25, 1730, died Dec. 27, 1778, 48 years old." The date of birth on the stone, as well as the age, are wrong. They should read "born Jan. 25, 1700," and "78 years old." The error is owing to the fact that, some years ago, when parts of the lettering had become indistinct, they were recut, but incorrectly so, whence the discrepancy in question. As regards the specified date of death, however, with which, alone, we are now interested, there has never been any question, and it would be out of reason to suppose that such a gross error had been made as to change it from June 10, 1781 to Dec. 27, 1778.

That this is the tombstone of Conrad Weiser's wife can hardly be questioned. It stands beside his stone which is at the head of his grave; it plainly says "wife of Conrad Weiser," and, after a careful search through the quite full mass of Weiser genealogical data in my possession, I feel



justified in asserting that nowhere else, in either his own family or in that of his brother who lived near him, was there anyone by the name of Anna Eve, or Eve Anna, Weiser, born either in 1700 or 1730, who was the wife of any other Conrad Weiser.

My records show that 1781 was the year in which occurred the death of Conrad Weiser's step-mother. I regret to say that, at this time, I am unable to say whence was derived this information, but I would hardly have made the entry unless I had felt assured that it was worthy of credence.

In view of what has been said I must still believe that I am warranted in naming Dec. 27, 1778 as the time of decease of Anna Eve, wife of Conrad Weiser.

H. M. M. RICHARDS.

#### THE EDITOR: WEATHER PROGNOSTICATIONS.

It would be interesting to contemplate as to just what would become of us mortals should all the dreadful meteorological conditions take place that were prophesied by the "weather prophets of Berks County" at their annual meeting at Lobsachville, to which impositions on public credulity you lend aid by giving up nearly all of pages 919 and 920 of the Nov.-Dec. 1912 issue. These seers who claim that their meteorological vision is more extended and acute than is that of the ordinary mortal foresaw a coal consuming period of unusual severity. They evidently slipped a cog somewhere, for up to this time we have had the mildest winter for half a century. Navigation on the Connecticut River remains open; passenger and freight steamers making daily trips to and from New York; there is not a bit of floating ice in the river; and so far as navigation is concerned, it is in just as good condition as it was in the middle of last summer. Most of these "long rangers" base their predictions on the condition of some favorite animal, while others upon the relationship of the planets, and have every confidence in the accuracy of the diagnosis. Editor Kriebel might just as well close his eyes, stick a pin into a calendar, and prophesy it will be cold on that date. The goose bone, its size, shape, or color, hasn't a thing to do with the weather. Animals have no prescience of the sort, thick fur on the skunks or squirrels does not indicate cold weather coming. It simply indicates that conditions for a few weeks past were such as to make the fur thick. Then the planet prophets can predict,

"cold and stormy" for this week, and come pretty near hitting the mark, because January is usually a month of storms and low temperature. In fact two storms in any one week of that month is not unusual. The modern weather scientist takes no stock in the action of the planets; for the good reason that it has been frequently demonstrated by the leading meteorologists of the world that planets are not responsible for cause and effect in our earth's weather. The planets are regular instead of irregular in their movements, consequently if they determined weather we would always know what to expect in the form of atmospheric disturbances on any particular day, decades in advance. It would be the same, year in and year out. This is cold logic. Again it takes heat to produce weather. The moon being dead cannot therefore be a factor. The best scientists are employed by our Uncle Sam in his weather service and there they have the finest equipment that money and experience can procure. Why therefore are they not more reliable than the happy-go-lucky peddler of climatic conditions, who in most instances has no equipment whatsoever, and about the same amount of scientific training? We all like to read "weather forecasts" because the weather so vitally effects all the activities of human life, but we should take with a grain of salt most of what is handed out, except through the sources best equipped to insure accuracy. In our judgment there is no weather service in the world that measures up to that maintained by our government. It is not infallible, and does not claim such virtue, but on the whole it delivers its wares with amazing accuracy.

WM. W. NEIFERT.

Hartford, Conn., January 17, 1913.

Mr. Neifert's superior is thus referred to by Youth's Companion:

Prof. Willis L. Moore, the head of the Weather Bureau in Washington, laughs at certain ancient superstitions. Of forecasting winter weather by studying the goose bone, he says, "You might as well shut your eyes, stick a pin in the calendar, and prophesy that it will be cold on that date." He declares further that especially thick fur on squirrels and other animals, instead of being a sign of cold weather ahead, merely shows that the weather for the past few weeks has been such as to make thick fur. He says nothing about our old friend, the ground-hog, but probably he regards not even him with unshaken confidence. It will come

about in time that we shall have to consult the government bulletins if we really want to know what the weather is to be.

The P-G invites further discussion of this subject, why should one depend on Hicks or Heishels on geese and ground-hogs in forecasting weather? Why?—Editor.

### PENNSYLVANIA BEHIND NEW ENGLAND.

Modern Languages in the graded and rural schools in the Northwest is making progress. In Stearns County, Minn. German is taught in 113 of its 208 schools, Norwegian in 6, Polish in 2. It seems Pennsylvania is behind New England and all parts of the United States and your magazine showed agitate German in the grade and country schools. The greatest mistake of Pennsylvania Germans was their neglect in teaching German in the elementary schools.

#### REV. DR. J. N. LENKER.

Dr. Lenker makes a serious charge in the foregoing language—Pennsylvania at the foot of the class, after two centuries of German citizenship. Is the charge true? Is it worth considering? Shall school curriculum be burdened with this added load? Are not school programs of our State overloaded already?—Editor.

#### BERNARD UHLE, ARTIST.

Bernard Uhle a master in portraiture as well as other forms of art, a generation ago married a sister of a fellow artist, Albert Rosenthal from whom he was separated on account of their unhappy married life. He has for twenty years on account of illness lived the life of a recluse in Philadelphia, Pa., "unhonored and unsung" surrounded by his art treasures, the first half absolutely done, the latter half with cats as companions. He was recently "discovered" and brought to public notice though the finding of a Jordan portrait by a visitor and the subsequent request to have it sent to the rooms of the Pennsylvania Historical Society. His house is said to be a storehouse of great art treasures, reproductions of the masters original work, including portraits of prominent personages. Of the latter some were ordered a generation ago and are still unfinished. A striking contrast between the humble greatness of the artist and the endless stream of humanity speeding by on the trains of railways, a

city block away, might be drawn. What is greatness?

Several years ago Rev. L. L. Lohr, of Lincolnton, N. C., contributed a series of papers to the home newspaper "The Lincoln County News" from which the following stories are taken.

A German or a "Dutchman," as he is generally called, has as a rule fine conversational ability. He never lacks for something to say. In his efforts to speak English, he sometimes gets things mixed up; but he apologizes and goes on, even if the apology gets as badly tangled as the mistake which he tries to correct. This of course makes the conversation all the more interesting. It is said of an old gentleman, who lived near Reading, that he was quite a fancier of dogs. He had in his possession all sorts and sizes. But he could never understand why a rat terrier ten years old was so very small while a three months old pup of another breed was almost as large as a mastiff. He and one of his friends, on one occasion, were looking at these supposed freaks of nature. "Vel," said he, "dere vas some-dings wrong mit dem dogs already. Dat youngest dog vas de oldest." His wife heard the mistake, and she at once came to his rescue with an apology which only complicated the situation. "Ach! you must excuse my husband. He speaks dat English not good. Vat he means is dat littlest dog vas the piggest."

Some years ago an old gentleman in Pennsylvania held a family reunion which was quite an elaborate affair as he was blessed with a large offspring of children, grandchildren, and great-grand children.

His name was Klein, and among those present were, Peter Klein, Jacob Kline, John Cline, John Small, George Little, and Wm. Short, all great grand-children. We know a very prominent clergyman who 25 years ago was known as Burkhalter. Thinking that his name was too cumbersome, he applied to the legislature of his state for permission to take the halter off. He is of German descent as his former name implies, although his present name would associate him with the Irish. Judging from his facial expression, the change seems to be quite appropriate. The Germans sometimes allow very trivial circumstances to modify names, or change them altogether. It is said that the name Sachs or Sox was first given to a lost child which was found by a sympathetic gentleman and carried to his home in a sack. The writer once baptized a child which was born during a

snowstorm. The father, whose name was Baum-gartner, somewhat against the mother's protest, called it Robert Blizzard. Although the boy is now about 14 years of age, he is still called by that name both in the home and among his associates. And the probabilities are that that community will some day have a new family by the name of Blizzards.

### THE CONESTOGA RIVER.

One of the neatest products of the printers' art is a brochure named **The Conestoga River**, owing "its existence to an almost life-long friendship with an associate and to a personal appreciation of deserving local literature (Andrew H. Hershey) issued on the 80th birthday of genial and generous Frank Ried Diffenderfer, Litt. D., of Lancaster, Pa., the booklet is neatly printed and illustrated and contains beside other matter a sonnet on the Conestoga River by Lloyd Mifflin, one of Lancaster's illustrious painters and poets who has earned and reaped a reputation reaching beyond the seas.

Within the shadow which the foliage  
throws

The drowsing cattle by the waters  
dream;

The white arms of the trees above thee  
gleam;

And on thy slopes the ripening harvest  
glows.

From meadows of the hay the fragrance  
blows

Sweeter than all Arabia. . . . . What a  
theme

For revery thou art O pastoral stream,  
Idyllic in thy beauty and repose.

Nine arches hath thy Bridge of classic  
mould—

One for each Muse—clear mirrored on  
thy breast;

Amid this quiet of the evening hours  
Tranquil thou flowest toward yon  
waste of gold,

Where, shadowed 'gainst the fulgence of  
the West,

The stately College lifts her clustered  
towers.

### GERMAN SLOWNESS.

That not all persons are "slow," even if they have German names is shown by the following item of news:

CINCINNATI, O., Jan. '22.

Probably the most notable event of the twenty-third biennial session of the council of American Hebrew Congregations took place today when the new buildings of the Hebrew Union College in this city were dedicated and more than \$150,000, to go for the college's maintenance during its first year, was subscribed within twenty minutes from the various delegates present.

Among those who contributed to the fund were: Jacob Schiff, New York, \$30,000; Julius Rosenwald, Chicago, \$25,000; W. L. Soloman, New York, \$10,000; Adolph S. Ochs, New York, \$5,000; A. G. Becker, Chicago, \$3,500; Maurice Berkwitz, Kansas City, \$2,800; J. Walter Freiberg, Cincinnati; E. Y. Heinsheimer, Cincinnati; Solomon Sulzberger, New York; Mrs. Julius Rosenwald, Chicago, and H. M. Benjamin, Milwaukee, \$2,500 each; A. A. Kramer, Cincinnati; Maurice J. Freilberg, Cincinnati; B. Baumgardner, Chicago; W. B. Woolner, Peoria, Ill.; Rabbi Emil Hirsch, Chicago; Rabbi J. Leonard Levy, Pittsburg; Mrs. Jacob Schiff, New York; Jacob Schnadig, Chicago; Maurice Naurice, New Orleans, and Louis Schlesinger, Newark, N. J., \$2,000 each. Smaller contributions ranged from \$50 to \$1,000.

### SEEING MOLTKE.

Sidney Whitman's new book, "German Memories," is full of interesting stories about Prussian statesmen, soldiers, artists, and writers. Here is one of Field Marshal von Moltke: "Moltke paid repeated visits to his nephew's villa, and it was there that a droll incident occurred, under the chestnut trees of the picturesque garden. One day a stranger, looking over the garden railings, saw an old man, whose well-worn straw hat seemed to betoken the gardner: 'They say that Moltke is on a visit here. Could you tell me, sir, whether it might be possible to catch sight of him?' The old man replied that if the gentleman would come again in the course of the afternoon he might perhaps see Moltke in the garden. In his joy the stranger tendered a mark to the communicative gardner, who promptly pocketed it. The stranger's consternation may well be imagined when on his return in the afternoon he beheld the identical old 'gardner' walking arm in arm with Major von Burt! Moltke waved a greeting, and, with a smile, called out to him, 'I have still got your mark.'

THE BOOK BUYER.

### THE GUGGENHEIMS.

Many years ago Meyer Guggenheim came to the United States from Germany and, self-made, built up a far-reaching copper and mining business. Among other ventures he created the great American Smelter and Refining Company. He had seven sons. One day he called them all into his private office. On the table before him were a number of sticks of wood. Taking one of the sticks he broke it saying:

"You see how easy it is to break one stick." Then he took two sticks and broke them, saying that it was a little harder. He continued this performance, adding a stick to the bundle each time and showing that with each additional stick it became more difficult to break the bundle. When he finally held seven in his hand he said:

"Now, my sons, you see that it is impossible for me to break this bundle, because the sticks are held together. That is what I want you to do when I am gone, for it is only by sticking together that you will succeed in business."

Old Meyer Guggenheim is dead, but his seven sons—Daniel, Isaac, Robert, Simon, Morris, Murray and Solomon—have kept the faith of the seven sticks and remained together. They have maintained and developed the great business they inherited, which involves copper, lead, zinc and gold interests from Alaska to Mexico. They have also found leisure to devote time and money to many charities of their own race and others.

SATURDAY EVENING POST.

### THE MINISTER'S RUSE.

The passing of the court fool as an institution did not mean that kings had ceased to take pleasure in the sort of nonsense that the jesters had been licensed to perpetrate. King Frederick William I of Prussia was an incorrigible joker, and greatly enjoyed testing the cleverness of his ministers and advisers by planning embarrassing situations, from which they could extricate themselves only by the exercise of the quickest wit. However, Das Buch fer Alle declares that the

king was almost as ready to enjoy his own discomfiture as that of his intended victim.

One day, at a small dinner, the king happening to be in the mood to play a prank, chose as his victim one of his ministers, seated at his left. After a moment's thought, his majesty leaned toward the courtier on his right, and giving him a gentle slap on the cheek, said, "Pass it."

As the tap was passed from guest to guest round the table, the king's intentions became apparent. The minister at Frederick William's left would either have to commit lese-majeste by slapping his sovereign, or admit himself beaten, and be the laughing-stock of the table.

Although the company was already in a gale of merriment at his expense, the minister was not at all ready to acknowledge defeat. Just as the blow was passed to him, he let a knife fall clattering to the floor between the king and himself. Immediately a servant sprang forward, pick-medially a servant sprang forward, pick-ister; but what was the lackey's astonishment to receive, instead of a word of thanks, a tap on the cheek. The minister, by his wit, had saved the situation without violating the rules of the game. The king was the first to join in the laughter and applause that greeted the minister's cleverness.

### QUICK THINKING.

An instance of that valuable quality, presence of mind, comes from South Africa by way of the Belfast News.

A German shoemaker left the gas turned on in his shop one night, and upon arriving in the morning struck a match to light it. There was a terrific explosion, and the shoemaker was blown out through the door, almost to the middle of the street.

A passer-by rushed to his assistance, and after helping him to rise, inquired if he was injured. The little German gazed in at his place of business, which was now burning quite briskly, and said, "No, I ain't hurt. But I got out shust in time, eh?"—Youth's Companion.

(Continued from page 2 of cover)

lation devolves logically and appropriately each generation on the immigrants themselves, their sons and daughters and can best be met by intelligent, united, and continuous effort to such end. Such duty being personal can not be delegated to others or performed by proxy. The scholar, the essayist, the orator may tell about them, even as signboards point out the way to travelers; discussion indeed is indispensable to a proper appreciation of the good and the elimination of the bad, but cultural possessions, to serve society efficiently must become incarnate in men, take on human form and be energized by the altruistic motives of those holding them. Historic lore hidden in musty volumes on dusty shelves is but inert potentiality, a mass of paper and ink, a valley of dry bones. THE PENN GERMANIA PUBLISHING COMPANY was called into being to become a medium or instrument for promoting such assimilation and incarnation by helping men to learn and teach what Germany through the men and women it gave has been and done for the United States. Through it the best that German culture and history affords may be transfused into our national life and transmitted to posterity.

### The Penn Germania

THE PENN GERMANIA will be maintained as distinctly and specifically a "popular journal of German History and Ideals in the United States." It will not be published as the exponent of a clan, or a cult, or as a commercial venture, or as a local business enterprise, or as a partisan propagandist organ—but "Pro bono publico," as a *Faitemecum* for the preservation of historic data; as a popular *Forum*, for the discussion of subjects naturally falling within its field; as a *Collaborator*—but not competitor—of existing societies and periodicals that are devoting themselves wholly or in part to certain phases of the same general field; as an *Intermediary*, between the learned classes and the common people for the dissemination and popularization of what master minds are creating. It must naturally give a prominent place to the German immigrants of the eighteenth century whose descendants constitute today fully one third of the Nation's German element. The magazine thus has a field as wide and deep as human endeavor and extending over two centuries of time. While it is gathering here and there rare nuggets of historic lore, inexhaustible riches await uncovering and refining by expert workers. Dearth of material need, therefore, not be feared nor should difficulties in the way whether real or imaginary deter us from entering and possessing the land.

While the publication of THE PENN GERMANIA is the primary aim in the organization of this company it would manifestly be a shortsighted policy not to conserve the by-products or utilize the opportunities that naturally attend the publication of this periodical. The occasions for encouraging historic research that either may arise of their own accord or that may be cultivated will be utilized. The gradual building up of the select reference library for students and historians of the German element in the United States will greatly increase the usefulness of the undertaking.

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## AIM OF THE COMPANY—(Extract from Charter.)

The purpose 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.

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## BUSINESS REGULATIONS OF "THE PENN GERMANIA."

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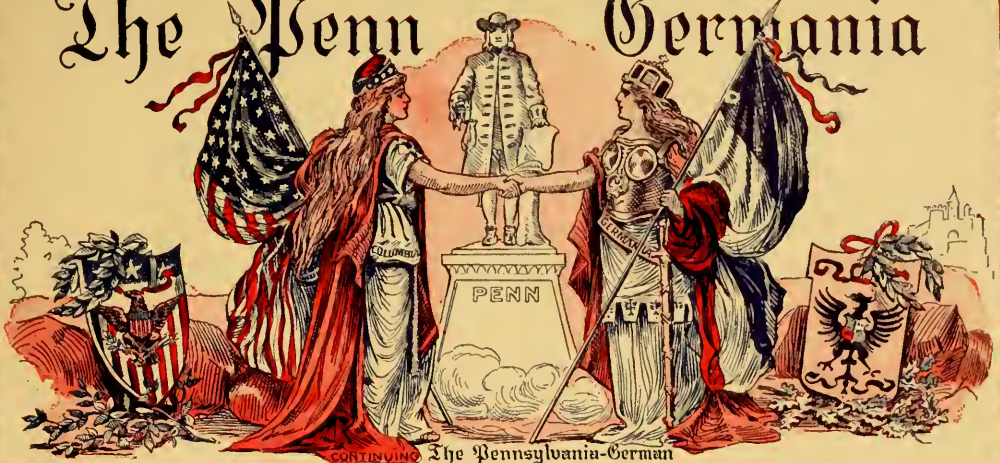
**COMMUNICATIONS**—"Our Book Table" is in charge of Prof. E. S. Gerhard, Trenton, N. J., to whom all communications touching the department should be addressed. The Penn Germania Genealogical Club is in charge of Miss Cora C. Curry, 1020 Monroe Street, Washington, D. C., to whom "genealogical" communications should be addressed. All other communications should be addressed to Lititz, Pa.

**CONTRIBUTIONS**—Contributions are invited on subjects falling within the scope of the magazine, the history and ideals of the German element in the United States. No articles are paid for except upon definite contract. Articles should reach Editorial Office four weeks before date of issue to insure publication in a specially designated number.

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# The Penn Germania



CONTINUED The Pennsylvania-German  
A POPULAR JOURNAL OF GERMAN HISTORY AND IDEALS IN THE UNITED STATES

SCIENCE

ART

LITERATURE

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CHURCH

STATE

INDUSTRY

GENEALOGY

# Program of The Penn Germania

The following lines, forming part of an Announcement issued by THE PENN GERMANIA, set forth in part the aim of the magazine.

## Purpose

The "purposes" of the incorporation as set forth by the Charter are construed by the Company to sanction the taking in hand;—

1. The publishing of THE PENN GERMANIA, essentially 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 make the magazine a specific periodical of history and current literature respecting citizens of German ancestry in the United States.

2. The encouraging of historic research by historians, genealogists, pupils in public and private schools, colleges, and universities.

3. The founding of a select reference library containing with regard to its special field, leading reference books, genealogical apparatus, transcripts of original records, books and pamphlets, clippings from current newspapers and periodicals, etc., etc.

The field as thus laid out covers;—migrations, early and recent, with attendant causes and conditions; settlement and pioneer life including subsequent migratory movements; development, life in all its relations and activities down to and including the present: the family including literature, folk lore and genealogy; noteworthy events in the Fatherland; discussion of current questions in the light of German history and ideals. The matter selected for publication must as far as possible meet the following conditions in the order given;—It must be "pro bono publico" and what subscribers want; it must be true to fact, entertaining, instructive, timely and typical. For the reference library whatever illustrates the life and thought of the German immigrant and his descendants is appropriate or "grist for the mill."

## Germanic Culture

Germany's cultural possessions, past and present, whether brought by emigrants, books, students, or other medium are invaluable to our nation and should not be eliminated or ignored, or blindly worshipped, but preserved, studied and assimilated. Manifestly the duty of promoting such assimilation.

(Continued on page 3 of cover)



# The Penn Germania

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OLD SERIES

Continuing THE PENNSYLVANIA-GERMAN

Vol. XIV, No. 3

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## JACOB EICHHOLTZ

PAINTER

SOME "LOOSE LEAVES" FROM THE LEDGER OF  
AN EARLY LANCASTER ARTIST

### AN ADDRESS

DELIVERED AT THE OPENING OF AN EXPOSITION OF

"THE EVOLUTION OF PORTRAITURE IN LAN-  
CASTER COUNTY, PENNSYLVANIA"

UNDER THE AUSPICES OF

The Lancaster County Historical Society

AND

The Iris Club

WOOLWORTH BUILDING, LANCASTER, PA.

NOVEMBER 22, 1912.

BY

W. U. HENSEL

---

(Continued from February issue.)

The Bohemian life of artists and literary men was even more the vogue in Philadelphia eighty years ago than it is now. Hence it happened that among Eichholtz's familiar friends at that time of his sojourn in the City of Brotherly Love, was George H. Munday, an erratic street

preacher, known as the "hatless prophet"—father of the gifted Eugene Munday, poet and litterateur, who became the second husband of the late George Brubaker's daughter and Judge H. C. Brubaker's sister, Mrs. Stuart A. Wylie. Munday was a patron of Sully and had some of his pictures. So in 1833 he pledged to Eichholtz, for a debt, pictures of Byron, Lafayette and Napoleon. From Sully's "Byron" our Lancaster artist made several copies, one of which he sold to George W. McCallister, of South Carolina, for \$20. The Sully "Byron" is still at the Lime Street house, and has been there for seventy-five years. Eichholtz made a variation of Inman's Chief Justice John Marshall, which is still in the Lime Street house and has much merit and value. Another portrait of Marshall by Eichholtz is in the Pennsylvania Historical Society. His largest single charge for a picture occurs April 17, 1830, when Rev. Edward Rutledge paid him \$300 for a portrait of John Stark Ravenscroft, Bishop of North Carolina and twentieth in the line of bishops of the Episcopal Church in the United States. He was consecrated May 22, 1823, and died March 5, 1830. As this portrait is charged April 17, 1830, it must have been painted shortly before—or more likely very soon after—the death of its subject. [Note II.]

For one Victor Value Eichholtz painted "a family picture," for which he was paid \$135; although at the same time he was painting small portraits for \$10 and making copies of famous men of the day, like the actor Edwin Forest, for from \$20 to \$30 per order.

Among the Philadelphia patrons was the eminent mariner and merchant Charles Macalester (1765-1832), for whom he painted a portrait 25x29, which has been lithographed. Macalester was an eminent shipping merchant of Philadelphia, born at Campbelltown in Argyleshire, Scotland; naturalized in this country, 1786; sailed his own ship from 1786 to 1804, armed with twenty guns and manned by one hundred seamen, as a protection against privateers; had built for him the fastest merchant ship of the day, the "Fanny." In 1825 he was made president of the Insurance Company of the State of Pennsylvania, which had been much crippled by heavy losses; he brought it into good condition, and remained president until his death, which occurred at Willow Grove, near Philadelphia.

The Eichholtz portrait of Mrs. William Sergeant is of the same size. She was Elizabeth Morgan, daughter of General Jacob Morgan, and the picture is owned by A. Douglas Hall. His portrait of Mordecai Lewis Dawson (1779-1872) is the property of Mrs. Frederick Collins; and the oval picture of Susan, daughter of Clayton Earl, made in 1825, has been frequently exhibited at the Philadelphia exhibitions. Mr. Alexander Biddle, of Philadelphia, has in his possession the Eichholtz portrait of Mrs. Lyndford Lardner, who, when it was painted, was Miss Elizabeth A. Wilmer, daughter of James Wilmer. An anonymous miniature of her father, also owned by Mr. Biddle, is very likely also an Eichholtz. Mr. Birch, of Pottsville, accompanied a commission for his own portrait with one of his deceased wife. The Kieths, Divers, Lennings, Edgars, Backuses, Nices and other notable Philadelphia families were his patrons, and their portraits are widely dispersed among their descendants and richly cherished.

Part of the second time he painted in Philadelphia the Eichholtz family lived near the corner of Ninth and Sansom Streets, next door to John Sartain, the famous engraver; who was the artist's warm personal friend and engraved many of his portraits. [Note II.]

The records here show that Eichholtz acquired title to the South Lime Street home where he lived the remainder of his life in 1831. It was bought from Phillip Wager Reigart; and no doubt then became the home of the Eichholtz family.

The ten-year sojourn of Eichholtz and his experience in Philadelphia seem to have terminated about the beginning of 1832; for at that time Lancaster commissions again became frequent, and recur in entries on his account book. Christian Bachman, who was a business man of note hereabouts at that time, brother-in-law of Benjamin Champneys—grand-uncle of Dr. and Counsellor Atlee of this generation—had two portraits painted and elegantly framed early in 1833. Fortunately for us all and our common object in this passing show, these are admirably preserved by a descendant on another line, Mr. David Longenecker, who has kindly put them at our service and who maintains the traditional interest of his family in all that makes for Lancaster County history. "Dave" Miller was one of the foremost citizens of Lancaster County for a long time about that period of our local history. He was sheriff, transporter and hotel proprietor. He married Eichholtz's daughter and perpetuated the artistic line. His son, William H. Miller, of Ardmore, artist and art teacher, is one of the most generous patrons of our exposition, and Mr. Miller's daughter, Mrs. Wellens, is an artist—figure, landscape and portrait—of excellent rank and much promise. There was not much going on here that Captain David Miller did not take a hand in; and it must have been quite an artistic flag for his company which he had Eichholtz paint in 1833. The silk, bought at Hager's, for \$3.37, was sewed by Miss E. Tissler for a dollar, and the artist's work commanded \$20. Where is that standard now? Not a few of its kind must have been produced in those days when the spirit of military and political display ran high. A collection of the old silk and painted military and political banners would make a notable historical show. [Note VI.]

### A Hose Carriage Painter

In his decorative work especially Eichholtz displayed a taste for and knowledge of the allegorical and mythical; and he illustrated wide reading and classic study. He made a notable painting for the Union Fire Company, of this city, as a decoration for a hose carriage. It was painted in oil, on metal, size  $32\frac{1}{4}$  inches by  $24\frac{3}{4}$  inches. The interesting feature of this work is that instead of representing an ordinary fire scene with engines and hose playing upon a fire, which would have been picturesque enough, Eichholtz demonstrated that he was a man of broad culture by painting an allegorical representation of water, portraying Venus seated on the back of a dolphin and attended by Neptune with his triton, two water nymphs and a merman. The scene is at sunset, the coloring pleasing and altogether the theme of the composition is one which an Italian of the Renaissance might have conceived. Another instance which brings out this same characteristic of the artist is the introduction on canvas of the portrait of himself, by himself, in a picture which resembles in style the work of Correggio, or Italians of the same period.

Under the title of "Taste and Liberality" the local press of that day at some length described this Union hose carriage painting and the occasion of its presentation to the company. It said: "The front of the new and handsome Hose and Engine house erected by the Union Fire Co., of this city, received yesterday a beautiful addition to its adornments.

An elegant painting executed and presented by our estimable fellow-citizen, J. Eichholtz, now occupies the centre of the tympanum. The design is a fire by night. In the background, stand up, dark and naked, the walls of the burning house—the red glare of the fire reflected from their tops, and lighting up with a lurid glare are smoky volumes that obscure a moonlit sky. The moon is, apparently, struggling against the clouds of smoke that intervene between her and the scene of conflagration, and is now seen emerging from behind a long and black curtain of the former, and throwing a bright path of silvery light across the bosom of the stream in the distance. Conspicuous in the foreground, is seen a young mother, beautiful and sad as Niobe—her dishevelled hair, loose attire and bare feet indicating the haste with which she had fled from her dwelling. On her bosom rests an unconscious babe, and at her side walk her little boy and girl—the former affectionately caressing and consoling his more youthful sister.

“The painting is well worthy of the reputation of its distinguished artist; and at a supper partaken of by the Company, on Saturday evening last, at which Mr. Eichholtz as an old and valued member, was an invited guest, the following sentiment was presented by the President of the table, Henry Rogers, Esq., and drank standing by the Company:—

“Our fellow member, Jacob Eichholtz, Esq., the firm and efficient friend of the Union. The skill of the artist is only equalled by the moral excellence of the man.”

### Washington and His Generals

There are other and more ambitious works attempted and executed which attest Eichholtz's proficiency in drawing and figure painting, as well as in portraiture. Members of his family in Pittsburgh have a large painting by him containing some sixty figures, representing Mark Antony delivering his (Shakespearean) oration over the dead Caesar.

Most notable, perhaps, of his work of this class is a “Crucifixion” (33x47) in possession of his grandson, William H. Miller, at Ardmore. It is a beautiful and refined single figure of Christ on the cross. The background is a dark almost black, sky, with the blood red sun barely discernible through the clouds. A flash of lightning parts the clouds in the distance, and its glare reveals a temple and some city wall. A scroll at top of the cross contains some blurred lettering and “Rex Judaeorum.” The picture is not signed.

A large group picture, lately come to light, surely painted by Eichholtz, is owned and highly valued by a Mr. Mullen, of Upsal, near Philadelphia. Its subject is “Washington and His Generals,” and it illustrates an incident in the life of General Lee, of the Revolutionary Army. Washington had invited a number of his generals to a supper at a road-house kept by a rather buxom landlady. Lee arrived early at the place selected, and asked a maid to give him something to eat, as he had had no dinner. He was ragged and unkempt. The maid told him that they were all too busy to attend to him, as they were preparing “a supper for General Washington and his friends.” “And who are his friends?” said Lee. The maid gave him the names, his own among them. “And who is Lee?” he asked. “He is the ugliest and the craziest man in the army” she replied, all unconscious of the identity of her questioner, and simply repeated what she had heard. “Well,” he said, “I am really very hungry and I must have something to eat.” She retreated into the house, but

re-appeared in a moment with a bucket and pitcher. "If you will pump the water for us, I will give you a cold bite in the kitchen," she said. Lee took the bucket, and, while he was busily pumping, Washington and the others rode up. Washington of course recognized Lee and called him by name, to the great consternation of the maid, who dropped her pitcher and turned to flee.

The picture is about six feet long and five feet high. On each side of the canvas is a house with autumn trees. In the centre is Lee at the pump with Washington and his generals grouped about, on horseback. On the ground lies the broken pitcher and the maid, a very pretty one, is poised for flight. There are people in the windows of the house, and an old woman stands on the porch (right). The background is a beautiful evening sky, turquoise blue with grey-brown clouds. The men figures are about eighteen inches high. The picture is signed "J. Eichholtz, 1831."

Mr. Mullen is having it photographed and will send a print to the exhibition. This is the most that he will do.

James Hopkins, the preceptor of James Buchanan and son-in-law of George Ross, 3rd, was the leader of the Lancaster bar in his day; and no member of it has held higher relative rank. He died three days after having been stricken suddenly in the trial of a case in 1834. His son, Washington, was one of that brilliant trio—Hopkins, the younger, Montgomery and Barton—who gave lustre to the legal profession here, in the early thirties. His death, which preceded his father's more than a year, was attributed to his extraordinary and eloquent exertions in the successful defense of Theophilus Hughes, tried for murder in 1832. It was the estate of James Hopkins which paid Eichholtz for his portraits of them both, painted soon after their deaths. Theophilus Fenn, who ordered three Eichholtz portraits in 1836, was the well-known journalist, first of Harrisburg and later of Lancaster. The elder Jacob Gable, father of the later Jacob Gable and of Mrs. Gideon Arnold, paid \$25 for an Eichholtz portrait of his wife and their mother, in 1836. A few years ago this portrait and one of her husband, possibly by Eichholtz, more likely by Williams, were sold for over \$600 at a family sale.

