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# The Pennsylvania-German

A POPULAR MAGAZINE OF  
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FOLKLORE, LITERATURE, ETC.



EDITOR AND PROPRIETOR

**H. W. KRIEBEL**

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# The Pennsylvania-German

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## The Meaning of Lancaster County's Two Hundred Years of History. 1710-1910

By H. Frank Eshleman, Esq., Lancaster, Pa.

Delivered September 8, 1910, at Willow Street, Lancaster County, Pa., on the occasion of observance of the 200th anniversary of the first settlement in Lancaster County.



LANCASTER County was conceived in Godliness and honest toil. Her foundation was laid upon the two great bed-rocks of religion and agriculture. Uppermost in the minds of her earliest pio-

neers were these two noble activities. To practice these, they came to the virgin forests of the Pequea and of the Conestoga 200 years ago. And these virtues are our best possessions today. Exponent of free religion and fertile farms, this county has remained their most vigorous nursery in America, ever since—their most thriving center through two centuries.

### THE RELIGIOUS MEANING

What has been the religious meaning of our 200 years? Religious fervor, transplanted here, flowered out into religious freedom—religious love, ripened into religious liberty. Bruised by the barbarous iron heel of an arrogant state church—filled with the horrors of religious bigotry—satiated with, and

stung by the memory of the traditions and trials and turmoils and torments and the tortures, suffered by themselves and their ancestors for centuries, for conscience' sake, these pious pioneers would not deny to any other soul, an equal freedom with their own, to worship God. And thus all creeds took root, at once, and flourished here. An English visitor to our country in its infancy in 1744 wrote, "The religions that prevail here are hardly to be numbered" (An. Susq., p. 344)

The Mennonites planted their religion here in 1710—the Presbyterians, Quakers and Episcopalians theirs in 1719—the Reformed theirs in 1722 at Heller's—the Ephrata Dunkers, theirs in 1726—the Amish, theirs in 1733—the Catholics, theirs in 1740—(9 L., 213 et. seq.)—the Jews, theirs in 1742, (3 L., 165)—the Moravians, theirs the same year (9 L., 226)—Dunkards and Baptists, theirs equally early as most these—the Methodists, theirs some time afterwards—the United Brethren, the Reformed Mennonites, the Evangelical, United Evangelical, the Church of God, the Swedenborgen, and a score of others, theirs in quick succession, until in modern times three dozen dif-

ferent creeds flourish here. And all, from the beginning, prospered and now prosper in peace and harmony together.

From first to last, ours have been a reverential, religious people. And thus today within this county's confines there is a higher percentage of communicants than in any other section of America and a far greater number of active religious creeds and sects than in any other equal area on the face of the earth. While in our country as a whole, about one-third of the population are churchmen—in this county the proportion is nearly half. While in all America there are 186 religious denominations, Lancaster County alone has 35 of them (U. S. Bulletin of Religions, 1906). Those whose views did not and do not now coincide with the creeds of established churches quickly and freely invented and now invent creeds of their own—deeply religious, their religious craving must be satisfied. Thus practically all here, “belong to church”.

From their earliest days the religious forces of this county have made themselves a center of Gospel radiation to other fields—a motherland of church power and influence throughout wide regions. The Mennonites quickly spread their faith and creed across the Susquehanna into the Cumberland and down the Shenandoah; and before the Revolution established the Virginia church. In the early days of the nineteenth century, from this county they went and planted their standard in Ohio, Indiana and Illinois and over wide fields in Canada; and after the Civil War, established their phase of the doctrine of peace in Kansas and the West.

The Presbyterians of Donegal early carried the Gospel beyond the Alleghenies—the Presbyterians of Octovaro planted their banners in Catholic Maryland—the Presbyterians of Pequea flanked out to Leacock and Little Britain and became the field where Rev. Robert Smith in his 42 years of

preaching and teaching became the theological giant and the first great peer of Presbyterianism in this region of America. Through Robert Smith, “Old Pequea” sent forth a score of Presbyterian preachers, east and west, among them Waddell, McMillan and the junior Smiths, who also preached and taught and developed religious schools and laid the foundations of Jefferson, Sydney, Union and Princeton Colleges, (9 L. 252).

The Reformed and Lutherans, long before the Revolution founded different German religious schools, made scores of ministers and by that means laid the foundation on which to erect, at the close of that war, Franklin, and later Marshall College, the busy breeder of a yearly score or two of powerful preachers throughout more than a century, bringing the bread of life to thousands throughout Eastern America.

The Moravians missionized whites and Indians alike from the earliest days. Other churches also flung out their powers far and wide beyond the county. Thus through all her history Lancaster County has stood in conspicuous pre-eminence for religious activity and earnestness—religious radiation and energy.

Of religious Lancaster County as a whole we may observe that, the great body of its Christians were and are today believers in the literal meaning of the Bible; accept in simplicity its humble, homely teachings and give no ear to the “new thought”, the higher criticism or the higher cults and culture. They have never tried to explain away the Gospel or make a pleasant or only probable Hell.

Again observe that practically the whole of our people are still wedded to the belief not only that religion is part of the common law of the land, but that God ought to be in all our political constitutions and that belief in the Savior ought to be one of the qualifications in all who hold public office and discharge public trusts as in

the ancient times of Penn. It is not the law today. But Lancaster County would vote that it should be the law, seeing the onslaught made against the Gospel in the schools and the lowering by the law of the religious qualifications, in those to whom the people delegate high trusts.

And again observe, in all our numerous religious sects that while Lutherans, Reformed, Catholics, Mennonites were enemies of one another in Switzerland and Germany and some of them delighted in the blood and torture of others there, the moment they landed here they all dwelt in peace and ever since have so dwelt. Toleration rules on every hand; and its brightening dawn, apace is growing toward the coming rising sun-burst of a universal church.

Then, too, a great tenet of our early pioneers was that religion should be free from any sort of governmental interference—that church must be separate from state. So determined were they in this that they even held for a time that a true churchman may not take part in affairs of state. They had seen and felt the horrors of the state favoring one church and punishing another and they would have none of it. They would not agree that any but God should be obeyed in religious affairs. This belief they have held through nearly 400 years, from the time their remote ancestors in Switzerland in 1532 asserted it against the government, 250 years before the doctrine appeared in our Federal and State Constitutions. (Ernst Müller's *Bernischen Täufer*, p. 34).

Finally meditate upon the marvel that the despised doctrine of nonresistance, a corner stone of the belief of four great rural Lancaster County churches, for centuries thought to be a doctrine 100 years behind the times, is now recognized as an ideal 50 years ahead of the times and the glorious goal toward which all the giant nations of our world are bending their

most conscientious and anxious energies today.

Such is the religious meaning of Lancaster County's history.

#### THE AGRICULTURAL MEANING

Our country has held on to agriculture. The first settlers did not take up little lots of gardens and cultivate them; they took up great tracts and made them huge gardens—a community of them took up whole valleys—they made the horizon their boundary line. The Swiss and Germans quickly took up the good land of Lancaster County—the Irish-Scotch were too busy holding the frontier and holding office. In the first four years 60,000 acres or nearly 100 square miles of land were surveyed for applicants on the Pequea and the Conestoga (Taylor Papers, 3,323); and in 1719 before the end of ten years the proprietary surveyors reported that there was very little land left on the Conestoga and Pequea (Do. 2,920 and 2,932). Swiss and Germans came to Lancaster regions thick and fast. By 1724 there were over 1,200 in the Conestoga section alone, (9 L., 151). So many of these transforming farmers came here that by 1718 the Quaker authorities at Philadelphia were jealous and fearful of them overwhelming all others and carrying the province away from England and putting it under the dominion of the German empire (2 V., 217 and 220).

Our county for about 150 years has been known as the garden spot of America. Eighty odd years ago a careful writer declared that this county was even then "proverbial in Pennsylvania for fertility of soil and excellence of tillage", (4 H., p. 50). All thanks to the careful early German farmer.

Agricultural development by 1781 had brought the assessed value of Lancaster County about \$700,000 (2 H., 78), to \$6,700,000 in 1814, (2 H., 12), and to \$28,700,000 (Gord. Gaz.) in 1830, or double that of Bucks County, more than double that of Chester, three times

that of Montgomery or four times that of York at the same time (Do.). It was valued that year at one-sixth of all Pennsylvania exclusive of Philadelphia, at over one-half of the state west of the Susquehanna and was equal to all of the state west of that river, excepting York, Adams, Huntingdon, Fayette, Westmoreland and Washington Counties (Do.). And finally in 1830 Lancaster County having one-fiftieth of the area of Pennsylvania, and one-sixteenth of the population excluding Philadelphia) had one-sixth of the wealth of the entire state omitting Philadelphia (Do.). This wealth was largely cultivated land and this is largely true today. Therefore, our imperial county, through all this time has been supreme mistress of agriculture in America, excelling all other counties today in that particular.

In her agricultural crops and dairy products in our modern day this county holds the banner, standing first in amount and variety in all America with an annual value of over \$17,000,000, of which her tobacco is worth over three million dollars, her corn four millions and her wheat nearly half as much. And this monumental year of 1910 her crop is nearly \$20,000,000 on her \$73,250,000 rural land and live stock valuation; a gross income of 27 per cent. (Assessment for 1910). Her produce market is the most famous in any rural section of our nation and has been so since the days of Witham Marshe in 1744. Her cattle market ranks next only to those of Baltimore, Philadelphia, Buffalo and New York in all Eastern United States.

Our county stands for ownership of farms as against the tenant system. This alone will maintain the dignity of farming. Yet that love of the native acres of our childhood, that patriotism for the homestead, has lately suffered here in common with the general trend of agrarian tenancy, so general in the South, and so growing in the West. We are far behind New England farmers in their tenacious hold

and their happy homing upon, and their loving hope for the land upon which they were born and upon whose bosom they expect to die. But nowhere, in the New England or any other section have we stronger love of and fidelity to the ancestral home than here on this remarkable ten square miles of land making up the original settlement, which we celebrate today. And this ancient patrimony of the pioneers belting five miles across two townships, sending from one side of its civilization a blazing beam of advice and example today like a mighty search light to us on the other side across 200 years of experience, of toil and of progress, should renew in us our love and determination to hold, possess and pass on to our line and kin, the acres that come to us from goodly Godly ancestors.

Three-fifths of our farms in Lancaster County are yet farmed by the owners who live on them. This still ranks higher than in the central states where more than half of the farms are in tenants' hands, or in the South where less than one-third of them are farmed by owners. When the West and South shall be as old as Lancaster County, at the rate tenants are now taking hold in those states, they will not be able to show a record of nearly two-thirds of their farms operated by the owners as we do now. But while our county has a large percentage of her farms in tenants' hands, it wisely has only 12 per cent. rented out to tenants for money rent, who pay the rent and then frequently ruin the farm by robbing it; while the counties of Berks and Bucks and Chester and Montgomery and Delaware have respectively 16, 18, 22, 28 and 36 per cent. of their farms let out on money rent—the system that gives the tenant no incentive to stay very long on a farm and care for it and keep it up; but rather to rob it and go—"to skin it and skip". (Census of 1900).

As to tenant farming our county stands for that more provident system

of tenancies (or in many cases only employment of a manager) on shares, thus giving the owner voice in the control and care of the farm and the tenant an incentive to remain upon it for a term of years and keep or build it up.

For this our county has stood in agriculture. And from the early days of the last century until a decade or two ago the ideal of the patriarch farmer was to secure a farm for each of his boys to live and work and spend their lives upon; and marry his daughters to sons of other farmers who had the same purposes for their boys.

#### THE PATRIOTIC MEANING

Lancaster County's patriotism, through 200 years can only be understood, its meaning can only be known after thorough study—its quality can only be appreciated when the deeper springs of human action are explored.

In the earliest days family was its unit—the large family its charm, and glory—the home community its ultimate object. Family love was its center—community love its circumference. The pious pioneer Teutons loved the family, the community—they loved the land whereon the family, the community dwelt. They would not be tenants on that beloved land—they would own the land. And they did. Their patriotism was devotion to their families, faith and honesty among neighbors—duty towards rulers—to Caesar what was Caesar's and to God what was God's. They believed that these ideals sincerely lived were better patriotism than wild, extravagant and often empty public eulogies on the flag, by those who froth and foam and shout, but who are not fit for a political trust, who would take advantage of a neighbor or cheat the public. And they were right.

National glory did not appeal to our pioneers. "Our Country" to them was:

"The little world of sights and sounds,  
Whose girdle was the parish bounds".

But they were not disloyal. Not that they loved Mother Britain or even Pennsylvania less, but Pequea and Conestoga more. That was the keynote character of their patriotism. They did not fight in war; but they never shirked a tax. They never builded forts nor entered armies; but they furnished the strongest sinews a state can use in war—great granaries of food; and they provided the guarantees of a people's prosperity in peace—bounteous material wealth and strength and resource. And while the Swiss and German and Quaker farmers plowed, the gallant Scotchman stood armored on the frontier and protected the homes and herds of the valleys. That was his patriotism.