Muhlenbergs, Brenners, Leamans, Montgomerys, Reigarts, Overholtzers, Ellmakers, Hagers, Seners, Albrights, Fahnestocks, Michaels, Steinmans, Porters, Shenbergers, Clarkes, Shearers, Jefferies, Strines and Humes, the Fordneys and Lightners, of Lancaster; the Jacobs of Churchtown; Elders of Harrisburg, and Keims of Reading, continued to patronize our Lancaster artist. It was only when his fellow townsman, the late Hon. Thomas H. Burrowes, became conspicuous in State politics and the Secretary of the Commonwealth under Governor Ritner, that Eichholtz got his right place as painter at "the Republican Court" in Harrisburg. Shortly preceding Christmas, 1836, Mr. Burrowes appears as giving him a large commission, including a portrait of his Executive Chief, Joseph Ritner, separate portraits of Mr. Burrowes' father, mother and uncle—which are still in possession of the Burrowes family. Prior to this he had painted Governor John Andrew Shultz, who, it will be remembered, died in Lancaster. He was born in that part of the county which later became Lebanon. He entered the ministry of the Lutheran Church in 1796, but was forced to retire in 1802, in consequence of failing health; served in the House of Representatives, 1806-8, and again in 1821; in the Senate, 1822; Governor of Pennsylvania, 1823-9, two terms. This Eichholtz portrait is owned by the Historical Society of Pennsylvania and is in its building at Thirteenth and Locust Streets, Philadelphia.

There is in possession of Albert Rosenthal, the well-known Philadelphia artist, an Eichholtz portrait of Admiral David R. Porter, nephew of our Governor Geo. B. Porter, who lived where the Iris Club now is. He was the brother of Horace Porter, and of Wm. A. Porter, the famous Philadelphia lawyer, succeeded in professional eminence by his son, Hon. Wm. W. Porter.

Eichholtz also painted a notable portrait of the illustrious Chief Justice John Banister Gibson, which has become a standard model of that great jurist's best portraiture. It is the property of the Law Association of Philadelphia, by whose members, as well as by the profession generally, it is highly cherished; and it has been engraved for prints as well as illustration purposes. The portrait faces to the right and is 24x29. It has been ascribed to the date 1811, but this is manifestly an error, that being too early a date for the maturity of the artist or his subject. Gibson, be it also remembered, had close family associations with Lancaster. Not only had he been admitted to our bar, but he was a grandson of the famous and gigantic proprietor of the first tavern in old "Hickorytown." The judge was a son of Lieut. Col. Gibson, born in Shireman's Creek, Perry County, in the same house where both Governors John Bigler, of California, and William Bigler, of Pennsylvania, first saw the light. He matriculated in, but was not graduated from, Dickinson College; was admitted to the bar in 1803; Judge of the Eleventh Judicial District of Pennsylvania, 1813; Justice of the Supreme Court of Pennsylvania, 1816-1827; Chief Justice of Pennsylvania, 1827-1853, successor of Chief Justice Tilghman; died in Philadelphia.

Both these portraits, together with a half dozen others of Eichholtz's brush, were exhibited in Philadelphia at the Portrait Loan Exposition of 1887-8. They elicited most favorable commendation—as well as considerable surprise—from a lot of modern artists, who of course could not appreciate that so much merit existed in the work of a Nazarene born and working in a little country town nearly a hundred years ago.

### A Picturesque Character

A notice appears on the Eichholtz ledger of two portraits and frames furnished to David Miller about the beginning of the year 1834. This was undoubtedly the famous "Dave Miller," who enjoyed a romantic popularity in Lancaster County that no man of his own times had, and probably has attached to none before or since his day. Twenty years later than the date of this portrait, January 3, 1854, and within less than five years of the time of his death, August 31, 1858, he married Eichholtz's daughter, Anna Mary, who survived until December 12, 1882; but long before that he was wedded to his first wife and had been a resident of Philadelphia—ever mindful of his Lancaster County associations. His career well deserves and will get some early day extended and elaborate treatment from a competent contributor to the work of our local Historical Society.

By reason of his relationship to our immediate subject, no less than because of the exceeding merit of his own Eichholtz portrait still in the possession of his descendants, I must note in passing that he was born in the village of Paradise on the last day of the year 1795, and died at the residence of his brother, Henry Miller, the veteran hotel keeper of Lampeter Square, on August 31, 1858. Within this comparatively short life of less than sixty-three years he experienced a marvelous and pictur-

esque career. His first wife was Catharine Carpenter, a daughter of Jacob Carpenter, who was Treasurer of the Commonwealth of Pennsylvania in 1801. He was of the Pennsylvania German Zimmerman-Carpenters, who located in the region of the London lands and Feree settlements, south of Paradise, and intermarried with the Frazer, Steele, Burrowes and other notable families. Dave Miller came to Lancaster in 1827 and became at once conspicuous as proprietor of a leading hotel, on East King Street, near the Farmers' Bank, and as organizer of the militia, horseman, politician and social leader. He was an ardent member of the Anti-Masonic party, when it was led by men like Seward and Thurlow Weed in the nation, and by Thaddeus Stevens, Richard Rush, Thomas H. Burrowes and William Elder in the State; he carried Lancaster County for sheriff, beating the Democratic and another Whig Anti-Masonic candidate. As sheriff and bailiff his tenderness of heart (often himself paying rather than executing the debtor's obligation), made the office unprofitable to him; rather than have hanged a man he would have resigned. In those days when horse racing was the rule of the hour and the spirit of that sport ran to almost demoralizing heights in this county, until checked by Judge Orestes Collins, Miller's feats in the saddle and sulky, on the turf and in the box, were the marvel of his day and the admiration of enthusiastic admirers. When he removed from Lancaster to Philadelphia, in 1836, he opened successively three great hotels, the "Western" on Market Street, the "Indian Queen" on Fourth Street, and the other on Chestnut Street, on the present site of the Fidelity Trust Company building, in which he was later succeeded by his brother, Samuel. The same was known as the "Dollar a Day House" of the Millers, enjoying enormous patronage from York and Lancaster counties; to it his famous "Phoenix Line" cars on the old Pennsylvania Railroad under State control, a leading factor in transportation, "booked through" from the Eastern Pennsylvania counties to a metropolitan hotel—forecasting modern forms of enterprise.

As a Whig he maintained fierce battle with the Democratic Canal [Public Works] Commissioners, who controlled the road. Like all political administrations at that time, they ran it for "all that was in it" for their own party. His "Phoenix" line, despite partisan political disfavor, beat all rivals; at one time he carried passengers from Lancaster to Philadelphia for \$1.40, less than the toll charged by the state, and about the present prevailing "two cent fare."

One of his contemporaries, who wielded a fluent pen, declares that "he was the most famous wit of his day, whether he drove or rode he was the meteor of the turnpike, the toast of the dinner table, the star of the ballroom, and the prime favorite in social life." He left behind him a name for public spirit and private benevolence, which was never tarnished by any act of dishonesty, injustice or selfishness.

His first wife was a woman of great beauty, and when married she was inclined to gay colors and fashionable attire, but soon after became a member of the Mennonite persuasion, donned the simple dress of that faith; and her sweet and tranquil face under a plain bonnet and above a plainer gown made a striking contrast with the ruffled and diamond-ornamented raiment of her glittering husband in his halcyon days. By this marriage he had several children, one of whom was the mother of Dr. R. M. Bolenius. Another was a son, Carpenter Miller, whose daughter, Mrs. Catharine Gunn, now resident in Richmond, Virginia, has the original Eichholtz portrait of her grandfather. It represents a

singularly handsome man of benevolent and humane countenance, and no subject who ever sat to the brush of our local master had a sweeter and more manly countenance.

"After life's fitful fever he sleeps well" within an iron railing that surrounds his tomb in the quiet New Mennonite churchyard at Lampeter Square. It was long before his day that town got the name "Hell Street," and old Schoolmaster Lamborn's "Legend" had no local foundation in fact.

About this time it seems the second Nicholas Biddle portrait had been either lithographed or engraved, as Jacob Hensel and Dr. J. L. Atlee are noted on Eichholtz's book as having received prints of it from him at \$1.75 each.

### Numerous Lancaster Patrons

In 1837-8 a second generation of Lancasterians appear as his patrons. About the holidays intervening those years Thomas E. Franklin obtained two portraits and two landscapes from him. Thomas Elder, of Harrisburg, who was the grandfather of Nath. Thos. and L. Ellmaker; Amos Ellmaker himself, his wife and brother Nathaniel, the family of the late Charles Hall, the Potters and Shearers, and the elder Dr. John L. Atlee, were among his patrons. That even art work in those days occasionally was "taken out in trade" is shown by the fact that Benjamin Shearer's "one portrait and frame, \$40" were "paid in coal."

The date of the numerous Long pictures, many of which are to-day in the Henry G. Long "Asylum," is fixed by this book at about October 1, 1838, when he painted portraits of Jacob, Catharine and Peter Long. He went to Flushing, Long Island, to do painting for Dr. William A. Muhlenberg, and again to Philadelphia to paint the portrait of Dr. Wiltbank's wife and of his father. Mr. William Forepaugh, Mr. Russell, Rev. William A. Muhlenberg with three more portraits, E. F. Shenberger, of "Sarah" Furnace, all appear between 1840 and July 30, 1841. Judge Henry G. Long, Catharine Long, Mr. and Mrs. Jacob Long, Jr., were subjects of his art at that time; and Dr. Herrington, for portraits of his daughter and her son, paid him in 1841. Almost the last entry in his book comprises four portraits of himself and of his brother, Prof. William M. Nevin, which were painted at Mercersburg for the late Rev. John W. Nevin, D. D. One of these engravings of which have been widely sold and are highly cherished is in the home of Miss Alice Nevin.

The wife of Robert Jenkins—master of Windsor Forges and our Congressman 1808-12—who hangs in the Eichholtz portrait gallery was that wonderful woman, Catharine Carmichael, whose life story is one of the great unwritten romances of Lancaster County. Their daughter was the late Martha Jenkins Nevin, wife of Rev. Dr. John W. Nevin and mother of the brilliant and gracious men and women who have added lustre to the fame of two great local families.

Benjamin Champney's lawyer, Attorney General, Judge and Senator, and his wife and his father, Dr. B. Champney's are perpetuated in Eichholtz portraiture; likewise Ann Witmer; daughter-in-law of the projector and builder of Witmer's bridge and founder of the Ann Witmer Home. The portraits of Judge Alexander L. Hayes and his wife are a distinct contribution to the historical and art side of Lancaster life; while the Bomberger, Graeff, Leaman, Hager, Sener, Muhlenberg, Long, Albright, Michael, Steinman and other sets and single pictures attest his



local vogue and popularity; the careful preservation of so many of them to this day emphasizes the significance of his copious illustrations of our local history; the values placed upon these works admirably points the ultimate economy of discriminating but generous art patronage.

### The Stevens Portrait

Sometime between the Shultz and the Ritner administrations, it must have been, Eichholtz painted the familiar portrait of Thaddeus Stevens, which was given great vogue by the Sartain engraving of it. Stevens was thirty-eight years of age at the period of this picture, in 1830, and was then a busy lawyer in Gettysburg. Our Lancaster artist was possibly on the western frontier of the art of portraiture. At any rate he had Anti-Masonic associations that readily commended him to Stevens. His style, like that of Stuart, has been criticised as "confectionery." Certainly the Stevens picture made a handsome man of him; and as he had the personal vanity that often attaches to some bodily infirmity, it is not to be wondered that he was pleased with it. The representation of Pennsylvania College building in the background and the capitol pillar just behind-the half length figure, the manuscript conspicuously held in the foreground, the ruffled shirt, high collar and stock and the very graceful pose of the hands are accessories that bespeak an artistic knowledge and appreciation of arrangement; they make this portrait scarcely second in interest and attractiveness to that of "Dave" Miller. This picture is in the possession of the Pennsylvania College at Gettysburg. The Eichholtz portrait of Mr. Buchanan as a Congressman passed under the will of Harriet Lane Johnson to the nucleus of the National Portrait Gallery in the Smithsonian Institute. [Note III.]

Redmond Conyngham, Esq., is the owner of a recently discovered portrait of Lydia Smith, the colored woman who was Stevens' famous housekeeper during a large part of his life and who shared the bounty of his will. The identity of the picture is undoubted and its execution meritorious. It represents its subject as a comely quadron of about twenty-five, with a pink flushed countenance. It has been supposed to be an Eichholtz. Its subject is well remembered by our older citizens as the housekeeper, nurse and business manager of Mr. Stevens from at least as early as January 1, 1845, until he died in 1868. At that time she was not without the vigor to prosecute a claim against his estate. The dates can be easily reconciled with the theory that Eichholtz painted this portrait for her or for Mr. Stevens. I incline to think he did, in view of the style of the picture and the period at which it seems to have been painted, and from the fact that Mr. Stevens was his patron. Her son, little "Ike" Smith, will be remembered as a well known barber and banjoist.

Another of the most notable of the Eichholtz portraits is that of Eliza Jacobs, one of the daughters of the famous Churchtown family, and of a generation earlier than her niece of the same name, who became the first of Bishop Henry C. Potter's several wives. "She was a beauty in her day." She married Molton C. Rogers in 1821 when she was only 19 years of age and died the next year. Her husband, citizen of Lancaster, lawyer, Secretary of the Commonwealth and Justice of the Supreme Court, long survived her and died in Philadelphia in 1863.

A ripe sheaf of the Eichholtz harvest remains at the quaint South Lime Street home of the artist and of his children after him. His studio, into which only his ghost has entered for three score and ten years, long

the workshop of his expert sons, stands back from the building line and constitutes the north wing of the main building. It is built of fine old English brick and within hang several masterpieces. The Sully "Byron" is still there, and Stuart's portrait of Eichholtz himself; there is the completed Marshall, materially different in style, but not much inferior in quality, to the Inman. There are incomplete sketches like the "Peri outside the Gates of Paradise," and the combat of the Christian and Saracen. There is a landscape in Wales, an Italian sunset, and a copy of an Italian Magdalen. But the most charming pictures there are of the children. The portraiture of real children like childlike literature is characteristic of modern art. To the fine family instinct of his race we are indebted for Eichholtz's tribute to his father in a small portrait of him; a most attractive boy, his brother Rubens, "with shining face" shaded by a straw hat. There is a replica of this in Boston. The three boy heads in a single picture, now owned by George Ziegler the son of Robert Eichholtz's second wife, Vice President of the Reading Railway Company, is an attractive composition of the artist's three sons, Henry C., Lavallyn and Robert, aged about five, seven and nine. A portrait of the late Robert Eichholtz as a lad of about seven, presented by his father to a family friend, came back to him from her before his death, and it is one of the treasures of his household. In the house of Mrs. C. W. Walker, a great-granddaughter, near King of Prussia, there is a beautiful portrait of her mother, a Lindsay, later Mrs. Coppuck, as a girl with a dog.

The largest single holding of Eichholtz portraits is that of Miss Adelia Leaman, daughter of the late Henry E. Leaman, rifle maker and citizen of social and business eminence. His mother was an Eichholtz, and to that fact doubtless the present exposition owes in part this contribution of a dozen or more portraits, which not only illustrates the Eichholtz family—in the personages of Leonard Eichholtz and his wife and the Leamans—but the history of their town and their times.

### His Auto Portraits

There are outstanding several authenticated portraits of Jacob Eichholtz himself. One of these is the Stuart already referred to. Another is an auto portrait regarded as the best, owned by his daughter, Mrs. Angelica Smith, of Intercourse. Another, in the possession of his son, Henry C., in Baltimore, has been faithfully copied by his grandson, Mr. William H. Miller, for the Free Library gallery, and will be a distinct contribution to that literary and historical group. Other portraits by himself are in Pittsburgh in the family of his daughter Rebecca, intermarried with Jacob Hubley, of the Lancaster family of his name. Mrs. Walker, of Montgomery County, has portraits of Jacob Eichholtz and his wife, but she values them too highly to entrust them to our exposition.

Among all his family portraits none is more exquisite than that of his daughter, Mrs. Maria Catharine Lindsay, about the time of her marriage. His treatment of his favorite red in this picture is especially felicitous and the poise of the head is very attractive. It is owned by her daughter, Mrs. Ireland, of 3903 Walnut Street, Philadelphia—who has a later Eichholtz portrait of her mother; also of her father, a juvenile and an unusually good landscape of an Italian lake view. Other of his pictures are dispersed among the Hubley, Demuth and different branches of this numerous family.

Mrs. Gunn, of Richmond, Va., besides the Eichholtz portrait of her

grandfather, Gen. David Miller (1833), has an Eichholtz of his first wife, Catharine Carpenter; and one of Mrs. Gunn's great-grandmother, who was Catharine Martin—the last he ever painted; he died before finishing the shawl.

Illustrating the wide dispersion and enlarged appreciation of Eichholtz portraiture is an entry of his ledger in 1838, in which he charges Dr. Wiltbank with three portraits.

After long search I discovered that these portraits were of Rev. Dr. James Wiltbank, of Philadelphia—grandfather of the present Judge William White Wiltbank, Judge of Common Pleas Court No. 2, and whose first wife, by the way, was a daughter of Hon. Ferec Brinton, lay judge, 1856-61, of our County Court. In the division of household treasures the first of these, that of Rev. Dr. James Wiltbank, who was an Episcopal divine of note—one of the predecessors of Rev. Edw. Y. Buchanan, at Oxford P. E. Church, Philadelphia—fell to his grandson, Rev. Dr. James Robbins, in whose home, at No. 2115 Pine Street, Philadelphia, it holds a well merited high place of honor, albeit Sully's Rembrandt Peales and portrait of Mr. T. Buchanan Read enrich the same walls. The portrait of Mrs. Wiltbank (nee White), is the property of a granddaughter, Mrs. Henry V. Allen, of Montclair, N. J. That of "Aunt Sarah" is in possession of another granddaughter, Mrs. R. S. Hunter, 235 South 13th Street. It is a rarely beautiful and graceful picture quite up to many of Sully's. The rich brown dress, pink scarf, the hands lightly holding a bunch of roses and the general tone of the work are in an unusually decorative style and combined make it one of Eichholtz's masterpieces.

Jacob Eichholtz was born November 2, 1776, and died May 11, 1842. The children of him and his first wife, Catharine Hatz, were: Caroline, who died an infant; Catharine Maria, who married Robert Lindsay; Rubens Mayer, who died at thirty, and Margaret Amelia, who married Emanuel Demuth. The children of his second marriage to Catharine Trissler were: Edward, who died young; Anna Maria, who married David Miller; Elizabeth Susanna, who died a spinster; Benjamin West, who married and died without issue; Angelica Kauffman, who is the widow of Dr. H. A. Smith and lives at Intercourse; Rebecca, who married Jacob Hubley, and left issue living in Pittsburgh; Henry C., who was long time in business in this city and is now living in Baltimore; Robert Lindsay, the second, (who married Mrs. Ziegler. Their only child Edith died May 20, 1890, and both died leaving no children except the two of her first husband); Lavallyn Barry, who died at fourteen years of age.

### The Eichholtz Style and Method

A modern and local art critic, whose modesty is only matched by his merit, gives me this view of Eichholtz: "When the complete story of American art of the early eighteenth century is written, Eichholtz doubtless will be assigned a definite and important place. Although he assimilated much from Sully and Stuart, and is more distinctly of that English school which include Raeburn, Romney and Lawrence, yet there is an individuality about his work—especially in his broad or middle period—which is quickly recognizable. Here Eichholtz is Eichholtz, and none other. There is a breadth of treatment and a forceful directness which we are pleased to account for by his Germanic origin. The works of this period, their style or manner, are the production of the brain and

brush of this Pennsylvania German, Eichholtz, with the qualities of the sturdy oak, which name he bore. Examples of this class are the portraits of Dr. Wiltbank, Miss Jacobs, Mr. Macalester and of himself.

"In this style of his work there is little resemblance to Stuart or Sully; and our own Williams and Armstrong do not have the qualities peculiar to it. It is the Eichholtz who is Eichholtz, and none other.

"It would seem, however, that he had three styles or manners in the course of his artistic career. First, the primitive style, in which there is an uncertainty, a lack of confidence which gives these earlier portraits a quaint, even if at times, a crude, aspect, and a similarity to the works of other men of less note. Then came the second style, of which we have spoken, the true Eichholtz style, broad, strong, convincing, especially in his portrait of men and older women, good characterizations of the sitters. Finally he came to his third style, in which the portraiture is more elaborately presented, more detailed and careful, more dignified and aristocratic. Of this class is the admirable, virile portrait of Adam Reigart which was painted later in the life of both artist and sitter. It is most interesting to compare this portrait with the one of the same sitter in the primitive style, which was of Eichholtz's very early efforts. Likewise, as to his early and later portraits of Nicholas Biddle. In the beautiful and highly finished portrait of his daughter, Mrs. Lindsay, owned by her daughter, Mrs. Ireland, the red scarf; and the pink scarf and bunch of roses in the Sarah Wiltbank portrait are fine specimens of this artistic period. So, also, are the backgrounds in the later Stevens and Biddle portraits.

"While there is more elegance, more dignity, more finish and charm to the last period, there is not the directness of the handling which we recognize in the middle period, as distinctly the style of Eichholtz and for which and by which he will be classed in the history of American art. This quality is due to composite influences of race and circumstances, combining German ancestry with English environment and tradition, withal truly American; and it is especially noticeable in the dignity and sincerity with which he treated the clergymen whom he painted, whether Lutheran, Reformed or Episcopal. It was undoubtedly this quality that Rev. William Augustus Muhlenberg recognized, which made him such a liberal patron of Eichholtz, and led him to rejoice that when his brother, Dr. Muhlenberg, became ill and haggard, he had secured an Eichholtz portrait of him.

A more technical description of Eichholtz' methods is that it was similar to that of Sully and other painters of his time, viz., a careful approach to the final painting by certain definite steps. First, the sketch (on bare canvas, with no suggestion of background) defining the features and getting a likeness, painted very thinly in colors which would furnish a fortunate underground for the subsequent paintings. Then, the second painting in somewhat brighter hues, with the outline merged into a rudimentary background. Finally, a third stage of painting in which he "glazed" or "hatched" at will, until he secured the result he wanted. While these were evidently his general practice, much of his work shows great spontaneity and freedom of handling in spite of this routine method. It was always conscientious, dainty and refined, and usually makes a beautiful spot on the walls on which it hangs.

I have no purpose—and it is entirely beyond my knowledge of that phase of the subject—to attempt a criticism of Eichholtz's ability as an artist. It is enough for me to know that he was our most distinguished,

meritorious and prolific. Moreover I have learned that nothing is more capricious than art criticism, and no class so capricious as artists themselves. There are some lawyers who are charged—falsely of course—with holding that a lie well stuck to is as good as the truth. However this may be, the history of art has shown that erroneous judgment persistently expressed and tenaciously clung to often becomes respectable authority. Popular conviction is that the jealousy of actors and poets is mild-mannered, at least, compared with that which rages in the celestial mind of the artist aglow with the divine spark. The price paid for pictures, varying so widely at different times, is largely a matter of vogue and passing popularity rather than of merit; and not infrequently because of the scarcity of the particular artist's specimens. Among the masters as well as the lowly, unevenness of genius and talent, is often noticeable; and it is not seldom that more conscientiousness, originality and skill are shown in the earlier works of the struggling but ardent young artist, with few commissions, than in the more mature and successful master whom established fame has made careless and rich rewards tempt to hasty work.

All these considerations make it easier for me at least, to chronicle the events of Eichholtz's career and to catalogue his works than to criticize or compare them.

There is enough justification for this treatment and for his large part in the coming exposition, in the fact that his subjects comprised so many of the people of most consequence in our town for a quarter century of its most interesting history. That his self-made brush did its work so well, and his self-made colors have so lasted are less to be wondered at than that his self-taught hand and eye wrought so enduringly. As no one man ever so illustrated the evolution of portraiture in Lancaster County, none deserves recognition from its Historical Society more fully than Jacob Eichholtz—citizen and painter.

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## Notes

I. (p. 7). T. B. Freeman was one of the most liberal patrons of art and publisher of engravers in Philadelphia, about this period, and for quite a time thereafter.

II. (p. 13). John Sartain, the famous engraver, first came to Philadelphia from England in 1830. He records that Eichholtz was in the artistic group who welcomed him; others were Sully, Neagle, Doughty, Shaw and Child. Eichholtz first proposed that Sartain engrave "a picture he had lately painted," the portrait of a bishop—doubtless "Ravenscroft." This he afterwards dropped and substituted for it his portrait of Nicholas Biddle, President of the United States Bank.

III. (p. 22). Among President Buchanan's manuscripts is a letter from Eichholtz, written from Philadelphia, April 7, 1840—Buchanan was then U. S. Senator—asking permission for a "highly respectable" young gentleman from Lancaster to have a steel plate mezzotint engraving made from the Eichholtz portrait of Buchanan—the original was then "somewhere in Western Pennsylvania"—likely Mercersburg. Who was the "young gentleman"? The mezzotint was made by Sartain.

IV. It is notable that Benjamin West's first ventures in portrait painting were made in Lancaster; due, it is said, to the encouragement of the Shippen family.

Robert Fulton not only made the designs for the illustrations of Joel Barlow's ponderous "Columbiad"; but when that poet and patriot was the United States Minister to France, a young lady named Charlotte Vilette was an intimate of the Barlow family. Fulton painted her portrait about the time he was vainly trying to interest Napoleon I in his steam marine invention.

## NOTE V.

Early in the last century Lancaster was a favorite field for foreign artists and teachers of elegance and etiquette. Witness this advertisement from the "Journal" of January 9, 1802:

Miniature, Painting, Music and French Tuition.

P. A. Peticola

Respectfully informs the ladies and gentlemen of Lancaster, that he and his son, August, intend to teach music on the Piano-forte or Harpsichord, according to the best and most approved manner.

P. A. P. will tune those instruments above mentioned; his price for tuning a common Piano-Forte, one dollar—and for a grand-Forte, two dollars.

P. A. P. will take likenesses at his usual price of from twenty-five to forty dollars.

No likeness—no pay.

He will also undertake, if he meets with sufficient encouragement to teach the French Language every evening (Sundays excepted) from 7 till 9 o'clock.

The price for teaching music is half a dollar a lesson when out—and two shillings and six pence at his house, in East King Street, nearly opposite to Mr. George Moore's.

Jan. 2.

30-tf.

## NOTE VI.

Although Eichholtz was evidently on friendly terms with James Buchanan—who wrote him, September 5, 1841, that he could not, under the tariff compromise of 1833, advocate a duty of over 20 per cent, on paintings and pictures—the artist evidently took business commissions from all parties. Hence in the famous Whig, "log cabin and hard cider" campaign of 1840, the most spectacular Lancaster county ever saw, he executed and filled an order for the West Lampeter township delegation, which on one side declared that district "the Gibraltar of Lancaster county, good for 450 majority for Harrison and Tyler;" and, on the obverse, had a painting after these directions:

"LAMPETER TOWNSHIP DELEGATION."

On the one side—James Buchanan, saying "ten cents a day for laborers," and holding in his hands that coin, which he is offering to a man who is approaching him with a sickle hanging over his shoulder, whose appearance must be that of poverty and fatigue—and a view of the setting sun. The Other Side—Full view of a Ball on which in plain letters shall be "Harrison and Reform—not Gold for office holders and Rags for the people." Behind the Ball on ground a little elevated a Group of the People huzzaing—in front of the ball a short distance, Martin Van Buren running on foot with rapid strides, looking back at the ball much alarmed crying "Amos! Amos!! stop that Ball." Before Martin shall be an index board pointing in the direction of Kinderhook and saying "10 miles to Kinderhook."

The local allusions will be relished by those who recall the politics of that day.

## NOTE VII.

A resolution of thanks from the local Swedenborgian congregation, January 8, 1842, certified to Eichholtz shortly before his death, indicates that after the death of his friend and their brother, Henry Keffer, he painted an "elegant portrait" of him and presented it "to be put up in the New Jerusalem temple." This was probably a replica of one painted for and now in the Keffer family.

## NOTE VIII.

Most significant of the Eichholtz correspondence is a letter from Thomas Sully to him, after his return from Philadelphia to permanent residence in Lancaster,

November 4, 1832. I present a facsimile of it, from which it appears that the pot-tinker of 1808, of whom Sully then spoke so scornfully, had already become an artist whose work Sully preferred to Lawrence's and himself felt privileged to copy.

The original of this correspondence was Andrew Bayard, first president of the Philadelphia Saving Fund (1819-32). Sully's copy, of the Eichholtz portrait, made after Bayard's death, is one of the treasured pictures on the walls of this historic financial institution at 7th and Walnut streets. The original Eichholtz ought to be located.

## NOTE IX.

The following letter has a triple interest, because it not only is addressed and relates to our Lancaster artist, but it indicates that Judge Hayes, who removed from Delaware to Lancaster, was one of Eichholtz's early patrons and stimulated an interest in him in his native State. The subject of this letter, Colonel John Gibson, was also one of Lancaster's soldiers of notes, and the uncle of Chief Justice John B. Gibson, whose portrait Eichholtz later painted:

"Dover, Delaware, Sept. 7th, 1829.

"Mr. J. Eichholtz.

"Sir—at the last session of the Legislature of the State of Delaware, we were appointed by a resolution of that body a committee to procure a copy of a portrait of the late Colonel Gibson. We desire to engage your services to execute this work, and have accepted the proposal for painting a  $\frac{3}{4}$  length portrait, made by you in writing and forwarded to us by Judge Hayes. We wish the painting to represent Col. Gibson bearing a sword in the attitude of command, with a distant view of Fort Erie and the British forces or such other incidents as in your judgment may be deemed most appropriate. The price agreed upon—\$120—will be paid when Judge Hayes shall certify that the work is executed, and for that sum we rely on your contract to deliver the painting, etc., as stated in your proposals, at this place on or before the first Tuesday in January next. We have this day addressed a letter to Mrs. Matilda Hubley, Lancaster, formerly the wife of Col. Gibson requesting her to furnish you, as our agent, with the miniature portrait which we have learned she has and which is said to be a correct likeness of him. You will please, therefore, after the receipt of this, to wait on Mrs. Hubley, and should she comply with our request you will carefully return it to her as soon as your work shall be completed.

Should you require any further directions touching this business we must refer you to Judge Hayes, who understands our views and will represent our wishes.

"Very respectfully,

"Yr. obt. hble Servts.,

"JOHN H. CLAYTON,

"C. P. COMEGYS,

"PETER ROBINSON."

Mr. J. Eichholtz,  
Lancaster,  
Pennsylvania.

# German-American Folklore

## A Symposium



One of the most interesting lines of study in the field of history is folklore. This term is variously defined; e. g.

*Fluegel*—*Volkskunde*.  
*Americanized Britannica*

—All that has been observed or recorded of the traditions current among the "common people."

*Standard Dictionary*—The traditions, beliefs and customs of the common people.

*New International Dictionary*—Traditional customs, beliefs, tales or sayings, especially of a superstitious or legendary nature preserved among a people.

The wide scope of the subjects can be inferred from the subjoined list of topics (translated) issued by "Die Gesellschaft für Geschichte und Altertumskunde der Ostsee Provinzen Ruzslands" as given in *Deutsche Erde* 1912, No. 425. The value of the study is shown by the *Americanized Britannica* in these words—"The Germans first made folklore a scientific study and one of the first fruits of their labors was the discovery of the original unity of all the Aryan races and the demonstration of the fact that the Teutons themselves were but one branch of a greater family." \* \* \* \* "An exhaustive account of the folklores of the world would be equivalent to a complete history of the thoughts of mankind."

With reference to German-American folklore, the following may be taken for granted:

1. The collection of such folklore is desirable.
2. *The Penn Germania* can be made the medium for making such collection.
3. Each subscriber can contribute to such collection.

4. Co-operation by all would make the effort easy, entertaining, exhaustive.

5. To attempt singlehanded what might be done collectively would be tedious, expensive and impracticable.

*The Penn Germania* therefore invites its subscribers and readers to co-operate with it in taking up a systematic study of the folklore among people of German ancestry in the United States. Each subscriber in particular is cordially invited to become a contributor. A few general suggestions may be in place.

1. Write about what you know, have seen or heard, what interests you.

2. Write in a plain, simple style. Do not ornament.

3. Do not excuse yourself by saying others know and will write what you know.

4. Be *faithful* in what you record.

5. Give name, place, time, occupation of authority for your information.

6. Write as well as you can, but do not worry about spelling, punctuation, grammar or handwriting. Give facts, but do not let looks bother you.

7. All material contributed will be assorted, preserved to be deposited in the proposed *Penn Germania* Reference Library. Selections will be printed in *The Penn Germania*.

8. Whatever illustrates, customs, beliefs, traditions is "grist for our mill," nothing is too insignificant to be neglected.