But neither the German, Swiss, Scotch nor English sons of Lancaster County were wanting in national spirit and patriotism when the needs of the English empire, their nation, demanded it, even though it was only the adopted and not the native nation of the Swiss and Germans. When Spain and France began to war on Mother England, the valley of the Conestoga was the first spot in the province to rouse herself; and in 1744 raise and officer a company of soldiers to defend against the French. In Earltown, in the heart of a German settlement, Thomas Edwards this year was captain to raise the first company of associators (5th A-1-3). Of the 400 men demanded by the king from Pennsylvania in 1746 to join in reducing the French in Canada, Lancaster County led all other sections in numbers (Do. 6 to 16). In the associators of 1748 when our county had less than 4,000 men (5 H., 115) two regiments with a total of 33 companies organized themselves for the defense of home and of Britain (5th A-1-22 & 25), a mass of perhaps 2,000 associators. In the French and Indian wars, beginning in 1754 when there were perhaps 4,500 men in the county (5 H., 115), she furnished thirteen companies and their company and regimental officers (5th

A-1-57); and also scores of teams and hundreds of wagon loads of provisions. During the Revolutionary war when there were about 5,500 men in the county (4 H., 12), there were 30 companies of soldiers, large numbers of whom saw service and most of whom volunteered in the beginning of the war—about 2,500 men (E. & E., 33-69); and the first life given in battle for independence by Pennsylvania was that of William Smith, of Lancaster County (Do., 40). And in the Civil war this county furnished about 12,000 soldiers to help to teach the world that a republic cannot be dismembered and that a slave was not a chattel, but that God also “breathed into his nostrils the breath of life and he became a living soul”.

Going back again to the Revolutionary war, no more numerous or enthusiastic meetings were held anywhere than in our county, against British barbarity, which stirred Lancaster County patriotism to its bottom. All shades of feeling were represented here; the meaning of the Revolution was studied by all and in all its aspects.

All must admit that in its character and essence the war for Independence was insurrection, rebellion, secession; but it was justified by the abuse and tyranny of the British government. Thus it was not treason, because Britain declared us outlaws and public enemies, and herself thereby broke the compact which bound us to her as part of the nation. This view the leaders for independence held. But there were other views. Independence thus, was early, the hope of some, the dream of many and the fear and regret of others.

Allegiance to government also wore a different hue to different elements of our county in the time of the Revolutionary war. Each was attracted by his own particular favorite part of the spectrum. In that spectrum the important tint to one class was the purple of royalty and empire—to another

class, the blue of truth and loyalty to the established government; while to others the warm enthusiastic red of freedom and independence appeared.

The German's sense of duty long prevented many of his race from rising in rebellion against the established government. Though he was not native born, but only an adopted son of the British empire, he felt that she had accepted him on the honor of his promised allegiance; and he stood by her while her own native Scotch and English sons—scions of a race for hundreds of years, bred and taught under her laws, protected by her majestic arm, bone of her bone and flesh of her flesh—were waging a war of rebellion and secession against her throne. The German believed that “the powers that be, are ordained of God” (Rom., 13-1). He knew that in the French and Indian war he was fighting his government's enemies; but in the Revolutionary war he must fight against his own adopted government.

But we are considering Lancaster County's patriotism as a whole. Thus considered she did notable and noble services in the cause of independence. We have stated the number of soldiers she lent to the cause.

One of the first pledges which thousands of our county's citizens approved and subscribed to, right after Lexington was the pledge, “We do most solemnly agree and associate under the deepest sense of our duty to God and country, ourselves and our posterity—to defend and protect the religious and civil rights of this and our sister colonies, with our lives and our fortunes against any power to deprive us of them”.

Lancaster County companies were among the first in the field. They took part in the Long Island campaign—in New York and in New Jersey and in the battles of Brandywine, Germantown and Monmouth.

July 11, 1775, our county furnished two companies of expert riflemen out of nine in the entire province (E. & E.,

39) and they joined Washington at Cambridge. She sent a company up the Kennebec to Canada (Do., 40 & 41)—a company in the Pennsylvania line with Wayne to Georgia (Do.)—She sent the Lancaster Rifle company under Captain Ross to Cambridge—in addition to Smith and Ross' companies she had Hamilton and Henry Miller's companies at Battle of Long Island (Do., 47)—she had five companies in Colonel De Haas' Battalion (Do., 48)—she had one company, that of Captain Brisbon de Leacock in the second battalion under Colonel Arthur St. Clair, who saw service at Three Rivers, Crown Point and Ticonderoga (Do., 49)—she had Captain Hubley's company in the Third regiment under Col. Shee, who fought in the Battle of Long Island and were largely taken prisoners at Fort Washington.

When the "Flying Camp" of 10,000 men was ordered raised and 13,800 militia from New York, Pennsylvania and Maryland—in a meeting at Lancaster, eleven battalions of associators were raised in our county. Our county also furnished two companies amounting to 200 men in Samuel Atlee's Musketry battalion (Do., 54). It furnished Grubb's Lancaster County Company of about 100 men in Miles' regiment (Do., 54) and many men in two more companies of the regiment, a fair number of whom were Germans. These were in the battles of Marcus Hook and Long Island. It furnished the Lancaster County Independent Company to guard prisoners, (Do., 56). In the 10th regiment we had Captain Weaver's company, (Do., 56). In the 12th regiment we had two companies under Captains Chambers and Herbert, (Do., 57). And in the New 11th regiment Lancaster County had one company (Do., 58). This, as we have said before, aggregates 30 companies, making 2,000 to 2,500 men, or over one-third of the men of the county at that time.

In the Civil War not less than 12,000 Lancaster County men enlisted in the

cause of preserving the Union and destroying slavery—and German, English, Irish, Scotch and all won equal glory.

But the patriotism of peace is more beautiful than the patriotism of war, and in this patriotism our county has no superior on earth. It is shown in its love of the land itself whereon we were reared and how we care for and cultivate it—how we stick to it and refuse to roam to other spheres. It is shown in the sense of duty to the home township and the home county; and the willingness to discharge that duty faithfully. It is a patriotism bred of justice and not of jingoism—animated by justice, and fed and nurtured by justice.

#### THE POLITICAL MEANING

In its infant years this county always stood politically with the country party of the province and against the proprietary or city party. Our earliest county politics, too, largely followed the cleavage of nationality, the alignment being Germans and Quakers against Scotch Irish and English. This remained true a hundred years. Scotch and English signed the petition for the erection of the county and the two petitions opposing it were, likely, almost entirely signed by Germans.

In the beginning the Germans took very little political interest in the county affairs. They were not naturalized and at first did not care to be naturalized. But a little later they became very active. In 1732 a body of them were charged with disloyalty to the county and with a friendliness toward an invasion by Maryland.

A few years later no party could have been more politically patriotic to our county than they. They were a power in politics then.

In 1737 by their help the highest successful candidate for the Assembly here received 755 votes. (A. W. M., October 6, 1737), and in 1738 he received 1,016 votes. (Do., October 5, 1739). Our Germans joined forces with the Quakers about this time (4

St. L., 471) and stood firmly with them for years against the Scotch Irish and English. With the Quakers they formed the anti-war party against Governor Thomas and they polled a majority vote here in 1739 (A. W. M., October 4, 1739). In 1742 they threw all their strength into the field and helped the Quakers to defeat Governor Thomas' new war party in this county by a vote of 1,480 to 362 (Penna. Gaz., October 7, 1742). And in 1749 the Germans of this county, under the leadership of Christian Herr, assisted by the Quakers, entirely controlled the election that fall, (4 V., 122); and they were so zealous in exercising the franchise as to succeed in getting 2,300 tickets in the ballot box, though during the day there were not over 1,000 different voters at the polls, according to witnesses. This "repeating", however, many witnesses also denied. But while they took this interest in politics they could not or did not desire to hold office themselves during some years to come, except certain township officers.

Then came on the French and Indian wars and party politics was forgotten. When peace was restored political feeling against the proprietary grew stronger in Lancaster County. Then came on the Stamp Act, the Boston Port Bill and the preliminaries of the Revolutionary war and this again made political partisan matters unimportant.

When party lines re-appeared in Lancaster County at the close of the Revolutionary war, those lately most zealous in the war, having extravagant notions of and hopes for unrestrained liberty, and detesting federal interference with local or state affairs as a tyranny like that of England, whose galling bonds they had just broken, gradually gathered into one political party; and those who were conservative, who feared that the new liberty might insidiously lead to license and disintegration, unless restrained by strong central federal

power, gravitated into an opposite party. And these two political views were held in our county throughout the years of the Confederation during the period of adopting the National Constitution and during a decade afterwards.

These reasons have made it a political paradox in our county that the element in it, which today largely take no part in politics, one hundred and twenty-five years ago, by taking an active part, made the county, first a Federal, then an Anti-Masonic, then a Whig, and ever since a Republican stronghold. The same German race in Berks County, adhering to opposite principles and to a different church, made that county Democratic during more than a century. Early Lutherans and Reformed, took active part in the Revolutionary war and opposed the Federal Constitution of 1787 because they felt it did not give enough of the freedom they fought for and would be oppressive as British rule had been; while the Mennonites of Lancaster County favored a conservative position, did not see nor fear any danger of tyranny in the new constitution and voted numerously with the Federalists to support it.

Thus Lancaster County remained a "Federal" county down to 1800 inclusive, electing a Federalist congressman by 400 majority that autumn, while the state electors voted strongly for Jefferson for president at the same time, and while the state was strongly Democratic from the beginning. Only from 1801 to 1804, inclusive, when the state was from three-fourths to nine-tenths Democratic or "Jefferson", did Lancaster County yield from 200 to 600 Democratic majority (Intelligencer). In 1805 the county went back to the Federal, now called locally the Federal Constitution party by nearly 1,700 majority and remained there with two insignificant exceptions in 1810 and 1811 until the suspension of the Federalist party in the times of anti-Masonry in 1829, vary-



ing in its Federalist strength from a small majority to two-thirds at times, while the state was from 60 to 75 per cent. Democratic; and in 1811, 1824 and 1826 respectively, 93, 90 and 98 per cent. Democratic (Smull). From 1828 to 1835 our county was anti-Masonic by large majorities (Intelligence and Smull) while the state, except in 1828, remained Democratic. The commonwealth remained in the Democratic column, with the exception of the small Whig majorities of 400 and 1,400 respectively in 49 and 48, and the large "Know Nothing" majority of 12,000 in '55 until the slavery agitation in 1858 brought it permanently (with exceptions), into the Republican ranks. But the county in all this time (without exception) remained the firm opponent of Democracy, generally by large majorities, either under the political party name of Federalist, anti-Masonic, Whig or Know-Nothing party, where it has remained by great majorities invariably ever since, reaching its high-water mark of Republicanism in the majorities of 17,000 for McKinley in 1896 and of 19,000 for Roosevelt in 1904, the state also being strong Republican, except in the few modern well-known instances of 1862-67-74-77-82-90 and 1906.

As to popular interest in politics here at home two observations are pertinent. First, from the beginning until now one-fourth of our people never have and do not now, exercise the right to vote nor take any other interest in political concerns. In the early days of 1737 and 8, when there were about 2,600 men entitled to vote in our county (5 H., 115), the successful candidate in the first year received 755 votes (A. M. W., October 6, 1736 and October 5, 1738) and the opposition did not poll 400 votes either year, so that only about half of the voters voted. In 1742 when there were fully 3,000 voters in Lancaster County, the successful candidate received 1,480 votes and his opponent 362, a total of

about 1,800 votes or three-fifths, leaving two-fifths not voting, even though that fight was one of the hottest known in years (Pa. Gaz. October 7, 1742). In 1749, while about 2,300 ballots were cast, witnesses affirmed that only 1,000 persons voted out of a list of 4,600 voters in the county, (4 V., 122 and 126). Even if 2,000 were present at the polls and voted that was less than half. In 1795 under the date of September 9th, our "Lancaster Journal" laments that the people show a very little interest in suffrage and political affairs generally. And in our modern days in only the most strenuous elections do three-fourths of our now 46,000 voters go out and vote.

Second, from the earliest days to the present time our people as a whole have been and are inclined to be politically very contented and to place great faith and confidence in political leaders. This is the condition in all nationalities represented in our county. It seems also to exist alike in the rank and file of both dominant and minority political parties locally. There is not now and seldom has been much questioning and revolting from the choice of candidates which such leaders make, nearly all classes of our people having been and being now willing to trust the political fortunes of the county to political specialists—a county leader and various local statesmen. We are and have been thus a people easily managed politically and in this are in strong contrast with many counties where the plebiscite is suspicious, not inclined to accept that in which they took no part; and where the people are more generally given to the same independent political thought that a sagacious man exercises in business.

This is not a truly healthy political attitude, and our county has been surprisingly fortunate in escaping as many of the political evils as we have escaped which this lethargy freely breeds. The local press over one hundred years ago complained that, "For

several years an inexcusable neglect to vote has been shown and the result has been shown that a few have hitherto directed elections and the voice of the people is not generally heard" (Lancaster Journal, September 9, 1795).

The truth of history compels us to state that the non-resistant churchmen, made up of four distinct sects in our county (or some of them) took part in politics and in voting in earlier times to an extent that surprises us today. While from the first the Germans took part in politics to the extent of voting they did not hold important offices until about 1750, when Emanuel Zimmerman led off in this departure. But since the Germans entered upon office holding in earnest, after the close of the Revolution, they have held on to all of them ever since. About 1755 the proprietor ordered that the Scotch-Irish shall henceforth go to the Cumberland and the Germans hold forth here (15 H., 71).