9. Invite your neighbors to contribute. They may have an abundance of valuable data no one else has.

10. Do not be selfish. You will not become poorer by giving what you have.

11. Write on one side of paper only (size 8x10, leaving margin of one inch on each side) indicate by letter and figure at top of page on what section and



subdivision of topics matter submitted has bearing.

12. On request names of contributors will be withheld.

By way of illustration a few promiscuous illustrations are given, showing the wide scope of the subject.

*Words for dying*—Sterve, dodgeh, verrecke, drufschnappe, an der Bungert Fens naus geh, ufgeve zu schnaufe, Senseman hut en griekt.

*Words for eating*—Esse, fresse, schnaffelire.

*Words for crying*.—Heule, flenne, brülle, weine, schnipse (?)

*Words for barking of dogs*.—Blaffe, brülle, gauze.

*Proverbs*.—War awholt givint, Aga lob stinkt. De hunger is der besht Kuch, Klader mache Leut, Sei oy hut zwee Dotter.

*Conundrums*—Was geht uf 'm kup de Steg nuf? Wos is elder, os sei Muder?

*Rhymes*.—O du lieber August.

Eens, zwee, drey oder vier,

Honsel von Bach,

Ich bin der Doctor Eisebart,

Reide, Reide, Gäule,

Yokel will net Beere schüttle.

*Customs*—

Streusel kuche at marriages.

Black Betty at marriages.

Husking matches.

Feasting at funerals.

Der Bautts griekt dich.

Fishing on Ascension Day.

*Grammar*—

In English "butter" is neuter; in High German, feminine; in Penna. German, masculine.

In Berks County, Pennsylvania Germans say for "Mrs. Bucher," Die Buchern or Die Bucherin; in Lancaster County, Die Buchere. In Berks County "They do it," is expressed by "Sie dun 's; in Lancaster County by "Sie deen 's."

seen in their offspring. In that age—we mean the early Westmoreland age—many houses had horseshoes nailed to the lintels of the doors to protect the inmates from the power of witches. Brimstone was burnt to keep them from the hen-coop, and the breastbone of a chicken put in a little bag and hung 'round the necks of the children to ward of the whooping-cough. Horse-nails were carried for good luck, and beaux hunted for four-leaved clovers to get their sweethearts to look upon them favorably. A broth made from dried fox lungs was given to patients suffering with consumption, and carrying the rattlesnake which had been killed without biting itself would cure the headache and protect from sunstroke. Old women were even blamed for riding the unbroken colts at night, and more than one person incurred displeasure because his neighbor's rye was worse blasted than his own.—*Albert's History of Westmoreland County*, p. 48.

Rev. H. A. Weller says:

Every green hill or bubbling spring near which the ruin of a first settler's cabin is shown makes in these legendary tales, a dark and bloody ground. Warned by this, I must refrain from recording the thrilling incidents, many of them true, no doubt, which are related of these forefathers. We are not unaware, however, how they carried with them, across the mountains, their superstitions as well as their courage, and it would be more entertaining than profitable to relate the stories of witch-craft, necromancy and sorcery which have cast a halo of memories over the whole field of the territory of Boone's Uppers, in Schuylkill County.

The writer of legends would have to tell you of the ancient myths and of the spirits haunting the Blue Mountains; the story of Spooky Hollow and the Devil's Corner; the account of the mysterious Indian Maid; the places of the Council fires; the hiding place of the 6th and 7th Books of Moses; the legend of the bewitched horseman and Hilda; and though he would recount even more than these that pass current upon the lips of the

In Albert's History of Westmoreland County (1882) we read:

The opposition to innovation which was noticed by Tacitus in their ancestors in the woods of old Germany may yet be

people, you would soon recognize in them a simple Americanization of the stories of ancient literature, which charmed our childhood and gave us many hours of the night when we dreamed with open eyes of the legends of the fatherland.

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A Reading, Pa., correspondent reports the following:

A baby four months old was suffering from marasmus. A "Hex" doctor invoked charms. They proved unsuccessful, and the "god of incarnation" was called up as the final attempt to save the baby's life.

The mother went to a private country graveyard. There at sunset she stopped at the grave, took three pinches of dirt and, with eyes heavenward, placed it in a skin bag. This was tied around the suffering child's neck for nine days. At the end of that period it was removed and at midnight carried to the river and, with a stone tied to it, was sunk under the water with the mother's parting kiss upon it.

The mother walked happily home in anticipation of finding a healthy baby, smiling to her as she entered the room. The disease, she was sure, was imprisoned at the bottom of the river. At least, such was the belief impressed upon her by the "Hex" doctor.

As the mother neared her house she quickened her steps and was about to open the door and embrace her child, but there was a solemn stillness. In the cradle the child was dead.

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The custom of "telling the bees" is often referred to by those interested in curious happenings. In some parts of England it has always been the habit to inform the bees whenever there is a death in the family, particularly when it is that of the master or mistress.

Some one raps upon the board supporting the hives and says: "Mourn with us, master (or mistress) of the house is dead."

It is thought that if this duty is neglected, the bees will die, and many old

servants are fond of telling how the bees pine away when no one thinks to give them the sad message.—*Ave Maria*.

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Lehigh Valley "Veritas" in *The Lutheran* of Nov. 7, 1912, says:

From our own home we have watched hundreds of men, women and children, of all sorts and conditions, visit a healer a few doors away. Some have come and inquired at our home where to find him. Dozens of women carrying infants afflicted with marasmus and other diseases pass down our street to another healer, who by applying a salve to the back of the child claims to draw worms to the surface of the skin at the base of the spine and to cut off their heads with a razor. It has happened that some have stopped on the way at the pastor's home to have the child baptized, thereby making doubly sure of a cure. . . . . It has become our unpleasant duty to reconcile families between whom a feud had arisen through the diabolical work of a "witch doctor." A child in one family was sickly. The "witch doctor" after trying to break the spell, told them not to be surprised if something happened in the neighborhood. The next day a woman across the street fell down stairs and was openly accused of being the witch. In another case the same "doctor" told the family the first one entering the premises uninvited was the witch. The parental grandmother entered and was accused of being the cause of the trouble. We know of a mother who put knives under the pillow of her child to keep away evil spirits. In another case the "doctor" laid a Bible on the table and told the mother of a sick child to think of three women. When she thought of the third woman, the Bible began to spin and fell to the floor. That proved the witch—it was her most intimate friend. Some of our people seem to live and move and have their being in an atmosphere of superstition—veritable Athenians. Certain days of the week are unlucky for beginning a journey, or for moving or to begin work or to come down stairs after a prolonged sickness. It is considered fatal

to be taken sick on certain days. The phases of the moon and the signs of the zodiac are carefully observed in sowing and planting, in cutting hair and removing corns. The unusual neighing of horses in a neighborhood means death. The newly-born child must be carried upstairs first, that it may arise in the world in after life. Rain in an open grave augurs, according to some, the blessedness of the departed; according to others it means another death in the family in the near future.

The following, except I, is a free translation of the list referred to in the forepart of this article.

#### *A Language.*

Rare words, proverbs and idioms of every kind. Special names for—

- 1 Birth, youth, age, engagement, marriage, family, children.
2. Eating, names of food, names of pastry, drinking, names of drinks, drunkenness, clothing, names of articles of clothing.
3. Special names for appearance, gait, figure, bearing, parts of body, movements.
4. Laughing, crying, sneezing, etc., sleeping, dreaming, shivering, etc., names of color, seeing, hearing, etc.
5. Money, poverty, riches, squandering, saving, buying and selling, advantage and disadvantage, measures, weights, coins.
6. Names of churches, names of God, Satan, the Angels.
7. Names for farmer, citizens, nobleman, mob, trade.
8. Student expressions.
9. Utensils in house and a farm, grain, field, meadow, animals, chase and fishing.
10. Joking at work.
11. Names of card playing, jokes at games of cards.
12. Music and dancing.
13. Names of diseases, death, sickness and convalescence.

14. Expression for wise, ignorant, crazy, thinking, speaking, stealing, deceiving, asking, scolding, etc.

15. Names of different traits of character, humor, bragging, selfishness.

16. Names of passions, wrath, fear, joy, etc.

17. Greetings, curses, imprecations, invective.

18. Baptismal names.

19. Intensive words.

20. Names for time and space.

21. Grammatical, exceptional use of case, pronouns, prepositions, verbal forms, gender.

22. Other provincialisms.

23. Observed dialect variations.

24. Germanisms in English.

#### *B Popular Rhymes.*

1. Old and new popular rhymes of all kinds, hymns of love, drink rhymes, dance rhymes.

2. Cumulative rhymes.

3. Rhymes for marriages, Shrove Tuesday, New Year, doggerel rhymes.

4. Mock rhymes about relations.

5. Rhymes and jokes about places.

6. Parodies of church hymns.

7. Popular hymns and conundrums of all kinds—begging hymns, also spiritual hymns.

#### *C Children's Rhymes.*

1. Cradlesongs, rhymes on knee and lap.

2. Nursery jokes of all kinds; all kinds of teasing with children.

3. Children's hobgoblins.

4. Teasing about given name and personal appearance.

5. Rhymes of school life.

6. Play rhymes and counting out rhymes.

#### *D Tales, Stories and Fables.*

1. Tales and jokes of all kinds, kept alive by tradition.

2. Sayings, wild chase, riders of white horse, giants, dwarfs, sayings about the

devil, witches, werewolf, nightmare, hobgoblins, treasures, snakes.

3. Fables.
4. Sayings about the dead, spirits, ghosts, mischief.
5. Sayings about water and sailors.
6. Sayings about bells.
7. Sayings about castles, knights, forts, mills, seas, churches, chapels, trees and springs.

#### *E Life of Animals and Nature.*

1. Animal speech, meaning of animal voices.
2. Calls to animals.
3. Animal rhymes.
4. Superstitions about animals.
5. Names of animals.
6. Proverbs and expressions of every kind in which animals are mentioned.
7. Sayings about sun, moon and stars.
8. Weather rules.
9. Expressions for weather, cloud, frost, heat, thunder, rainbow, storm, etc.
10. Special names for trees, plants, mushrooms, fruit, etc.
11. Superstition about planting.
12. Proverbs about berry picking.

#### *Significance of Sound.*

13. What the locomotive, mill, bell, the woodman's ax are saying?
14. Significance of tolling of bells and other signals.

#### *F Superstition.*

1. Demons of Nature and house.
2. Superstitions about weather, animals, plants, stones, hours and days.
3. Omens, dreams.
4. Witches.
5. Devils.
6. Ghosts, wandering dead.
7. Popular medicine, exorcising diseases of man and animal through prayers, burying of clothing, medicinal plants, trees, herbs and roots, protecting amulets, exorcisms and formulas against disease theft, fire and water.
8. Superstitions at birth, baptism and childhood, shams; superstitions about

betrothal, marriage, sickness, death and burial.

9. Superstitions in building of houses, in home and yard, in field and garden, about animals, sowing and reaping and baking.

#### *G Customs and Habits.*

1. Special customs at birth, baptism, betrothal, marriage, death and burial.
2. Customs of Sylvester night, New Year's Day, Three Kings, Candleless, Whitsuntide, Martiniday, Christmas and other days.
3. Birthday customs.
4. Food and drink customs.
5. Work customs, harvest customs.
6. Domestic employment.
7. Popular art, decoration, carving on beams and furniture.
8. Customs of mechanics and guilds.
9. Old legal customs, still in use, formulas in buying, selling and trading; old regulations about forest, field, water and meadow; old boundary stones and cross stones.
10. Old house and cemetery inscriptions, inscriptions on utensils.
11. Festivities of local nature having their origin in historic events.
12. Plays and dances.
13. Trickery, April Fools' day.

#### *H Food and Clothing.*

1. Characteristic food and drink in certain sections at particular times.
2. Preparation of bread.
3. Baking in special forms and for certain days, as at marriages, baptism, etc.
4. Description of old and new forms of dress.
5. Special garb for Sunday and work days.
6. Ornaments.
7. Special clothing at marriage and other occasions (covering for head, ornaments, bouquets.)

#### *I Bibliography.*

To the foregoing list of topics should be added a list of books and papers on the subject or special phases of it.

# Early Lutheran Annals in the "Far West"

By Rev. P. C. Croll, D. D., Beardstown, Ill.

NOTE.—This article, published in *The Lutheran Observer*, of December 13 and 27, 1912 and January 3, 1913, is used by permission of the author, Rev. Dr. Croll, founder and first editor and publisher of "THE PENNSYLVANIA-GERMAN."—EDITOR.



At the recent meeting of the Central Illinois Synod the writer was appointed historian and archivarius. He was also instructed to have "a file of the Minutes bound for the use of synod."

This involved a greater task than was at first supposed, for it was found necessary first to find a complete file before it could be handed to a bookbinder. And then, the Central Illinois Synod, as such, only began in 1867. Its synodic sources, however, ran in a connected, organized, if broken, stream back through the parent "Synod of Illinois," and its parent organization, the old "Synod of the West"—usually spoken of as the "Far West"—to its fountain-head in 1834. To reach this spring and sail my canoe of historical research down the not always placid stream of the parent river of synodic church activity, I was obliged to turn to the archives of Carthage College. Here I found smooth sailing, through the kind assistance of its courteous librarian, Prof. J. L. Van Gundy.

By means of the "files" here preserved, there were opened to me mines of rich and interesting historical treasure. Being so recent a comer into the Prairie State, the state's civic, industrial, political, educational and religious development has been a study of intense interest to me. This search has led me far and wide throughout the state's extensive borders to witness the arena of historic conflicts and visit the shrines of illustrious pioneers and noted figures of this state's history. My recent task has put me on the trail of the Lutheran pioneer and church-builder. The discoveries here made have furnished these

data—some historically valuable, some quaintly curious, all intensely interesting:

It may be said that the year the first convention of "the Synod of the West" was held (1834) was but sixteen years after this great territory of Illinois became a state, and that all beyond the Mississippi was then largely new and unexplored territory, in process of settlement and development. The field occupied by this new synod was, therefore, pioneer country, with the first generation of settlers yet on hand in the stir and excitement of building-up their new homes and communities. None of the modern means of travel had come, nor were passable roads yet opened up in many portions of the land occupied by this extensive Lutheran synod. Their evening sessions for preaching were held by "candle light."

This first convention met in the village of Jeffersontown, Ky., October 11, 1834, and but three pastors attended it—Rev. Jacob Crigler, of Florence, Ky.; Rev. Wm. Jenkins, of Thompson's Creek, Tenn., and Rev. Geo. Yeager, of Jeffersontown, Ky. There were, however, four other settled pastors in the territory, covering Tennessee, Kentucky, parts of Ohio, Indiana, Illinois, the northern territory, and all the vast stretches beyond the Mississippi. These were: Rev. L. H. Meyer, of Cincinnati, O.; Rev. D. Shertert,<sup>1</sup> of Hillsboro, Ill.; Rev. C. Moritz, of Green county, Ind., and Rev. Geo. Gerhart, of Corydon, Ind. Destitute organizations were known to exist in various parts of this vast territory, and some very promising fields were pointed out by a report submitted at this first convention. Among these promising fields Louisville, Ky., is pointed out. In succeeding conventions was shown the importance of opening up Lutheran mission work in Indianapolis, Ind.; Springfield, Ill.; St. Louis, Mo.; Peoria, Ill.; Chicago, Ill.; Burlington, Iowa; Fort

Wayne, Ind., and Cincinnati, O.—even in Wisconsin and Michigan, besides scores of growing towns and communities lying in this field. Now that these cities have become such centers of Lutheranism these annals read almost like fairy tales. This synod was the pioneer in planting Lutheranism of the American type first in many of these great states and cities, which have since seen such influxes of foreign life and the establishment of a Lutheranism of a European type. This territory has, north of the Ohio river, largely been absorbed by the German, Swedish, Norwegian and Danish types of Lutheranism and has become the stronghold of these various types, with the American type still a powerful leaven and a good leveler. The territory, which in 1834 knew but of about a dozen organized Lutheran congregations, has since witnessed more than twice so many hundred Lutheran folds formed and shepherded.

It is noteworthy with what pains these early pioneers strove to enlighten their members and the communities as to Lutheran activities and doctrine. At their first meeting the following devotional and periodical reading was recommended, viz.: the Lutheran Observer, "The Lutheran Preacher," "The Evangelische Zeitung," "The Lutheran Tract Distributer" (published by Lutheran Tract Society, of Troy, N. Y.), English and German hymn-books, the "Catechumens' and Communicants' Companion," the "Catechisms of the General Synod," Arndt's "True Christianity," translated from the German by Rev. J. D. Hoffman, of Chambersburg, Pa.; "Popular Theology," by the Rev. S. S. Schumaker, D. D., of the Theological Seminary, Gettysburg, Pa., and the "Compendious History of the Christian Church," in German, by the same; "Luther's Sermons," with a biography of Luther. All these to be had in Gettysburg, Pa., of Samuel H. Buehler.

#### *Lutheran Doctrines.*

It is evident that these early pastors were well indoctrinated in the rudiments

of their Christian faith as held by the Lutheran Church, for the chair appointed the other two clergyman present at this first convention, together with two laymen, to draw up a synopsis of the doctrines of the Evangelical Lutheran Church, to be presented next morning in a report, with a view of having the same published in connection with the proceedings of said convention. We find that two-thirds of the published minutes are occupied by this doctrinal statement, by two back-woods pastors, in such an accurate compendious form, with numerous proof paragraphs, as would do credit to any of our professors of theology to-day. Here are classified our Church's views: I. On the Atonement. II. On the Influence and Operation of the Holy Ghost in Regeneration. III. On Baptism (discussing at length the form and proper subjects; combating the Baptist view). IV. On the Lord's Supper V. On Free Communion. VI. On Practical Piety. VII. On Religious Feelings. VIII. On Woman's Place in Church.

It is evident that the last points were suggested by the practices of surrounding denominations at that time. The declaration on the last point, "Woman's Place in Church," is given in one sentence, viz: "They ought never to lead in the public exercises of a mixed assembly. (See 1 Cor. xiv. 34.)"

This was before the day of the organization of the Lutheran Woman's Home and Foreign Missionary Society and before its rendition of its synodic programs in the conventons of our present-day synods, in the presence of most crowded, mixed congregations. It was before the day of the young people's societies, where the proportion of leadership is largely in our sisters' hands. It was before the day of the suffragette, whose agitation has already swept the idea of woman's civic rights, with a ballot, in triumph in ten of our states, on this very vast territory—"the Far West"—over which three lone Lutheran pastors, in convention assembled, were then legislating about the affairs of the future Lu-

theran Church on this territory. *Surely the World and the Church do move!*

### *The Macedonian Call*

It was resolved at the first convention of the Synod of the West that each pastor on the territory be commissioned, by voice and pen, to raise the Macedonian cry for help and direct it to their Eastern brethren. Besides this, the secretary of synod was appointed to visit the next convention of the West Pennsylvania Synod, and address them on this subject, encouraged as they were by the fraternal and encouraging letters from its president, Rev. F. Heyer, and one of its venerable members, Rev. John George Schmucker, D. D., of York, Pa. That their efforts bore immediate fruit is seen in the fact that, at the next year's convention of this frontier synod, at Hopeful church, Boone county, Ky., the Rev. Ezra Keller, described as the "missionary of the East Pennsylvania Synod," was present among them, preached several sermons during the session, and visited certain destitute portions of the field. He became, under God's providence and the agitation of this body, some years later the efficient founder of our institutions at Springfield, Ohio. It also resulted in the formation of a Central Missionary Society in the East, and Rev. F. Heyer, former president of West Pennsylvania Synod, was commissioned as "exploring missionary of the Far West." He accordingly covered large sections of this vast western field with much success during this and succeeding years. It was, doubtless, this experience which led this brother, in God's providence, to dedicate himself to foreign missions and lay the foundations of our modern Lutheran foreign missionary activities in India.

The Macedonian call was not abated after this help came, but, as one reviews this recorded account of Lutheranism in the West, he realizes that for these brethren on the frontier it has been the ever-burning question to gain more laborers for their important field. In every annual convention voice and attention were

given, in large measure, to this crying need. And the synods have kept it up to the present day. It was heard at the last convention of that body, which now occupies but a small fraction of their original field—embracing only the central half of the great state of Illinois. The early cry went out to the East and across the waters and up to God. It was always heard and answered, simply to be again repeated, as the work unfolded and the needs increased. One by one, brilliant stars of the East arose to shine into this then dark West. It led to this destitute territory Revs. Scherer, father and son, both of whom gave their entire lives to this home mission work, and whose ashes have mingled with our prairie soil. It brought hither early Dr. Francis Springer, founder of our Illinois State University, and promoter of all our Middle Western educational interests. It brought the famous Harkey brothers—Simeon W. and Sidney L.—all of whom gave their best years to their Church in these parts. It attracted and held for years the learned Dr. W. M. Reynolds. It charmed the Rev. Morris Officer, who here served his apprenticeship in missions before founding our foreign mission on the west coast of Africa. Later it challenged and drew to the field Profs. Tressler, Richard and Bartholomew, educational lights whose fame will never die. It induced a long list of the ablest pastors of the East to devote their best service to this territory, among whom we might mention Revs. Severinghaus, C. Kuhl, Benj. C. Suesserott, Heilman, Ephraim Miller, Dr. Rhodes, and others.

Think of what hardships some of these pioneers endured for the establishment of our beloved Church in these parts! In a foot-note to the published minutes of the second convention is related that the secretary was asked to explain the non-attendance upon synod by the Rev. D. Scherer, of Hillsboro, Ill. He explained by saying that said brother and his delegate "had sent out to come, but that after traveling upwards of one hundred miles they were compelled to desist and to return home, in consequence of the great rains and the rivers becoming impass-

able." It reads like the annals of patri-archs Muhlenberg and other pioneers in Pennsylvania a hundred years before. Already at the fifth convention of this pioneer synod of the Far West, which met in Hillsboro, Ill., the clerical roll had grown to nineteen members, representing six states of the Union.

#### *Church Paper and Theological Seminary*

Besides the missionary enterprise,<sup>2</sup> the educational work of the Synod of the West suffered not for want of agitation in those pioneer days. Very early this synod put itself upon record as to its appreciation of the proper church literature. It may be refreshing in these days of a new stimulus on this subject to read what these pioneer brethren resolved to do with reference to that old friend and fosterer of church activities, the Lutheran Observer. In their session of 1841, page 21 of minutes, we read: "Resolved, as the Lutheran Observer has been the means in extending useful knowledge in our beloved Zion in these United States, and has been the means of doing much good; therefore, we recommend this valuable paper to all classes of men in these United States, and especially to the members of the Lutheran Church." This came as a result of investigating the "Kirchenzeitung," a paper reported as hostile to the Observer, revivals and benevolent institutions, having pronounced the Lutheran Observer as "anti-Lutheran."

While this support was pledged to the Observer, the synod had, in previous years, resolved its need of an English church paper in the West, and appointed its committee to establish it which however never got any farther than the appointing of an editor in the person of the Rev. Geo. Yeager who by the year 1843, issued a prospectus under the title of "The Western Lutheran Observer." Although he claims the number of subscribers reported as "much larger than that with which any paper, known to us, ever started in our Church in this country," yet he cautions that "the speedy embarrassment that soon overtook other

enterprises of this nature should admonish us that the course of prudence which has hitherto characterized the action of this body on this subject should be persevered in."

We know not that anything ever came of the enterprise of a Western English church paper, until ten years later Dr. F. W. Conrad, then a professor at Wittenberg, launched "The Evangelical Lutheran," with an Illinois department to it, in care of an editorial committee of this Synod of the West. An explanatory clause reads: "But we do not wish it to be inferred from this synodical action that we are displeased with, or opposed to, the Lutheran Observer." (See Minutes, 1853, p. 14.) We wonder, was this the origin and forerunner of the recently deceased "Lutheran Evangelist?"

As the matter of a church paper was long agitated by this synod, so was the matter of establishing a theological seminary and Western literary institute an annual topic of synodical agitation from 1839 on to 1846, when the first beginning was made in such a school being founded at Hillsboro, Ill. After four years this was transferred to Springfield, Ill., under the title of the Illinois State University. This institution did good work for twenty years, amid constant financial embarrassments, till the split of the Church came in 1867, and the beginning of the General Council. In 1869 our interests were transferred to the founding of Carthage College. The Springfield school is now in the hands of the Missouri Synod as one of their theological seminaries. Such are the vicissitudes of church papers and church schools. Carthage has had her ups and downs, but in these latter days she is being firmly established and has engraven upon her all present-day activities: "*Carthago non delenda est!*"

#### *Revivals*

The proceedings of synod abound, in the first two or three decades, with reports of refreshing revivals occurring during the meetings of synod. Frequently the preaching and exhorting of large



congregations of penitent sinners to turn to Christ, and the aiding, by the customary exercises of prayer and song, of these "seekers" into the experience of a regenerate life, interrupted and delayed the business of synod. Thus, at the meeting in Hillsboro, Ill., in 1839, a remarkable awakening occurred from a sermon preached by Rev. A. Reck, from 1 Peter i. 3-4, which was followed with a powerful exhortation by Rev. Wm. Jenkins. It is reported that "silence reigned through the house, save the voice of the speaker only, and here and there a half-suppressed sigh or groan, which burst involuntarily forth from the heaving breasts of deeply convicted sinners. The whole congregation became more or less moved. The place became truly awful and glorious; and it seemed that the time had come when a decided effort must be made upon the kingdom of darkness, and that under such circumstances to shrink from the task and through fear of producing a *little temporary disorder* to refuse to go heartily into the work, would have been nothing short of downright spiritual murder. This surely was not the stopping point. Accordingly, those who especially felt desirous of an interest in the prayers of God's people were directed to kneel at their seats, when probably between fifty and one hundred persons were seen prostrating themselves on their knees before God, and thus before heaven and earth testifying to the lost condition in which they felt themselves. After this the scene became still more interesting. For the sake of convenience, the mourners were invited to convenient seats, for the purpose of affording the brethren an opportunity of conversing freely with them upon their condition and imparting instruction. Thus the meeting continued in singing, exhortation and prayer until a very late hour, when it was thought best to close, but the people, though invited to return at an early hour in the morning, were still loathe to leave the house—so holy and blessed had the place become to many. About eighteen or twenty professions of religion were the fruits of this evening's meeting."

Next morning the meeting opened with an early prayer-meeting, largely attended. This meeting is further apologetically described as follows: "That it was altogether *orderly*, which some who are particularly *conscientious* and scrupulous about getting even a little '*lukewarm*,' and much more so about being '*hot*,' might doubt. But be their views as they may, if there was a flood of burning tears shed—of sorrow and repentance by convicted sinners, and of joy and gladness by converted believers; some audible weeping, sighing and groaning; some moving about and shaking of hands; or a number instructing, exhorting or praying at once; or even some clapping of hands and *shouts of glory*, it is likely yet that the meeting had an *order*, peculiar in its nature and very much similar, to that observed at Jerusalem by the apostles on the day of Pentecost. This meeting continued until it was necessary to give place for the transaction of synodical business. But the tardy movements of the people, and especially of the distressed, and their lingering looks as they withdrew, clearly indicated that they felt themselves still unwilling to leave the house of the Lord."

Similar graphic descriptions of the old-time revivals occurring during the conventions of those early meetings of synod are repeatedly given, whole pages often being occupied in a detailed account of results of these efforts. Whatever may be said, pro or con, of these services, it is evident that their character was adapted to the pioneer work of the Church in these parts; that the early laborers were in earnest, as they frequently met for preaching several days before synod, holding public prayer-meetings at sunrise; and that these special efforts were blessed by the conversion and reception into church membership of scores of souls during a single convention of synod.

#### *Quaint Expressions*

In scanning the file of the minutes we came across a number of expressions that seem either antiquated or a quaint employ of phrases. Some of them the older

men of the day may remember, but to the younger generation they must sound strange, or quite obsolete. We quote a few.

In the report of the first convention, held in 1834, the Sabbath preaching and communion services are said to have lasted nearly five hours, with a prevailing deep solemnity. Then comes this sentence: "On this occasion, the stately step-pings of Prince Emanuel were evidently seen and felt by many." It records another service which occurred "in the evening at candle light." No electric lights then in all the world.

At a later session it was decided that "either Bishop or Reverend was a proper title" to designate the ministry by. After that it frequently happened that more than a dozen "bishops" of the Lutheran Church attended this little synod of the "Far West."

In connection with a published statement of the doctrinal position of our Church, defense is made of the Lutheran mode of baptism against the Immersionists. Yet love for all true disciples of Jesus is affirmed, by whatever mode one

may have received Christian baptism. "All that is absolutely essential is, that they stand upon the rock and only foundation. \* \* \* We are fully sensible that

Were love, in the world's last doting years,  
As frequent as the want of it appears,  
The churches warmed, they would no longer  
hold  
Such frozen fingers, stiff as they are cold;  
Relenting forms would lose their power, or  
cease;  
And e'en the *DIPT* and *SPRINKLED* live in  
peace;  
Each heart would quit its prison in the breast,  
And flow in free communion with the rest."  
—*Cowper*.

Prayer is frequently alluded to in the earlier minutes as "an address to the Throne of Grace"—an expression seldom heard in these modern days.

Whilst we might continue these quotations, we feel that we have already prolonged these articles beyond proper limitations. We hope they may prove as interesting a sidelight of church life to our readers as the research has been to the writer.—*The Lutheran Observer*.

(NOTE 1)—Rev. Daniel Sherer was the first Lutheran clerical pioneer to settle in the present State of Illinois. In 1832 he made a visiting and missionary exploration tour on horse-back from his home in North Carolina to the newly opened settlements of the then "far West." He travelled over 1700 miles on horse-back, visiting some old friends of his own State who had settled in the new State of Illinois. It was the persuasive desire of these Lutheran brethren, lost and scattered on civilization's frontier, and thirsting for the Gospel stream, that led him to sell his home and resign his charge in North Carolina and spend himself and his meager means on this pioneer territory in the establishment of the Lutheran Church. He moved hither the same year, settling at Hillsboro, Montgomery County, Ill. It took him and his family six weeks to make the journey by horse and wagon conveyance. Some years later his eldest son, Jacob, was sent to our Institution at Gettysburg to take his college and Seminary training for the ministry, compelled by lack of means and facility of travel to remain away from home during all this period of seven years. When he finally graduated with highest honors and took as wife Rev. Daniel Gotwald's daughter, of Aaronsburg, Pa. They settled in this Prairie State, hav-

ing naught but a hut for shelter and extemporized furniture, bed and table made of rails and rough planks. Father and son died the same year, 1852, and are buried in prairie soil.

(NOTE 2)—The Synod of the West might be termed the "Mother Synod" of the West, for of her have been born about twenty local Synods, occupying the original territory and the vast bounds beyond its then Western boundaries, which was limited by settlement. These General Synod district Synods are not the only Lutheran Synods occupying this vast territory; but besides these have sprung up the Synodic Conference with its many branches, now enrolling over half a million members, most of German birth, and a number of flourishing Synods of the General Council, chiefly Scandinavian, and several independent Synods swelling the Lutheran host on this territory to upwards of one million communicant members. Surely the past has been a developing century, for the Mississippi Valley and the German and Scandinavian elements have been as important factors as the native American.—P. C. C.

## Extracts from the Diary of the Bethlehem Congregation, 1756

NOTE.—These "extracts" are reproduced from "*The Moravian*," of July 6 and July 13, 1910.—EDITOR.

*January 1.* News came to Bethlehem, that the Indians had laid waste with fire and tomahawk, on the plains 6 miles from Christian's Spring. Bro. Shebosch<sup>1</sup> also returned, who, along with others, had accompanied the provision wagons bound to Gnadenhuetten, but when within two miles, learned that it had been attacked in the afternoon by the Indians.

*January 2.* Some brethren, who were sent to meet the returning wagons, came back safely. If the wagons had been sent out yesterday one hour earlier, 12 brethren, 12 horses and three wagons would have fallen into the hands of the Indians. They brought news that Gnadenhuetten was in ruins and the enemy held their ground.<sup>2</sup> They also brought back a number of wounded from the garrison there. An express was sent to the Commissioners at Reading, and early in the morning Bro. Spangenberg went to Easton to consult with Major (William) Parsons, how a message might be sent to the Indians on the Susquehanna, who were friendly to the Government, and who undoubtedly were in terror.

Towards evening upwards of 100 poor fugitives were received at Bethlehem and in the Crown Tavern; we scarcely know how or where to accommodate them. Our meetings were conducted as usual.

*January 3.* In a meeting in which letters were read from friends in Philadelphia and New York, Bro. Spangenberg remarked, that no stronger fort could be built than the one we had, for we had our Saviour with us, among us, and on our side.

After dinner the remains of Anna Charity, our *first* fruits of the Shawnese,

were buried by Bro. (John J.) Schmick. Anna Charity, *alias* Nenny, was born in North Carolina, not far from the Wachovia Tract. Her father and mother were both Shawnese. The mother having been captured by the Mohawks, her daughter was born; the mother died shortly after and Nenny was raised by her sister on the milk and meat of the calabash. Later she was sent to Wyoming, and thence lived among the whites. In 1747 she visited Bethlehem, decided to remain there, and helped in the Sister's wash-house. The following year she was sent to Fredericktown and helped there faithfully, and was baptized by de Watteville.

More fugitives arrived, so that we are really becoming the frontier people. Their condition is miserable in the extreme—half naked—children—women and men—amid the excessive cold—some wounded, wailing and weeping—having lost all they possessed.

*January 4.* The express returned from Reading with a letter from the Governor, that he would again hold Gnadenhuetten, and cover the upper places. Bro. (Daniel) Sydrich went to New York, as express on his Majesty's service.

*January 5.* To-day we received reliable information that the enemy on New Year's Day had irrupted three different localities in our neighborhood, viz., Gnadenhuetten, the Irish Settlement and the Plains behind Christian's Spring. Since that time the people fled to us in numbers, and it is a comfort to us, that compassionate people send them provisions. The poor country people are sadly off.

*January 6.* Heathen Festival. Bro. (B. A.) Grube baptized a blind old Indian conjurer, who had come from Gnadenhuetten with the others; given the name of Simon.

*January 7.* Benjamin Franklin, one of

the Commissioners, arrived from Reading, as Captain General of our county. Bro. Spangenberg, in the name of the congregation, waited on him.

*January 8.* At present we have upwards of 400 people in Bethlehem more than usual, including 70 Indians. Two of our wagons went to Nazareth, under escort, with provisions, and thence the Nazareth teams will transport them to the soldiers beyond the Blue Mountains.

*January 9.* Word was sent to the Allemangel brethren, that Bethlehem was open for them.

*January 10.* During dinner, at which Franklin was present, some musical selections were played for him.

*January 11.* Franklin very attentive at preaching; Bro. Reinke's text was I John 3:8. Capt. Volk with a company from Allemangel arrived.

*January 12.* Although we up to this time took all care to keep our children ignorant of the dangerous condition of affairs, yet as they will learn some things from the strangers in the place, we thought it necessary to tell them all, and this Bro. Spangenberg did. It was remarked that the Indians had said that it was their intention to have exterminated all the Indians in the Forks, before their great day, *i. e.*, Christmas.

To-day our brethren began the work of building a new saw-mill, as the one on the Mahoning was burned, and we can't do well without saw-mills.

*January 14.* A quiet day, except the shouting of the soldiers over at the Crown.

*January 15.* At noon Franklin broke up his quarters here, and accompanied by Bro. Edmunds, set out for Gnadenueten.

*January 16.* Bro. Senseman sent as express to the Governor on the Susquehanna, with letters from Franklin. The soldiers and many of the fugitives have left.

*January 17.* Another company of soldiers arrived, who are to join Franklin.

*January 19.* To-day we experienced another instance of the providential care of our Saviour. Only two of our people, Servas<sup>3</sup> and Peter Hoffman, who are

among the fugitives at Nazareth, in company with a party on the way to Hoeth's to look after their cattle, were so shocked at the swearing of the soldiers who went as an escort, that they turned back, and thus escaped the fate of the others at the hands of the Indians. Among those killed was Christian Boemper, whose father warned him not to go.

*January 20.* A poor wounded servant of Christian Boemper has been brought here for treatment; some of the wounded, who had been under the care of Dr. Otto, were so far recovered as to make room for others here.

*January 22.* To-day the soldiers who arrived on the 17th, and had been quartered at the Crown, left to join Franklin. Bro. Shebosch accompanied them at the request of Bro. Edmunds, who says the troops are busy fortifying themselves.

*January 26.* We heard that Franklin was encouraged in his plan of defending the country, and was in earnest to build forts on the frontier, every 15 miles, and the more so, as it had been ascertained from whites, who had escaped from the Indians, that the French designed to make Pennsylvania the theatre of the war.

Solomon Davis' wife, who came here a fugitive, and whose child was born last week, died, and was buried across the Lehigh.

*January 27.* News was received that some Indians had taken up a position 6 miles north of Nazareth, in a deserted house, whence they make sallies, as far down as Nazareth.

*January 29.* A petition was sent to the Commissioners in the name of the Brethren, in behalf of the fugitives here and at Nazareth, concerning their future maintenance.

Dr. [J. M.] Otto amputated the arm of Christian Boemper's boy. A spy seen this evening with a burning torch, but he was frightened away.

*January 30.* Our watchmen, 80 in number, had their lovefeast, in which Bro. Spangenberg made some remarks. In the present crisis watchfulness was necessary; and it was found that nothing so harassed and baffled the enemy as watching. Up to this time, silent

watching seemed only to allure the Indians, therefore it had been agreed to challenge the passerby, and also to indicate the hours by striking the bell, as also the changes of the watch. Our wagon that had taken provisions to Fort Allen, returned.

*January 31.* Bros. [C. F.] Post and [Francis] Blum went as express to Fort Allen, with a letter from the Governor to Bro. Edmunds.

*February 3.* As Bro. [J. F.] Oerter in future is to be our bookkeeper and Bro. [John] Okely our treasurer, Bro. Eberhard closed the books. We found that in the last few months, we must have taken up some £700 capital. We are thankful it was not more, as we had made a great loss at Mahoning, not less than £2000; furthermore, during the late troubles nearly all our trades were stopped, and on account of a failure in crops we had to buy up much grain.

*February 4.* Bros. Post and Blum returned from Fort Allen, and soon after Franklin and Bro. Edmunds, under escort of 30 soldiers, en route for the Assembly at Philadelphia.

*February 5.* To-day 11 wagon loads of provisions came from Philadelphia for the soldiers posted in our counties.

*February 9.* Many watches changed into silent patrols—consisting of 8 brethren, the half of whom, excepting the ordinary night watchman, will alternately for an hour patrol in and about Bethlehem during the nights.

Carl Volek was appointed captain, by his promise to protect Allemangel.

*February 12.* Bro. Shebosch returned from Fort Norris, who, at the request of Franklin, guided the soldiers who garrison it. About twenty-five came down for provisions, who report that they can not find any Indians up there, neither by night or day.

*February 13.* The 190 fugitives, who since New Year have been with us, have, excepting 60, ventured to return to their farms or to look elsewhere for others.

*February 18.* News came of a second unexpected attack of Indians at Allemangel.

*February 22.* Bro. Edmunds returned from the Assembly. [He went back on the 29th.]

*March 2.* In the night the deepest snow of the Winter fell.

*March 3.* Henry Fry and Anton Schmidt returned home and brought news that our house in Shamokin was burned, and that the Mohegans, who had migrated from Gnadenhuetten to Wyoming, had gone up to Tioga; that Paxnons and the other Shawnese still lived there, and appeared friendly to the English.

*March 5.* Nicholas Garrison went as express to New York, on government account.

*March 8.* News of new Indian murders above Nazareth, and fugitives again seek refuge at Friedensthal.

*March 26.* Rumors of Indian atrocities at Allamangel.

*April 14.* To-day four little children, whose parents had been murdered last Sunday, 6 miles from Gnadenhuetten, were brought to Justice [Timothy] Horsfield.

*April 24.* Capt. [John] Arndt, a fine, modest man, marched through with his company. He was present at the children's lovefeast and was much pleased. Our wagon returned safely from Gnadenhuetten, with a load of old iron collected by the soldiers.

*April 27.* Caught 600 shad in the Lehigh.

*April 28.* Bro. Spangenberg returned from Philadelphia, and soon after David Zeisberger and [Jacob] Lischer, with three Indians, who are being sent by the Government with propositions of peace to the Delawares at Wyoming and the Susquehanna. Our Indian, Bro. Augustus, is to accompany them at the request of the Government.

*April 29.* The four Indians and the two gentlemen who accompanied them from Philadelphia, dined with Bro. Spangenberg.

Towards evening Stephen Blum returned from Fort Allen, who had taken up an order for Capt. Volk from the Governor. He reported that the previous week the soldiers there had found

a corpse in a thicket at the sand spring, which, according to all accounts, was that of Bro. [Martin] Presser. He was dressed, lying on his back, not scalped, but shot in the right side. The corpse had been buried by Captain Volk, while a Moravian hymn was recited.

*May 1.* Augustus, with the three Indians, set out for the Susquehanna.

*May 11.* Iost Vollert, whose farm we purchased, left for Easton with his family.

*May 14.* A brother went as "landbote," with a notification to all the Laborers, that the Governor had appointed the 21st inst. as a Fast and Prayer Day. We live, continues the diarist, in wonderful times; we hear of earthquakes, war and bloodshed; small-pox and sickness and hail storms. On the 12th inst., the hail broke windows and tiles on roofs, and destroyed trees and grain. The district back of Nazareth, Friedensthal and Christian's Spring is quite desolated by hail.

*May 18.* As the days are growing longer, the rising bell is rung at 4.15; morning blessing, 4.30; at 8 p. m., singing meeting.

*May 19.* Augustus and three Indians returned today from their embassy to the Delawares on the Susquehanna. They came down the Lehigh under escort of Capt. Volk's company, and being tired, according to Indian custom, they delayed the announcement of good news until to-morrow.

*May 20.* Bro. Stauber was sent as express to the Governor at Harris Ferry [now Harrisburg], with intelligence of the arrival of the embassy from Diahoga.

Among the news we learned, we are glad that Augustus had seen and spoken to Paxnous, Abraham, and their families, and other of our Indian acquaintance, who are all well and sent us hearty greetings. The Indians that had been in connection with us, had taken no part in the late atrocities, but had warned the French Indians and had led many to desert. We learned for certain that the hostile Indians three times attempted to fire Bethlehem and our upper settlements

at one and the same time. It now appears as if the Indians are willing to make peace on certain conditions.

*May 21.* We kept Prayer Day. Bro. Edmunds and others accompanied the Indians to Philadelphia.

*June 2.* The Nursery removed to Nazareth, amid the sound of trombones from the Single Brethren's House and songs of the children, who were posted along the lane through which they had to pass.

*June 4.* The Married Brethren moved to-day out of the Clergy House into their own house, which since December, 1755, had been given up for the Nursery.

*June 10.* Commenced building a Summer hut for our Indians (who up to this time have been lodged very crowdedly). 60x15 feet, of logs, and to contain dwelling and chapel.

*June 20.* The Indian Captain New Castle and retinue, and Capt. Jacobsen, of our Irene, visited here to-day.

*June 21.* Bro. [Daniel] Sydrich was sent as express to the Governor with the following intelligence: In the night there came, to our great surprise, the Indian Nicodemus<sup>4</sup> and his son Christian from Diahoga, to seek safety and a place of refuge here, with intelligence that fifteen Indians were on the road thither with some object in view, and were waiting one and a half days' journey from here. Capt. New Castle and party and the brethren Edmunds and [George] Klein prepared to bring them here, as New Castle thought that the Indians would be nowhere as safe as in Bethlehem.

*June 24.* Towards evening came the Indians from Diahoga, viz., Joe Pepy<sup>5</sup> and family and Nicodemus' family, fifteen in number, under escort from Fort Allen, and were quartered on the south side of the Lehigh, awaiting orders from the Governor. Two brethren were put in charge of them.

*June 27.* New Castle and his party left for Diahoga.

*June 28.* Bro. I. Frederick Otto and wife went to Philadelphia to visit old Mrs. Benezet, at her request.

*July 1.* In the night a spy was again seen, but chased away.

*July 2.* A German lieutenant, with several sub-officers, came here to recruit in this neighborhood.

*July 4.* Bro. Stauber a few days ago was sent to Philadelphia to inform the Governor, that the hostile Indians were again marching towards the frontiers.

*July 5.* Late in the evening came Paxnous' youngest son and son-in-law, besides three Shawnese Indians, from Diahoga, under escort from Fort Allen, with a letter of recommendation from Capt. Newcastle, and intelligence that old Paxnous had gone to Col. Johnson, to hold a council.

*July 6.* The reapers went out into the fields amid music of French horns, and several Indian brethren as a guard while they work, and to patrol the woods.

*July 7.* Nathaniel Seidel and Benzien went to the Governor, on behalf of the Brethren, to insist that he remove the strange Indians.

*July 10.* In the prayer-meeting were present four of the Indians (in the little gallery), some of whom for a certainty, are known to be of the murderers at the Mahoning.

*July 11.* The above mentioned Indians left, well pleased, for Diahoga. We provided them with provisions.

*July 12.* Bros. Seidel and Benzien returned with assurances from the Governor, that the strange Indians here, as well as those expected, should be cared for at Easton.

*July 14.* Began to gather currants, to make wine.

*July 15.* Bros. Edmonds, Klein and Werner, Jr., went to Fort Allen, to meet Captain Newcastle, who had sent word, that he was on the way from Diahoga with some Indians.

*July 17.* Towards evening came Capt. Newcastle from Fort Allen, as Commissioner of the Government in the prospective treaty, and some 30 Indians, men, women and children. They were entertained over night. There is a so-called Delaware King among them. [Tedyuscung?]

*July 18.* William Parsons came from

Easton, under orders of the Governor, to escort the strange Indians thither. Capt. Newcastle, with his interpreter and some Indians, went with Bro. Edmonds to the Governor in Philadelphia.

*July 19.* On all of our plantations, 200 persons are at present bringing in the harvest. Bro. Schmick went up yesterday with some of our Indians to Nazareth, to guard the harvesters.

In the evening Bro. Spangenberg spoke to the congregation about Indian affairs. Now there remain here still Joe Pepy and family, and Nicodemus and family, who, when they heard that they were to go to Easton, were sad, and said that they would not have come with their women and children. We agreed to keep their families to the close of the treaty. By Joachim, who arrived on the 17th, we were confirmed in the report we had heard before of our Sr. Susanna Nitschmann. We at first thought she had been burned to death with the others at Gnadenuetten, now we knew for certain that she was carried a prisoner to Wyoming. There she saw Abraham's wife, Sarah, who clasped her hands over her head and exclaimed, "There is a sister!" Abigail, Benjamin's wife, had taken her into their hut and waited on her, as much as she could, before she was taken to Diahoga. There she fell a martyr to such a martyrdom, the like of which since the existence of our Church has not occurred, a suffering above all suffering. She had done nothing day or night but weep, and while other white women, after the first fright and terror was over, became bold and gay, the eyes of our sister never became dry, and her grief terminated in a malady, which ended in her death on May 6th.

*July 20.* Thirty single sisters went to Nazareth to pull flax, under escort of four Indians and Pro. Matthew Otto.

*July 24.* Some Quakers visited here, among them Anthony Benezet, who left for Easton.

*July 25.* To-day Brn. Seidel, David Zeisberger, Shebosch and Horsfield left to attend the treaty.

*July 26.* Conrad Weisser marched through with his troops to Easton.

*July 30.* The four brethren returned from Easton; there are hopes that we will have peace again.

*July 31.* From Easton returned Bro. Edmonds, the Assemblyman of our county, with the Indians and their escort, on their return to Diahoga.

*August 3.* Capt. Newcastle, who had risked his life to have peace restored, and who looks upon the Brethren as a people of God, left for home and took with him all the strange Indians.

*August 4.* Bro. Okely is engaged in bringing into order the deeds of our congregation houses and churches in the county.

*August 5.* Day and night watches still continued.

*August 10.* David and Anna Bishop, with five others, set out for Wachovia.

*August 17.* We had an unpleasant visit from Tedyuscung, the Delaware king, and some other Indians. Their errand was evidently to frighten away our Indians, and especially Theodora.

*August 19.* News from Allemangel, that Indians threatened an attack. Some of our neighbors passed through here to places of safety.

*August 21.* This evening came Tedyuscung's wife and children; he had gone up to the Minnisinks to stop murders.

*August 22.* Bro. Spangenberg announced in meeting the arrival at Philadelphia of Gov. Denny, and observed that, as it is the custom of all denominations to show respect, he communicated their address to the new Governor.

*November 1.* Examinations of Children's Schools. After dinner all the boys came into the "Gemeinsaal" and were examined by their preceptors, in the presence of the clergy, in spelling, orthography, German and English reading and arithmetic. Later the same was done by the sisters with the Madgen Anstalt—each Anstalt (school) had at close of the examination a lovefeast. Spinning, knitting and needlework were exhibited. Bro. Albrecht with his music

scholars performed in the gallery. Of 199 children, not one was absent on account of sickness.

*November 2.* Bro. Schlegel, from Lebanon, brought news that the hostile Indians still lurked about the Swatara, and within five days recently 17 persons were wounded or killed, and that all of the brethren were collected in the school-house.

*November 5.* Council resolved to strengthen the watch, as there was new danger from Indians. Bro. Zeisberger was sent in inform the Governor, and Bro. Horsfield went to Easton to notify Col. Weisser.

*November 7.* In congregation council the topic was the threatened attack on Bethlehem, of which our friends informed us. Resolved to keep good watch and make all preparations to keep off harm. In case of an attack, the sisters were told to retire to their rooms and keep quiet.

*November 8.* To-day we began to keep our "frühstunde" between 4 and 5 o'clock, all through Winter, on account of the critical times. Many other preparations were made in view of an attack, viz., the back doors and windows were walled up, the watches strengthened, watch hausel (huts) built, etc.

*November 9.* To-day the first fugitives came here for refuge, viz., Christian Boemper's widow and children.

*November 12.* Forty-two men, women and children, of the Brethren at Allemangel, came here as refugees.

*November 17.* Towards evening Gov. Denny and suite came to Bethlehem, looked about and visited our Indians. "You must indeed," said he, "live very happy here." At 9 p. m., while at supper, music was performed.

*November 18.* The Governor and suite left for the capital. As he passed by he was saluted by all the brethren and children, and the "Posaunen" (trumpets) blew until he crossed the Lehigh. Col. Weisser with his company, escorting the Indians from Easton, encamped here over night.

*November 19.* In a council, the topic was the result of the agreement between



the Governor and the Indians. He had invited them and others to come here next Spring, to meet Sir William Johnson, the agent of Indian Affairs, to fully agree upon terms of peace. Resolved to continue to keep watch, as hostile Indians are not to be trusted.

*November 26.* The children from Allemangel were sent up to Nazareth. Many wild Indians passed through from Port Allen on the way to Philadelphia.

*November 30.* Bro. John Bechtel went to Philadelphia on affairs of our county—he was cited by the Assembly. He took with him, at the express request of the Governor, a list of the inhabitants of Bethlehem and Nazareth.

*December 4.* A letter from the Governor requests us to entertain the Indians from the Susquehanna, as they desired to stay here, and would go nowhere else, and it was for the good of the country.

*December 15.* A Provincial tax has been levied—at the rate of 6d per £—ours amounts to £93., viz., £30. on our estates, and £63. for 126 single brethren at 10 shillings per capita.

Note 1.—Shebosch. i.e. *Running Water*, the name given him by the Indians. John Joseph Bull of Quaker ancestry, united with the Brethren, entered the Indian Mission, and served in Pennsylvania and the West. He married Christina, a Mohegan convert.

Note 2.—Gnadenhuetten East was totally destroyed, the company of Provincials stationed there having been surprised and cut to pieces.

*December 16.* At noon arrived Brn. Boehler, Ecksparre, William Boehler, Pohle and Reuter from Europe.

*December 24.* Bro. Boehler remarked that it was sixteen years since he kept the vigils of Christmas here in the Forks of the Delaware, in what is now the widows' house at Nazareth; and fifteen years since the Count [Zinzendorf] held them in the stable; and fourteen years since they were held in the present little chapel.

*December 31.* Population of Bethlehem, including Indian fugitives, 741. During the year, 2 Indian children were born; 3 Indians died, among them Simeon, a Delaware, aged 70 years. In March a Synod was held at Salisbury. September was the quietest month of the year "from without." In October, news was received of the death of Countess Zinzendorf. During the year 500 acres of land were added to the Moravian domain, and the Indians and white fugitives helped us to clear land.—*The Moravian.*

Note 3.—Formerly a member of the Philadelphia congregation.

Note 4.—Half brother of Teedyuscung, and had been baptized by Bishop Cammerhoff.

Note 5.—Joe Pepy, alias *Weholotahund*, was originally from Cranberry, N. J. and one of Brainerd's Indians. Before the Indian war he had resided in the Craig Settlement near Lehigh Gap.

# An Appreciation of Dr. Basil L. Gildersleeve, of Johns Hopkins University.

Delivered by Dr. E. F. Smith, Provost of the University of Pennsylvania at the Commers of the Goettinger Verein at the University Club, Philadelphia, Pa., Jan. 10, 1913.

It has often been said that our undergraduate collegiate system of education bears the stamp of Cambridge or Oxford, notwithstanding a more careful search of archives has revealed that to the Scotch universities are we indebted for what we called the American plan. It is a noble plan, regardless of its origin, and today there are those who pray that it may be restored to us in its pristine vigor. We sadly need it. Perhaps, it did not enkindle in us the desire for research, now so highly prized, for upon asking whence came the incentive to investigate, there promptly comes answer—from the Great Fatherland, which so imbued and dominated the thoughts of those of our countrymen who frequented its Universities, that all concede to this part of our intellectual development a decidedly German imprint.

Out from the Halls of Old Nassau in 1849, went a young Bachelor of Arts, born and reared in our beautiful Southland. With eager, expectant enthusiasm he now looked out upon the great world of promise, hoping to find somewhere his own peculiar niche. Shortly thereafter he might have been seen sitting at the feet of his Gamaliel—the renowned Franz of Berlin, who out of the joy of his heart proclaimed this youth of promise—Chrysobrachion. Under Schneidewin, sixty years ago, Georgis Augusta placed her approving hand upon his head and bestowed upon him first Doctorate. All interested in education in this country know the power Basil Gildersleeve has been in the land. They gladly tes-

tify that his studies have been most potent in giving America a permanent and honorable position in the great world of scholarship. Greek has been the idol of this master all these years. Although a grammarian of undisputed rank, it is the life, the philosophy, the spirit of the Greeks which he has so vividly interpreted for us, thus demonstrating that “the kingdom of Hellenism is within the man.” Read his edition of *The Apologies of Justin Martyr*, “which,” he says, “I used unblushingly as a repository for my syntactical formulae,” and then his brilliant introduction to *The Odes of Pindar*—the great lyric poet of Ancient Greece, whose writings abound everything with the greatest imaginative boldness, and you will immediately comprehend why, as Professor of Greek at the University of Virginia from 1856 to 1876, and in the same capacity at Johns Hopkins University since 1876, and even in the secondary schools, where his editions of the Classics have been read, there came “a quickening of Greek studies.” Then too, will you grasp the meaning of the sentence “the function of the teacher is mainly the introduction to the love or the loves of one’s life.” Further in the *American Journal of Philology*, founded by him in 1880, and many times elsewhere, he emphasizes his conviction that the true aim of scholarship “is that which is” and in his *Heleas and Hesperia*, a charming volume, there is laid bare the aspiration of a great soul towards the highest ideals.

And, to-night, this eminent scholar,

this enthusiastic, untiring investigator, this superb teacher—upon the sixtieth anniversary of his admission to the Doctorate of our Alma Mater, sits with us. We are truly proud of him, of his attainments and of his manly virtues. The world knows him. Learned societies and universities on both continents have freely and gladly awarded him their highest honors. We have asked him here just to tell him how happy we are on his account, how rejoiced we are that he has accomplished such wonderful things, not only for himself but for his people. His name is destined to go down to posterity and it will be one with which the historian must conjure when

he shall write of America's place in the world of scholarly thought and endeavor. One and all of us extend him hearty congratulations, and I know that I voice the sentiment of everyone in his presence when I add,—

Sir Doctor, it is good of you,  
That thus you condescend, to-day,  
Among this crowd of merry folk,  
A highly-learned man, to stray.  
Then also take the finest can,  
We fill with fresh wine, for your sake:  
I offer it, and humbly wish  
That not alone your thirst it slake—  
That, as the drops below its brink,  
So many days of life you drink!

#### Plain Living.

That simple living permitted her to live many years was the firm belief of Mrs.

Mary Lisek, who is dead here, aged 103 years. She was probably the oldest person in northern Indiana. Mrs. Lisek was born in Germany in March, 1809, where she lived until about twenty-five years ago, when she came to South Bend. Two children, eighteen grandchildren and twenty-eight great-grandchildren survive her. She had enjoyed good health until two years ago, when she became paralyzed. Mrs. Lisek attributed her long life to plain living and moderation in eating. *Indianapolis News.*

nearly 600 diversified industries; value of manufactured products, \$18,000,000; center of three great trolley systems; the biggest concrete bridge in the United States in construction; 75 per cent. of the workmen own their homes; labor disturbances unknown. "There is a reason."

#### Some Claims of Allentown, Pa.

Allentown, Pa., thru its Chamber of Commerce, claims the following among many

other attractions: population, 65,000; number of buildings, 15,387; city real estate, \$50,000,000; 59 churches; 5 colleges, 4 railroads with 73 daily trains; 7,500 pupils in public schools; 1,250 mercantile establishments; 18 cement companies with 34 mills in Lehigh district;

#### Germany's Slot Literature.

Penny in the slot literature is the latest thing in Germany. A firm of publishers at

Leipzig has patented an automatic machine which gives a choice of a dozen small paper covered volumes which are displayed behind glass. On a strip of paper across each volume is printed a brief description of the book, and a coin in the slot does the rest. These automatic machines are to be placed in hotel lobbies, waiting rooms, theatre foyers and other public places. The hope is expressed that as the books offered are carefully selected and by first-class authors the venture may have a beneficial educative effect upon the masses and thus counteract the influence of the cheap and trashy literature with which the country is flooded.—*Exchange.*

## Our Worthy Ancestry

An Address Delivered by the Rev. Robert M. Hunsicker, Pastor of the First Baptist Church, Mansfield, Pa., At the Second Annual Reunion of the Hunsicker Family, held at Collegeville, Pa., August 10, 1911.



It was my good fortune some years ago to make a brief visit to the city of St. Louis. There remains with me one clear impression of that visit. The magnificent bridge which spans the Mississippi at this point had just been opened for traffic. It drew out its length, including approaches, to a full mile and a quarter. It was the pride of the city, and equally its talk. Its ponderous mass was lifted to such a height as not to interfere with traffic upon the river. It was broad enough and strong enough to accommodate the traffic of the Metropolis of the middle West and its eastern environs. But, it is not as an achievement of engineering or of architecture, nor as an exhibition of artistic beauty and symmetry that it made upon me so distinct an impression, but, rather, its cost. And this cost is not reckoned in paltry dollars, stupendous as the sum might be; but, in life blood, in human devotion. In order that this superb structure might rear itself aloft, and render the service for which it was planned and built, its foundations must be laid far below the bed of the river whose waters it spanned. Such was the hazard and the peril of this work, that we are told that during the building of this bridge its cost was at the rate of a human life for each day.

Thus has it been in developing the advanced and complex conditions of the civilization of to-day. It has been at the cost of human devotion and of life-blood. Like this great bridge, once but an architect's dream, and in the minds of many,

an impossibility, to-day stands a solid reality. So is it that many of the privileges and opportunities and prerogatives of present day life were once but the dream of so-called visionaries, impossibilities in the minds of the multitude, but to-day, the commonplaces in our complex conditions of life.

Recall that great act of the noblest of our great presidents, the Proclamation of Emancipation for four million slaves, issued almost half a century ago. By the stroke of a pen these millions of our fellow beings ceased to be mere human chattel and were taught technically, at least, the liberty which is the birth-right of every human soul. Thus, was brought to an end the darkest blot upon the early history of our nation, when the brother in white, who had come to these shores for the liberties which he might enjoy, reduced to cruel bondage his brother in black. But this emancipation, alas! did not occur until slavery had disrupted the Republic and precipitated a war, whose horror and desolation have never nor ever can be, fully depicted.

But even apart from this war, the doom of slavery was inevitable. A public sentiment as irresistible as the torrent of Niagara, or the destructive avalanche of waters that overwhelmed Johnstown, was gathering. Every river has its rise in the little fountains that break forth from the hillsides and run in sparkling rills through the meadows. As we seek for the origin of this mighty sentiment which swept away almost two and a half centuries of slavery, it is discovered in a little colony of "strangers in a strange land"; voluntary exiles from their Pa-

therland; men than whom none ever had a deeper love for the land of their birth. These men, seeking liberty for themselves, braving the perils of an ocean voyage, and hewing out for themselves and their families a habitation in the wilderness, of what is now Germantown, issued the first formal protest against the institution of slavery in America. This, too, was in the year 1688, only five years from the date of the first settlement.

And this is the more remarkable when we recall that other denominations of Christians had been in existence on American soil for many years. For example, the First Baptist Church organized in America at Providence, R. I., by that apostle of liberty, Roger Williams, had been in existence half a century, and many others of the same name had sprung up. The same may be said of the Congregationalists, the Episcopalians, the Presbyterians and, very probably, the Lutherans and German Reformed. And, it is even more noteworthy in light of the fact that within eighteen years of the issuing of the Emancipation Proclamation, i. e. in 1845, three great Christian denominations, the Baptists, the Presbyterians and the Methodists were disrupted over this question, North and South. Incredible as it may seem, there were at that time ministers of the Gospel, intellectual giants, who were defending the institution of slavery by the citation of Scripture.

These devout strangers in a strange land laid the foundation; others builded thereon. They were seers, that is, they were see-ers. They were visionaries in very truth, beholding visions which long awaited fulfillment.

What, it may be asked, is to-day considered the very acme of achievement in the realm of statesmanship? The ready answer is: the adoption of the international treaties for the settlement of all international difficulties by arbitration. But such ideas were held centuries ago by our worthy ancestors, who always believed that, "swords should be beaten into plow shares, and spears into pruning hooks." Our Mennonite ancestry were simple-hearted enough to believe that war

was never justifiable. They believed that "the meek would inherit the earth," and no less that "they who take the sword shall perish by the sword." So impracticable were these ideas regarded, that their fellow beings might have stigmatized them as did Sydney Smith, William Carey, the pioneer of the moderate missionary era,—"a dreamer who dreams that he has been dreaming." But these principles are being appropriated by even the hardheaded business men of this generation, and by journalists. A noted journalist has recently issued a book under the title "The Great Illusion"—referring to war. And, a noted philanthropist has appropriated \$100,000 for its distribution. The leaders in the financial and industrial world are opposed to war, because it is unprofitable; it is destructive; it interferes with business. And so, at least, the dreams of peace of our worthy ancestors, dreams resulting from deep thinking upon the Word of God are coming to realization. As the torch bearers of liberty for all, and as the harbingers of the reign of universal peace, we may rightly think of them as "Our Worthy Ancestry."

Who are these Mennonites, whom we claim as our ancestors? There are those who would answer that they are the people described in that very readable book, "Tillie, the Mennonite Maid." But every person with a drop of Pennsylvania German blood in his veins should protest against such atrocious misrepresentation. In any community, as is done in this book, a few shabby characters may be selected and delineated as representatives, but the characters in this book are far from representative either of Pennsylvania German character or of Mennonite life and principles and character. Nor are the Mennonites to be regarded as the successors of the mad Munsterites of the Sixteenth century. A fraction of the Anabaptists—the lineal antecedents of the Mennonites—were concerned in this uprising, but the responsibility of the whole affair was thrown upon the Anabaptists. A process of persecution and extermination was, in consequence, inaugurated; and in fifty years persecu-

tion had done its work, and the Anabaptists disappear from the history of Germany. "A sect must be judged by its principles, not by its slanderers."

That we may clearly understand who and what the early Mennonites were, let us call to mind the testimony of a commission appointed by the King of Holland early in the last century. The testimony of this commission, one of whom was a university professor, another the king's chaplain, cannot be otherwise than impartial since their investigation was pursued under the auspices of the Reformed church. They say: "The Baptists, who in former times, were called Anabaptists and at a later period Mennonites, were originally the Waldenses, who in the history of the church, even from remote times, have received such well deserved homage, being the only religious community which has continued from the time of the apostles." Another authority says: "The Mennonites are the only body of the Anti-paedo-baptists that has preserved a historic continuity to this day." Another church historian speaks of them as "the remnant surviving the persecutions by which Anabaptists were exterminated from Germany, but, who, with a better fortune in Holland, flourished and grew strong under Menno Simons, whose name they preserved." We certainly must heartily agree with the historian Bancroft when he says of these people: "Neither they nor their descendants have laid claim to all that is their due."

The testimony of another historian is well worth recounting, that of Dr. Ludwig Karl Keller, a layman in the German Reformed church, and at the present time State Archivist of Germany at Berlin. "The Anabaptists," he tells us, "who were later known as Mennonites, were the real Reformation movement. They were the successors to Wickliffe, the Morning Star of the Reformation, and Huss, and who carried forward the work they had begun, but which crystallized and was led forward to definite end under the leadership of Luther." In this connection another historian remarks: "The Sixteenth century opened with a general awakening throughout Europe to

the need of religious reform; and was especially marked in Switzerland before the time of Luther." Nor does this in any way detract from the honor which is due to Luther, any more than it detracts from the honor due to Washington to say that he was not the cause of the Revolution nor the results that followed, though he was its brilliant leader.