To sum up the political meaning of our county in its 200 years we may say: our earliest generations of the county believed in plain simple agrarian government, of few officers and of economical fees and salaries—they stood against military exploitation—they believed in the principle of *laissez faire*, and tenaciously hold to it today—in the days of the Revolution a certain portion of our people believed in political preservation as far as consistent with the gospel of peace—but the masses were very zealous for independence—they have believed and voted that liberty should be exercised conservatively under a strong federal government, which individuals and states should gladly recognize as supreme as the necessary strong protector of all—later generations stood consistently for stimulation of home industry against cheaper foreign labor by a tariff—and in this present day she is still firmly anchored to that political principle by which she aims to keep her agricultural wealth the great basis on which

to develop her industries, by the protective tariff.

#### INDUSTRIAL AND FINANCIAL MEANING

Four words sum up our county's industrial history—variety, excellence, energy and honesty. And four words also sum up the quality of our financial history—conservative, safe, sane and sound. Of the industries, we have discussed agriculture, and we now turn our thoughts to other branches.

The earliest manufacture was that of meal and flour, Christopher Schlegei having a mill on Little Conestoga in 1714 (12 L., 20). And Atkinson's, Graeff's, Stehman's and Taylor's mills quickly followed. Minerals were reported about Conestoga in 1707 (2 C., 403 & 5) and John Cartlidge, of that place, found iron ore near there also in 1721 (12 L., 20). In 1722 a deposit of copper also was said to be found in Lancaster County (3 C., 160) the nickel mines of the Mine Ridge and the silver mines of the Pequea and the iron mines in many parts were opened before the Revolutionary war. The Elizabeth furnace was started in 1759 by John Huber, a German, the first one in Lancaster County (Swank, "Iron & Steel" for 1883, p. 23). Martie Forge began in 1755 and Windsor about the same time. Flax and hemp stock and even cordage were manufactured here as early as 1732 and shipped to Philadelphia (A. W. M.). Glass was manufactured by Stiegel and also by the American Flint Glass Manufacturer, of Manheim, in this county, in 1772 and some time before, (Pa. Gaz., March 17, 1773). Saddles, pack saddles and guns were made before 1754 in Lancaster, which was described by a traveler at that time as a town of 500 houses, 2,000 people, who were making money (6 H., 29). The Octoraro was early lined with mills, trip hammers, etc.

In 1770 and before, an elaborate textile manufacture was carried on here by our industrious German mothers, God bless them. In the year, May 1st, 1769, to May 1, 1770, cotton, woolen

and linen goods, consisting of clothing, bed clothing, curtains, etc., of thirteen varieties, made by the women of Lancaster, reached 28,000 yards reported, with materials in the looms for 8,000 yards more and many yards more not reported at all, as the Germans feared it was sought for taxation. One good mother alone, while at the same time she was proprietor of one of the principal hotels in the town wove 600 yards herself (Pa. Gaz., June 14, 1770).

#### RAW SILK PRODUCTION

And in silk production in 1772 in Pennsylvania for the greatest number of cocoons and best reeled silk, Lancaster County led the entire state, (Philadelphia City included) in quantities and quality. Widow Stoner herself having raised 72,800 cocoons, Caspar Falkney 22,845 cocoons and Catharine Steiner 21,800 cocoons, all of them Germans living in this county. Chester and Philadelphia County and City fell far behind (Pa. Gaz., March 17, 1773).

In 1780 according to the assessment list there were in Lancaster, then a town of 3,000 people, 35 different kinds of manufactures, including woolen, silk, cotton and flax weaving. In the Revolutionary war we manufactured the most famous and farthest-carrying rifles in the world. In 1830, there were hundreds of manufactures in the county, among which 7 furnaces, 14 forges, 183 distilleries, 45 tan yards, 32 fulling mills, 164 grist mills, 8 hemp mills, 87 saw mills, 9 breweries, 5 oil mills, 5 clover mills, 3 cotton factories, 3 potteries, 6 carding engines, 3 paper mills, 1 snuff mill, 7 tilt hammers, 6 rolling mills and one or more nail factories (Gord. Gaz., p. 230). And thus it has gone on increasing until a few years ago, on the ideal of small factories, and many of them in which many men of small capital gave employment each to a score of his neighbors.

Small factories until lately were humming by the thousands in our county and large ones by the score. But sad to relate, as to the small in-

dustries, the relentless hand of giant monopolies has crushed and broken most of the small concerns to pieces, and in their stead has established branches of corporations. This has exchanged an independent for a dependent industrialism in our county. Through all its ages and stages of manufacture until this last decade, the county stood for and splendidly exemplified the small industrial business man employing his happy contented neighbors, turning out honest home-made goods, in which it took an honest delight and pride.

Her industries have always been steady and stable; and in prosperity and panic she has marched onward not flinching before the shock of financial disaster, throughout the land that in many other towns and counties, have laid proud industries in the dust. Her watches are found throughout all the lands—there is not a people who do not smoke her cigars and hardly a spot on the earth where her umbrellas do not protect from storm. Her confectionery runs annually upward of a million dollars in value—her watches over a million—her cigars and smoking and chewing tobacco two millions and a half and her umbrellas nearly four million dollars a year. Her silk, cotton and iron manufactures are vast important industries. Our little city of 41,000 people ten years ago increased her industrial strength from 1890 to 1900, from 599 manufacturing plants to 738—with capital increased from \$8,000,000 to \$10,000,000, wage earners from 7,300 to 9,300—wages paid from \$2,000,000 to \$3,000,000 and product value from \$11,500,000 to \$16,500,000. And in these last ten years there has been a corresponding increase.

#### A SHIP FROM LANCASTER

In commerce as early as 1731 there is mention of a ship from Lancaster arriving at New York with goods likely laboriously taken down Conestoga and Susquehanna then loaded on ships. (Pa. Gaz., January 5, 1731). Our

county did her part in 1792 to 1794 in building the first turnpike to Philadelphia at a cost of \$465,000 (Gordon, p. 220), the first turnpike in America; and from 1775 to 1860 she built her share of the system of canals and turnpikes that in that day were the best in the world. And now she is well in the van again with the greatest rural trolley system in the state. These were her efforts in commerce and transportation.

In finances the progress of her Germans and their growing competence attracted the jealous English eyes of the government at Philadelphia before their valleys felt the spell of German agriculture a score of years, (C R. & V.). By 1830 when they had brought the county's land to be worth \$24,000,000 this county's citizens had \$4,000,000 of money at interest, while Chester and Bucks Counties each fifty years older had respectively only \$400,000 and \$250,000 of money at interest. And our county stood as a fair second to Philadelphia itself. She had more money at interest, even at that early date than all the rest of Pennsylvania, excepting Philadelphia.

And best of all every cent of our savings was honest; gotten by honest toil and honest methods in agriculture and manufacture and not by speculation in false inflated values, spurious stocks, representing a plant only on paper and in the imagination of oily swindlers.

And again in our present day the financial strength of this county has grown so that there are returned to the assessors \$27,000,000 of money at interest, which omits fully \$10,000,000 more. There are many millions in our manufacturing plants. There are 46 banks and trust companies in operation in our county, with assets of over \$40,000,000 or perhaps an average of \$1,000,000 each. These institutions have increased from \$29,000,000 to \$40,000,000 in seven years, about 33 per cent. and the stock of several of them sells from 300 to 500 per cent. of par.

#### THE EDUCATIONAL MEANING

The educational history of our county needs explanation more than defense. Early English writers were accustomed to criticize our county's education. They forget that in 1734 there was a German school in Lancaster (5 H., 22). From 1745 to 1780 there were parochial and private schools (Riddle, 10). In 1746 the Moravian school was flourishing (Do., 9). In 1748 there was a large school of English, Irish and German pupils here, which continued till 1788, (Do., 10). In 1752 the county had the famous Rock Hall school and also others of importance (Lanc. Gaz., June 29, 1752). Robert Smith had his Presbyterian school in operation then at Pequea and there were similar ones in Southern and Western Lancaster County. The Germans had their church schools very early, too, and these prepared the way for Franklin College, in 1787 and afterwards Marshall. Then too, there was and is Yeates school, also started in 1780. About the beginning of the 19th century came on the famous Lancastrian schools, the public school system a decade later and a very progressive system since. There was compulsory public payment for the schooling of poor children as early as 1819 (4 H., 295), and under it (before the days of the regular common school system), Lancaster County paid annually \$6,500 as a contribution (3 H., 165).

One thing is evident: Lancaster County from the beginning was concerned about two qualities in the education it gave to its sons and daughters—that it should be practical and that it should be moral and indeed religious. They were wiser than we, in that the moral culture which true education should give, we make inferior to the purely intellectual; and the religious we are absolutely afraid of.

Their education was practical. The primary popular end of education as we see it today everywhere is to enable the children to succeed well in life, to gain a competence, a standing,

an estate, a large estate, a million, if possible. We may boast that modern education has aims higher than these sordid ones; but it is not true as a practical condition. So too, 150 or 200 years ago our pioneers gave themselves that kind of education which conditions demanded—an education that enabled them to succeed. And they did succeed. They cleared their farms and by 1830 had \$4,000,000 at interest. None of the older and alleged more intellectual counties could show more than one-tenth of that result. Their education in the country was necessarily, a study of the soil and how to make it crop well—a study of how to turn the crops into the best market—the cultivation of strong reliable judgment and how to meet duty as it comes to them. In this they had the best kind of education. In the town the education must be that of trade and manufacture and the early town of Lancaster showed marvelous results in that line.

The education of our county's pioneer ancestors was deeply moral and religious. They did not try to make brilliant scoundrels, but noble men. They would have a man that you could trust, one who had moral backbone, to stand against the temptation of dishonesty and cupidity. They preferred to make a man rather than a scholar. We make the mistake in modern days of giving the pupil storage capacity at the sacrifice of strength; we make the children bins instead of bulwarks. Our remote ancestors never made that mistake. They saw that children should be taught moral back-bone as well as mathematics—goodness as well as geography—honor and honesty, as well as history and Godliness as well as grammar.

The two great text books of our grandfathers' and our great-grandfathers' times were the Bible and the newspaper. There is no better source in all the universe of an education than these.

Our county has had about 275 newspapers in her time, 175 in the town and later city and about 100 in the country. This record exceeds any similar community of 160,000 people, anywhere in the world. These papers began as early as 1743, and they became numerous at once, and even before the year 1800 there were over a score of them printed. Who can say in the face of this that our county was not an early educated county? All read the papers and the papers contained the most practical knowledge to be had. It was the education suited to their needs and it made our county early a great prosperous people. Every modern student of the early newspapers of Colonial time knows they contained much home and foreign geography, history, finance, philosophy and other learning.

Our forefathers feared not a stern morality and rigid rectitude in their courses of study. In the schools of those days, the Bible was taught as one of the text-books. And they taught it Gospels and all too. It is only lately that we found out that teaching boys and girls to love the Savior of the world is opposed to American liberty. God bless the brave old forefathers. They remembered that it was their Christian forefathers who colonized America, fought for it and handed it down to them. They remembered that Christianity did more for America than the Constitution and the law ever did. And what men the rod and the Bible made in our grandfathers' time! To steal a cent was as wicked to them as to steal a hundred thousand dollars. You could have put anyone of them into a bank as president or cashier and he would never have thought of robbing it and going to Canada. He would never have taken it to gamble in stocks. You never would have found one of them form monopolies and crush out weaker men. Nay, thus strong they stood as proof against the waves of the hammering sea.

Men gravitated to them with all their troubles and had them settled by the simple rule of right, from which they never appealed. Why was this so? Because in their schools the chief branch of their curriculum was character-building, and the products of their commencements were men rather than scholars weak in moral manhood and bravery.

The genius and spirit of a free government may be against the Bible or religious training in schools; but our forefathers did not think so. They studied the Bible and in doing so the government gained vastly more in good, noble patriotic men than it ever could have gained by any other means.

Let us reflect, when we incline to ridicule our county's lack of polite education in primitive days, that, taking it all in all their education may have

been better and truer and of more real service to God and man than our own. I for one, unalterably stand for moral and religious culture in the common schools, even at the sacrifice of some of the purely intellectual, because it is that kind of education that will make better heads of families, better neighbors, better citizens. And that, in the last analysis, is the supreme object of every state.

#### EXPLANATION

An. Susq. means Annals of the Susquehannocks, etc.  
9 L., etc., means Vol. 9. Lancaster County Historical Society Proceedings, etc.

2 V., means Vol. 2 Votes of Assembly, etc.

4 H., etc. means Vol. 4. Hazard's Register, etc.

Gord. Gaz., means Gordon's Gazette of Pennsylvania.  
5th-A-1 etc., means 5th series Penna. Archives, Vol. 1, etc.

E. & E. etc., means Evans & Ellis History of Lancaster county.

A. W. M., means American Weekly Mercury.

4 St. L., etc. means Vol. 4. Statutes at Large.

Smull means Smull's Handbook.

Pa. Gaz., means Pennsylvania Gazette.

2 C., etc., means 2 Colonial Records, etc.

Lanc. Gaz., means Lancaster Gazette.