Consider one great principle for which these people stood, namely, the separation of Church and State. This in two ways exposed them to hardship and suffering. In the church it branded them as heretics; in relation to the State, as traitors. The great movement of the last century for disestablishment as in Italy, Spain, Portugal, France, England is but carrying into effect a great principle advocated by our ancestors four centuries ago, their great thought being, as expressed in the struggle in Italy, "A free church in a free state." But this idea found its first and fullest expression in Rhode Island as established under Roger Williams in the year 1636, two hundred and seventy-five years ago. In the words of Armitage "The honor was reserved for Roger Williams of making liberty of conscience the foundation stone on which human government should stand." And Bancroft adds, "He was the first person in modern Christendom to assert in its plentitude the doctrine of liberty of conscience, the equality of opinion before the law." And Robert Southey describes Roger Williams as "the man that began the first civil government that gives equal liberty of conscience." It is not, therefore, a matter of surprise that on May 4th, 1776, Rhode Island should have repudiated allegiance to George III, two months before the formal Declaration of Independence by the Colonies.

But does someone remind me that Roger Williams was not a Mennonite, but a Baptist, the founder of the first Baptist Church in America, formed in 1638; a church still strong and prosperous, the first Baptist Church of Providence, R. I. ? In this connection it is exceedingly significant to be informed by the best authority in America upon Bap-

tist history that "Williams was familiar with the ideas of the Mennonites."

But who, it may be well to ask, at this point, are the Baptists? They are but the English and American successors of the Mennonites of Holland. The first organization of English speaking people into what we understand as a Baptist church was constituted from refugees in Holland who had fled thither to escape persecution in England. And when thus organized, so identical were they in principles and form of organization, that the complete merging with the Mennonites of Holland was given, on both sides, serious consideration. Accordingly, it may be said, that while the Mennonites of to-day as a whole, are not of one mind on all points among themselves, yet those points upon which they are in complete agreement—at least the early Mennonites—are the distinguishing principles of the Baptists. And these principles are very simple. They are three: First—The Word of God as the only rule of faith and practice: this as opposed to popes, counsels, traditions and ecclesiastical, law-making bodies; second—the constitution of the church, namely, as being pure, rather than mixed; that is, baptism only as an expression of faith, thus excluding the baptism of infants: third—the separation of church and State, no outward constraint being brought upon the individual conscience. But, does someone object that there are aside from this very marked divergencies. On careful scrutiny it will be found that these divergencies are incidental, rather than fundamental; that they relate only to details, to the application of principles, rather than the principles themselves.

Thus it becomes manifest that our worthy ancestors, the Mennonites of centuries ago, were a fountain head from which issued a stream that divided into two parts. The stream which flowed through England and thus to America, the Baptists of to-day, are simply Anglo-Saxonized Mennonites. And the Mennonites are Baptists who have retained the German, or Teutonic characteristics. Quite similarly, it may be said that the Presbyterian church is the Reformed

church, as modified by Scotch and English traits from contact with these races; just as the Reformed church is simply the Presbyterian church manifesting Teutonic peculiarities, the two having a common origin.

We would rob Roger Williams of no honor that is his due. The ideas and principles which he promulgated may have been entirely original with him, resulting from independent thought and investigation, yet, when he established a commonwealth in which there was a separation of Church and State, he was only bringing into practical and effective realization ideas long, long held and advocated by his predecessors, the Mennonites, and their predecessors, the Anabaptists. There is accordingly deep significance in the statement of Dr. A. H. Newman as already cited that Roger Williams was familiar with the ideas of the Mennonites. With those who preceded him he insisted upon liberty, not only for himself, but for every man; liberty being every man's birthright.

It is the glory of Virginia Baptists to have led in the struggle securing the first amendment to the Constitution of the United States, namely "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or the abridging of the freedom of speech or of the press."

Let us in no measure detract from the honor due to Virginia Baptists for the noble achievement in which they led; and yet, while doubtless by their own thinking they came upon this principle, it must not be forgotten that it was a principle for which the Mennonites in the centuries preceding had shed martyr blood.

Do we not well, therefore, as we speak, to think of those who have thus laid the way, as pioneers—to think of them as our worthy ancestry. The challenge of the prophet of old to the chosen people is one to which we do well to give heed: "Look unto the rock from whence ye are hewn; to the hole of the pit from which ye are dug." (Isaiah 51:1) And we certainly will be in hearty agreement with Bancroft when he asserts that "neither they nor their descendants have laid claim

to all that is their due." They have sent forth streams of blessing. They have caused fountains of refreshing water to break forth in the desert. They have turned the wilderness and the solitary place into a veritable Garden of the Lord. The Friends or Quakers have throughout the centuries shed forth a gracious influence, but George Fox, their founder, obtained his ideas from the Mennonites of Holland. Fundamentally Mennonites and Quakers are one. The Congregationalists have been a mighty force for aggressive righteousness, sending forth uplifting influences to earth's remotest bounds. Let it not be forgotten, however, that their ideas of the independence of the local church were derived from the Mennonites of Holland.

Thus, have the Mennonites been torch bearers, leading the way into the possession of present day liberties and privileges. They have been pioneers, "a voice crying in the wilderness," far in advance of their fellows and contemporaries. And, in common with all those who have lived far in advance of their age, they have been obliged to suffer for their loyalty to truth, their faithfulness to conscience, their devotion to God.

Unstinted but not excessive homage has been paid to those who have imparted fame to Plymouth Rock—the passengers of the Mayflower. But, the passengers of the Concord, the founders of Germantown, need not suffer by comparison. Indeed, there are striking contrasts that should be noted. The Pilgrims, in the words of an American humorist, "came to America that they might worship God according to the dictates of their consciences; and prevent other people from worshipping according to theirs." An appropriate motto for our ancestors might have been, as inscribed on Liberty bell, "Proclaim liberty throughout the land to all the inhabitants thereof." The Pilgrims were exclusive; our ancestors were fraternal. The Pilgrims were restraining, our ancestors, liberty-giving. The Pilgrims regarded religion as coercive force; our ancestors as a vitalizing power. The Pilgrims, deriving their principles from the Old Testament would

have Christianity find expression in the form of a theocracy; our ancestors regarded Christianity as a spiritual force. In religious, as well as civil life, far from being conservative, they were radical; and instead of being "stand-patters" they were the insurgents. And they paid the penalty of their rashness.

True it is that the martyrs of yesterday are the heroes of today. Others put them to death, be it is ours to build and embellish their sepulchers and to rear worthy memorials to their honor.

What gave to these worthies their illustrious character. In a word, it was their religion. "Bob" Burdette, in commenting upon the great service rendered by Christopher Columbus facetiously suggests that "but that for the service that Columbus rendered, we would still be sitting around waiting for some one to discover us." But for the religion of our ancestors neither they nor we would have been heard of. And certainly we would not be to-day gathered in honor of their memory. They were men of the Book. They did not hold opinions but they were held gripped, dominated, swayed by convictions. In their simple-heartedness they took the Bible to mean just what it said; nor did they lack verification of its truth in their inner life and experience. A certain man with great enthusiasm dwelt upon the wonders of his garden. Influenced by this enthusiasm, one of his friends wished to see this famous garden. He was not a little surprised to find it to consist only of a city back yard, a narrow bit of land between high brick walls. In expressing his astonishment at its narrowness its owner replied, "It may be narrow, but it is very high." We may regard the religion of our ancestors as narrow, and sometimes fanatical; but it was very high. It was very high because first of all it was very deep. It rooted itself deep in the subsoil of the Word of God and was nourished by its hidden springs. Consequently it was high, reaching to Heaven itself. Their lives were aglow with a glory beaming from the very throne of God itself. Their faces shone with a light, "not seen on sea or land"; a light shin-



ing from God's own face. Their feet were planted upon the Rock of Ages; their heads were among the stars. Their lives were characterized by the four dimensions emphasized by Bishop Brooks, and by the apostle Paul in Ephesians, third chapter. They had breadth. They embraced all men in their interest, affections and endeavor. They had length, their lives having projected themselves down through the centuries and will so continue till time shall be no more. They had depth, being rooted in the Word of God. And, thus it is they had height reaching to the very Heaven.

There is in the New Testament a Book whose author is unnamed, in which there is a chapter unfinished—the eleventh chapter of Hebrews. It is the enrollment of the worthies and the martyrs for the cause of truth and righteousness; and it will not have been finished until it shall contain the name of every martyr of Jesus Christ and every one who has suffered in the cause of truth and righteousness. Nor can we better close this address than by quoting from this chapter with certain adaptations, substitutions and insertions. Let it be remembered that Menno Simons went about his work with a price on his head, often in the disguise of a common woodman. Indeed it was by an appeal to the heroic in his nature, by the martyr death of Sicke Snider, that he was led to lay aside his priestly robes, repudiate the Church

of Rome, and cast in his lot with the hated, harried and persecuted Anabaptists. And thus in revised form would we read this chapter: "And what shall I say more? For the time would fail me to speak of Samuel and all the prophets, of Menno Simon, Sicke Snider of Blaurock, of Sattler, of Huebmaier and of the thousand others who were imprisoned, were stoned, were drowned, beheaded, burned, exiled, sold into cruel slavery; who through their far-visions faith have been subduing kingdoms, working righteousness, out of weakness having been made strong. They were tortured, not accepting deliverance; they had trials of cruel mocking, and of scourging, yea, moreover, of bonds and imprisonment. They were stoned; they were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented. They wandered in deserts and mountains and caves of the earth. Of whom the world was not worthy."

Such were our worthy ancestry, faithful to God, true to man, serving their own, and, therefore, all generations. A worthy posterity may be only in the measure in which we follow in their footsteps, without reckoning the cost, being true to God and faithful to man, serving our own and thus all generations. Be this our worthy ambition.—*The Transcript.*

# John Fritz, Iron-Master

By Thomas Commerford Martin

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THE steel industry has done more to develop modern democracy than any other force or influence of our times. Steel inventors and engineers, their rails and plates, and the locomotives and steamships transporting the products of Western prairies, are the true explanation of the political upheavals and social changes now witnessed in Europe. Such were the theses propounded often with much incisiveness and emphasis by Abram S. Hewitt, formerly mayor of the city of New York, who asserted also, not less boldly, that the saving on traffic due to the substitution in America of steel for iron would be equivalent to paying off the whole national debt in a few years. It was Hewitt who spoke of John Fritz, father of the modern steel industry in the United States, as one whose career was unique among that of men of his day and generation; adding, "by common consent he occupies the first place in the domain of practical industry with which he has been connected."

Yet, in all the spectacular piling up of huge wealth from steel, the creation of colossal corporations, the fierce outbursts of sensationalism, the tremendous interplotting of politics and finance, the tire-some focusing of the lime-light of publicity on one millionaire after another, and the ceaseless efforts of the muck-raker to drag another ancient or new scandal from the slag-heaps, nobody has ever seen mentioned, of any kind or degree, of John Fritz, in whose honor the four great national engineering societies have founded a gold medal in recognition of his worth and work,—the only American for whom such a thing has ever been done. The humor and the irony of it—likewise the compliment! On a green hill far from the madding crowd, he has

lived in dignity and quiet, attaining now his ninetieth year after a career begun long before the American steel industry was successfully established, as it was, largely, through his courage, energy, and genius.

In 1822, John Fritz was born into a world that knew not railroads, but had gone crazy over canals. "Clinton's big ditch" from Buffalo to Albany, reducing the cost of moving merchandise between the two cities from \$100 a ton to one-tenth that tax, soon had copies in other States, between other cities fearful of losing their trade unless they enjoyed the same facilities. But Fritz was still a boy on the farm of his father in Londonderry, Pennsylvania, when the railroad era began, and now, nearly a century later, he has lived to see the canal craze revive. New York is spending a hundred million dollars in revamping the Erie, thereby intimating that as freight-regulators the Interstate Commerce and other commissions are a dismal failure; and the nation is spending three hundred millions at Panama, although half a dozen railroads now span the continent. Despite all the undoubted advantages of waterways, the fact remains that the "hard, smooth road," as Professor Jevons described the railway, affords, on the whole, far quicker, safer, and more economical transportation than its liquid rivals, which thus far seem able to survive only when lavishly endowed by the state. This significant revolution in means of transportation is largely due to the work of Fritz himself in perfecting and substituting the steel rail for the iron one.

What the iron industry itself suffered under the old regime was curiously brought out in a casual comment made on the presidential address of Mr. Fritz before the American Institute of Mining

Engineers at Bridgeport, Connecticut, in 1894. A Cleveland member recalled an interview with Hughes Oliphant, who had a small charcoal iron furnace and mill at Fairchance, Pennsylvania, near the foot of the Allegheny Mountains. "He told me that early in the century he ran for eighteen months, and in that time saw only ten dollars in money. I said to him, 'How on earth did you manage?' He replied: 'We made our iron into nails, rods, and kettles, hauled them twelve miles over to Brownsville on the Monongahela River, loaded them into flat-boats, and floated them down the Ohio, swapping our wares for whiskey and rum. At New Orleans we exchanged these for sugar and molasses, which we sent by sea to Baltimore, and there we swapped again for groceries and dry-goods, which we hauled in Conestoga wagons over the mountains, three hundred miles to our furnaces.'" The career of Mr. Fritz covers and affects the whole development from that primitive period to a time when one steel corporation doing less than half the business of the industry has larger gross revenues than the National Government.

The action of New York and Pennsylvania in cutting canals alarmed Baltimore, and in July, 1828, work was begun on a track to some point on the Ohio River. From this grew the Baltimore & Ohio Railroad. John Fritz was then just six years old, and, as a boy, must often have heard his father, on the farm in Chester County, Pennsylvania, discuss these matters, for George Fritz was a skilful mechanic and a keen observer of events. The naive autobiography that John Fritz has just set down as he enters on his tenth decade reveals a vanished social and rural life of barest simplicity. Quite possibly because there were Hessian military relatives "left over" from the Revolutionary War, the Fritzius family emigrated from Hesse-Cassel in 1802, to settle in Pennsylvania and till the soil. An amiable spirit of religious toleration notable in John Fritz is surely traceable to such facts as that his father George married Mary Meharg, of stanch Scotch-Irish Presbyterian stock,

in a Baptist Church, and that John himself was educated by the Quakers, being once told in early youth that he had had the privilege of hearing Elias Hicks whose doctrinal views on the divinity of Christ split the society asunder. "The Friends were a most excellent people, good neighbors, charitable, peace-loving, and peace-making; in early life I was much amongst them, and I have no doubt that I profited by association with them." Not even his pioneering in the manufacture of American armor-plate has prevented many people from assuming him to be a typical follower of George Fox.

The America of that time was virtually without public schools, and such education as the children in rural districts got was chiefly that afforded by private schools, usually of uncertain quality, and limited to three months in each of the seasons of winter and summer. Up to the age of fifteen John Fritz received his book-learning in this intermittent fashion in a log-house from one teacher who might have some forty pupils to look after at a time. The real education in actualities was that on the farm itself. John Fritz asserts that the exacting care insisted upon by his father in picking up potatoes and harvesting them without bruise or abrasion explains the meticulous zeal of his after-life in turning out tons of rail or plate as though they were watch-springs. But besides gathering potatoes there was corn to hoe, and from personal experience Edison has testified that hoeing corn has been one of the principal elements in creating our modern overcrowded American cities.

Conscientiously as the boy may have attended to his work with plow and harrow, scythe and pitchfork, it was a happy release when he could carry his father's chest of tools to some mill or factory in the vicinity, where an odd job of repairing had to be done. If farming could be made an altogether mechanical pursuit, it would be much more popular than it is. In New England the "abandoned" farm districts are full of farmer-artisans who rise like trout to fly at the chance of getting an odd job in brick-laying, plumbing, painting, or patching-up an auto-

mobile; and John Fritz, like his father, had the same incurable passion for tools and tinkering. In 1838 he became an apprentice in a village smithy at Parkesburg, Pennsylvania, where country machine work was taken in, and where the six-horse-power engine and boiler had been built by the master blacksmith. The specialization of our day forbids such feats, and it was the all-around knowledge acquired here that John Fritz found of such invaluable service to him when organizing great iron and steel works and directing the energies of an army of machinists and artisans. An instance of ready versatility occurred in 1839, when he first saw a shotgun with percussion-cap-lock, changed his own old flint-lock, and soon had a monopoly throughout the region as a gunsmith. "Saturday night was my harvest-time, as I could work all night. I would make the forgings in the early morning and the noon hour during the week. All the fitting and putting together was done at night. The light was a tallow dip or an oil lamp, both of them bad for this class of work. A good and smooth finish was essential to make the change look well. The owner in turn was proud of the change, and took pleasure in showing his gun to his friends. It impressed on my mind the importance of making a job pleasing to the eye."

In the early forties came business depression. "Back to the farm" was a sentiment as popular then as now, and John Fritz filled in a year or two between the furrows and the hayricks, until, in the autumn of 1844, a mill for rolling bar-iron was built at Coatesville, Pennsylvania. There he tried at once to secure work; but the proprietors were not ready, and so, once started, never to turn back, he drifted to the iron works at Phoenixville, then regarded as the largest and best in America. There, too, he met with a rebuff, but at distant Trenton were alluring works of the kind; and a new mill was going up at Norristown, Pennsylvania. He never got as far as Trenton, for at Norristown they took kindly to the tall, gaunt, growing youth with keen, blue eyes and diffident, earnest manner, and thus he assisted in building

what was then the best mill for making bar-iron in the country. Entering as a "cub," in a few weeks he attained the grade of a regular mechanic, and within two or three months he was in full charge of all the machinery in the plant. A month or two later he was responsible for production, and had become an iron-master, operating the mill both day and night.

His genius was felt in every direction. "Efficiency management," and the lessening of "lost motion" are supposed to be modern shibboleths of industry, but John Fritz has ever sought and won the highest economy of material, time, and effort—a true conservator. So expert was he in inserting teeth in the broken gear-wheels, that the fame of it went abroad, and when two-score years later his seventieth birthday was celebrated in the opera house at Bethlehem, Pennsylvania, a mock trial took place, when he was arrested at the banquet and indicted for practising dentistry without a license or diploma. This was a detail, for he attacked also the problems of puddling, heating, and rolling, and introduced improvement in every direction. The art was, moreover, in a transitional period from smelting with charcoal to smelting with mineral fuel, with happy results for the preservation of the forests, but bringing many new problems to be solved by the iron-master. One mill after another enjoyed the benefit of the ever-ready ingenuity and shrewd common sense of young Fritz.

Going thus from plant to plant with vivifying touch, John Fritz in 1854 was called upon to assist in creating the famous Cambria Works at Johnstown, Pennsylvania, where many engineering innovations were introduced and where important changes in the manufacture of iron rails were worked out under dramatic conditions of struggle. Almost the first occupation of the new engineer-in-chief was to raise capital in Philadelphia to keep the plant going, and his next task was that of informing the stock holders that the old mill was useless and must be entirely remodeled. But with the dogged obstinacy that has always

characterized him, he held to his new plans. At that time rails were rolled in two "high" mills, and it was proposed to adhere to this method in using the new capital. Fritz, in rank insubordination, refused to have anything to do with it. He proposed to save the time and heat lost in passing the bar back in idleness over the top roll, by adding another, third roll, thus making what has been the top roll a middle one. The bar passed first between the lower pair in one direction, and Fritz used the upper pair for forcing it in the other direction, ready for another pass. He also used solid parts in place of those which had previously been made so weak as to break when any extra strain came upon them. One piece was a breaking-box on top of the rolls made hollow so as to crush easily if under an overload. The head roller objected, but Fritz said he would rather have one grand smash-up occasionally than be annoyed constantly by the loss of spindles, couplings, and breaking-boxes. "Well," said the head roller grimly, "you'll get it."

But the new plant worked admirably, and when some of the disgruntled Welsh workmen came to gloat over his failure, they were shown "handsomer rails than had ever been made in their country." That night the mill went up in smoke, and the story was started that, as the new machinery was a total failure, Fritz had burned the mill down to hide his mistake. It was a disaster enough to appal the stoutest heart, but in four weeks the mill was running again, and before any further trouble occurred it had produced 30,000 tons of rail without a hitch or a break, and had become a great financial success. Meantime the Fritz mill was rapidly adopted by the other rail works in the country, and left its mark in increased production, more perfect work, and all the improvements that follow in the wake of a new idea. Rail with rough edges or ragged flanges gave place to that which competed favorably with any from Wales, hitherto a leading source of supply, and America became equal to her own necessities in this direction.

The remoteness of the period, measured in the growth of the industry, is shown in the fact that when Fritz went to Johnstown in 1854, there was not a blast-furnace in Pittsburg. So little was the establishment of the mills appreciated in the valley of the Conemaugh itself, that when Governor Porter crossed the mountains to Johnstown in a stage, the driver, pointed out the cluster of buildings, said, "It was a darned shame to spoil such a nice piece of ground to build such a town on it." From the point of view of scenery, this is probably a fair criticism of every iron or steel establishment ever built, and was certainly pertinent to the plant which John Fritz next brought into being in the Lehigh Valley. Amid the excitement of the coming Civil War, he made beautiful Bethlehem the scene of his energies. The quiet retreat of the peaceful Moravians was invaded and spoiled by the smoke and grime and tumult of a plant in which he was to achieve many new triumphs. As was said of him jocularly, he destroyed the romantic lovers' walk by occupying the ground with pigs; but at Bethlehem an enormous advance was made in securing for the United States her supremacy in steel. Meanwhile war broke out, and it was not until September, 1863, that the new plant was able to overcome all delays and difficulties and begin rolling rails. So much of the work fifty years ago was of the cut-and-try plan that it is easy to picture Fritz indulging, as he often did, in the following conversation with his assistants before trying to start a new mill engine:

"Were the drawings all correct?"

"Yes."

"Did the pattern shop do its work all right?"

"Yes."

"Were the castings sound and properly finished?"

"Yes."

"Did you assemble the parts and find everything complete and well-fitted?"

"Yes."

"Are you sure the foundation is good,

and the shafting true, and every bolt and connection in place?"

"Yes."

"Is she all ready to start?"

"Yes."

"Well, turn on the steam, and let's see why she won't work!"

But the genius of the chief engineer was not to be refused its reward, and "the plant was for some years a Mecca for iron-men to visit. There was nothing in the world in the way of an iron plant that could be compared with the Bethlehem works." Incidentally it may be noted that coke began to be used in the blast-furnaces of western Pennsylvania and eastern Ohio, so that nearly double the amount of iron was made in the same sized furnaces as compared with that when anthracite coal was used. Fritz believed, however, that by building larger and higher furnaces and more powerful blowing engines for the blast, he could restore anthracite economically to a parity with coke. He did so successfully, employing horizontal blowing engines that were the subject of much adverse comment; but they ran constantly day and night for thirty years, giving a pressure of ten or twelve pounds or more of forced air, and quite likely are running at this moment. As far as known, Fritz was the first to use this high pressure blast; but he had no sooner attained it than, as usual, he designed a new furnace with a blowing engine that gave a pressure of from twenty to thirty pounds. He had the foundations of the stack put in—but then his patient, long suffering directors objected, eager for an occasional dividend, and caring very little for the technic or progress of the art. The advantages of the changes were soon apparent, however, and higher pressures were generally adopted in blast furnace practice.

In the Civil War a favorite diversion of both armies, and particularly of the Confederate, was the tearing up of railroads and the twisting of the rails. Early in 1864 the authorities at Washington found it necessary to have somewhere in the South a mill for re-rolling these *dis-*

*jecta membra*, and in March, without his knowledge, entirely as a surprise, Fritz was given power by the United States Government to buy all the required material and start a rail-rolling mill at Chattanooga. He needed a driving engine quickly, and went to George H. Corliss, the famous builder, who happened to have one on his hands at Providence, Rhode Island, built by contract for a manufacturer whose business had been injured by the unsettled conditions. Machinery was selling at double the price ruling when the contract was made, and the Government was in a great hurry. Mr. Fritz said to Mr. Corliss:

"I should like to make as good a bargain as possible for the Government, but I want to be fair with you in this matter."

Whereupon Corliss replied:

"You can have the engine at the original contract price, although it is worth more to-day. No good citizen can afford to take advantage of the Government in its hour of peril."

Now came the epoch-making Bessemer process for the production of steel, introduced into the United States in 1864. Of course John Fritz was one of the first to appreciate its real value, his own work having done so much to make possible the enormous output of steel rails with which the public is familiar to-day. Alexander L. Holley, the distinguished engineer, was leader in this revolution of methods in America, and between him and the brothers John and George Fritz the closest friendship existed. Each in his own way sought to work out the endless problems that now arose, while the ever-memorable Captain "Bill" Jones shared their counsels and conferences. A process kindred to the Bessemer had already been tried at Eddyville, Kentucky, by an American, William Kelly, who had obtained a patent, and whose experiments had been partly made at Johnstown while John Fritz was managing the Cambria plant; where George Fritz, as superintendent, marked a new era in Bessemer manufacture by rolling the steel ingots into blooms instead of drawing them under steam hammers.

No attempt can be made here to indi-

cate the innumerable stages of experiment and improvement throughout the new art. In a graphic address before the Franklin Institute in 1899, John Fritz described various adventures and dangers with the converter and other appliances, and summed it up tersely as follows: "Although the difficulties we encountered were enough to appal the bravest hearts. My brother George once said that he did not believe there was a man who ever went into the Bessemer business and was responsible for the result who did not at times wish he had never gone into it; and so far as my experience goes, I can fully corroborate him." Among his innumerable and well-deserved honors, Mr. Fritz has the Bessemer gold medal of England.

With the close of the war, Mr. Andrew Carnegie came into the steel industry, and his titanic energies were at once directed to the development of it around Pittsburg and the absorption of a large part of the business already built up elsewhere. Under changed commercial conditions, the manufacture of Bessemer rails at Bethlehem became unprofitable, and basic open-hearth methods had not yet been taken up in this country. John Fritz sought, therefore, to put his plant in condition to make structural material of the kind now familiar in bridge and "skyscraper" construction, but being peremptorily denied the means, he thereupon threw himself into the manufacture of large shafting and armor-plate. Once more he was opposed. "For a time," he says, "the situation seemed hopeless, and had it been manly I would have given up the whole matter. But the condition of the country was such, it was apparent to my mind that a good forge and armor-plate plant was indispensable. I had armor-plate in my mind from the beginning. Practically speaking, we were in a most defenseless condition, having neither a navy nor modern guns for land or coast defense. We were at the mercy of the world, a disgraceful condition for a great nation to be in. But after every suggestion that I had made had been turned down, it seemed like a forlorn hope to attempt resurrection."

Fritz considered that the experiments of the English navy in adopting compound armor-plate with a soft back of wrought iron or low carbon steel, and high carbon steel on the face, were wrong both in theory and in practice, and that the essential was a hammered, close-grained solid plate. He offered to risk his own little savings in the enterprise, and was at last instrumental in having adopted in America the Whitworth processes from England, and the Schneider-Creusot processes from France. The Bethlehem plant was the first in the United States to be erected for the purpose of making armor-plate, and forthwith began immediately the creation of a fleet now the second in the world in fighting power and protective ability, all clad in home-made steel and bristling with home-made guns. That the *Delaware* was the most formidable battle-ship afloat at the Coronation review of King George, was because a quarter century before John Fritz started the work that placed her unequaled in the line at Spithead. In a sense, the forging of armor-plate closed fitly the active career of one who began with hand-forging the parts to replace flint-locks in the first percussion cap shotguns fifty years earlier.

The memoirs of Benvenuto Cellini hold their own in light literature, with a fine charm of personal flavor; but through all the obliquity and indecency one feels the tense passion of a master for his art. It is really all that matters; and it is that which Fritz, this grim, serious worker in iron, has in common with the worker in silver and gold. Cellini never had a conscientious scruple, and Fritz has never been without one; but both aimed at an ideally perfect product in their respective arts. It is hard to stamp personality on a million tons of pig iron or steel rails or armor-plate, but Fritz has done this as successfully as the individualistic genius Cellini in modeling the Perseus. In reality the mere artificer cared far less for lucrative return than the erratic genius; but to both the art was everything. Doubtless it was this superb spirit of devotion of Fritz to his art that appealed to professional col-

leagues, and, almost in a mood of subconscious protest against materializing tendencies, led the four great national engineering societies of America in 1902 to found a gold medal in his honor. Here, they said, is the embodiment of our ethics and ideals, ever clean and pure.

A man of ninety has few contemporaries, and John Fritz, tougher than his best steel, has outlived every one else of whom this appreciation has anything to say except his friend Mr. Carnegie. It is in his attitude toward the living that one finds another key to the secret of longevity. Seated on his green hill at Bethlehem, with the roaring, flaming steel plant ever attracting his loving gaze at the left, he turns with equally pleasurable contemplation to Lehigh University on the slopes to his right. Though a self-educated engineer, Mr. Fritz has no prejudices against a technical education, but all his life has regarded himself as handicapped by lack of it. The students at the college founded by Asa Packer know him as a friend, and young graduates receive from him fraternal recognition and encouragement. He is at the furthest remove from one who accuses the presidents of technical schools of sharp practice and dishonesty in attracting pupils. A trustee of Lehigh from its earliest days, two years ago

John Fritz gave it a splendid engineering laboratory, and, best of all, in its unusual simplicity and efficiency, it is built and equipped entirely from his own designs, the only university laboratory in the world of which the donor was his own architect.

When in 1902, a great banquet was given in Mr. Fritz's honor in New York to celebrate his eightieth birthday, a woman guest exclaimed that it was a shame to keep so old a man so late out of his bed; but no one was more alert that night than the recipient of renewed honors from the engineering societies of the world. No one, it may be hoped, will be more alert when his ninetieth birthday is celebrated this year. Simple living may explain it; but what does simple living mean? Rallied by a friend upon his ostentatious luxury in staying at one of the palatial hotels of New York, John Fritz hastened to explain that he went there because it had the most perfect mush in the country. At home his devoted wife gave him the best of food; but one could not keep servants up all night, whereas in a big hotel there were cooks in the kitchen for twenty-four hours of the day; and the mush, as was necessary for its perfection, could be stirred all the time! Sybaritic simplicity of diet could no further go.

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## John Fritz, the Farmer's Boy

By James M. Swank, Philadelphia, Pa.

We have received from John Wiley & Sons, publishers, of New York City, the above named handsomely printed and bound volume of 327 pages. The book is not only a fine specimen of "the art preservative of all arts" but it also contains numerous half-tone illustrations, including a good portrait of the author and a photograph of the house in which he was born, all of which add greatly to its interest and value.

Mr. Fritz's autobiography has been conceived and written throughout in excellent taste. From first to last its distinguished author takes all his friends into his confidence and in well written chapters he describes the important incidents in an exceptionally long and exceptionally busy life. The story begins with brief notices of his father's and mother's families and with the exact date and place of his own birth in Lon-



donderry township, Chester county, Pennsylvania, on August 21, 1822, the oldest of seven children. His father, George Fritz, was born in Germany in 1792 and emigrated to this country with his parents and other children in 1802, when he was ten years old. Mr. Fritz's grandfather spelled his name Johannes Fritzius. Mr. Fritz's mother was Mary Meharg, who was born in Londonderry township in 1799. Her parents had emigrated from Londonderry county, Ireland, about 1787, and were Scotch-Irish Presbyterians. Mr. Fritz's father's religious affiliations are not mentioned. Mr. Fritz combines in his own person the blood of the two leading nationalities which have contributed most to the early settlement and subsequent development of Pennsylvania. Mr. Fritz's veneration for his father's and mother's memory is shown in many references to them in his autobiography and in the erection by him in 1892 in their memory of the Fritz Memorial Methodist Episcopal Church and Parsonage at South Bethlehem.

Mr. Fritz was a farmer's boy, his father owning a small farm while at the same time responding to calls for services as millwright. The boy John early learned to make himself useful in helping to till the farm, beginning, as he tells us, by dropping seed corn in hills and afterwards hoeing the corn and pulling up the weeds. One of his duties when a boy was to keep the harvest hands supplied with "fine old rye whiskey and fine water fresh from the spring near by." As he grew in years he learned to do all the work that is required on a farm. In those days there was little labor-saving machinery on any farm. Mr. Fritz's account of his life on the farm is a charming bit of descriptive writing. Lack of space only prevents us from yielding to the temptation to quote a few lines at the close of the second chapter which contains a fine tribute to his mother.

Mr. Fritz's educational advantages were meagre. They were confined chiefly to the winter schools of that day, which were open only three months. Mr. Fritz tells us that he was a good speller, usually

being at the head of his class. He was fond of arithmetic, and when his school days ended he was ready for mensuration, the first step toward a knowledge of surveying, an aristocratic profession at that day. History, geography, grammar, and English composition were not taught in the schools he attended. Never in after life did he have an opportunity to add to the scant education which he received when attending the winter school. He is essentially a self-educated man.