"As a further illustration of the progress of the English language in some parts of Pennsylvania thirty years ago, as well as of the progress in reform, we here give a copy of the action adopted at a temperance meeting held in one of the townships of Lancaster County December, 1851, and now on file in the Quarter Sessions office at Lancaster, Pa.

"Consideration of the Neberhood of ——— township, Lancaster County, December 26th, 1851, about morality temberense & Religions,

"1. Resol'n that ——— made an application for a publick Hous in our neberhood for instans we have five publick housses on our small township an one in the neberhood, three on the Swamp and travelers is very few of Strengers.

"2. Resol'n that the aplicand is near the church and meting hous and it was alrety drunken feller on meetings and made Disturbens and the taverns is about one meil of.

"3. Resol'n that about eighteen years back we hat a publick Hous very near by the Ablicand and it was a great trubel for the neberhood about trunkers and Disturbens.

"4. Resol'n that we understand that the Aplicand has a back patition we know there is many single men and with famiiles in the patition, Some will suner go to the tavern as to mill, wife and chilter has no bred."

(From Appel's "The Beginnings of the Theological Seminary of the Reformed Church in the United States", page 77. 1886.)

# A Study of a Rural Community

By Charles William Super, Ph. D., LL. D. Athens, Ohio

NOTE.—The author is Ex-president of the Ohio University. Formerly professor of Greek and Dean of the College of Liberal Arts *ibidem*. Translator of Weil's Order of Words in the Ancient Languages compared with the Modern; Author of a History of the German Language; Between Heathenism and Christianity; Wisdom and Will in Education; A Liberal Education, and numerous Monographs on historical and philosophical subjects.



ANY a time and oft" during the latter half of my life, when I have listened to a pioneer relating some of the experiences of his early years, I have felt a keen regret that he did not take the trouble to commit them to paper. What a chasm lies between us and a hundred, even fifty years ago! This statement is not only true of our own country, but of almost every civilized and uncivilized land. History is nothing more than the intertwined biography of many individuals. Hardly any man was so insignificant that he did not contribute something to the forward movements that have distinguished the last two generations from all that have preceded. What would some of us epigoni not give if we could obtain a minute record of the conditions out of which our remote ancestors migrated in the old country and of the immediate causes that led them to turn their backs forever upon the land that gave them birth! There can not be many of us who are without an eager curiosity to know the particulars of the journey on terra firma on the other side and on this; the vexations and hardships of the voyage in the slow-going sailing vessels; the feelings of the immigrants as they contrasted the conditions of a thickly settled and highly cultivated country with the regions in which the inhabitants were few and the farm-houses still fewer. If they were strangers to the language

as well as to the people, there is an added interest to their thoughts and feelings. Such reflections and other of a like kind have engendered in me the desire to do unto others, in this respect, what I earnestly wish they had done unto me. As we are all pioneers, in a sense, of those who shall, in the course of human vicissitudes, come after us, I have endeavored to rescue from utter oblivion the men and the affairs of a community that I learned to know more intimately than any other. While we find here some traits that are exhibited in the earliest historic records there are other primitive characters that were almost entirely obliterated. Perhaps the most marked of the latter, to him who compares the old world with the new was the disposition to ignore ancestry and nationality. The fusion of races was so complete that only once in a while one might hear a faint echo of the all-pervading primitive belief that a man's social status and individual merit should be judged by that of his father or grandfather. Here were excellent opportunities for seeing the process by which the American type has been evolved through the commingling of many different European nationalities. The young man was most esteemed who had "made good", no matter whether his forebears had come from Germany, or England, or Ireland, or Scotland. During the last three or four decades our cities have become the principal alembic in which this transformation has been wrought. But up to this period the rural regions played no inconspicuous part in the process of fusion. I am fully persuaded that I have written without prejudice for or against any individual, sect or party. If I have fallen into minor errors, it has been because I was not able to divest myself of the limitations which are the heritage, to a greater or

less extent, of all who wear the human form. So much by way of preliminaries.

There is much good sense in the philosophy of a friend who expressed himself in this wise: "I have no pride of ancestry although I can trace my family record back through nearly seven generations. And while it contains no prominent names it is perhaps as clear of deeds that I should wish to have undone as that of many persons who make larger pretensions. Why should a man be 'puffed up' about a matter over which he has no control? If his forebears have been reputable people and have performed their part in life's drama creditably, it is all the more reason why he should endeavor to surpass them in deserving well of his generation. If, on the contrary, they have been nobodies, so much the better for him if he succeeds in making himself somebody". It detracts much from the value of a history or a biography if it is written under either a personal or a national bias. Albeit, such books are far more popular than those written from the strictly judicial standpoint. Let every man be judged by what he is, not by the nation to which he belongs or the ancestors from whom he descended.

## I

If we wish to ascertain the contents of a man's mind we must study his thoughts as expressed in words and actions. If we desire to gain a like knowledge of a group of individuals we have to examine their modes of speech; their social, political, and religious organization. But as every group in every civilized country is part of a larger whole many of the minor-group impulses are not free to develop without coming into conflict with larger ones. Certain modifications of the psyche of these groups necessarily take place owing to external pressure so that it is not at liberty to pass into tangible results. There is hardly a phase of mental activity in which this does not occur to a greater

or less extent. What we call civilization is an unending series of compromises. For instance, a law that makes education compulsory does not always compel; very frequently it does not. Similarly a prohibition statute is not equally effective over the whole territory where it is in force. To say, therefore, that no ardent spirits are drunk in a certain community because none of its members has a craving for it, would in almost all cases be erroneous. The historian, the publicist, and even the ethnologist, deal with larger masses as homogeneous; the scientist who scrutinizes more closely finds a good deal of diversity. Where the political organization under which a community lives is of such a character to allow free play among its individuals and groups constituting it, it frequently happens that several groups cooperate at one time for the purpose of attaining certain ends, but oppose one another at other times when other ends are sought. Hence an equally powerful psychic force may produce important results, or it may produce no results. A psychic like a physical energy may augment another or nullify it. A history of civilization is therefore nothing more than a setting-forth of the results of cooperating and conflicting forces and energies. A community that is not ruled by the prescriptive tyranny of public opinion which enforces uniformity of conduct, as is the case with all primitive tribes, nor governed by the written law of an autocratic ruler, but where the activity of the individual is comparatively untrammelled, affords an interesting study both to the psychologist and the sociologist.

## II

It was my destiny to spend about a score of years in a rural community in southcentral Pennsylvania. There was no incorporated village within easy reach; and as two country "stores" with a post-office attachment supplied the local needs in purchasable articles as well as furnished a medium of com-



munication with the outside world, the town population was something apart. Many of my father's neighbors knew as little of urban life as if they had dwelt in a desert. To live in town was, in a sense, to live in another sphere of existence, while those whose daily avocation was trade were frequently designated by epithets that were neither elegant nor complimentary. When in later years I set myself to analyze the psyche of these people in the light of my reminiscences, I formed some curious and perhaps not uninteresting conclusions. To set forth the salient facts in some sort of order and to intersperse them with an occasional reflection is the purpose of the present booklet.

Similar conditions have within recent years been dealt with to a considerable extent in works of fiction. Fiction, however, in order to be readable, must bring upon the stage extremes rather than average types. The writer of fiction is under constant temptation to follow the lead of the imagination into paths where fact dare not accompany him. Besides the domain of fiction is limitless while the realm of fact is comparatively circumscribed. A dozen writers of fiction, when dealing with the same conditions, may represent them under a dozen different phases. On the other hand, no matter how many scientific observers labor in the same field their conclusions must be reciprocally corroborative, the only difference being such as arises from the difference in the perspicacity of the observers. The principal characters of carefully constructed novels are a composite of the salient traits of a number of different persons. The men and women of real life are rarely so good or so bad as the dramatic personae of fiction. It is the extremes that are interesting; to make his work entertaining and therefore popular is the chief aim of the novelist. This statement holds good not only of novels, but of the drama and of poetry. The overwhelming majority of mankind

belong to the commonplace class; they therefore rarely exhibit traits that attract attention. But the very fact that they are so numerous makes them important to the student of men as he meets them at least three hundred and sixty four days in the year.

### III

In the days of my boyhood I learned little about the early life of my grandparents although I was with my grandfather almost every day for several years. Persons of limited education are never continuously and coherently communicative, and I never thought of asking the questions that would have given me the information I should have welcomed so heartily in later years. I was no wiser than my age: why should I be? Life with most people is a thing of course as well as its environment. Few persons except the mature student of manners and customs give such matters any thought. The historian can not offer us much light because he can not obtain the indispensable data. So it remains for the writer of fiction to fill out as best he may the framework constructed by the historian. The diary of one soldier who spent the gloomy winter of '77-8 at Valley Forge would give us more insight into the prevailing conditions, the thoughts and feeling that filled the breasts and engaged the attention of the privates, than all the records that have thus far been made public. Perhaps it has been because we know so little of the common man that the world has hitherto made such slow progress. He is submerged for the reason that he does not insist in putting his head above the current of everyday life and making a loud as well as a persistent noise. It is a curious and paradoxical fact that although all civilization rests upon the tiller of the soil he is the last to profit thereby and gets the smallest part of the gains. Be the cause what it may, he is usually stolid, indifferent, conservative—whatever you choose to call his most prominent traits. Nowhere has he elevated

himself. When his condition has been bettered it has been due to pressure or encouragement from without. Most of my father's neighbors were content if at the end of the year they found themselves no worse off than they were at the beginning; if it found them materially better off they were elated. Yet I am sure they got as much out of life—and probably a great deal more, subjectively—than ninety-nine out of a hundred of the millionaires which our era has produced by thousands. I do not recall the names of more than one or two men who were chronic pessimists. A misfortune might now and then temporarily depress one here, another there; but its effects were generally transient. Nor can I recall any old person who objected to being reminded of the fact. On the contrary, persons sometimes spoke of themselves as old, who were hardly entitled to the predicate, for the same reason that the "knightly Nestor of Gerenia" was frequently prompted to remind his hearers that he had reigned over three generations of men, consequently was wiser than all of them. It was taken for granted that youth was an era of indiscretion and, in a sense, of expiation that must be passed through as a sort of earthly purgatory. I never heard any one excuse the peccadilloes of youth by quoting the maxim that "boys will be boys"; certainly no one ever thought of saying "girls will be girls".

#### IV

My memory has preserved with varying distinctness reminiscences of three generations: that which was, roughly speaking, contemporary with my grandfather; that which was about the age of my father; and that which, more or less intimately, constituted my own associates. I shall designate them respectively as One, Two and Three. Number One embraced a few pioneers born in the eighteenth century, inured to the hardships and privations of first settlers. They were for the most part wholly illiterate, rough in manner and

coarse in speech, not so much from innate vulgarity, though some of them were vulgar enough, as from ignorance. Not unfrequently their limited vocabulary furnished but one name for a thing and that was usually the most expressive term. They called a spade a spade because to call it an agricultural implement would have been a phrase outside of the range of their vocabulary; if used by any one now and then it led to ambiguity. They were for the most part very poor, having managed to gain a bare livelihood. Their farms had to be paid for wholly or in part by their children with whom they passed their declining years. The houses they lived in were usually rough log structures; such a thing as personal comfort was unknown. It needs to be kept in mind, however, that "comfort" is both a relative and a modern term. Millions of people live in comparative comfort under conditions which to others would be intolerable. The domestic environment of Englishmen in the days when their country is said to have earned the epithet "merry" was of such a character that it would now be considered fit only for semi-barbarians. There is hardly a laboring man in any Germanic country today that does not have at command more of those things now regarded as indispensable than the noblemen of a few centuries ago. When any of their number died he was just as likely as not to be laid to rest in the corner of some field where the plow-share or bushes and brambles would before many years obliterate all traces of the little mound above his remains or the perishable mark placed upon it. Much of the country was still covered with woods while agriculture was carried on in a primitive fashion. Nothing was grown for sale or indeed could be sold save cereals and live stock except on special occasions when butter, eggs, and perhaps a few other commodities might be disposed of at a ridiculously low price. Such indispensable articles as salt had to be brought a long dis-

tance. Some of these old-time farmers had not even a wheeled conveyance, but hauled their grain from the fields on sleds.<sup>1</sup> Number Two had not been upon the stage of action long before considerable improvement was evident. They cleared much additional land, gradually paid for their farms, some of them even accumulating a little money. They were less illiterate, most of them being able at least to read if not to write. It must be confessed however that not a few of those who could read did not find the printed page a source of much enlightenment, still less of pleasure. I remember one man who was elected to membership in a school-board who could not even write his name. Yet he was a man of a good deal of general information.

It is probable that his lack of this particular qualification was known to but few of the voters. With the women the case was much worse; many of them were entirely illiterate. Upon this generation fell the responsibility of administering the public school system which now began to be more widely extended. It was however done in a perfunctory way with slight comprehension of the interests involved. It was regarded as of more importance that the teacher should be a stern ruler than an efficient instructor. Brawn counted for much more than brain. He who "licked" oftenest and hardest was accounted as the most capable by many of the patrons. I should however be unjust to some of the young men who taught the schools of our neighborhood if I did not declare my belief that they were quite the equals in attainments and pedagogical skill of many who have "in these last days" taken the places once occupied by them. There were, moreover, no schools in our community that had a bad reputation. Children were to be kept in the schoolroom six full hours each day, a recess being regarded as a loss of time, engaged in reading, writing, and ciphering. No schoolhouse had a playground. Why should it

have? Children were not sent to school to find amusement. Most of them fooled away too much time in play at home. Although not all parents were uncompromising believers in the necessity of stifling the play-instincts of children, the suppressionists were considerably in the majority.