When 16 years old John Fritz left home with regret to become an apprentice at the neighboring town of Parkesburg, "to learn the trades of blacksmithing and country machine work. This was in October, 1838. We may be sure that he had inherited mechanical tastes from his millwright father, possibly also from his good mother. The shop which he entered was well equipped for that day with the necessary tools for doing repair work on farm machinery and for the neighboring cotton, woolen, grist, and saw mills, blast furnaces, and forges. Here Mr. Fritz remained for three years or more, in the meantime becoming an expert blacksmith and a fairly good machinist. For a time afterwards he conducted a little smith shop of his own at Parkesburg. Learning all about a locomotive at the shops of the Philadelphia and Columbia Railroad at Parkesburg he was inclined to make railroading his life work, but this thought was abandoned and he finally decided "to take up the iron business as a calling," the rolling of iron possessing for him special attractions. But in the early forties the iron industry was greatly depressed, and after experimenting with his little smith shop he returned to his father's farm and again took up its work. Once more he "was one of a happy family."

Late in 1844, when Mr. Fritz was 22 years old, he resolved to seek employment in an iron rolling mill. This he did, applying first at the Phoenix Iron Works, at Phoenixville, which had no room for him, and next at the office of Moore & Hooven, at Norristown, who were then building a rolling mill at that place, to be known

as the Norristown Iron Works. At first he again met with a chilling response to his application for employment, but in a day or two the general manager, John Griffin, found work for him in the mill that was then only partly built. Mr. Fritz's industry, skill, and devotion to his duties soon gained for him special recognition, and after the completion of the mill he was placed in charge of all its machinery. He made himself familiar with all the details of rolling-mill practice, including puddling, heating, and rolling. He learned much by spending the evenings in the mill in friendly association with the men, gaining their confidence, and listening to the details of their experience, often taking the tools from their hands and himself doing their work. It was not very long until he was in full charge of the mill as its superintendent.

Mr. Fritz remained at the Norristown Iron Works for several years, until 1849. His subsequent experience as an ironworker we cannot follow in our brief space. Nor is it necessary that we should follow it, except to say that in 1855 he

went to Johnstown as the superintendent of the Cambria Iron Works, which enterprise he lifted out of the slough of despond, and that in 1860 he left Johnstown to build the blast furnaces and rolling mills of the Bethlehem Iron Works, with which works he continued as their general superintendent and chief engineer until about the time when he reached his 80th year. We have chosen to dwell only on the early part of Mr. Fritz's career.

Nor can we find room for even brief mention of the honors that have been heaped upon John Fritz. Long before his retirement from active service about ten years ago he had become known throughout the metallurgical world as one of its great engineers as well as the foremost of all the practical men who have developed the wonderful iron and steel industries of our own country. We congratulate our old friend that he has lived to a good old age, honored and beloved by all who personally knew him or who are familiar with his great achievements.

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## John Fritz

### His Support of Higher Education

#### An Appreciation

In the death of John Fritz on February 13th last Pennsylvania lost one of her most distinguished citizens,—a man honored at home and abroad as a pioneer and leader in the iron and steel industry, respected by a wide circle of friends, and beloved by all who had the privilege of intimate acquaintanceship with him.

Born in 1832 he witnessed the marvelous progress of this Nation along all lines during the nineteenth century. To this progress Mr. Fritz contributed conspicuously in his service in developing the manufacture of iron and steel,—

a business in its infancy when he first attached himself to it, which has now become, next to agriculture and transportation, the most important branch of industry in this country.

The outline of Mr. Fritz's life is too well known to require repetition; it is told with characteristic simplicity and vigor in his Autobiography, published about a year before his death. It is not the purpose of this paper to comment on his great services to the profession of engineering or of the honors bestowed on him at home and abroad

or to expand on his genial, lovable disposition and spotless character, but to refer more particularly to his appreciation of the opportunities offered the ambitious youth of today as compared with the meagre educational facilities he enjoyed, and to his contribution to the cause of higher education.

Mr. Fritz himself was a truly educated man although his formal schooling was slight. In the story of his life he tells us how for a few months each winter during his early boyhood he attended an ungraded school in the neighborhood of his father's farm at which the instruction each year was largely a repetition of the previous year's lessons in which mensuration was the most advanced subject taught. At the age of sixteen Mr. Fritz began his real schooling—that of the foundry and shop, and from that time on he was largely self-taught. His open-mindedness, eager curiosity and willingness to grapple a new problem and work on it until it was solved, soon made him a recognized leader and authority in the line of work which he selected. His success, however, did not make him arrogant or his self-training narrow-minded. Throughout his career he had a full appreciation of the advantages of formal scholastic training.

At the establishment of Lehigh University in 1866 Mr. Fritz was chosen as one of the original trustees by the Founder of the University, the Hon. Asa Packer. Judge Packer fully appreciated that his practical experience and wonderful mechanical ability would be of great value in directing the policy of the new college, in which engineering and mechanic arts were prominent features, and Mr. Fritz from 1866 to his death ably fulfilled Judge Packer's trust for he was ever actively interested in all things pertaining to the welfare and development of the University and contributed generously to its support. In this connection we should note an incident in the spring of 1909 when in conferring on University matters, he said to the President,—

“I want to tell you something. In my will I have left Lehigh University

a certain sum of money, to be expended in your discretion. I now intend to revoke that bequest. Yes, I'm going to revoke that bequest, and instead of leaving money to you to spend after I'm gone, I'm going to have the fun of spending it with you and Charley Taylor.” (Mr. Taylor was a colleague of Mr. Fritz on the Board of Trustees of the University.) “I have long watched the careers of a number of Lehigh graduates, and I have been impressed by the value of the training they have received at Lehigh. But you need an up-to-date engineering laboratory and I intend to build one for you.”

Mr. Fritz set to work on plans for the new laboratory with the typical vigor and enthusiasm which marked his entire life. In spite of his eighty-seven years he personally designed the building, whenever possible was on the University campus to superintend its erection, and selected the greater part of its equipment. It was a serious undertaking for a man of his age, but not only did he carry out his plans with the tenacity and versatility which characterized him when a new task was undertaken, but the work actually seemed to rejuvenate him. The laboratory was a noteworthy accession to engineering education, not only as a material addition to educational facilities, but especially as a manifestation of the importance placed by this self-trained man on the value of higher technical training. The generous and ample endowment for the maintenance and development of the laboratory provided for in Mr. Fritz's will was another mark of his wise foresight.

In 1902, on the occasion of the celebration of Mr. Fritz's eightieth birthday, when engineers of this country and abroad gathered to do honor to a man who was preeminent in the development of the engineering profession, there was established in his honor The John Fritz Medal, which is annually awarded to men of marked distinction as a mark of appreciation of their work. To be the recipient of this medal is considered by engineers to be one of the highest possible honors within the power of their

colleagues to confer, and the annual award will keep fresh the memory of The Father of the Iron and Steel Industry long after all of his associates have passed away. In educational circles he will continue to be remembered as a broad-minded, self-trained man, who contributed largely to secure for post-

erity educational facilities which he had lacked,—a much more fitting monument than a costly shaft or imposing mausoleum.

John Fritz was a Grand Old man, whose life and achievements should be an example and inspiration to the youth of the land.—Anon

#### The Minister and Politics.

But to put ministers of the state at the head of a socio-political movement, and to have them in their sermons on Sunday instruct their church members how to vote, especially under the tutelage of a political party, even though it be so good a party as the Progressive, is certainly one of the mistakes of the age. Such ministerial activity not only draws the minister from that spiritual supremacy, as a caretaker of souls, into the vortex of organized public life, and leads the congregation to feel that practical Christianity is to be brought about through the Church by legal enactments, rather than by the regenerative power of the Spirit; but it also adopts the Roman method of having the clergy influence the vote of the laity at the polls.

When this method becomes ingrained as a habit in Protestantism, so that individual freedom of conscience on social problems is lost in Church solidarity, and the minister becomes the political leader of his flock, the Church will come to be regarded as a political power in politics, and both its supernatural authority and

its eternal vocation will disappear.—*The Lutheran*.

#### New Poison by German Chemist.

The most powerful poison is reported to have been extracted by a German chemist from the seeds of the ricinus, the familiar castor oil plant, and has been attracting much attention on account of its remarkable properties. Its power is estimated to be so great that a gram—about one-thirtieth of an ounce—would kill a million and a half guinea pigs. If administered so as to cause severe illness without death, it gives immunity against a larger quantity, and the dose can be gradually increased until more than a thousand times as much can be endured as would kill an untreated animal. Though arsenic, morphine and other poisons can be taken in larger and larger quantity, nothing approaching this marvelous increase in dose can be borne. The ricinus poison has effects much like those of living germs, and in immunized animals an antitoxin is formed, so that injections of their blood serum may cure animals that are already in danger or have become ill from ricinus poisoning.—*Los Angeles Times*.

## The Call to Books

George Leslie Omwake, President of Ursinus College, Colledgeville, Pa., sent out New Year's Greetings in the form of a neatly

gotten up booklet, entitled *The Call to Books*, the text of which we reproduce herewith.—  
MANAGING EDITOR.



n a quiet spot, sheltered by a wooded hill on one side and skirted by a country road on the other, stood the old stone school-house, in which I began the "pursuit of learning." The school

ground consisting of a level space immediately surrounding the building, had no limits as far as the pupils were concerned, but stretched off indefinitely in three directions over public roads and extended into the woodland and over the hill in the other direction. During the noon hour and at recess we wandered up and down the roads and through the woods without restraint, and when the time, which passed all too quickly, had expired, groups of pupils were sometimes far from the school:

It was the custom of the teacher to call the school to session by pounding on the window, which "jingled in its crumbled frame" with loud reverberation. One of the distinct impressions of my first year at school was this calling of the school at the end of an intermission. The teacher pounded vigorously on the rattling sash, and there, immediately rose from a chorus of youthful voices nearby the call, "Bo-o-o-o-ks! Bo-o-o-o-ks!" whereupon their fellows came running from far and near, and threescore young disciples of learning, with spent breath and heated bodies, promptly shuffled into their seats and bent over their lessons.

What impressed me of course was the excitement of the whole thing rather than the vigorous invitation of the master to take up my primer and sit at "Pierian springs." But that tuneful shout by which the lads seconded the teacher's call rings in my ears to this day. Primarily it was merely a solici-

tous call of the nearby boys to those of their fellows who had wandered off in their play to regions beyond the sound of the teacher's summons. But in a larger way it was young America shouting welcome to the call of education and warning to those who might miss the call. It was an instance of the universal outburst of enthusiastic interest in knowledge which has been the glory of pioneer America.

It has been to the everlasting benefit of our nation that the avenues of culture have not been closed to the common people; that the son of the tradesman or the artisan has hailed the call to books in the same chorus and with the same lusty cheer as the son of the professional man or the literateur; that the distinction which made one generation part learned and part ignorant should not appear in the next. The call to books has been a great leveler, the most absolutely democratic thing in our boasted democratic America, and, best of all it has leveled upward and not downward.

The onward sweep of this schoolboy impulse is seen in the unparalleled effort which is being put forth to-day on the part of all classes of youth to secure some form of higher education. Best of all, contrary to any system of caste, we see numbers of boys from the artisan class devoting themselves to liberal instead of technical or vocational studies.

From many unqualified critics protests have come up frequently against so-called "book-learning." I have no quarrel with those who would make education practical, and freely recognize the fact, too long delayed in its discovery, that there is abundant educative material that is not to be found in books. But it must be admitted that books are the general conservators of the thought of the

world, both past and present. We must not permit the pursuit of knowledge through other means to obscure the fact the best expression of man's experience is cast in literary form, and that the most direct approach to the lore of the ages is through books.

While the reverberations of that school-boy shout come down to me only as a pleasant memory, the call to books has lost none of its charm, and I need not

apologize for passing it on to my school-boy friends of today. Let the good old shout "Bo-o-o-ks!" continue to ring in glad response to the school-master's call. Let "book-learning" continue to dignify and give worth to the work of our schools. Let all the children of all the people, whatever may be their vocation, become lovers of books, and merit all their days the honorable stigma of being "bookworms."

#### **Blasting With Water.**

Herr Carl Meissner, a German mining official, has devised a method of blasting coal by means of water instead of powder that may greatly diminish the frequency of mining disasters. According to the "*Journal of the American Medical Association*," the apparatus consists of a long nozzle that fits exactly into the hole bored by the miners for the insertion of powder. The injection of a few quarts of water drives out the gas in the coal, and then the injection of a little more water cracks and breaks the coal, so that a blow of the pick brings it down. The new method is extensively used in Germany, and several mine-owners in this country and in Canada are said to have adopted it with success.—*Youth's Companion*.

#### **A People with no Taxes.**

In the principality of Liechtenstein, which is celebrating its bicentenary, taxes are unknown to its people. Its handful of square miles is squeezed in between Austria, Germany and Switzerland, and usually crowded out of all except big scale maps of Europe.

Ecclesiastically it is attached to Switzerland and for customs and postal purposes to Austria, while its ruler, Prince John, lives in Vienna and compromises for his absence from his kingdom by paying the whole of the expenses of its administration out of his annual income of \$2,000,000. The little state has a parliament, with salaried legislators who are also paid by Prince John.—*Pall Mall Gazette*.

# The Centennial of Lubec, Maine

By Prof. R. R. Drummond, Ph. D., Orono, Me.

In the State of Maine foreign names are quite rare, although in certain sections French names are common owing to the immigration of French Canadians; and in a certain section, of which New Sweden is the center, there are prosperous Swedish settlements inaugurated by a native of Maine, Minister Thomas, former representative of the United States to Sweden and Norway. Although as early as 1740 there was a German settlement in Maine, German names are, nevertheless, extremely rare, and so any name smacking of German soil is apt to attract the notice of the casual observer in Maine much more than in Pennsylvania.

During the year 1911 one Maine town especially appeared before the public, so that the people not only of Maine but even of the far-off country of Germany took cognizance of the fact that the State of Maine has a town with a German name—Lubec, or as it was formerly written, Lubeck.

How this town came to be thus named it is difficult to ascertain. It has been said that a number of German families settled there, having come from Canada, and that they named the town. It has also been asserted that a lawyer, Jonathan D. Weston, one of the original incorporators of the town, gave it its name—why we do not know. Be that as it may, Lubec, the most eastern point of the United States, is to-day a town not without importance to all who are interested in historical research.

The history of this section can be traced back at least four centuries. Early in the seventeenth century the French explored this coast, and from that time on until England obtained full possession of this region, the land was bandied back and forth, now being in possession of the French, now of the English. Again, after the Revolutionary War, the question arose as to the

boundary line between Maine and Canada, and both countries claimed Eastport, which was then known as Quoddy or Passamaquoddy, and included what is now Lubec.

The settlement of Lubec itself was begun sometime after 1790 by farmers from Lynn, Goudsborough, and from the neighborhood of Castine, and from Cumberland on the Bay of Fundy. From this time on this section, which was called Soward's Neck, seems to have prospered, so that by 1810 the population numbering 1,511 petitioned to be separated from Eastport and to be incorporated as a town. The following year, June 21, 1811, this separation took place and Soward's Neck was henceforth known as Lubeck. In 1818 the spelling was changed to Lubec, and so remains at the present day.

Lubec has not only been prominent in State affairs, but also in National affairs. In the early days it felt the force of the embargo act and smuggling was carried on quite openly. In the War of the Revolution as well as in the Civil War, Lubec sent its quota of men to battle for the fatherland. It was in Lubec that Albert Gallatin, patriot, statesman, one of the early secretaries of the United States Treasury, resided for some time.

The town of Lubec at the present time has a population of over 3,000, and is one of the most progressive towns in the State of Maine. At various stages of its growth, the plaster business and ship-building were the chief industries, but for many years now, the curing and canning of sardines has been the principal industry—in fact the first canning of sardines in America occurred here, and there are about fifteen factories in operation. One concern alone takes care of about one-sixth of all the sardines caught on the Maine coast. It is interesting to note that Julius Wolfe, a German from

New York, came to Lubeck in 1881 and, although he did not settle here, was one of the pioneers in the sardine business. Besides the canning of sardines, there is considerable farming carried on as the soil is extremely fertile, and easy to work.

With such industries going on, there must be means of transporting wares to other places, and such is the case. Lubeck, although at the extreme boundary of the United States, is not shut off from the outer world. There are good steamboat connections with Boston, Portland and St. John, as well as railroad facilities. These lines of transportation have aided in developing the town and civic improvements are continually increasing. The town owns a very fine system of water-works, has electric lights, life saving station, concrete walks, savings banks, &c., and the citizens are for the most part well to do, and take an interest in anything pertaining to town affairs. Thus in such a town it was not difficult to enlist citizens eager to make the centennial celebration the biggest and best that had ever been held in that section of the country.

In connection with the celebration of the centennial, communications were exchanged between the town and the Senate of the town of Lubeck of the Hanseatic League, Germany, which resulted in a letter which we quote herewith:

Lübeck, Germany, May 30, 1911.

The Senate of the Town of Lübeck of the Hanseatic League has received with great interest the information that the commonwealth in the new continent across the ocean, which through the similarity of name is so closely bound to our republic, can at this time look back upon an existence of a hundred years.

While the Senate sends to this celebration, which is so full of significance, its congratulations and expresses the wish that the town

may enjoy also for a long time a prosperous growth, it hereby takes the liberty to send, together with an engraving in wood which shows our town in the 16th century, two photographs of Lübeck at the present time; one of which shows a view of St. Peter's Church from St. Mary's, the other a view of the harbor of Lübeck.

With the request that you be willing to give these pictures a place in your town hall, we add the expression of our regret that we are not able to send a representative to the Centennial.

The Senate of the Free Town of Lübeck of the Hanseatic League.

Von Herrn Echenburg,

President of the Senate.

C. Plessing, Secretary.

The pictures mentioned in this correspondence are beautiful reproductions of wood engravings. One, twelve feet long and three feet six inches wide, has a solid ebony frame weighing about two hundred pounds; the other two, four feet by three feet, are framed in ebony and mahogany. These pictures are hung in a prominent place in the bank building. Besides this display there was on exhibition a collection of historical articles, which is worthy of mention, such as a copy of the "New York Gazette" containing Washington's "Farewell Address" to the army, a copy of the "Boston Gazette" containing an account of the Boston massacre, several bills of various denominations of the old Passamaquoddy Bank.

The town during the celebration was neatly and elaborately decorated in red, white and blue electric lights and great numbers of Japanese lanterns. The celebration lasted three days at which speeches were made by Prof. Calvin Clark of the Bangor Theological Seminary, Judge Maher of Augusta and Prof. Marquard of Colby College, and games, races, sports, parades and fireworks were engaged in.





## CURRENT LIFE AND THOUGHT

Illustrative of German-American Activities  
Contributions by Readers Cordially Invited

**A Request** It is our purpose to develop this department into a *Resumé* or *Épitome* of German-American Activities month by month. Readers will help the work along by sending us clippings from noteworthy editorials, articles, &c., showing what citizens of German ancestry are thinking or doing or what is being said about them. Keep a sharp lookout for such items and let the readers of *The Penn-Germania* enjoy them with you.—The Managing Editor.

### Germany, Holland and the Rhine

The German Emperor is trying to persuade the Netherlands to consent that tolls shall be levied on shipping on the Rhine.

Although the mouth of the Rhine is in the Netherlands, Germany is vitally interested in it, for more than half of all the goods carried by vessels in Germany travel on the great river. More than three-quarters of a century ago, the importance to Germany of controlling the mouth of the Rhine impressed itself on Friedrich List, who said that Germany without Holland was like a house the front door of which belonged to a stranger. List was an exile in the United States from 1825 to 1833; and during that time he became so imbued with Alexander Hamilton's theory of a protective tariff that when he went back to Europe he urged the German states to form a customs union, or *Zollverein*. They adopted his suggestion. Out of the customs union grew the confederation of states now known as the German Empire; and out

of the German Empire has grown Germany's economic need to control this water outlet to the sea.

Germany cannot expect soon to persuade the Netherlands to enter the federation; but if it can secure the repeal of the treaty under which the Rhine is made free to the ships of all nations, it will have a powerful weapon with which to coerce the little kingdom. There is already a German canal connecting the Rhine with the North Sea port of Emden, at the mouth of the river Ems. Over this route, it is proposed to build a larger canal, big enough to accommodate all the Rhine shipping that finds at Rotterdam its outlet to the sea, and all that enters Germany by way of Rotterdam. If Germany should obtain the right to levy tolls on river shipping, it could divert to Emden such of its traffic as now goes to Rotterdam; all it would have to do would be to give preferential rates to shipping within the German Empire, and to levy tolls on all ships that pass down the Rhine into Holland.

Holland, however, has not shown itself hospitable to the German overtures. Instead, it is turning its back on the Kaiser and seeking friendly relations with France and England. Not long ago the Queen of Holland paid an official visit to Paris; and her government has recently awarded to English shipbuilders the contracts for building three new seventeen-thousand-ton warships. These great modern battleships, each one of which is nearly three times as large as any warship now in Wilhelmina's small navy, are, it is said, for the defense of the Dutch East Indies. But if there should be any conflict in the North Sea, they would be

of great value to Holland, or to any nation or nations that happened to be in alliance with her.

Talk of tolls and plans for a canal are the moves in the game the Kaiser is playing. Wilhelmina, backed by her parliament, is meeting them with big warships and friendly negotiations with the Kaiser's rivals. The situation grows more interesting every year.

And it has all come about because a liberty-loving German, when he was living in Pennsylvania in the early part of the last century, was impressed with the views of Alexander Hamilton.—*Youth's Companion*, 1/30/13.

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**German**                    The following lines,  
**Gemuethlichkeit**      taken from the *Philadelphia Bulletin*, picture without naming—because unnameable in English—German *Gemuethlichkeit*, exemplified in the motto: "Ohne Hast, ohne Rast," "Eile mit Weile."

In this latter day struggle for wealth, power and greatness of all degrees, the beautiful repose and simplicity that characterized our distinguished forefathers have been trampled under foot.

However this may be, contentment seems to have been lost in the evolution of the passing years, and no reward has been offered worthy a consistent search for it, more's the pity.

But the men, women, or children who have caught a glimmering shadow of it are a continual feast to their friends, who wonder why that home is so delightful to visit; why the beauty of faces of the inmates is so elusive; why the atmosphere is so reposeful and uplifting that all their cares and woes betake themselves to the background of forgetfulness while they are enjoying their hospitality. Certainly it is not wealth or palatial surroundings, for the home is guiltless of either, perhaps, but the hidden secret is contentment and repose, and this no man can buy. It is something that comes from within and requires the most vigorous cultivation that enlightened mentality can give it.

After carefully weighing in the balance the fancied desires of this "hurry up" age and seeing how little real happiness they create for others, look within and find for yourself contentment with that which may be earned on six days of the week and rest on the seventh.

Devote it to the enjoyment of nature and the arts. Fill it with the music of gladness, the sunshine of love, the white light of truth, the brightness of hope, the tenderness of charity, and the strength of faith, and marvel at the result of the discovery, for lo! it is the kingdom of heaven within you.—*Philadelphia Bulletin*.

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**Scholars**                    Owen Wister drew the following picture of scholarliness in a recent address:  
**on Guard**

Blessed is the man who is never found out! Blessed is the scholar who finds some other scholar out! The mere act makes him happy. From the beginnings of erudition to this present moment, down the whole ladder of time, scholars perch on every rung, each prying into some scholar on the rung behind him, finding him out. Thus is knowledge whittled and whittled and polished, until its final shape. One day I exclaimed to Dr. Furness at his work: "And that single word has cost you four months?" "Almost five—with other things, of course, too. I have to be mighty careful;" here he threw into his face a delightful, comic expression of slyness; "Mighty careful. The other fellows are all crouching for a spring. But they've never fairly caught me yet!" Then he sat back and flourished his ear trumpet, and we had a good time laughing.

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**Germany Ever**            The following is  
**Friendly**                    quoted from *The Gaelic American*:

Germany, in its past and present government, has always been, and is now, an open-handed friend of the Union. When England was conspiring to induce other

nations to join it in a move to sustain the Confederacy, it was Russia and Germany who entered their joint protest and thereby rendered most valuable service to the United States at a critical time in our existence. Was it not President Cleveland who gave England the last lesson by plain talk, that reminded it of 1776—1812, and some subsequent development?

The millions of Germans and descendants who have become citizens of the United States, their love for tolerance and liberty, combine to overcome the difference of language between us and Germany. Its recently developed power on the ocean is giving the cold chills to "old England," but the United States has no fear because of it. A clash of arms will come, but it will not be between America and Germany. At a time when Japan had an eye on the Philippine Islands, England and Japan formed an offensive and defensive alliance. Was it England's desire to demonstrate its friendship for the United States? If so, it adopted very peculiar means for it.

I favor the appropriation of money for more modern men-of-war; I believe it is in the interest of peace, and incidentally to demonstrate to England (not Germany) that the Panama Canal is an American institution and will be controlled by Americans in the interest of Americans. England and all other nations will receive fair treatment at the hands of Uncle Sam. But the "old boy" will not allow England to cajole him into surrendering his rights nor break friendship with other nations.—*Louis Benecke*.

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**Social Centres**

Richlandtown is fortunate in having the social centre idea explained and inaugurated. And it bids fair to be eminently successful, because those who are explaining and putting into practice their explanations are not only up-to-date in their ideas, but have the whole welfare of their community at heart. The social centre should prevail everywhere. True, it may mean hard work and some expense

but when both are devoted to the welfare of the people, those who are at the head of affairs will sooner or later come to recognize that whatever is done will be fruitful of good results. School-houses are the property of the people, who pay for them and everything connected with them. Now if the people can meet at stated intervals on their own property and be instructed, edified, amused or entertained, no one can help but recognize that they will be bettered in many respects. A large percentage of the people of every community, especially those of small towns are hungering and thirsting for knowledge of the proper sort, and thus far they have been neglected in this regard, so they go to hotel parties or other meagre diversion that may be offered, very often to their detriment. A social centre may not meet all the requirements, but it provides something that will go a great way toward filling a long-felt want. This idea will become more universal—it is bound to do so. Auspicious the day when every town and hamlet can enjoy the benefits of the social centre. We congratulate the citizens of Richlandtown on having made the start in this community, and we bespeak for them the best possible results the men to whom they have entrusted the conduct of educational affairs can obtain for them.—*Quakertown Free Press*.

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**Berks County Democracy**

Berks has been running along as a Democratic county ever since the beginning of the Republic. Sometimes she was hooted at and jeered and urged to go with the crowd when things were going the other way. But old Berks stood still and steadfastly stuck to Democracy. Instead of going with the crowd she said: "I'll just wait and in good time the crowd will go with me."

This is what has happened. The whole country has concluded that Berks was right and Berks has her reward for her patience and for the steadfastness of her faith. Through many of the darkest hours of Democracy, during the past

few generations, Berks was the one bright spot in the nation, the one reliable community that never failed to respond with a majority, or to send representatives to Washington and Harrisburg to uphold the cause of Democracy. In the State of Pennsylvania she was a particularly bright spot and the only county that could really be counted upon. At one time she was the only county in Pennsylvania represented by a Democrat in Congress.

It is true that Berks has received little or no recognition either in State or national politics, and that when rewards were to be distributed they were generally parcelled elsewhere. But we are not complaining about this; we are simply drawing attention to the fact that as a landmark of continuing, faithful, patient, unyielding Democracy, there is none more conspicuous than old Berks.—*Kutztown Patriot*.

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**Shaking up Kutztown** A correspondent from Reading writes a letter to the *Patriot* giving us advice on various subjects and among other things he says:

"Why don't you shake up Kutztown and compel her to get a move on? She is nearly 100 years old, and yet there are towns not half as old that are ten times as big."

The *Patriot* is very thankful to the writer for his interest and advice and will duly proceed to properly rebuke Kutztown, in accordance with his suggestion and in accordance with his plan.

We ought to have improved the navigation of the Saucony long ago and made it navigable for ships drawing 30 feet of water, all the way from here to Philadelphia, turning a great portion of Maxatawny township into a commodious harbor.

We should have an automobile factory, turning out 1,000 automobiles a day, an aeroplane shop, producing a flyer every minute.

We should have the largest dog collar factory in the world, for the scientists of

the Normal School have ascertained that Kutztown has a climate better adapted to the manufacture of dog collars than any other town in the United States. In connection with the canal before mentioned, we should have lines of steamers running to Liverpool, Hong Kong, Sydney, Bombay, Hamburg, Cairo, Cape of Good Hope, Buenos Aires, Rio Janeiro, Kleinfeltersville, Frush Valley, Hinkletown and Blue Ball, and all of them running after 9.30 at night.

We should have fully equipped and well appointed factories for the manufacture of mare's nests, gyroscopes, grammars and green umbrellas, industries which have been much neglected in this part of the country.

We trust that our friend from Reading is satisfied with this rebuke to Kutztown's lack of enterprise and with this castigation of her slowness. We would suggest, however, that she has been doing quite well in a modest way and that she has been very successful in turning out a rare product, good men, such as eminent doctors, judges, lawyers, doctors of divinity, and men of affairs whose achievements have made the name of Kutztown famous as a centre of intelligence, culture and intellectual effort.—*Kutztown Patriot*.

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**Military Service Pensions** The Gospel Herald, a Menonite paper, recently answered a question about pensions as follows:

Is it right from a Bible standpoint, for a brother to draw a pension? A. B. E.

We take it for granted that the questioner meant by "brother" a member of a church holding to the Bible doctrine of nonresistance, and that it is a pension for military service that he has in mind.

A young man goes out, actuated from either selfish or patriotic impulses, and enlists in the army. He stands up bravely upon the field of battle, and if he is an efficient soldier he takes the lives of many on the other side. The war is over and he goes home. He reflects upon what he has done. He thinks of the many that

he helped to send to eternity unprepared without a chance for repentance. He reads the words of God: "Thou shalt not kill," "Love your enemies," "Do good to them that hate you," "Pray for them that despitefully use you," "Avenge not yourselves, but rather give place unto wrath." "Put up thy sword into its sheath, for all they that take the sword shall perish with the sword," "The weapons of our warfare are not carnal," etc., etc., etc., and a feeling of deep remorse comes upon him. He thinks of the fact that what he did, though barbarous, is called glorious by most people, and that he was actually paid wages for the awful business of killing other people! Having repented of his sin, does he feel like accepting further pay, in the form of a pension, for his awful deeds? But some say that this is not pay for service, just a gift from a grateful nation for the exposure, loss of health, etc. The fact remains, nevertheless, that the nation pays the soldiers their pension on the ground that they have done something glorious, and it is with that understanding that pensions are generally accepted. The best that can be said of receiving pensions under such circumstances is that it gives out the wrong impression. Every ex-soldier who believes that he did wrong in grasping carnal weapons and taking the life of fellow men on the field of battle, and who has really repented of the deed, will feel more like returning the wages that he has already received for something unscriptural than accepting further emolument in the form of a pension.

minerals, with immense possibilities in water power, with a vast sea coast, facing Europe and Africa. This great country, with its undeveloped resources, is now being exploited much as the Argentine was a few years ago. The *Bresil Economique*, of Rio de Janeiro, sounds a note of alarm. The goblins of finance have been getting all kinds of concessions and Brazil will be bound hand and foot by these companies, which will enjoy even greater privileges than our trusts. A financial genius who bears the name of Farquhar is an organizer of the J. Pierpont Morgan type, and controls twenty-eight different companies and enterprises, among which are eight great railway lines, all the tramways of Rio de Janeiro, several navigation companies, refrigerator companies, gas and electric companies, hotel, water power, and timber companies. "We do not desire absolutely to fight this group," modestly remarks the *Bresil Economique*; "on the contrary, our desire is to reconcile its very respectable interests with the interests of the nation."

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**Union of  
Lutheran  
Churches**

Real unity must, therefore, be the watchword of Lutherans. But that involves more than subscription to the Lutheran confessions. There is not a single large body of Christians in the country that is more truly united confessionally than the eighteen Lutheran bodies and synods of America. Here is the basis of a great future hope. But a profession of doctrine carries with it the presumption that the practice be consistent with it. And here is where the real difficulty lies. There is among us a practice that stands up so straight as to lean backward; and there is a practice that leans so far forward as virtually to be a denial of much that is distinctive of the Lutheran faith. The real question among us is: How may we become united in the fundamentals of a consistent Lutheran practice? This does not mean that we must have the same form of worship, or government—as many seem to

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**Farquhar  
in Brazil** Percival Farquhar, son of Hon. A. B. Farquhar, of York, Pa., is fast becoming a power in South America. Of him the *Detroit Press* has the following to say:

Brazil is a nation of twenty-one millions of people, mistress of half the South American continent, occupying the most fertile regions for the production of coffee, cocoa, rubber, sugar, tobacco, cotton, with unknown wealth in forests and

suppose—though that is a matter of considerable importance. Nor does it mean that we must assume the same attitude toward temperance, Sunday observance, popular amusements and the like, however important these may be. It means simply, that we must get together more closely in our conception of what consistency demands of us Lutherans if we would safeguard those Reformation doctrines and principles which sectarian indifference to creed has placed in jeopardy. If we let down the bars in our practice, we inevitably let down the bars in our doctrine. If we have a distinctive faith, we must have a distinctive practice. How far may we go in publicly associating ourselves with religious movements without implying a denial of some things which we as a Lutheran Church are supposed to stand for? Here is where we differ, and here is where we should be far more nearly one than we are—even in the same general body, and in the same synod. This is what is really keeping us apart, though we are far from saying that doctrinal unity is attained as it should and could be. Down underneath the practice lie the roots of doctrine out of which they grow; and if practices differ, there is a very great likelihood that there is variance in doctrine, or different degrees of loyalty to it. —*The Lutheran*.