## V

Most of the dwelling-houses were erected near a spring, although in some cases the water was supplied from a well by means of a pump or windlass and bucket. Not a few houses were located in the most absurd and out-of-the-way places. They had hardly a yard of level ground about them. Their inhabitants did not seem to care whether they lived or merely existed. It has often been remarked that the idea of comfort is modern, that we do not find it even today in the lower strata of civilization anywhere. This fact was substantiated by many of my father's neighbors. The schoolhouses were never built with a view to convenience in getting water and were always without any sort of outbuildings. However, the pupils were never worried about the difficulty of obtaining something to drink. The farther they had to go for it the better they liked it. Most of them seemed to think that all the time they could filch from school hours and lessons was clear gain. While this assertion does not hold good of all, it is true of at least five out of six. I have not the slightest doubt that all the pupils except the very dullest could have learned all there was to be learned in these country schools between the age of six and fourteen, or in about thirty-two months; some even in less. I have often wondered to what extent, if any, most of these people who could neither read nor write, or who at least lacked the latter accomplishment, would have been benefitted by it. It would have been a convenience—hardly more. A majority of those who could read had too little general knowledge to discriminate between what was probable and what was man-

ifestly false. They were in the same condition with the Irishman who declared that a statement he had just made was true because he had seen it in print. These illiterates, however, like all of their kith that I have since met with were generally careful to conceal their ignorance; or they employed a sort of euphemism when they could not help admitting it. I distinctly recall one man who was a typical specimen, about the age of my father. He was a skillful undertaker, and a much-sought auctioneer on account of his ready wit, shrewdness, suave manner, and honesty. After doing some business with him at different times I went to him for his bill. Upon my asking for a receipt he replied: "You write the receipt. I don't sign my name; I just make my mark". And he did not live on a farm either. If he had said squarely: "I can't write" there would not have been any need of more words. What the people read rarely brought into their lives any knowledge that changed their opinions in the slightest degree. As to the women, few of them felt the necessity of writing anything urgently enough to overcome the inconvenience to which they were almost certain to be put. When once in a while a few lines were to be written or a signature affixed to a document, there was usually a search for pen and ink, sometimes also for paper. When found, the former was scarcely usable and the latter almost any color except the desired one. Most of the denizens of the region doubtless had relations elsewhere, as they were not aborigines; but those who were so distant that they could not be visited in a day or two were few in number. If relatives lived so far away that they had to be communicated with by letter the ocean might as well have rolled between them except for the cost of the epistle, as more than one a year rarely passed back and forth. The first generation and a large proportion of the second possessed the virtue of patience, if patience be a virtue under all

circumstances; if not, that asinine quality which we call stolidity. Few aspired beyond the sphere of their present activities. They sought to better their condition, in a way, but not to move out of their sphere. In summer they rose with the birds and retired when they retired. As there were no birds in winter to set them an example their work-day was somewhat extended into the darkness of the evening, but rarely farther than eight o'clock. Thus the days and the years passed monotonously away until one here and another there was laid to his final rest. Sometimes his or her place remained vacant; sometimes another appeared on the scene who could fill it.

## VI

When I was about ten years old my father started me to school in the Fall with a Kirkham's Grammar in my hands, the study of which he desired me to begin. I felt very much embarrassed to be seen with such a book as I knew the older boys would make fun of me for my presumption. This subject was supposed to be proper for mature pupils only, although even of these a very small number cared to "waste" their time upon it. The event proved that my fears were well founded: my untimely choice, although it was not really my choice, was the butt of many malicious remarks. Four months of twenty-two days constituted the usual winter term, school being kept on alternate Saturdays. The wages paid, so far as I can recollect, was about twenty-five dollars per month. This was considerably more than the prevailing rate in many parts of the State. There were more benighted regions than ours. To be able to spell well was considered the greatest accomplishment. That the expert did not know the meaning of half the words he could spell correctly and could not write a grammatical sentence except by accident did not detract from its supposed value. When the six directors in couples made their usual round of the schools, as they

generally did once each winter, they inspected the copy-books, heard the more advanced pupils spell,—*voilà tout*. The great winter events of this and most other communities in our part of the world were the spelling-school, except when they were eclipsed by an occasional revival. Among other things they gave the young people far and near an excuse for coming together. There could be more social intercourse because there was less constraint than at a preaching service. What is the psychology of the spelling-school? There must be some reason for its existence from its social features. Perhaps this is the explanation. The rural school was assumed to stand for intellectual development; but his development was confined within very narrow limits. Grammar, as I have said, was hardly studied at all. Reading and writing were supposed to be necessary only to a limited extent; they could moreover be acquired in a comparatively short time. Besides none of these subjects afforded scope for a contest and could be judged by experts only. But every one knew when a word was correctly spelled or could easily find out. So the institution was developed as a sort of natural outgrowth of existing conditions, intellectual and social. Skill in spelling was taken to be the basis of elementary education. As the drill was conducted it led to nothing; but the exercise had some inherent interest and so was kept up. The best speller was regarded as the best scholar, and vice versa. This was generally the case, but not always. Moreover, the ability to spell was regarded as a gift, not something to be gained by industry or systematic effort. It will thus be seen if there was any intellectual activity at all it could hardly move any other direction than it did. Nobody seems to have taken the trouble to consider whether the game was worth the chase, but there was no other game within the preserve. As dictionaries were virtually unknown, nobody

missed them. Then too even a small one cost a dollar and its purchase entitled needless expense, or at least expense that could be avoided. Accordingly if a word was not defined in the Speller or Reader, no one knew what it meant. Once in a while there was a little dancing during recess, although only in the form of a cotillion. This brought down the wrath of the older members of the community on the teacher who had permitted it. It has often struck me as singular that this kind of amusement was so vigorously and universally condemned. So far as I know this attitude is not shared by the native Germans. At any rate in Germany almost all the young people dance and are passionately fond of it. Evidently Puritan rigorism had completely overslaughed the sentiments which the Teutonic immigrants must have brought with them. Dancing was deliberate frivolity, and for this reason seems to have been particularly obnoxious. Herein, as also in the keeping of the Sabbath, New England influence was paramount. No farmer, whatever might be his private views, would have risked his reputation by doing any work on Sunday, even under stress of the most pressing necessity. This state of mind was fostered by the current devotional literature and by the school-books in use although it was not generated by them. New England Puritanism, perhaps supported somewhat by German Pietism, held the mastery over men's minds. I do not think Quaker influence was felt in the slightest degree, although the locality is not much more than a hundred miles west of Philadelphia.

## VII

When I began to attend the public school a series of Readers was just coming into vogue. Some of the older pupils still read from any volume that could be picked up about the premises, the New Testament being perhaps the most common. In the other text-books there was no uniformity. In arithmetic every scholar used

what he had or the teacher could induce him to borrow or buy. But this lack of uniformity made little difference. Each individual worked by himself and called upon the "master" to aid him in solving such problems as were too tough for him. Not a few of our neighbors regarded the public school as an unnecessary burden. It compelled them to pay taxes for something they did not want and for which they saw no use. Nevertheless, the attendance, at least in midwinter, was tolerably regular. If, as happened now and then, a school teacher boarded with a family he was expected to spend his evenings with the rest of the household in the general living-room, that being usually the only one in which there was a fire. He was not supposed to have any lessons to prepare, it being assumed that when he received his certificate he had learned all that was necessary for him to know. In fact he often thought so himself. It rarely occurred to any one that an ambitious boy might want to enlarge his knowledge in order to fit himself for some higher vocation than his present humble one. Of course, the boarder was also expected to take his part in the usual platitudes that were the order of the evening in such a group. I am often amused when I think of the importance attached to the position of teacher by the community in general. That he had frequently been an older pupil in the school he afterward taught did not detract from his dignity. In truth outsiders from a distance were not looked upon with much favor. When once installed in his office of master he was to be implicitly obeyed. If he failed to assert himself with sufficient vigor he might not be employed the following winter, but I do not recall that any one was dismissed before the end of term as was sometimes done in other localities. The proverbial English respect for law was deeply ingrained in the mind of our community. As the teacher had been hired by the directors in virtue of their legal authority,

he had the law on his side. I should also add that I never heard a board of directors accused of yielding to improper influences, especially of a pecuniary kind. Their judgment was sometimes impugned, their honesty never.

#### VIII

There are few things upon which many members of this community placed a lower value than upon a book. Even schoolbooks must be kept at the lowest numerical limit although the cost might be a mere trifle. This point of view was well exemplified by a remark I once heard a young farmer make. Something was said in his presence about books. Thereupon he exclaimed, half to himself, half to the bystanders, that he had read his book two or three times and believed he would buy another. I was a small boy and had no right to ask questions under such circumstances; but I have often wished since that I knew what that particular book was. Most of the young people, but especially the girls, supposed that their education was completed about the time they became eighteen or twenty years of age. To assume that they still had something to learn was a reflection upon them that could not be endured and must be resented. The round of domestic activities had been gone through many times ere this age was attained and there was neither room for nor need of innovations. A young woman had made her reputation, good, indifferent, or bad, by the time she became of age and all desire for progress ceased. That a task might be better, or more neatly or more expeditiously performed in some other way than the accustomed routine was not to be admitted. While the young men were, generally speaking, less adverse to new ideas and new ways of doing things, many did take kindly to them. To make the environment conform to its human center was too much like trying to make one's self grow so as to fit his clothes rather than to make the clothes fit the wearer. When I consider how

much the young people of my times were expected to do, and that they nevertheless managed to find time for what to them was recreation, I realize how strong is the play-instinct in youth. It may be true in a measure that all work and no play makes Jack a dull boy; the probability is that Jack is naturally dull if he does not find time for play. We often worked almost "from sun to sun" six days in the week, then walked two, three, or even five miles, to a Sunday School or a preaching service in order to make a break in the monotony of our weekday routine. If two or three boys got together by accident or design there was probably some kind of a ball game, or a wrestling match, or something of the sort. There was in vogue such a variety of ways of playing ball that two boys or any larger number could get up a game. At spelling-school or at a "singing" there was usually a recess of an hour, or nearly so. Then the company always got "mixed". If the night was favorable there might be a "tig-ring" out of doors. If not, there was usually some sort of game indoors in which all could take part. I have already mentioned that once in a while there might be a little dancing and what its effect was sure to be. The music was always some ditty that was sung, it being assumed that if no fiddle was used the harm was not quite so serious because the performance did not show deliberate trespass and premeditated perversity. Although the life of the community was serious enough, not all the young people took it so at all times. As almost the only opportunities for young people of opposite sex to become acquainted with each other were singing and spelling schools or preaching services these gatherings were the chief promoters of love-matches. If a young man took a fancy to a young lady of the neighborhood he usually asked her permission to escort her home from some evening meeting. If she accepted his company two or three times in succession he was regarded as her "feller". Under such circumstances it

was held to be no small achievement if some other fellow could "cut out" a rival, that is, take the accustomed place of the party of the first part in escorting the fair maiden home. It was not regarded as good form for a young lady even to receive these slight remarks of favor from more than one young man at a time. When she with her escort arrived at the parental domicile she was expected to invite him in. If she did not, it was to be taken as a hint that his future civilities were not desired. Sometimes she might refuse in public to receive his attentions, in which case the victim was said to "get a sack". If a young man's attentions to their daughter were agreeable to her parents they permitted the young people to have a room to themselves. In such cases he might remain until late at night, or even until early morning, without causing unfavorable comment. If a young man visited a young woman at stated times, or accompanied her both to and from any evening performance, it was regarded as an admission of an engagement, although engagements were rarely announced in any formal or public manner until the wedding day was set. Divorces and separations were virtually unknown. One married couple that had lived together for more than a quarter of a century and had brought up a large family decided that their incompatibility made it necessary for them to separate. My father learned of the critical condition of affairs and visited the hostile couple. After talking with both parties almost an entire day he succeeded in persuading them to reconsider their decision, secured some pledges from each party as to the future, and the matter ended. They lived together until death parted them. It was the only case of the kind that came to my notice.

<sup>1</sup>John Ridd says in Lorna Doone: "I followed the track on the side of the hill, from the farm-yard where the sled marks are, for we have no wheels upon Exmoor yet, nor ever shall, I suppose; though a dunder-headed man tried it last winter, and broke his axle piteously, and was nigh to break his neck." This was about 1685.

## Traits and Characteristics

NOTE.—The following extracts constitute about one-fourth of the matter in a series of papers which appeared in the *Germantown Independent-Gazette* last September and October. We regret that lack of space forbids our giving the articles in full.

We believe, with one of the correspondents in this issue, that "Affirmation, negation, discussion, solution; these are the means of gaining or attaining TRUTH." For this reason the pages of THE PENNSYLVANIA-GERMAN are open for the frank expression of thought by our readers and we cheerfully make room for this and similar articles, responsibility for contents resting on the author and not on the magazine.—Editor.



CONSIDERABLE comment, both commendatory and condemnatory, has greeted a recent article on the Pennsylvania German dialect, appearing originally in the *Book News Monthly* and then reprinted in the *Independent-Gazette*.

The article aroused the literary critic of the *Pennsylvania German*, a magazine published in Lititz. The critic declares that the article deals in generalities and that the writer doesn't know what he is talking about—our words to that effect.

In taking up so comprehensive a subject as the Pennsylvania German dialect and attempting to cover it in about 3000 words, it might be expected that the article would be somewhat general and would deal with the most conspicuous tendencies rather than with exceptions to the rule.

The critic quotes exceptions to discredit the generalities. This is painfully apparent, for in nearly every instance that he attempts to make a correction he cites from the history and customs of the Schwenkfelders.

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The interest shown in the article on the Pennsylvania German dialect leads to the belief that it might be worth while to write something further in this and succeeding issues of the *Inde-*

*pendent-Gazette*, about the traits and peculiarities of this people. They have been the subject of some adverse criticism in recent years.

\* \* \* \*

Thrift is the dominating motive of life in the land of the Pennsylvania Germans.

It was their thrift that led the German immigrants of the eighteenth century to seek out the fertile farmlands of interior Pennsylvania, where their descendants have since dwelt. Their thrift kept the Pennsylvania-Germans isolated from English-speaking neighbors, resented the introduction of innovations that might tend toward extravagance, preserved their ancient customs and their distinctive dialect, made poverty almost impossible in their communities and gave them a reputation not only for conservatism, but also for probity.

There are few idlers in the land of the Pennsylvania Germans.

The seal of ancient Germantown, the first German settlement in America, shows a clover leaf on the three lobes of which are symbols of three industries—a cluster of grapes, a distaff of flax and a weaver's reel. The Pennsylvania Germans long ago forsook Germantown, but in their settlements further up the State they still pay homage to the multiform guiding spirit of industry.

On the farms there is work for everyone from sunrise until long after sunset. The men till the fields and care for the live stock. The women cook, bake, wash and mend, not only for the members of the family, but for several hired men as well, and they also attend to the milking, the care of the poultry and the cultivation of a kitchen garden.

In the small towns a similar unceasing round of industry prevails. Often husband and wife and every child old enough to escape the requirement of the compulsory education law,



are employed in a cigar factory, a silk mill or at some other work.

\* \* \* \*

The proprietor of a big butchering establishment in one of the Pennsylvania German boroughs—burgess of the town and a typically “prominent citizen”—had a son, an interesting lad of 15, who one day was accidentally killed by the discharge of a rifle with which he was shooting rats in the slaughter house. When the coroner and the newspaper man visited the home there were tearful scenes. The father, amidst sobs, told how fine a boy the lad was. But the feature upon which he seemed to lay most stress was this: “Why he was my best sausage maker. He could turn out more sausage than any of the regular butchers.”

The tragedy was heartrending, but the light in which the father viewed the lost son—chiefly as a help in making money—was the saddest part of the tragedy. Nevertheless it was typical of the Pennsylvania German attitude toward children.

\* \* \* \*

The importance of education as an aid to thrift is recognized, and comfortable, well-built school houses are common. Good teachers are sought who can give an adequate return for the salary paid them. The members of the school board may not know a Latin root from an isosceles triangle, and they may conduct their official deliberations in a dialect which scarcely can be written, but they are shrewd enough not to permit an incompetent man or woman to teach their children.

Pennsylvania Germans understand that education has a money value. Dr. Nathan C. Schaeffer, State Superintendent of Public Instruction, and himself a Pennsylvania German, frequently has delivered an address before teachers’ institutes and at commencements showing by statistics just what an education is worth in dollars

and cents to a young man starting out in life.

So many a lad from the farms “works his way” through one of the colleges of the German counties—Muhlenberg, in Allentown; Ursinus, in Collegeville; Franklin and Marshall, in Lancaster; Pennsylvania, in Gettysburg, or Susquehanna, in Selinsgrove.

\* \* \* \*

In attempting to refute the charge of unprogressiveness, the defenders of the Pennsylvania Germans are wont to cite certain Germans and descendants of Germans in Pennsylvania, who attained distinction in various fields of human activity. It has been asserted, however, in these controversies that no Pennsylvania German ever rose to national eminence either in politics, science, art or any profession or business. Certainly there is no Pennsylvania German who can be placed alongside of Carl Schurz, the foreign-born German.

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If the Pennsylvania Germans of today could produce a Muhlenberg, a Pastorius or a Steuben, doubtless they would be less subjected to adverse criticism.

\* \* \* \*

Their predominant trait of thrift is strikingly apparent in the church life of the Pennsylvania Germans.

They are religious and few families have not at least nominal membership in some church. On Sunday the churches, particularly in rural parishes, are crowded. Yet congregations that independently support a minister are the exception. Two to six congregations constitute the charge of a clergyman, and each has a membership no smaller than that of the average self-sustaining congregation of the cities. Only when the membership of a rural church approaches one thousand in numbers is it deemed advisable to constitute it into an independent parish.

Moreover many congregations are unwilling to fix a stated salary for their pastor. They give him “was fallt”—

"what falls." That is, collections are taken twice or four times during the year for the pastor, and he is expected to be content with "what falls".

Naturally clergymen are reluctant to respond to a call accompanied by a financial arrangement of that kind. A Lehigh County Lutheran parish of several congregations where the "was fallt" rule prevailed had been unable to find a pastor for a long time. Finally the president of the conference attended a meeting of the church council and urged the members to agree upon a salary for the pastor. But the president of the council responded thus in German:

"We think our way is better. When the Lord gives us a good harvest, then we give a good collection; and when the harvests are poor, then we must give less."

"Yes," responded the conference president, "but look how your pastor is handicapped. You are dealing with the kind Father in heaven, but your pastor is dealing with a lot of hard-fisted, stingy Pennsylvania Dutchmen."

\* \* \* \*

One of the most valued privileges connected with church membership is that of having the church bell rung at death and of obtaining burial in the churchyard. In these communities it is a disgrace to be buried without the tolling of the bell, and the preaching of a long discourse in the church. Indeed so many persons contribute a dollar or two to a church yearly just to assure themselves of honorable burial that the clergymen allude to this class of church members as "graveyard Christians."

This privilege is cherished so highly that church members moving to the large cities where churches have no burial grounds are reluctant to connect themselves with those churches; and even though there be a church of their own faith but a few minutes' walk from their home they refuse to join it, but go yearly forty or fifty miles into

the country to attend communion services and contribute a small sum to maintain membership in the church of their childhood.

Of the thousand members of a Reformed congregation in the Perkiomen Valley, one hundred live in Philadelphia, forty-five miles away; and a Lutheran congregaton in the same region has so many members in Philadelphia that the pastor formerly held a special communion annually in the city for these long-distance parishioners.

\* \* \* \*

The funeral is an occasion when the Pennsylvania German's thrift is not overtly manifested. Indeed sometimes it seems as though a lifetime had been spent in skimping and saving merely for the sake of culminating in a splendid funeral.

Funerals are the principal social events in most of the rural districts. They afford the best and often the only occasion for a reunion of relatives widely separated, and they give everyone in the community an opportunity to become better acquainted with one another and to partake of one of those feasts for which the Pennsylvania German housewives are famous.

As soon as the church sexton is notified of a death he tolls the bell. Most churches have a code of bell ringing whereby the number of strokes indicates the sex of the person who has died. Then the age is tolled. Possessed of these facts, the listener, who generally knows of everyone in the vicinity who is sick, is readily able to guess for whom the bell is ringing.

The funeral takes place about a week after death, not only that all friends living at a distance may arrange to be present, but also because it is considered disrespectful to the dead to "hurry him underground."

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Traditions and superstition are important factors in the life of the people of Pennsylvania German communities, for both are esteemed to be conducive

to thrift. Customs that helped the forefathers to lead happy and contented lives it is felt, ought to serve the same purpose for their descendants. Supernatural powers exercise potent influence over the weal and the woe of the people; therefore the supernatural should be heeded and studied.

Since the success of the farmer depends to such a great degree upon the weather, much stress is laid upon weather predictions, and curious methods of prognostication, coupling keen observation of nature with abject superstition, have gained acceptance. Every community has its weather prophet, who is looked upon as an oracle and is consulted in regard to the planting of crops and the favorable dates for holding church festivals, picnics and country fairs. His only rival in foretelling the weather is the almanac, long accepted as an infallible household guide.

Faith in a multitude of weather "signs" abides, though often they are contradictory. If the breastbone of the goose be dark, indicating a severe winter, while at the same time angle worms remain near the surface of the earth, portending a mild winter, a charitable excuse is made for one or the other; and if the almanac happens to miss it occasionally in its "about this time" department, the trustful ones say, "There are exceptions to all rules," and go on believing.

\* \* \* \*

Pennsylvania Germans demand thrift in government. Andrew Jackson is

their political ideal, and it is an exaggeration based on the true feelings of the people which asserts that in Berks County many votes are still cast for "Old Hickory" at every Presidential election.

Their influence in politics was much more pronounced early in the nineteenth century than now. At that time they elected a succession of Governors; and though Francis Parkman described them as "dull, Dutch Governors," they were firm advocates of public education at a time when the establishment of common schools was the foremost issue.

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Through their thrift these sturdy Pennsylvania Germans have contributed not a little to the material prosperity of the State wherein they live. It is not their inclination to bask in the glamour of public admiration. On the contrary there is a tendency among them to remain secluded in their rural communities and to avoid using the common speech of the country.

So long as this propensity dominates them, their influence upon the life of the world is of little consequence. But from their towns and villages many boys have gone forth to the large cities; and when contact with varied phases of humanity has overcome the ancestral clannishness, then the sterling honesty and the rugged common sense that are their heritage have equipped them to become leaders in many walks of life.

## The Pennsylvania Germans Once More

By E. Schultz Gerhard, Trenton, N. J.



THE writer of "A Defiant Dialect: Pennsylvania German in Fiction", first published in "The Book News Monthly" and reprinted in several other publications, took excep-

tions to the remarks made about the article by the present writer in the September issue of this magazine. The writer referred to happens to be, so we are told, associate editor of the "Independent-Gazette" (Phila.). In a series of articles or sketches in this paper about the Pennsylvania Germans he replies to the criticisms to which reference has been made.

Seemingly he does not refute the criticisms made by the reviewer who accused him of making unwarranted assumptions and sweeping statements that are not true. But he seems to take exceptions to the fact that the present writer happens to be a Schwenkfelder, and that he quotes from Schwenkfeld history and custom, and accuses him of basing "his estimate of the race upon his own people", which accusation is unwarranted. These people were not used to disprove these statements because they are Schwenkfelders, but because they are Pennsylvania Germans.

This editor thinks Pennsylvania-Germandom is so large that the few Schwenkfelders do not count. If that is true, then why does he mention them at all? But Pennsylvania-Germandom is not so large and the Schwenkfelders are not so few in number that they can be treated as a negligible quantity. It has been estimated that the Pennsylvania Germans comprise only one-third of the State's population; if so, then these people are not so few that they can needs be ignored. And when it comes to proving or disproving the truthfulness of general statements, they cannot be

ignored. What is not true of a part cannot be said of the whole. If his sweeping statements are disproved by quoting Schwenkfeld history and custom, they are disproved, and that is all there is to it. Instances from other sects might be cited were it deemed necessary. And when he claims "that in taking up so comprehensive a subject as the Pennsylvania German dialect and attempting to cover it in about 3,000 words it might be expected that the article would be somewhat general, he begs the question. No logical process is known whereby the truthfulness of the statement made is established by the length of the article.

But it is not only a matter of proving or disproving a statement but of saying what is true and what is not true. If he has been to the Schwenkfelder church services and seemingly knows all about them, why does he say the dialect is still the prevailing speech" in the church service when it is not? And there are a great many churches regardless of denominations where no German is used at all. He thinks "in the singing it is apparent that in spite of the fact that the congregation demands German services, the number who can read the German of the hymnbooks is rather limited"; but it is rather a poor criterion that would judge a people's attainments by their ability to read the words to the music they sing.

We will say nothing more about the schools established by the Schwenkfelders or by other denominations; but we should like to refer the writer to the November issue of this magazine for 1910 and to the educational numbers of 1907.

The publishing of "A Defiant Dialect: Pennsylvania German in Fiction" induced its author to write in the "Independent-Gazette" something more "about the traits and peculiarities

of these people. They have been the subject of some adverse criticism of recent years". True, but what he himself writes about them will hardly serve as a vindication.

In showing that "thrift is the dominant motive of the life in the land of the Pennsylvania-Germans", he tells how on a certain occasion (one still recalls the incident) a butcher's son in one of the Pennsylvania German boroughs shot himself accidentally while shooting rats in the slaughter house. We are told that the father's chief lament was that his boy was "his best sausage maker", and that "he could turn out more sausages than any of the regular butchers". Such a remark is deplorable, likewise the attitude that provoked it. But when the writer goes on to say that such an attitude is "typical of the Pennsylvania German attitude toward children", our commiseration turns into uncompromising resentment.