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**Reading Beer Clubs**      The Reading Herald of February 7, had an editorial on "The Tired Man's Treat and Retreat" from which we quote:

There are in Reading 150 of them, they say; of clubs large and small which sell liquor to their members on a Sunday and at other times. Their membership is over 7,000. They have nearly \$300,000 invested. And they pay out \$25,000 in relief annually.

Yet these social clubs pay not a dollar of license and are amenable to no law whatsoever. They sell abundantly to members; and every one is a member. And now when an effort is made to

regulate them and confine them to legal processes, there is a sweeping movement of protest, with one ex-statesman vowing he will not leave a stone unturned to defeat the bill, and another ex-statesman imploring a merciful heaven and a sometimes merciless legislature to have pity on the sorrows of the tired man's retreat.

The spectacle is a highly interesting one. Reading has long been famed for the number and iniquity of its Sunday beer clubs. To find these clubs—of the best type and of the worst—thus banding themselves together in solid phalanx, led by military and legal experts and men of large affairs, and assaulting the legislature's citadel in defense and defiance, is enough to set churches wailing, good citizens' leagues protesting, law and order societies inveighing, parsons exhorting and this Herald editorializing.

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**A New Danger**

Not long ago there was a time when parents could leave any American periodical upon the sitting-room table without misgiving. That time has passed. The periodicals that you do not need to examine with some care before you put them where your girls may see them are now few. Under one specious pretext or another, those who control them are printing stories and articles that are far from paying that deference to modesty and decency upon which our literature used justly to pride itself.

This is a matter for very great regret. Periodicals intended for general reading seek to enter the home—on the plea always that they bring wholesome recreation if not more solid benefits. Thus they rest under a peculiar obligation to be careful what they print. That obligation they are now disregarding, to the injury of our youth.

Now it is the right and the duty, and it should be the peculiar care of parents wisely to pick the counselors of their daughters in all that relates to love and marriage. This right and duty *The Companion* does not believe they wish to

delegate to any editor,—especially of the commercial type,—or to any story-writer, —especially the story-teller of meagre talent who must spice his wares if he would sell them. In respect of these matters, there is a right time and a wrong in which to impart the new knowledge; there is a right mood and a wrong in which to receive it. Only they who are intimately acquainted with the individual girls to be guided can hope to escape making tragic blunders. Our daughters should not be left to the mercy of the casual magazine.

If the new standards of the periodicals are to persist, the difficulty of the problem of bringing up our young people in sweetness and wholesomeness of mind is greatly increased. Their reading must be much more strictly supervised; their taste for what is good and pure and wholesome in literature must be more sedulously cultivated; and their characters must be molded to new strength to resist in a world no longer tender of them.

But must the new standards persist? Cannot the periodicals of general circulation be forced by public opinion to abandon their new license? Certainly we do not need to buy and read them and bring them to our homes; and if we do not buy them, they will not long offend.

The above, quoted from *Youth's Companion*, lead us to remark, "Is not the article a strong plea for the support of a magazine like *THE PENN-GERMANIA*?"

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**Germans in  
the West**

A new book entitled "The Different West" by A. E. Bostwick, librarian of the

St. Louis Public Library, contains the following passages of interest to German-Americans:

"A love for good music is one of the things for which the West has to thank its German citizens. Why the Germans should be the leading musical people in the world is a hard problem to solve; they do not look it, whereas the Latin peoples decidedly do. But why, if music is a Teutonic gift, did not our own Teu-

tonic forefathers transmit it to us? The English are probably the most unmusical nation on earth; what hope there is for us Americans we have largely from the leaven of other peoples that has been and is working on us.

"Music is like language: the only way to understand it is to listen to it. There is no use trying to teach a babe to talk by giving him lessons in grammar and rhetoric. When he knows one language these will help him to acquire another, and likewise a listener that understands the musical language of Beethoven but not that of Debussy may be helped by verbal explanation. But just as the way to resume specie payments was to resume, so "the way to listen to music" is to listen and to listen much and attentively. The presence of other listeners who evidently like what they hear is a potent factor in the increase of musical appreciation in a community, and here is where the Germans have done such good service. The West still suffers, it is true, from the prevailing American contempt of things done on a small scale. Unless a town is big enough to support a Boston symphony orchestra or a metropolitan opera, it may as well throw up the sponge, according to this view. Salvation from this belief is to be found in the multiplication of performers, as opposed to mere listeners. If there are in a town a large number of persons who sing or who play on some musical instrument, the existence of musical organizations will come as a matter of course. This is the way it works in Germany, and when the German leaven has worked so far that it is also the case in small western cities, the West's musical life will have been put on a new foundation \* \* \*

"There is an old newspaper joke about a traveler who looks out of the window of his Pullman berth and seeing buildings covered with such names as Rauschenpfeffer, Steinenflasch, etc., says: "Oh, I see we have arrived at Milwaukee!" When the Kaiser politely asked the visiting American, "Is this your first visit to Germany?" and he replied, "No, your Majesty, I have been in St. Louis, Cincinnati and Milwaukee," he made the

same jest in a different form—in fact it is quite Protean. The size of the German immigration to the United States, its coherence, and the solid contributions it has made to our prosperity, are more or less familiar to all. The Germans have probably kept together a little better in the West than elsewhere. Great German quarters like south St. Louis or the "Over the Rhine" district in Cincinnati are more frequent there—in fact, there is hardly one of these in the East at all except the Second Avenue district in New York, which is now rapidly breaking up. Foreign immigrants, when they enter a strange city in any numbers, are apt to "flock together" at first, but as the strangeness wears off they usually disperse. In the West there seem to have been special reasons for keeping the Germans together. In St. Louis, for instance, the fact that they adhered to the Union in 1861, while the rest of the citizens largely favored secession, must have inclined them to solidarity."

F. K. W.

**The Peace Problem**      *The International* for February, 1913, contains two articles touching the peace problem. Herman Schoenfeld closes an article on "Is Universal Peace Possible?" in these words:

As long as there will be human passions and human greeds, as long as there will be blood affinities and racial antipathies, the desire to gain, to have and to hold—so long there will be wars, unholy wars or holy wars, as the case may be. When Prussia and Austria lay under the heel of Napoleon, Ernst Moritz Arndt, the immortal poet and patriot, called his nation to arms with the words: "It is no war of which the crowns know, it is a crusade, it is a holy war. Right, freedom, honor and conscience the tyrant has torn from our hearts." Indeed the idea of eternal peace is a dream, and not even a beautiful dream. The shedding of the precious blood, the terrible loss of the noblest and best men with the concomitant sufferings of the nearest and dear-

est left behind, grievous and irretrievable as they are, though in a holy cause, for the supreme good of a great nation, are yet easier to bear than the human hecatombs, holocausts sustained from a soulless, pitiless grinding monopolism of special interests, in which the units are consumed by the Moloch "greed of a certain predatory wealth without honor."

Louis Viereck answers the question, "Shall We Have Peace in 1913?" thus:

If we scan the political situation of the Old World—leaving Africa out of the question, although great international upheavals would certainly include Egypt—we can hardly conclude that the year 1913 will end the era of great wars. I fear, on the contrary that our century will be productive of such mighty crises in the lives of the nations that—despite the obvious necessity for peace on the part of all civilized peoples—such a thing as peace everlasting may not be thought of except in dreams.

**Stand up for  
Your State.**

State Superintendent of  
Public Instruction

Schaeffer is a loyal Pennsylvanian and he believes that the citizens of the commonwealth ought to defend the fair name of the state when its reputation is attacked by outsiders instead of applauding the slanderous statements made. In addressing the State Educational Association Dr. Schaeffer said:

"Some people in Pennsylvania see only carrion and corruption, like vultures, and this association ought to have a comprehensive plan to show that this is a false view. The day ought to be passed when an outsider can come into Pennsylvania and from an institute platform or from any teachers' meeting platform attack the things in Pennsylvania and win applause. Be proud of your state and show why New Englanders, for instance, come to Pennsylvania to live. How many Pennsylvanians go to New England to live? Let us all try to instill into the hearts of our boys and girls a love for Pennsylvania."



# 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.

## GET TOGETHER

The special purpose of this Department is to locate as many branches of each family as possible, and to bring together data from all; putting them in personal correspondence when desired and adding to each query matters of interest to all.

To this end readers of The Penn-Germania are urged to send to Washington, any item they can add or suggestion regarding the various families. Such data is carefully carded and indexed, together with an address of the writer.

## GENEALOGICAL COLLECTIONS AND RECORDS

The genealogical programme suggested in the January number by Hon. J. C. Ruppenthal, is practically the same as that of the Old National Genealogical Society, organized in 1903 at Washington, D. C., which may briefly be stated thus:

**Objects:** To collect and preserve genealogical data.

**Methods:** Secures family records and traditions, seeks to develop and verify the same. Is installing valuable card catalogues, specializing in pre-revolu-

tionary emigrants, and unpublished marriage records.

**Collects:** Names, places of removals, settlements, migrations, ancestors, descendants, births, marriages, deaths, blazonry and coats-of-arms. Allied families requested.

**Aims:** Library (already well begun) headquarters,—to be a study and work-room for its members, to whom all its archives are free. Minimum charges to cover costs of copy to non-resident members.

Custodian of records and genealogical work received by loan, gift or bequest, and publisher of the same as funds permit. Unfinished work accepted.

Quarterly magazine, is issued for the sole purpose of publishing the compilations of members and donated data. This is sent to each member and all have equal privileges of publication therein.

To organize auxiliary societies elsewhere for the interchange and exchange of information and helpfulness. In short, to promote and foster the study of Genealogy as a science, and as a family necessity, for every human being should know as much of his own ancestors as is required for the test of farm animals, as well as the latent ability probably inherited and may develop for success in life.

As the Librarian of the N. G. S., the Editor of the Department cordially invites co-operation and service in this general work, but the specific work of the P. G. G. C. should be the first thought. Will each one do some part to promote its growth, and increase usefulness in its own peculiar and special field of labor. If you approve of this Department, send some data, or tell what you want. Each member can at least secure one new subscription for the Penn Germania Magazine, and do it now.

### A GENEALOGICAL LIBRARY

Not one but many are wanted.

County Historical Societies have usually confined their collections to history, eliminating names and personal data, not realizing that history is made by individuals.

Historical Society Libraries should be repositories where one can find data of each locality. State Libraries should, and now generally are, making special collections of the State as well as collecting such general genealogical data as their funds permit; while the libraries at Washington contain the finest genealogical collections in the country. The Library of Congress and the Library of The Daughters of the American Revolution are claimed to be among the best in the world.

It is "up to" Pennsylvania Germans to see to it that in the great State of Pennsylvania a splendid collection is made of the historical and genealogical data specially pertaining to their ancestors, and the P. G. G. C. must do its part. Suggestions wanted as to what can best be done.

### COST OF BOOKMAKING

A Clubfellow has put \$6,500.00 into the research, collaboration and publication of the history of his family. This great sacrifice will probably not be fully appreciated even by those immediately interested, nor adequately recompensed in dollars and cents, but genealogical work

is becoming more and more generally recognized as a valuable contribution to the world's literature, as people realize that national history is made up of the history of the individual men and women who lived it. No matter how humble their part may have been, each one helped in some way.

### LANCASTER COUNTY TOMB- STONE INSCRIPTONS

Twice within a week requests have come for tombstone inscriptions of Lancaster County, Pa. A York County club member asks for Muddy Creek and White Oak specifically, while a Lancaster member wants Lancaster County generally.

If members cannot aid personally, why cannot individuals or Societies be induced to take up this matter, make a business of copying and publishing or otherwise making accessible these valuable records. The Penn-Germania will gladly publish all such records promptly.

Pastors of old churches should be made to realize the value to their parishes of arousing interest among descendants of the founders of those churches in the present welfare of the old church, even the first cost of having records copied will be returned to them an hundred fold, if members cannot make the lists, which should be exact copies, spelling as in the originals, and every word and date.

*Cripe, Gripe.* Wanted, information as to ancestry of several families, now in Indiana. Some spell it as Cripe, others write it Gripe.

There seem to be at least three different "tribes." One in northern part of the state, one in the southern part and one in the central part.

All were from Germany late in the 17th or early in the 18th century. The name sometimes appears also as Gribe and Greib.

Many were and still are German Baptists.

One branch, John Cripe, Sr., was one of the pioneers to Madison Twp., Montgomery Co., Ohio, from Huntingdon Co., Pa. His wife was Catherine Ullery.

Their six children were Stephen, David, John, (all born in Huntingdon, now Blair Co., Pa.), Susan, Esther and Elizabeth.

This John Cripe, Jr. (b. about 1804; d. 1876, Peru, Indiana), married Catherine Shively.

Who will be the first to send Cripe-Gripe data? Any of these names born prior to 1830 in any locality wanted.

Did the Catherine Shively, (wife of John Cripe, Jr., b. 1804-1876), belong to the following family?

Shively, Christian Shively, Sr., b. "near Hagerstown," moved to Jefferson Twp., Montgomery Co., Ohio, about 1804.

His six children were: Jacob, Christian, Daniel, David, Susannah and Elizabeth.

Christian Shively, Jr., b. "near Hagerstown," moved to Huntingdon Co., Pa., there married Susannah Gripe, (b. in Huntingdon Co.), (daughter of John and Susannah (Rench) Gripe, her father was a German Baptist (Tunker) minister.)

Their children were: Owen G., Christian, John, David, Samuel and William Shiveley.

Owen G. Shively b. Nov. 3, 1815, Jefferson Twp., Montgomery Co., O., m. Jan. 1, 1845 Hannah Ullery, daughter of Joseph and Catherine (Gripe) Ullery. (This Joseph Ullery, b. Huntingdon Co., Pa., was one of the pioneers to Wolf's Creek, Montgomery Co.)

Christian and John Shively died young.

The children of Owen G. and Hannah (Ullery) Shively were Christian R., Joseph U., Noah H., Francis M., Aaron V., John D., Susannah, Elizabeth, and Esther.

Wanted, information regarding the ancestry of all of the above.

## QUERIES

*Eberly—Hague—McConkey.* Eberly, (Everly), Leonard, (1) left Md. between 1773 and 1780, settled in southwestern Pa., his wife d. prior to 1790; in 1797 he deeded his land grant right to "Dunkard's Neck" to his son Adam, whose descendants still own it, now Dunkard

Twp., Green Co., Pa. Tradition says this family came from Klingenthal, (Germany).

Leonard, (2) migrated from Md. to Pa., about 1783; was b. 7 Feb., 1760; d. 7 July, 1830; m. in 1783, Elizabeth Platter, b. 18 June, 1766; d. 12 Nov., 1833. Their 12 children were: (1) Catherine, b. 1784, d. 1866; m. 1st, Thos. Rowland, d. 1804; 2nd, Jacobus Kirkendall, Washington Co., Pa.

(2) Peter, b. 1786, d. 1866; m. Permelia Smith, Wayne Co., O.

(3) Mary, b. 1787; d. 1823; m. Andrew Redd, Washington Co., Pa.

(4) Adam, b. 1789; d. 1853, Wayne Co., O.

(5) Joseph, b. 1790, d. 1829; m. Rachel (Redd) Stimson, Wayne Co., O.

(6) Jacob, b. 1792, d. 1842; m. Lydia Miller, Carrol Co., O.

(7) Barbara, b. 1794, d. 1882; m. Henry Smith, Washington Co., Pa.

(8) Leonard, b. 1796; d. 1853; m. Catherine Chesroun, Holmes Co., O.

(9) Elizabeth, b. 1798, d. 1889; m. Jacob Ihrig, Wayne Co., O.

(10) Ann, b. 1809, d. 1878; m. James Parsons, Holmes Co., O.

(11) Sarah, b. 1805; d. 1871; m. Stephen Luse, Washington Co., Pa.

(12) Rebecca, b. 1806, d. in childhood.

Peter Everley, 1786-1866, migrated to Ohio from Pa., in 1814, had a son Adam, b. 1816, m. Naomi, dau. of Thomas and Elizabeth (Hague) McConkey. Elizabeth Hague was the daughter of William and Ruth (Mendenhall) Hague, who soon after 1790 emigrated from Pennsbury Twp., Chester Co., Pa. to Fayette Co., Pa. (children: John, Hannah, Elizabeth, Patty, William, Isaac and Aaron Hague).

Wanted ancestry and data of the above Leonard Everly, or Eberly, his wife's name and ancestry.

Wanted, data as to ancestry of Thomas McConkey (b. Washington Co., Pa., Sept. 18, 1783, son of Wm. McConkey), and of Ruth Mendenhall and William Hague.

O. W. E.

Was Wm. McConkey of the Berks Co. family?

*Eberly, Huber or Hoover, Bricker, Kauffman, Jacob Eberly, emigrant about 1725 settled in Lancaster Co., Pa., at Durlach; there he lived and died. Married Fannie Huber or Hoover, near Columbia, same County.*

Their son John Nov. 24, 1776, m. Elizabeth Bricker, (b. June 1, 1759; d. Dec. 4, 1813).

Benjamin, son of this John and Elizabeth (Bricker) Eberly, m. Barbara, dau. of Christopher Kauffman, of Cumberland Co., Pa., (settled there prior to 1778 founded a large family there; probably migrated from Lancaster Co.).

Wanted, the ancestry and data of all of these people.

K. E. B.

*Huyett, Hewett, Potter.* Franz Carl Huyett, emigrant; oath Philadelphia, Sept. 9, 1738. Married March 7, 1746, at St. Michael's and Zion Church, Frantz Carl Huynt and Gertrude Quattlebaum.

Dr. A. Stapleton includes Frantz Carl Huyett, 1747 among the parents recorded in St. Michael's Lutheran Church, who probably were of Huguenot ancestry.

Berks Co. History says Michael Huyett lived in Exeter Twp. (then Philadelphia Co.) until he was killed in 1755, enroute to Pittsburgh with Gen. Braddock. Also states that on account of Indian troubles Frantz and Peter Huyett migrated to Maryland (Brothers.) Frantz remained in Washington Co. Peter returned to Exeter Twp. (now Berks Co.) Pa.

Ships record gives age of Frantz Carl as 20 years. Berks County History says 30 years old and married; mentions his children as Ludwig and some daughters.

This son Ludwig (Lodowick), b. Jan. 17, 1739; d. Apr. 17, 1828. Land Commissioners records at Annapolis, Md., shows patent to him of a tract of land called "Altogether, dated June 28, 1785, in Washington Co., Md., where founded a large family. About 1770 he married Maria Margareta Potter, (b. Feb. 1, 1752; d. Feb. 21, 1833.)

Wanted.—Data as to Frantz Carl Huyett, and of his first wife, and of the parentage of Maria Margareta Potter.

*Peter Huyett, b. 1702, emigrant, oath Philadelphia, Aug. 30, 1737.*

*Michael Huyett, b. 1719, emigrant from Mannheim, Zweibrucken, to England in 1739, to America in 1749, settled in Exeter Twp.*

Wanted.—Information as to the ancestry of these three men. Was Michael a brother of Frantz Carl and Peter Huyett? Also want data as to the first wife and the daughters of Frantz Carl. Was Ludwig the only son?

*Miller, Yost, Jost, Yeast, Yeost, Yeost Youst Miller* was born in Germany. Enlisted in the Patriot Army in 1777 at Ephrata. Was in Lancaster County Regiments during 1780-1782. In 1782 took up a large tract of land, then Bedford County—now Somerset Co. Probably removed from "near Reading." Had a brother Jeremiah and a son Joseph, (my grandfather) were Lutherans.

Wanted.—Information prior to 1777, and data of descendants. Will gladly exchange information. Was this Yost Miller any connection of the Jacob Miller (Miller) who took up 400 acres of land near Harlem, Berks County, Pa.

W. H. M.

*Zeller, Jacob,* emigrant from Switzerland about 1750, probably landed at Philadelphia. Settled near Cearfoss, Maryland. Are the Zellers of Pennsylvania descendants of John Zeller, a brother of the above? As a great-grandson of Jacob, I want to swap Zeller information. Please tell me any Zeller addresses that you can.

H. McK. Z.

*Wertz.* Johann George (or George as he was known) of Milligigan's Cove, Bedford County, born 1753, died 1873; emigrant to America with his mother when a boy. He married Nancy Christy, they had nine children, as follows: John Wertz married Elizabeth Fulkman; George married Betsy ———; Thomas married Eve Dibert, (my grandparents) their children were: Josiah, married Nawgee; Charles married Lions; Elijah married Earnest, and James married Stubs.

Daniel Wertz married Mary Moyer; William married Maria Hoover; Mary

married John Taylor; Elizabeth married ——— Kinton; Rosina married Peter Moury, and Remintia, unmarried.

Wanted.—The names and dates as to birth, marriage and death of the father and mother of said George Wertz, and the names and information as to his brothers and sisters. Mrs. J. R. M.

*Sauerbier, Sourbeer.* I have just received sample copy of Penn Germania. It is just what I need in my genealogical work, I enclose year's subscription and dues. Will the Forum, please state the probable origin and meaning of this name.

Johann Georg Sauerbier, Ship Samuel, Philadelphia, Aug. 30, 1737. (Soon changed to English form Sourbeer). Tradition says from Frankfort-on-the-Main, Germany.

The gap in my line is between this emigrant and my great grandfather, John Sourbeer, who married a Kline, lived and

died in Manor Twp., Lancaster Co., Pa. The only date known at present is the birth of their oldest child, Dec. 8, 1798. Has any list ever been published of the old Trinity Lutheran Church of Conestoga Center, Lancaster Co.? Wanted, any information prior to 1800.

*Schierer.* Walter Schierer, Nazareth, Pa., desires to exchange letters with the descendants of Joseph Sheirey, a saddler, who died in Reading, Pa., about the year 1843. Any subscriber who can give information will confer a great favor by writing to the inquirer.

*Behler.* Dr. J. H. Behler, Nesquehoning, Pa., wants information concerning the early Pennsylvania history of the family of John Michael Behler, migrated Oct. 2, 1741; Michael Behler, August 30, 1749; Valentine Behler, Oct. 7, 1749; Jacob Behler, Sept. 29, 1753; Francis Beler, Sept. 23, 1766. In 1790 Marx and Bernhard Behler lived in Brecknock Township, Berks County, Pa.

Germany "My son will be the last of  
Last of the emperors," Kaiser Wil-  
Empires helm is said to have told  
the historian, Karl von  
Kroon, recently. "All the world will be  
republican within 50 years. Germany  
will be the last of the empires. It is  
inevitable."

The Kaiser is credited with being a far-sighted politician as well as an able upholder of his prerogative as a sovereign. He sees the drift of the times as other crowned heads see it. Monarchy is passing, even in England. It has passed in France and Portugal; it has become merely nominal in other European countries. Even China has become a republic. Germany is conservative on the subject, no doubt because it has had excel-

lent rulers. From an American point of view it seems likely that the last nation to change, as the Kaiser prophesies—to be even later than Russia.

Monarchism, like feudalism, has had a proper place in the evolution of civilization, but, like feudalism, it must go. There have been a few real kings and queens whose work for the world has been great, and the ideal of kingship, as Carlyle paints it, inspires high sentiments and noble deeds. But this is an age in which kings and queens have little to do and in which education is so widely diffused as to make the real leaders recognizable as the need of them arises. The world progresses politically as it progresses materially, intellectually and morally.



# DIE MUTTERSPROCH

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

## DAS SCHWIMLICHDEL

The “Schwimlichdel” was a piece of paper floating in a cup or saucer filled with fat and lit. This afforded light enough for the people who sat up with the corpse. This was the custom in this section (north of Reading, Pa., in Berks County) before tallow candles were invented. It also served to keep rats from gnawing the corpse before burial. Houses were then built of logs, and many of them were infected with rats, which was one of the reasons and necessities for the old-time wake.—(Author).

Alendich schwimlichdel, shwach is dei licht,  
Du schwimshd do un dard un sheinshd  
mar ins gsicht;

Dei shei is badeirlich we de sach du ba-  
deidshd,

**Shauderlich, mauderlich, es grawl du ba-  
reidshd.**

Dei lawa is long for'n tsimberlich ding,  
Du leicht in der shdul en gons glaner  
ring,

Duch bishd awganaim in dem do tsu-  
shtand,

**Won du aw yushd weishd en shodda om  
wand.**

Im dungla beim doad en schreckliche sach,  
Lieb schwimlichdel bren shein nuf bis ans  
dach,

Dar morya kumd bei wos bin ich so froh,  
**Shwimlichdel, good-by, mehr kumma bol  
noh.**

Shwimlichdel, odaya, bei dawg is farbei,  
Shmutzamshel un inshlich ehr sin aw dar-  
bei;

Es droadlichdel now, hibsh, handich, un  
sha

Uns gas noch dabei mar brauch yo ned  
ma.

We monichmohl hen mer en grawb ga-  
machd,

We monichmohl hen mer en nachd ga-  
wachd,

Beim schwimlichdel deaf ins fed nei  
gshdekd,

**Don un won gshlofa un ufgawekd.**

De kammer is shdil, dar doad is dard  
drin.

Grawbmecher sin bshdeld es is mar im  
sin—

Dar Dan on dar Benj, dar Yoel un Cheg.  
**Ward fleisch, ehr maid, un budsen dar  
dreg.**

Es gaid gaga nochdo, de arwed war  
shwear,

De buwa sin mead, ehr maega sin lair;  
Duhds beschd uf der dish, es beschd waidsa  
brod,

**Se shaffa far nix, se duhns far dar doad.**  
Yetzt sin se om dish un bol widder drous,  
Denka ned draw on drebsawl im hous,  
Ehr hartzer sin leicht un annera sin  
shwear,

**Denka on gshpos wo im wocha ware.**

“CHEG SHPAYD.”

## DIE INAUGURATION

Mister Drucker:

Well, now hen amole widder de Dum-  
ma grutta—ich maen de Demakrata—ihr  
aegner President, un ich will en benz  
wetta sie sin froh, for es is, now sechtsae  
yohr sidder sie aen g'hat hen. Do am  
letshta Dinshdag hen sie der Woodrow  
(Woodrow maend “Holz roy”) Wilson  
in amt fun President gadu un se hen  
en grosie tseit g'hat in Washington. Es  
wahra fiel dousand leit do un sie hen  
gagrisha un gehurrahed so as mer shier-  
gar nix haera hut kenna, over wie de  
tseid kumma is for der Mister Wilson sei  
aed nemma war alles so shtill dos mer en  
baum het kenna haera folla. Der Chief  
Justice White hut es aed gevva, un der  
President Wilson hut g'shwora os er die  
Constitution fun der United Shtates er-  
holda daet un daet sei pflichta du as  
President so gut os er kent un so weit  
os er wist. Der President Taft un der  
President-elect Wilson sin mitnonner  
g'fahra fum Weisa House bis tsum Capi-  
tol, un sie hen alla beita gagucked os  
wan sie gut tsufritta waera—aener dos  
er des ampt hut un der anner dos er frei  
is un brauch sich nimmy bottera mit da  
Congressmenner, Mexico, die trusts un so  
socha.

So kshwint os der Wilson eikshwora  
war, un hut g'sawt “I will,” don war er

President fun da United Shtates, d'no hut er gleich sei Inaugural Address obglaesa, un dnu is ehr un der "ex"-Bresident Taft widder tsrick ans Weis House g'fohra mitnonner, un die band hut g'shpieled un die leit hen gagrisha wie wietich. Now wella mer mohl saena wie der Wilson sich behaefed, un eb er de trusts un de corporations sich behaefa macht. Ovver ich denk er hut mae obgabissa os er kowa kan; ovver mer wella hoffa os er sie ivver sei knie biegt un gebt iena iehra husa foll, so os sie brillu un fershprecha sich tsu behaefa. Won er des duht don is er en gutter kaerl. Ich un de mam hen oft g'wunnert wie es haer gaet an aens fun denna inaugurations, un wos sie duna, so hen mer g'saht mer wella aw in Washington gae, un mer hen grosa tseida g'hat uns ready macha. Die Mam hut sich en neier bonnet g'macht, un iehra weiser shartz g'weshu un gabiggled, un sie hut mier en nei hem g'macht un ich hob my Sundag shoe g'shmeared un mer wara yusht about ready for ap tsu shtaerta, wie mer in der tseiding glaesa hen dos about a million, mae oder wennicher, weibsleit os sich Suffragists haesa uf em waeg waera, un daeta laufa der gons waeg noch Washington. D'no hut de Mam g'saht, "Yetz bleiva mer dahaem; Ich hab ganunk Woman's Sufferings do, un brauch net in Washington gae, for yusht so shure os ich do haer gae don saga sie ich bin aw aens fun denna Suffragists, un net for em President sei ampt daet ich so g'haesa werra." D'no sin mer derhaem gabliva un hen unser graut un tomato blanza g'saet.

HUSSASOCK.

#### THE PENNSYLVANIA-GERMAN AND THE INFIDEL

Dehl Leut wu en wenig hart dumm sin heese die Pennsylvanisch Deutsche Leut just die Dum Dutch. Es is wohr, Dehl vun unsere Leut sin net so schmaert wie sie sei sette, awer Jedermann, wu sie kennt, muss zugewe, dass sie about so viel commoner Verstand hen wie ehni Epper sunst. Do is en Fall, der sell deutlich beweist.

En Pennsylvanisch Deutscher is bekannt gemacht worre mit eme Infidel. En Infidel is en Unglaubiger, un noch der Biewel is en Unglaubiger en Narr. Der Infidel hot geprahlt, dass er nix glaawe daet, exsept was er versteh daet, awer desmohl hot er meh wie sei Match katt. Der Pennsylvanier sagt: "Ich glaab die Biewel; was glaabst du?"

Der Infidel antwortet: "Ich glaab just was ich versteh kann." 'S Gespraech war nau so:

Pennsylvanier: "So! Loss uns emol sehne. Der anner Dag hab ich en Hund uf der Stross ahgedroffe, dem sei ehnt Ohr hot ufgestanne un's anner hot nunner g'kanke. Wie kummt sell?"

Infidel: "Ich kann's net sage."

Pennsylvanier: "All recht. Ich denk, du bist net ganz so schmaert wie du gemeent host. Noch Eppes. Letz Summer bin ich am John Schmitt seim Klee-feld vorbei geritte. An ehm Platz war en Trupp Seu im Klee, un uf ihre Bueckel sin Berste gewachse. An ehm anner Platz war en Heerd Schoof, un uf ihre Bueckel is Woll gewachse. Kannst du mer sage, wie es kummt, dass der Klee Berste uf de Seu un Woll uf de Schoof gebrocht hot?"

Infidel: "Nee, sell kan ich net versteh."

Pennsylvanier: "Du sagst, du kannst net versteh, un doher glaabst du's ah net. Ich kann's ah net versteh, awer ich glaab's doch, weil's so is. Nau noch eh Frog. Glaabst du, dass en Gott is?"

Infidel: "Nee, ich glaab ken so Nonsens."

Pennsylvanier: "Ich denk wohl net. Die Fakt is, du bist net halwer so shmaert wie du gemeht host. Ich bin froh, dass ich dich gesehna hab. Ich kenn dich net, awer ich hab vun deine Brueder in der Biewel gelese."

Infidel: "Wu host du vun meine Brueder in der Biewel gelese? Sell glaab ich ah net."

Pennsylvanier: "Ei, im 14te Psalm heest es: 'Die Narre sage in ihrem Herz, es gebt ken Gott.' Sie sin en wenig schmaerter wie du. Sie behalte es im Herze, awer du plapperst es grad raus. Good Bye."

Do is nooch en kleene Story vun der sehme Art. En Quaeker hot en Infidel ahgedroffe. Der Infidel hot behaupt, er daet nix glaawe exsept was er sehnt. Der Quaeker hot ihn gefrogt: "Host du schu dei Hern un dei Seel g'sehne?" Die Antwort war ufkohrs "Nee." Der Quaeker hot nau gesaht: "Du sagst du glaabst just was du sehst, un doher glaabst du net, dass du en Hern host, un ich denk viel anner Leut glaawe's Naemlich in dere Sach."

D. M.

#### BFLEGT DIE DEUTSCHE SPRACHE

Bfleget die Deutsche Sprache,  
Hegt das deutsche Wort;  
Denn der Geist der Vater  
Lebt darinnen fort;  
Der so viel des Groszen  
Schon der Welt geschenkt,  
Der so viel des Schoenen  
Ihr in's Herz gesenkt.