In writing about these people this writer commits the same unpardonable fault that scores of other writers commit. An example of some questionable act or attitude of mind is held up before the world as being "typical" of these people. Sweeping generalities embodying the charge are applied to the whole people when there is no truth in the matter. We wish to state for the benefit of this city editor that a wise man said over a hundred years ago that he did "not know the method of drawing up an indictment against a whole people". But he may not be aware of that. The fact is that you can prowl around in any corner of any class of people in any community of this big country and find situations, traits, types, peculiarities, and customs that are just as ludicrous, as eccentric and as unpleasant as anything ever found among these people.

And here is a case in point. A few years ago a farmer in Iowa (and he is not a Pennsylvania German) came to the village bank a few days after he had buried his wife. One of the clerks

(known personally to the writer) spoke consolingly to him about his bereavement. "Yes", said the farmer, "I would rather have lost my best cow". It will of course be said that it is not necessary to go to far-off Iowa to find a solitary incident to discredit anything said about the Pennsylvania-Germans. But it shows that not all the fool things are said and done by these people; the incident from Iowa is but one of many that could be cited were it necessary. And in the second place we insist that it would be every bit as fair, as just, and as reasonable to say that the farmers of Iowa think more of their cows than of their wives as it is to accuse these people of using and treating their children like chattel, like sausage machines because this man made such a remark. To say that this butcher's remark is "typical" of the Pennsylvania German attitude toward children is uncalled for and unjust—it is an insult.

If it were universally true, as this writer tries to tell us, that these people use their children only as machines, as "hewers of wood and drawers of water", that they think of them only in mercenary terms, for the money that is in them, then why is it that they have been foremost in educational affairs, that they established one of the first public school systems, and have founded and are maintaining the various educational institutions mentioned in "A Defiant Dialect"? Thanks to these noble-minded people, they do not seem as narrow-minded as some of the writers who pen some mean and "measly" account of them.

He laments the fact that there are no longer men, as he thinks, like Pastorius, Muhlenberg, and Steuben; if the Pennsylvania-Germans of today could produce men like these "doubtless they would be less subject to adverse criticism". Just how and why we are not told.

Have these people ceased to make progress because of the lack of men like them? As for the military services

of the men mentioned and that is what has made two of them at least conspicuous, there are a Custer, a Hartman, and a Beaver, of these later days whose services have been equally valiant, and of whose record the Commonwealth may well be proud. And as for Steuben, with due respect and appreciation for what he did for the American Cause, one can hardly see why the Pennsylvania Germans of to-day should be pitted against him any more than against a thousand other Germans in American history. Steuben was in no sense a Pennsylvania German and had no affiliations with them. The charge is unjust.

It would be equally fair to accuse the Pennsylvania Germans for not producing any other notable character in history: a Plato, a Caesar, a Napoleon, a Locke or a Newton, or who not. Why does the writer in the "Independent-Gazette" not castigate the age for not producing more great men? In fact where are the great men of the day, who stand head and shoulder above the common mass? Where are the great poets and men of letters, the great philosophers, scientists and statesmen, such as graced the closing decades of the previous century? If it is true, as has been said, that the twentieth century has dawned upon a mediocre race, then presumably the Pennsylvania-German is to blame!

Did the Pennsylvania German governors, some of whom were highly educated, who were influential in bringing the Public School System to a successful issue, and who ruled the Commonwealth for half a century, not accomplish anything? even though Parkman calls them the "dull Dutch Governors"? And by the way, it is not necessary to try to take a sort of umbrage behind New England opinion regarding the Pennsylvania Germans; even New England has a few things to learn from the "dumb Dutch". We will refer the writer and reader to former issues of this magazine for accounts of scientists and other noted

men among these people. To come to more recent times, do men like Dr. Schaeffer, Dr. Brumbaugh, and Rev. Dr. Kriebel (if it is permissible to mention a Schwenkfelder) stand for anything?

If this man would look around a little he would find that Dr. Schaeffer, State Superintendent of Public Instruction and one time president of the National Educational Association, has no superior as State Superintendent, and that he is considered "one of the great educators of the world to-day". He would find that Dr. Brumbaugh stands in the foremost rank as City Superintendent; and that a leading County Superintendent has said that Dr. Kriebel of Perkiomen Seminary "has aroused all south-eastern Pennsylvania to greater activity in the cause of education". Numerous instances could be cited, but the foregoing is deemed sufficient to correct wrong impressions.

Of course, no one can write about the Pennsylvania Germans without saying something about superstition, witchcraft, pow-wow, and whatever else has to do with the supernatural; Nearly every superstition that is laid to the charge of these people can be traced to customs in vogue in the old country centuries ago; in fact many are embodied in the folklore of the Teutonic race and are traceable to the Druids of old. They are characteristic of the Teutonic race whether English or German, and not at all necessarily Pennsylvania German. And as to the foretelling of the weather, why, the world is full of "ground hogs" and "goose bones", and the number of people who foretell the weather thereby is legion. These facts are common property; it is not necessary to hold these people up as a spectacle.

And as for the pow-wow, well, anything will do for the "Pennsylvania Dutch"; otherwise the practice is termed Christian Science, this sounds bigger. Christian Science! it is neither Christian nor scientific. It

reminds one of Bryce's "Holy Roman Empire", which, it has been said, is neither holy, nor Roman, nor an empire.

It seems, however, that this writer overreached himself when he writes, "Tradition and superstition are important factors in the life of the people of Pennsylvania German communities, for both are esteemed to be conducive to thrift. . . . Supernatural powers exercise potent influences over the weal and woe of the people; therefore the supernatural should be heeded and studied"; and "Hex or witch doctors and men and women who pow-wow to cure various ailments flourish in some rural districts and also in the cities, though they are not more numerous in proportion to the population than fortune tellers and similar charlatans elsewhere".

It was said once before that the writer who wrote what is quoted above did not know what he was writing about; the charge may stand and the reader may form his own conclusions. It is the greatest wonder that they have not yet been accused of having brought about the Salem Witchcraft! From such an account one might form the idea that all the credulous and superstitious people, all the witch doctors, charlatans, and all those who are in league with the Prince of Darkness are found among the Pennsylvania German people; and that there is not a single, clear, clean, hallowed thought among them!

He has much to say about the thriftiness of the people, and imputes some sinister motives to them because of it. Even when mentioning their interest in education he is anxious to have it understood that it is done chiefly for the money that is in it. We are expressly informed that Dr. Schaeffer "frequently has delivered an address before teachers' institutes and at commencements showing by statistics just what an education is worth in dollars and cents to a young man starting out in life". This may all be true; but it

need not be dwelt upon what special emphasis as being a sort of sinister motive. Are these the only people who realize the money value of an education that they need to be branded with the dollar mark? Is it the only thing they see in it, as he would like to have it understood? Has he never heard anyone but a Pennsylvania German bring out the money value of an education? Is it not the money value of an education, the bread and butter theory, that is foremost everywhere, where even the Pennsylvania German is entirely unknown? Of course no one sees the money value in any project and strives for it but the Pennsylvania German! If he tries to save a dollar or to earn one he is mean, "close", stingy and sordid! Why may he not be allowed to earn a dollar or save one without bringing a lot of opprobrious terms upon himself? Nothing is said of the scheming scoundrel who amasses his means by unprincipled methods, who robs a bank (politely termed embezzling!) who steals a railroad or a city's franchises, and carries the manhood of his fellow citizens in his vestpocket. This fellow is a privileged character, and the state is honored in spending some more money on him.

It might be well if lawless, flippant and indifferent young America were taught a few things in regard to honesty, sobriety, and thrift; taught some respect for the domestic virtues, the beauty of family life and hallowedness of the home, and a reverence for things sacred. The Pennsylvania German's honesty, frugality and contentment stand out in noble contrast to the social pollution, scandal and discontentment: just so many sores in the life of the nation. "The State owes much", to quote from a different writer, "to the solid character of this element in her population, who. . . . have illustrated in their lives the development of an uncommon respect for law, the establishment of ideal homes, the adornment of every sphere of private and public service, and. . . the building

up and perpetuating of a system of husbandry that has drawn from the depth of earth's mighty productivity a steady and luxuriant return that has not only enriched the State and promoted the general welfare, but beautified her broad acres until it may be said, they blossom as the rose." It is worth while for penny-newspaper scribblers to sneer at her thrift.

In speaking of innovations, an incident is cited from the Perkiomen Valley where some members of a congregation wished to place a bathtub in the parsonage during the pastor's absence on vacation. The majority of the members objected and the project failed. It is given to understand, of course that it was because of their thrift and unwillingness to incur seemingly unnecessary expenses. The cleanliness of these people will not permit of impeachment; and if the writer in the "Gazette" will look around he will find just as many bathtubs, hot and cold water conveniences, and steam and hot water heating in the rural communities of these people as anywhere else.

Just what the writer meant by saying, "Andrew Jackson is their political ideal" is not quite certain; except, probably that some Pennsylvania-Germans are democratic and that thus their political god is Jackson. At any rate it is an old historical expression formerly applied to Berks County, but now without significance or application. Whoever would wish to know why Lancaster County is strongly republican and Berks County strongly democratic, while the Pennsylvania German element in each is in the majority will do well to read Mr. Eshleman's address at the 200th Anniversary of the arrival of the Swiss Mennonites in Lancaster County.

Nor does he convince the reader that the Pennsylvania Germans are more indifferent to political matters than

formerly when he says: "Their influence in politics was much more pronounced early in the nineteenth century than now. At that time they elected a succession of governors." They have elected governors since. And at the last election they surely were alive when they came out for reform with their independent vote, but which was snowed under by the political fraud of Philadelphia and Pittsburg.

Some of the points taken up by the writer in the "Gazette" are almost too small to be made a matter of further comment, but there has been too much of this of late. This sort of thing has been growing the last ten or fifteen years. Every now and then some writer thinks he is acting "smart" if he can make these people seem ridiculous. More than one writer is "doing" these people by exposing their weaknesses and peculiarities at the expense of their virtues and redeeming qualities, and by catering to the morbid curiosity of a spectacular-loving American public that delights in over-drawn and grotesque scenes, because he knows it "takes".

The statements made by the writer in the "Independent-Gazette" are in the main true; but they are false, absolutely false, because of what is left unsaid. He has not credited these people with a single noble commendable trait without besmirching it and trailing it in the mud. There is a lack of proportion which a fairminded and unprejudiced writer would obviate. These people have their weaknesses and faults; they are not better than other people, but they are as good and deserve to be treated as such, but which treatment was not accorded them in the "Independent-Gazette". And through it all there is a tendency to belittle and even to ridicule that is uncalled for.



## Frederick William Henry Ferdinand von Steuben

NOTE.—Address of C. J. Hexamer, Ph. D., LL. D., President of the National German Alliance. Unveiling of the Steuben Statue, Washington, D. C., December 7th, 1910.



THE second half of the eighteenth century was especially significant and important in the political and cultural development of mankind. Its momentous events occurring in rapid succession, its great men, its bloody wars, its heroes from the Frederick the Great on a throne down to the lowest ranks of the common people, and its scientists, scholars and thinkers of all nationalities formed in vast array the advent of a new era. The portending signs and events found their culmination in the French Revolution, that gigantic broom that swept the cobwebs from the brains of men and removed by one fell stroke the accumulated rubbish of many centuries. The Zeitgeist breathed the equality of man, equal rights and liberty for all. The seeds of coming nations were then sown and a new order of things was evolved.

The events leading to the revolution of the American Colonies, and finally culminating in the founding of our republic were some of the many influences which gave rise to the social upheaval in Europe. On the other hand the excesses of the Reign of Terror exerted a beneficent influence in moderating opinions in our young republic; people learned that liberty did not mean license and that our constitution stands for a masterful expression of the will of a free people under salutary self-control.

Among the many valuable services of Benjamin Franklin and the "Father of his Country", must be mentioned that they recommended Baron von Steuben to Congress. The genius of Washington, with his knowledge of men and things intuitively grasped the

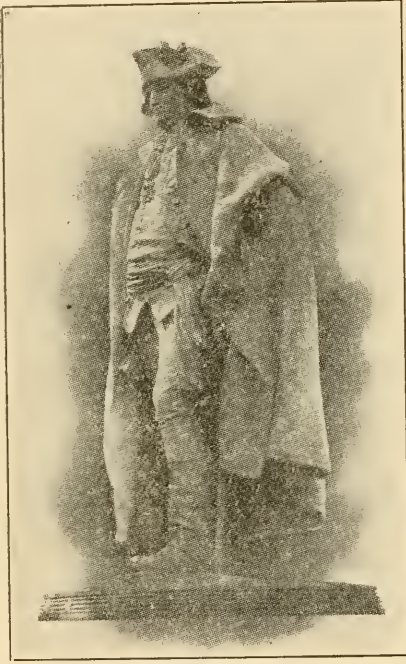
true spirit of military discipline, not only would it become a great help to the army and its officers, and enable him to win battles, but also felt that its influence would reach far into the future, when, after laying aside their arms, soldiers would again go about their peaceful pursuit, and the golden lessons of fidelity and discipline were every part works for the benefit of the whole, would finally spread throughout the broadest strata of the nation. This was achieved, and was due in a great measure to "Washington's Right Arm", Baron von Steuben.

How deep the sympathies of the best of the German people were at the time for the American colonists in their struggle for freedom, can be gleaned from Schiller's newspaper articles, and his "Kabale und Liebe" scourges the utter rottenness of the system whereby German princelings sold their soldiers as mercenaries to England.