Was einst Lessing dachte,  
Was einst Goethe sang,  
Ewig wird's behalten  
Seinen guten Klang,  
Un gedenk ich Schillers,  
Wird das Herz mir warm:  
Schiller zu ersetzen,  
Ist die Welt zu arm!

Theuer, meine Kinder,  
Sei uns dieses Land.  
Doch an Deutschland "kneupfet  
Uns der Sprache Band  
Wahrtder Heimath Erbe  
Wahrst es Euch zum Heil:  
Noch den Enkelkindern  
Werd es ganz zu Theil!

Wenn dereinst entfallen  
Mir der Wanderstab;  
Wenn ich laengst schon ruhe  
In dem kuehlen Grab;  
Was die Gunst der Muse  
Freundlich mir beschied,  
Ehrt es, meine Kinder,  
Ehrt das deutsche Lied!

Pflegt die deutsche Sprache,  
Hegt das deutsche Wort;  
Denn der Geist der Vater  
Lebt darinnen fort.  
Der so viel des Groszen  
Schon der Welt geschenkt,  
Der so viel des Schoenen  
Ihr in's Herz gesenkt.

CASTLEHUN.

## Our Book Table

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

**PUBLIC EDUCATION IN GERMANY AND IN THE UNITED STATES**—By L. M. Klemm, Ph.D., Author of "European Schools," "Chips from A Teacher's Workshop," etc. Cloth, 350pp. Price \$1.50 net. Richard G. Badger, The Gorham Press, Boston, 1912.

Whatever Dr. Klemm writes is original and interesting. He is a United States Government specialist in foreign education, as such he has made notable comparisons and has submitted valuable contributions. Not since writing "European Schools" has he contributed anything to pedagogical literature as interesting as the present book.

This particular book is an effort to bring about some sort of understanding between the two countries which from an educational viewpoint stand out the most prominently in the way of education and civilization. Its scope is very wide, as may be seen from the table of contents; but the book is not for that reason discursive. The style is pointed and thoroughly readable. A pleasant, as well as an admirable, feature of the book is the large number of practical schoolroom exercises with their numerous apt illustrations. Different chapters may be of special interest to different teachers, it may depend on what they teach; but chapters like the first and the twenty-fifth should be of interest to everyone. The

book is an original, wholesome and suggestive piece of work. It is in no sense a rehashed or stale work on methods. Pedagogical literature should be the richer because of it.

**PENN OR THE SWORD: A Comedy Drama in Four Acts**—By Theophil Stanger. Paper: 62pp. Price 35c per copy. Cornish Printing Company, Ann Arbor, Mich. 1913.

This comedy is based on Revolutionary times and incidents of the years 1777 to 1783, and with the scene laid mainly in Bethlehem. There is material here, we believe, for a good, interesting play. In its present form, however, we are afraid it is rather unwieldy because of its length. It is longer than Sheridan's "The Rivals," the time of action of which is five hours. There are plays for the closet, i. e. for reading only, and plays for the stage; in the form in which we have it we are inclined to believe that PENN OR THE SWORD belongs to the former rather than to the latter class.

Some condensation would improve it immensely; the speeches are rather long; they could be made more effective and they would move along with more snap if they were condensed. Some of them remind one of what Bassanio says about Gratiano in "The Merchant of Venice," they speak "an infinite deal of nothing." It may be a little difficult at times to tell what they say or why they say it.



The play might also be shortened by omitting some of the situations which tend to have merely a melodramatic effect. Opening the book somewhat at random we find an instance of this kind on page 33. It might be difficult to tell why these many characters appear unless it is to have them come in at the psychological moment to produce an effect. There is seemingly a little too much of this running back and forth, and in and out; there seems to be no excuse for it, and it is also distracting and confusing.

There might be more explicitness in the beginning of the play; there is not a word of preface, introduction, or anything in the way of telling where the scene is laid. The reader does not know where he is, whether in Bethlehem or in Philadelphia, or somewhere else. These may be minor points, but they all add strength and effectiveness.

We are glad to note, however, that in our mind the author has produced a decidedly new type of comedy. It is extremely interesting in the variety of its characters and the types they represent. There are several Quakers, a "lippy-loving" Hession, several Pennsylvania-German citizens, several Mroavians, a spy, officers of the two armies, etc. We are gratified to recognize in the author the ability to create these interesting types of character and to use some clever bits of dialogue. There ought to be a demand for such a new type of comedy; we trust what has been said will not deter the writer from fulfilling it, for he has the material here for a mighty good comedy.

#### THE ISLAND OF BEAUTIFUL THINGS:

A Romance of the South—By Will Allen Dromgoole, Author of "The Farrier's Dog and His Fellow," "The Fortunes of The Fellow," "Down in Dixie," etc. Illustrated in color from paintings by Edmund H. Garrett. Cloth: 12mo.; 302pp. Price \$1.25 net. L. C. Page & Company, Boston, 1912.

This is a beautiful story beautifully told. It is a most charming romance of the South, developed with all human sympathy. The Boy and the Man in the forefront of the story are pictured with a bigness of heart that makes one's own extend and swell. It leaves one more human and more hopeful of humanity, more tender and more innocent. The world grows bigger by the time one finishes the story; and one almost regrets that the end comes so soon.

There is a charm, a grace, and ease about it that is entirely characteristic of

the Southland whose attractive life is here so charmingly portrayed. There is something enchanting and poetic in the very title of the story. It is written in a fresh, crisp, style, original and sincere; the sympathy of it will cause the story to linger long in one's memory.

**THE RAPHAEL BOOK:** An Account of the Life of Raphael Santi of Urbino and his place in the development of Art, together with a description of his paintings and Frescos—By Frank Roy Frasier, S.M., F. R. P. S., Author of "Among Bavarian Inns," "Castles and Keeps of Scotland," "The Art of the Munich Galleries," etc. With fifty-four reproductions in color and in duogravure of Raphael's most characteristic works. Cloth; octavo; decorative cover; 352pp.; Price \$2.50 net. L. C. Page and Company, Boston, 1912.

Raphael Santi of Urbino, the subject of this critical narrative and the world's greatest artist, was born in 1483 in an humble home of a small town beautifully situated near the crest of the Apennines, where a wonderful view is to be had over mountain, sea and plain. It was here that the youthful artist had before his eyes that beautiful in the landscape which was later reflected in the lovely scenes that characterize the background of many of his works of art. He died in 1520, at the early age of thirty-seven, but he had made friends and acquaintances with the greatest men of his day and had influenced Art as no artist ever has.

There is probably no greater milestone in the development of European Art, nor is there a more lovable character in the history of Art than Raphael. The tenderness, grace, and beauty of his personal character are all reflected in his art, as is also his noble sense of morality; and this is the more remarkable because the morals of his day viewed in the light of modern times seem very questionable.

The author of the present work has followed old Vasaria, to whom every writer on Raphael is indebted; but he has steered clear of his inaccurate spots and has filled his own work with the "vital quality of essential truth." The author is not mistaken when he claims that there is room for a handy volume on the life and works of the great artist, concerning whom there are many books in as many tongues. Many of these books are inaccessible and none is of recent publication.

The book is in no sense controversial nor unduly critical, but it is highly appreciative. The writer is not in the least influenced by the "little painters of today,

the worshippers of cults, and the glorifiers of technique," who "deny the value of beauty, deny enthusiasm and inspiration, and trample on the reputation of Raphael."

Nor is it technical in style; it is hence easily read by the "uninitiated." The reader will receive from it not only a clear conception of Raphael's famous works of Art, but he will also receive an idea of the whole period of Mediaeval Art, for within the short period of Raphael's life was "compassed" the whole transition from Middle Ages to Renaissance."

The artist's greatest works are repro-

duced and arranged chronologically; it is verily a "handy volume" for all lovers of art. Appended to it is a select bibliography of works on Raphael and a list of his pictures with a short narrative and descriptive sketch of each picture.

One must not forget to note the attractiveness displayed in the make-up of the book; the neat blue and gold binding with a medallion portrait in colors of Raphael painted by himself, adds greatly to the beauty of the volume. It is another one of the many artistic books published by this firm.

## Historical Notes and News

Reports of Society Meetings are Solicited

### HAMILTON LIBRARY ASSOCIATION.

The President's Report of this Association for the years 1911 and 1912 has been received. It discusses meetings and papers, the library, the historical collection, the biography of Cumberland County, finances, record photographs and building. Their building is too small, is exposed to fire risk by surrounding buildings, and lacks a fire proof section. The logical thing to do is to erect a more commodious building, so located as to reduce the fire risk from other buildings. The Penn-Germania is being received, filed and bound by the association.

### MONTGOMERY COUNTY HISTORICAL SOCIETY

The annual meeting of the Historical Society of Montgomery County, Pa., was held in the Society's rooms, Norristown, Pa., Saturday, February 22, 1913, at 2 P. M.

Reports of officers and committees were followed by the election of officers for the ensuing year.

The following papers were read:

"The Early History of the Evangelical Lutheran Congregation of St. Paul's Church, Ardmore," by Mr. Luther C. Parsons.

"Current Local History," Mr. Edward L. Hocker.

Since July 1, 1912, the rooms of the

Society have been open to the public daily, except Sunday, from 10 A. M. to 4 P. M. A reading and reference room has been fitted upon the first floor, and the museum and library on the second floor are attractively arranged. Miss Frances M. Fox is in daily attendance upon these rooms. Members are asked to make this known to their friends and to the public that the library may come into its fullest usefulness.

### YORK COUNTY HISTORICAL SOCIETY.

This Society at its annual meeting, Feb. 17, elected the following officers:

President, Dr. E. T. Jeffers; V. Pres., J. A. Dempwolf; Secretary, Robert C. Bair; Treasurer, Atreus Wanner; Cor. Sec., Rinehart Dempwolf; Curator, George R. Powell; Trustees, H. B. Niles, Esq., Samuel Small, Jr., George W. Williams, S. Fahs Smith, Dr. I. H. Betz.

The Report of the Curator for the year was Janus-faced, looking at the treasures and possibilities on the one hand and at the neglect and wants on the other hand. He says in substance exhibition is not arranged properly and numerous portraits are not framed, for lack of space. Pamphlets are not bound, papers are not published, newspaper files cannot be rebound for lack of funds. The city of York has lost millions of dollars in a decade through unfortunate investments—some probably of the wild-cat, gold-mine type. Would not an investment in the Historical Society

saved some of this money to the community? The command "Honor thy father and mother" carries a blessing. Can we expect blessings when we fail to honor those that went before us, whether father or great grandfather. York can and no doubt will do better by its Historical Society! It surely merits it.

#### LANCASTER COUNTY HISTORICAL SOCIETY

The Portraiture Exhibition which illustrated the "Historical Study of the Evolution of Portraiture in Lancaster County" brought to a close a year of unusual activity. This activity has followed the Society into the present year as shown by the two excellent papers read at the January and February meetings and contributed by F. R. Diffenderfer on "The First White Man in Pennsylvania and in Lancaster County" and by A. K. Hostetter or "Major-General Samuel P. Heintzelman." These papers are deeply exhaustive requiring lengthy and tedious research. The paper on Major-General Heintzelman contains much genealogical data on the Heintzelman and Wagner families, the latter will not be put into print at this time but will be placed in the archives of the Society for use by the library's patrons. The Wagner family referred to is that of Rev. Tobias Wagner, the Lutheran clergyman active in church affairs prior to the Revolution.

#### PENNA. FEDERATION OF HISTORICAL SOCIETIES

The eighth Annual meeting of the Pennsylvania Federation of Historical Societies was held in the Rooms of the Historical Society of Dauphin County, Harrisburg, Thursday, Jan. 16, 1913, with a large attendance and characterized with proceedings making it, in the unanimous opinion of those present, the best meeting yet held by the Federation. The address of the President, Dr. Ames, and the reports of the Standing Committees were all of a high order and in the direction of advancement and progress of the Federation purpose.

In the first part of the President's excellent address a masterly presentation was given of the work done by the Federation since its organization. This was followed by many practical suggestions towards widening the scope of the association, and effecting larger results, with special reference to numerous neglected phases of Pennsylvania history which still remain to be investigated amongst these the constitutional history of the State, its political his-

tory, the domain of social history, the field of economics and finance, and its religious history.

The Secretary's report included a valuable statistical showing of the thirty-two historical Societies comprising the Federation and their various historical activities and productions during the year 1912, giving a more complete record along that line than in any preceding year.

The Treasurer's report made a good showing as to the Federation's financial position.

The reports of the standing Committees were especially attractive for their practical intent. That of the Committee in Bibliography updated bibliographies of numerous counties in the State as in preparation, and referred especially to the extensive bibliography of Pennsylvania German Dialect Society. The Committee in exchanging duplicates reported lists of duplicates received during the year from the Societies in the Federation, and a recommendation for the establishment of a central agency for the sale or exchange of duplicate matter supporting the State Library at Harrisburg as a desirable place for such an agency.

The Committee in the Preservation of transcript Records received the work it has attempted during the past ten years in the way of inciting greater care amongst County officials in the handling and preservation of County records. The leading feature of this Committee's report was to the effect that the State's Advisory Commission of the Division of Public Records had drawn up and would present to this year's Legislature two bills for its enactment, one of them for the appointment of a Supervisor of Public Records as an assistant to the State Division of Public Records, the duty of which Supervisor shall be to examine into the condition of the records, manuscripts and other papers which are kept filed or recorded in the several public offices of the counties, cities and boroughs of the State, recommend required action as to such records to County officials and others having such records in custody, and submit an annual report to the State Librarian as to the number, kind and condition of the various public records in the custody and under the control of the several counties, cities and boroughs of the State, which report shall be included by the State Librarian in his annual report.

The other Bill makes provision for the establishment of a standard quality for the ink and paper that shall be made use of in all the offices of record in the State as well also of a standard for the type-

writer ribbons and stamping pads which are to be used in the making of current records, in order to secure the greatest degree of permanency and durability for said records.

It was shown that such legislative action would be in accord with similar action already in price in some other states, where it has already proven most satisfactory. Both propositions were given emphatic endorsement by the Federation.

The Federation also approved action to be proposed to the U. S. Congress for the erection in the District of Columbia of a National Archives Building in which to store and preserve public archives of a national character. The chairmen of the Committees on Public Grounds and Buildings of the House and Senate respectively were directed to be advised of this action of the Federation. That part of the Committee's report relating to the foregoing named two Bills and the Federation thereon, was ordered to be put into print at once, and copies put into the hands of the members of the Legislature at Harrisburg.

Equally valuable was the report of the Committee on Publication of Lists, the province of which Committee is the annual publication of a list of historical productions of Pennsylvanians. The report, as a matter of fact, was solely the work of the chairman of the Committee, Capt. Richards. A lengthy list of Pennsylvania 1912 issues was given together with noteworthy historical productions during the year by Pennsylvanians, the first known attempt of an annual specific listing of matter of this kind. The report was received with a very great degree of satisfaction by the meeting.

The amendment to the Constitution of the Federation changing the day of the annual meeting from the first to the third

Thursday in January, submitted at last year's meeting, was reputed as having been approved in the interim by the necessary two-thirds Societies in the Federation and was, therefore, declared as having been duly satisfied.

An invitation to the dedication of its new building, Pittsburg, to be held in the month of June of the year, was extended to the Federation by B. I. Patterson, Esq., Secretary of the Historical Society of Western Pennsylvania, and was gratefully accepted, with power to the President to name delegates to said affair.

The following named were elected officers of the Federation for the current year: President, Hon. Geo. Noscrip, of Towanda; First vice-President, Geo. Heinman, of Lancaster; Second vice President, Rev. M. D. Lichtifer, of Pittsburg; Third vice-President, Hon. Charles Tubbs, of Osceola; (now deceased, since the meeting), Secretary, S. P. Heilman, M.D., of Lebanon; Treasurer, Hon. Thos. L. Montgomery; State Librarian, Harrisburg; Executive Committee, Capt. H. M. M. Richards, Litt.D., of Lebanon, and Prof. Albert E. McKinley, Ph.D., of Philadelphia. The holding over members of this Committee are Chas. R. Roberts, of Allentown, Luther K. Kelker, of Harrisburg, Benj. F. Owen, of Reading; and H. Frank Eshleman, Esq., of Lancaster.

Near the close of the meeting J. Andrew Wilt, Esq., of the Bradford County Historical Society, arose and declared it to have been the best meeting yet held by the Federation, and that was saying a whole lot, especially from Mr. Wilt's point of view. His verdict received the heartiest assent of all of the attendants at the meeting, and, therefore, stands as the official estimate of the day's proceedings.

S. P. HEILMAN.

# 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.

### MARTZOLFF

Two derivations of this surname have been suggested. It may have been derived from MARZ and mean one born in the month of March or it may be a corruption of MARKTHELFER and mean a market workman.

LEONARD FELIX FULD.

### DUTCH AND GERMAN

Many people have the impression that Dutch and German are the same. This notion is not an evidence of great intelligence. A few years ago the writer, when in Brussels, accosted a gentleman thus: "Do you speak English?" The reply was "Niet." I then asked: "Sprechen sie Deutsch?" The answer was: "Oooch niet." He was a Dutchman. He could not speak German.

In Amsterdam I inquired the way to the post office. A gentleman like the man above he could speak neither English or German. I asked him the location of the "Postnant," but he understood me not. I then showed him an addressed and stamped letter. Now he understood and showed me the way to the "Postnantoor."

Let anyone who achieves that Dutch and German are the same undertake to speak German to a Dutchman, and he will learn something. D. M.

### DUMB DUTCH AND DUMB ENGLISH.

Some persons are in the habit of referring to the Pennsylvania Germans as "the

Dumb Dutch." Some of the latter look upon the former as being ignorant. Some years ago the writer had a youth as an apprentice in his printing office who could not speak German. One day a farmer addressed him in German, but received no reply. When informed that the boy could not speak German the farmer was utterly amazed and said: "Kann's möglich sei, dahs der Buh so dumm is, dohs er net Deutsch schwatze 'kann.'" To speak German was the easiest and most natural thing in the world for our farmer friend. He had a poor opinion of the "Dumb English."

### THE FIRST GERMAN IN NORTH AMERICA

This is the title of a 16 page brochure, edited by Otto Lohr, published by Stechert (1912) which concludes as follows:

"The conclusions to be drawn from the treatise suggest a rearrangement of the first century of German-American history.

1. Sporadic appearance of Germans in the North American colonies, beginning with 1608.

2. Continuity in German immigration, regular arrivals in New Netherland and distribution among the neighboring colonies, intercolonial relations, first attempt at organization, 1637-1664.

3. Beginning of sectarian immigration and founding of a distinct German settlement in Germantown, Pennsylvania, 1683.

4. The great tide of German immigration, setting in with the exodus of the "Palatines" in 1709."

It looks almost as if the writer was ready to do some idol smashing. Would he take the laurels from Germantown?

### WEATHER PROGNOSTICATION

The following newspaper clipping contains an affirmation that I doubt. I refer

to the statement that the old theory "holds out nine times out of ten." Is this true? Who can give us the facts as gleaned from weather records.—A Reader.

There is a superstition among the Pennsylvania Germans regarding the weather conditions on the last Friday of the month being an indication of the general state of the weather for the succeeding month. Those who adhere to this belief are saying "I told you so" when the matter of the vast amount of rain we have had during January is discussed, for the last Friday in December was rainy. However, much we may try to get away from superstition, there are some things that can not be explained, and one of these things is that the old theory referred to holds out nine times out of ten. Let the readers study it for themselves.

#### MRS. MARTIN AND "DUTCHMEN."

An authoress expresses herself thus respecting Mrs. Helen Riemensnyder Martin's sweeping statements about the Pennsylvania Germans in "The Fighting Doctor."

"I will say right here that while I have met the counterpart of every mean character she portrays I recognized them only as an unusual, not the general type of a P G Dutchman and I can not account for her summing up in the following;—The Pennsylvania Dutchman of the soil is neither subtle, nor sprightly, picturesque nor amusing. He is stolid, immovable, without humor as uninteresting as a log of wood."

Mrs. Martin seems to be nosing around in back alleys, the kitchen, and rubbish piles. You can find all kinds of unusual, odd, unsightly things in such places but to describe these and pretend to tell by them what a town or city is like is nonsense, a lie, and the bearing of false testimony. A sentence like the one quoted is an inexcusable misrepresentation.—Editor.

#### "PERSONAL LIBERTY" AND THE CONSTITUTION

A Maryland correspondent under date of January 30, writes as follows:

"I think the National Executive of German American Alliance had better read the Constitution of the United States before making themselves ridiculous by claiming that it guaranteed "personal liberty." It does not do any such thing; they can't find anywhere in the Constitution where it grants "personal liberty." The declaration of Independence speaks

of life, liberty and the Pursuit of Happiness" which means civil liberty or equal rights before the law, but personal liberty is nothing but anarchy, pure and simple. If a man had a right to do as he pleases he would infringe on the rights of others and we would have no government."

What do our readers have to say to the charge, "Personal Liberty is nothing but anarchy."

#### A HIMMELSBRIEF.

John R. Laubach, Nazareth, Pa., reports finding a Himmelsbrief 11 1-2x13 1-2 inches on heavy paper, printed about 100 years ago. It contains four stanzas of poetry, cut of angel with trumpet, etc., and the St. Germania letter. He invites correspondence from any one able to determine time, place of printing, with name of printer. The letter itself has been issued by Schlechter of Allentown and Christ of Kutztown.

#### TWO WAYS OF LOOKING AT IT.

After the battle of Gettysburg a member of the Sanitary Commission ran across, in the country some miles from the town, a Dutch farmer who said he had never seen soldiers. "And why haven't you seen them?" the question was put. "Why didn't you get your gun, go into town and help drive them out?" "Why," said the farmer, "a fellar might a' got hit."

A woman who lived in a little house close to the battlefield viewed the danger in a different spirit.

She was a red-cheeked, wholesome young body, who looked well after the ways of her household. She was asked if she felt afraid when the shells flew.

"Well, no," she replied. "You see I was busy baking bread for the soldiers, and I had my dough raising. The neighbors ran into their cellars, but of course I couldn't leave my bread. When the first shell burst into the window and tore into the room, an officer came in and said to me, 'You better get out of this,' but I told him I couldn't leave my bread. I kneaded my dough until the third shell crashed into the room; then I went down cellar. But first I put my bread safe into the oven."

#### YOUNGEST SOLDIER OF CIVIL WAR

To the Editor of The North American.

Some days ago there appeared several articles in The North American on "the youngest soldier of the civil war," the distinction being claimed for S. B. Gray, of

York, Pa., who died lately at the age of 65. Then came "Comrade Smith," of Unionville, Pa., who enlisted 1864 at the age of 17.

Now, there were thousands of "boys" enlisted at the age of those given; I myself enlisted at the age of 14, in July, 1864, in Company F, 195th Pennsylvania Volunteers; re-enlisted February, 1865, and served almost one year. On the 15th of this month (January) I was 63 years of age. At the age of 15 I served as corporal.

I know of some who were still younger than myself, but they enlisted as "musicians," drummer boys. In the Shenandoah valley campaign, 1864, I once met a little Zouave drummer boy, who was just my age (14), but much smaller. He was a member of a New York regiment.

Charles P. Harder, ex-postmaster of Danville, Pa., is doubtless the youngest soldier of the civil war. He enlisted in 1863 at the age of 10 years as a drummer in the 187th Pennsylvania Volunteers.

All boys of tender age gave their age as "18" simply to meet the legal requirements. There was no thought of wrongdoing, as the recruiting officers knew perfectly well that the ages were fictitious. I wanted to enlist first in Company F, 51st Pennsylvania Volunteers, Colonel (afterward governor) Hartranft's famous regiment; that company being from my home (Lewisburg). This was in February, 1864. The recruiting officer, however, drew the line at me, as I had just passed 14; my chums, who said, "they went to school" with me and hence knew I was 18, failed to land me. The officer said, "Sonny, you look to soft." My "buddy," who was 17, went through all right. He fell, mortally wounded in the chest, and died praying. He was buried on the field where he fell—Spottsylvania.

A. STAPLETON, D. D.

Jersey Shore, Pa., Jan. 18.

We believe the above will interest many of our readers. Rev. Dr. Stapleton is known far and wide as a successful pastor and an enthusiastic historian.

### A "PENNA. DUTCHMAN" IN NEW YORK

We make room for this clipping for several reasons, one of which is the claim of Mr. Stover that he is the only "Penna. Dutchman" holding office in New York. What do our New York readers have to say to this claim?

Declaring that he is a "Pennsylvania Dutchman," and proud of it, Charles B. Stover, Commissioner of Parks, yesterday said he didn't believe that was another

holding public office in the city of New York. The so-called "Pennsylvania Dutch are of German descent.

"Lots of persons say they are Pennsylvania Dutch," said Mr. Stover, "who have no right to that distinction. They may be from Pennsylvania without being Dutch, but my title is clear. There never was a Dutchier Pennsylvania Dutchman than I am."

Mr. Stover recently took an old discarded police telephone booth out of Central Park, moved it down to Union Square and rented it to a newspaper seller for \$60 a month. If he hadn't done that the old building would have been sent to the junk pile. He says it was his Pennsylvania German thrift that led him to give the city an income of \$720 a year from something of no value.

"To prove to you just how much of a Pennsylvania Dutchman I am," continued Mr. Stover, "I will say that about the most Dutch county in Pennsylvania is Bucks county. The only other county that compares with it in that respect is Berks county. My father's people arrived in Bucks county in 1726 and my mother's family reached Berks county the same year, both directly from the old country. That is nearly two hundred years ago, and not one member of the family ever left those two counties until I left to come to New York in 1891. For more than a century and a half my forefathers lived in that one community, so I challenge any Pennsylvania Dutchman to show a clearer right to the title than mine.

"In all that time a Stover never intermarried with any other nationality. They were a thrifty people, those Pennsylvania Dutch, and never overlooked an opportunity to make an honest penny. And when they made it they knew how to hang tight to it. That is why I try to show the spirit of thrift in my conduct of Park Commission business. When I ride or stroll through the parks I am always on the lookout for a chance to turn some unused furniture or building to profitable use. I think I can dig up a few more abandoned structures and rent them out to news vendors. Eventually I expect to have uniform kiosks for the sale of newspapers in all the park properties of the city, but in the meantime I will employ abandoned telephone booths as rapidly as I can find them. I already have several prospective tenants for such buildings."

### PONDEROUS ENGLISH

That the German is not the only language that can produce heavy sentences is

shown by the following quotation from an exchange:

In promulgating your esoteric cogitations and in articulating your superficial sentimentalities and amicable philosophical or psychological observations, beware of platitudinous ponderosity. Let your conversational communications possess a clarified conciseness, a compacted comprehensibility, a coalescent consistency and a concatenated cogency. Eschew all conglomerations of flatulent garrulity, jejune babblement and asinine affectations. Let your extemporaneous decantings and unpremeditated expatiations have intelligibility and veracious vivacity with rhodomastode or thasonical bombast.

Seduliously avoid all polysyllabic profundity, pompous prolixity, psittaceous vacuity, ventriloquial verbosity and vaniloquent vapidty. Shun double ententes, prurient jocosity and pestiferous profanity, obscurant or apparent.

#### AN APPRECIATION

The New York Tribune publishes a very appreciative account of the work of Rev. Dr. Wenner, "Pastor of East Side" in that city. The Tribune said:

"If you should happen to go sight-seeing in the vicinity of First avenue and Nineteenth street, where Christ Evangelical Lutheran church stands, and ask the first man, woman or child you meet who is the most popular man in that section, if not in New York, the answer unquestionably will be Pastor George Unangst Wenner. They are not accustomed to call him the Rev. or Dr. Wenner, but he is known as the "Pastor of the East Side," and no minister of the gospel anywhere could wish for a higher title nor does any cleric deserve this distinction more than he.

"For forty-three years the Rev. Dr. Wenner's name has been as a household word in the populous district in which he has lived. Because of his popularity among the residents, with whom he comes in daily contact, and the devotion with which he has pursued his ministrations in their behalf Dr. Wenner's work has been remarkably successful."

#### A NOTEWORTHY RECORD.

At a convention of Reformed church members and Sunday school scholars at Freeburg, Snyder county, Pa., the special guest of honor was Prof. William Moyer, ex-county superintendent of schools, who

celebrated his 58th consecutive year as superintendent of the Reformed Sunday school. Prof. Moyer has been connected with this Sunday school as scholar, teacher and superintendent for 73 years and attended the first and the golden jubilee conventions of the State Sunday School Convention at Philadelphia. At the latter a medal of honor was awarded him.

#### PENNSYLVANIA GERMAN STORIES

Berrysburg, Pa.

The other day I had a conversation with an old man who all his life lived in this valley. He was very reminiscent and among other stories that he recounted in his experience was the following:

Der Olt John Henninger is mol a dag derch's stettle gefaera mit ma olta Asel in en spring waga gespanned, un is so wenig der trot gefara. Der Major Miller hut uf em rigel ghuckt am wertshaus un hut zum olta John gerufa, "Sheid dei Asel wan er trat?" Denno hot der olt John geantwort, "Er dut net except er sehnt en jackass am wertshaus hucka."

Here is another one which he called the "Berks County Telephone Story."

Es war en olter Berks County deutscher der hot net ans telephona geglaubt. Don is er mol a morgya in der stohr kumma wo sie am phone nei du wahra. Er war wunderfirtzig un hot gefrogt was fer en dumme machine dut ihr do nei. "Never mind, olter, mir sin now shier fertig, denno kannst noch Harrisburg, Lebanon un Reading schwetza," segt der telephone kerl. "Des glaub ich beim Wetter net," segt der deutsch. "Yuscht wahr mir rufa dei frau uf—die alt Sal, denno kannst mit ihra schwetza." Des glaub ich beim Wetter net," secht er widder. Wie dann der phone fertig drin wahr, hen sie ihm gerufa, now kum an. Sie hen dann die alt Sall uf gerufa. Wie er nei kumma is, frogt er, was mus ich dannn du. "Ei," secht der store kipper, "nem seller tube dert neba un heb ihn ans ohr, denno ruf in seller anner tube, Hello!" Ya ich kann bello ruf, aver sie haerts beim Wetter net. Er hot aver doch nei gerufa, Hello! und die antwort is so fine kumma, "Hello!" Denno hot der alt gesagt, "Is sel dich, Sal?—e ya. Iver dem hots gedunnert un hot in der drot geslaga das es der alt kerl so hart geschocked hot das er uf der rick hie gefalla is. Er is aver uf gestanna un hot in die feist geslaga un gesagt, "Ich glaub beim Wetter das sel die Olt Sal wahr, sie hot sel shun fer dem gedu."



(Continued from page 2 of cover)

lation devolves logically and appropriately each generation on the immigrants themselves, their sons and daughters and can best be met by intelligent, united, and continuous effort to such end. Such duty being personal can not be delegated to others or performed by proxy. The scholar, the essayist, the orator may tell about them, even as signboards point out the way to travelers; discussion indeed is indispensable to a proper appreciation of the good and the elimination of the bad, but cultural possessions, to serve society efficiently must become incarnate in men, take on human form and be energized by the altruistic motives of those holding them. Historic lore hidden in musty volumes on dusty shelves is but inert potentiality, a mass of paper and ink, a valley of dry bones. THE PENN GERMANIA PUBLISHING COMPANY was called into being to become a medium or instrument for promoting such assimilation and incarnation by helping men to learn and teach what Germany through the men and women it gave has been and done for the United States. Through it the best that German culture and history affords may be transfused into our national life and transmitted to posterity.

### The Penn Germania

THE PENN GERMANIA will be maintained as distinctly and specifically a "popular journal of German History and Ideals in the United States." It will not be published as the exponent of a clan, or a cult, or as a commercial venture, or as a local business enterprise, or as a partisan propagandist organ—but "Pro bono publico," as a *Votemecum* for the preservation of historic data; as a popular *Forum*, for the discussion of subjects naturally falling within its field; as a *Collaborator*—but not competitor—of existing societies and periodicals that are devoting themselves wholly or in part to certain phases of the same general field; as an *Intermediary*, between the learned classes and the common people for the dissemination and popularization of what master minds are creating. It must naturally give a prominent place to the German immigrants of the eighteenth century whose descendants constitute today fully one third of the Nation's German element. The magazine thus has a field as wide and deep as human endeavor and extending over two centuries of time. While it is gathering here and there rare nuggets of historic lore, inexhaustible riches await uncovering and refining by expert workers. Dearth of material need, therefore, not be feared nor should difficulties in the way whether real or imaginary deter us from entering and possessing the land.

While the publication of THE PENN GERMANIA is the primary aim in the organization of this company it would manifestly be a shortsighted policy not to conserve the by-products or utilize the opportunities that naturally attend the publication of this periodical. The occasions for encouraging historic research that either may arise of their own accord or that may be cultivated will be utilized. The gradual building up of the select reference library for students and historians of the German element in the United States will greatly increase the usefulness of the undertaking.

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