Franklin, when he met Steuben in France, immediately recognized that he had before him an officer who not only followed the struggle of the American Colonies with keen interest, but who also prayed for their success. The best proof of Steuben's sentiments is contained in the letter which he addressed, from Portsmouth, to the Congress of the United States, in which he states that the only motive bringing him to this hemisphere is his desire to serve a people making such a noble fight for their rights and freedom. He does not crave titles nor money. His only ambition, in entering our ranks as a volunteer, is to acquire the confidence of the Commanding General of our armies and to accompany him through all his campaigns, as he did the King of Prussia during the Seven-Years' War. He would like to attain with his life's blood the honor that at some future day his name may be enrolled among the defenders of our liberty.

Though it is to be presumed that Steuben's biography is well-known, I feel it my duty to limn by a few sketches the career of this extraordinary man.

Among European officers of our War of Independence Frederick William Henry Ferdinand von Steuben is undoubtedly the foremost in military knowledge. He rendered services to our nation which for actual value leave those of others far behind, although



STATUE OF GEN. VON STEUBEN  
Unveiled Dec. 7, 1910

COURTESY OF GAELIC AMERICAN

some may be better known to our people through the glamour of romance and deeds of a more spectacular display.

He was born on November 15, 1730, at Magdeburg, the son of the Prussian Captain von Steuben, a descendant of an old and noble family, which for generations had produced famous soldiers. He entered the Prussian Army at the early age of 14, was wounded at the Battle of Prag, serving in the Volunteer Battalion of von Mayr, and

fought throughout the Seven-Years' War. At Kunersdorf he was again wounded and taken prisoner. He became adjutant to General von Hülsen. Fighting at one time against the French, at another against the Russians and Austrians, and so distinguished himself that in 1762 he became captain of the staff and personal adjutant of the King. Later he commanded a cavalry regiment. He resigned his commission in 1763.

After several years of service as court marshal to the Prince of Hohenzollern-Hechingen, while a general in the army of the Markgrave of Baden, he again met, on a visit to Paris, in December, 1777 his friend St. Germain, French Minister of War. The latter advised him to go to America. Benjamin Franklin at that time our ambassador to France, did likewise, and rejoiced when he found that it did not require much persuasion. Steuben was considered an authority on military matters. As a member of the staff of Frederick the Great he had actively and carefully studied the commissary departments. He had seen how to provision and keep armies in an efficient state of health, and knew how to handle large military bodies. In short, he was "A past master of all the sciences of war, had acquired his knowledge at the most famous high school of those times, and what was more, he had proved himself worthy and distinguished".

He no doubt felt that among the American patriots he would find excellent raw material, "Free men fighting for liberty, willing and capable of enduring every hardship that would lead them to victory". The masses of recruits needed vigorous measures to make them valuable. And in Steuben lived the enthusiasm of the creator, the master, whose heart and soul was in his work. We can in truth call him the "Father of the American Army". Like a father he rejoiced in the progress of his men. He started his work with a number of picked men, and in

a fortnight his company knew how to bear arms and had a military air, knew how to march, and to form in columns, to deploy and execute manoeuvres with excellent precision.

Well could the Secretary of War at the time write that all congratulated themselves on the arrival of such a man, experienced in military matters. His services were the more valuable because the want of discipline and internal order in our army was generally felt and greatly regretted. The general state of affairs on the arrival of Steuben can be gleaned from Steuben's notes, which are preserved in the archives of the Historical Society of New York.

The army was divided into divisions, brigades and regiments, commanded by major-generals, brigadier-generals and colonels. Congress had stipulated the number of soldiers for a regiment and a company; but the constant flood and tide of men having enlisted for 6 or 9 months, made the condition of a regiment or a company problematical. The words company, regiment, brigade or division meant nothing, as they certainly offered no standard for figuring the strength of a corps or of the army. The number of men in them was so changeable that it was impossible to arrange a manoeuvre. Often a regiment was stronger than a brigade; Steuben saw a regiment of 30 men and a company which consisted of a corporal. Records were badly kept, reliable reports were impossible, and conclusive evidence could not be gained where the men were and whether the money due them had been actually paid. Officers employed two and some even four soldiers as body servants.

Military discipline did not exist. Regiments were made up at random, some had 3 others 5, 8 and 9 sub-divisions; the Canadian regiment even had 21.

Every colonel used the system he personally preferred, one used the English, another the French, and a

third the Prussian regulations. Only on the march unanimity of system reigned: "They all used the single file march of the Indians'."

Furloughs and discharges were granted without the knowledge of higher officers. When the troops were in camp, the officers did not stay with them, but lived apart, sometimes several miles away, and in winter went to their homes. Often but four officers remained with a regiment. The officers thought that their duties consisted in attending guard mount and to head their troops in battle.

Soldiers did not know how to use their weapons, had no confidence in them, and used their bayonets as spits to broil their food, when they had any. Uniforms could easily be described because the troops were almost naked. The few officers who had military coats at all, had them of any kind, color and cut. Steuben states that at a "dress parade" he saw officers in sleeping gowns, which had been made from old woolen blankets and bedspreads.

Such a thing as the proper administration of a regiment none knew. The consequence was that chaotic disorder reigned everywhere and the results obtained were ludicrously inadequate in proportion to the sums expended.

Just as little as the officers knew the numbers of men at their command, as little did they know about the weapons, ammunition and equipment of their troops. No one kept records or accounts, except the army contractors who supplied the different articles.

A terrible scarcity of money reigned all over the country. The British had put large quantities of counterfeit paper money in circulation, which brought with it an enormous devaluation; 400 to 600 dollars were asked for a pair of shoes, and it took a "month's pay of a common soldier to buy a square meal".

We must recall these facts in order to estimate at its full value Steuben's great sacrifice in remaining at his post.

One not of the moral calibre of Steuben would have precipitately fled from the service, for neither pecuniary nor social advantages were to be gained by serving the colonies.

The horrors of the camp of Valley Forge, where he was first sent, are known to every school child. Steuben showed himself worthy of the trust imposed in him. Washington had appointed him Inspector General, and soon Steuben showed the stuff he was made of, bringing order out of chaos, introducing an excellent system of accounts and strict military discipline. He could not speak English well, but in spite of this handicap he succeeded in the difficult task for a foreigner, of making himself beloved with all classes. He introduced like systematic regulations, held daily reviews, personally inspected everything and made himself familiar with every detail. Droll incidents, of course, took place, the men made mistakes in manoeuvring, the Baron made bad breaks in English, his volleys of French and German were in vain, and though he swore in three languages that did not help matters, but soon Steuben's good common sense and generous heart would assert itself and he would call his adjutant to scold these dunces ("Dummköpfe"), in reality to explain in plain English what he wanted the men to do. It was his big and generous heart which soon made him a universal favorite, for he not only enforced strict discipline, but he also scrupulously looked after the welfare of every soldier. He investigated everything, the reports of physicians, the condition of the sick, the treatment the men received by their officers, the quarters and provisions given to his men, and finally he was always with them. Up at break of day, always active, never tiring, he accompanied his men to their marches and participated in their hardships and in camp he arranged their amusements. His tact and sound judgment were apparent everywhere, the military tactics of the school of Frederick the Great

were applied to the conditions of the American troops and their surroundings. He was not a blind follower of military customs and superannuated formulas, as one might have easily been led to expect. His instructions were fitted to local conditions and, therefore, were appreciated; the officers strove zealously to emulate his example. Soon raw recruits were transformed into active and able parts of Washington's war machine.

Thus Steuben in spirit as well as in fact became "the drill master of the Continental Army", an unselfish and faithful helper. Esteemed by Washington, who well knew that Steuben was worthy the order of merit and faithfulness his former master had bestowed upon him.

Steuben was not a stickler for forms, not a mere "drill sergeant", but a broad-minded man, head and shoulders above most of those of his time who had taken up the "art of war" as a profession.

He possessed the genius of a great military organizer, creating armies out of nothing, "stamping them out of the ground". Thus in Virginia, in the winter of 1780 and 1781, after the unfortunate battle of Camden, S. C., Steuben was sent with General Greene "to create an army". In spite of great difficulties, such as demoralization, ignorance of military discipline and the pervading tendency to "plunder" he succeeded so well, that Arnold's marauding invasion was halted and Lafayette could score successes. With a strong hand, by hard personal application, he broke the prejudice of officers who thought it beneath them to personally teach common soldiers. This born aristocrat showed his fellow officers how democratic he was at heart, working to achieve results, and knowing no social barriers to accomplish them. His example was contagious, and jealous opponents were silenced by the excellent results of Steuben's methods.

General Steuben wrote to Sullivan that Baron Steuben sets all a truly

noble example. He is a past master in everything, from the big manoeuvre down to the smallest detail of the service. Officers and soldiers alike admire in him a distinguished man who held a prominent place under the great Prussian monarch, and who now, notwithstanding this fact, condescends with a grace wholly his own, to drill a small body of 10 or 12 men as a "drill master". Under his leadership extraordinary progress had been made towards order and discipline within the whole army. The great change which became everywhere apparent, caused Washington to report to Congress that he would not be doing his duty if he should longer keep silent in regard to the high merits of Baron von Steuben. His ability and knowledge, the never tiring zeal with which he labored since he entered his office, constituted an important gain for the army.

The results of Steuben's "drilling" were forcibly shown at the Battle of Monmouth, when Lee's lines, through incompetence or treachery, were breaking in confusion and defeat seemed certain, then Steuben, by Washington's command, brought the impending flight to a standstill and led the re-UNITED lines against the fire of the enemy. A splendid example of discipline and mutual confidence between leader and troops. Alexander Hamilton, an eye witness, declared that he then for the first time became aware of the overwhelming importance of military training and discipline. Discipline and drill had saved the day for the cause of liberty and had proved to the American army that it was able to cope on an equal footing with the drilled armies of the enemy.

That Steuben was a master of military science using his own ideas, is clearly shown by the rules and regulations he issued under extraordinary difficulties during the winter campaign of 1778 and 1779. He was the inventor of the formation of light infantry, a lesson to be learned even by his former master, Frederick the Great, who

studied the American war closely and adopted the system in his own army, then the model of the world, blindly followed by all the armies of Europe.

Steuben's regulations were used for generations after his death, until new inventions and conditions made changes necessary.

In Washington's council of war Steuben's word was of great influence and often heeded. In the archives of the Historical Society of New York his carefully drawn plans of campaign are still to be found.

At the siege of Yorktown he was the only American general who had previously participated at sieges, at Prag and Schweidnitz, and so it happened that he was in command, his troops occupying the most advanced trenches, when Cornwallis raised the white flag of surrender. Washington in the army order of the next day specially mentions that to brave Steuben belonged a great part of the credit of victory.

After peace had been declared and the army was disbanded, Washington commended, in his own handwriting, the extraordinary services which General Steuben had rendered the American cause.

Washington was the moving spirit, the soul of the great fight for freedom, but to Steuben must be awarded the credit of having been the power which supplied that master spirit with the means. Clear-sighted historians do not hesitate to designate Steuben as the most valuable man Europe gave America in our fight for freedom.

As has been said, "His system of reviews, reports and inspections gave efficiency to the soldiers, confidence to the commander, and saved the treasury not less than \$600,000".

Congress considered Steuben's services too valuable to discharge him after peace was declared, and it was Steuben who worked out the plans for the establishment of our small standing army and the foundation of our military academy. In spite of strong

opposition his recommendations received the support of Washington, and Congress adopted them. The military academy he suggested is today none other than the nation's famous Military Academy at West Point. Steuben's plans included professorships of history, geography, international law, oratory, the fine arts, etc. He held that an officer should have a liberal education, and the best moral and physical training obtainable.

When in 1784 the place of Secretary of War became vacant, Steuben applied for it, believing that he could serve his country well. Political cliques and intrigues shelved his aspirations, the thread-bare excuse for the want of a better one, that he was a "foreigner" to whom such an important post should not be entrusted, was put forward; such was the gratitude of our republic after a great war, in which Steuben had so forcibly proved his fidelity and force of character.

He keenly took this disappointment to heart, and in March, 1784 tendered his resignation. Congress accepted it on August 15th, with the resolutions that the thanks of the United States be expressed to him for the great zeal and the efficiency he had displayed in every position entrusted to him, and presented him with a gold-handled sword, as a sign of high appreciation of his character and merits. The States of New York, New Jersey, Pennsylvania and Virginia made him grants of land.

In trying to procure reimbursements for the large sums he had advanced during the war he, however, experienced endless trouble and annoyances. Other men had come to the front and supported the claims of generals they favored. Finally, at a session, when some opponents even argued in favor of repudiating the contracts made in good faith, Representative Page arose and told how Steuben had offered us his sword under generous terms, and had rendered us such essential services that one should blush for Congress, if the views of certain members were adopted. That it was unworthy of

Congress to split hairs about the meaning of the terms of contracts, and that he did not weigh them according to the amount of money involved, for he considered the services of the distinguished veteran more valuable than the highest sum, which could possibly be awarded him.

Returning into private life Steuben became a public-spirited citizen of the highest type. He probably gave the first impulse to the founding of the "Order of the Cincinnati", and was one of the original members of this patriotic society. He was elected a regent of the University of New York, and at all times kept in touch with all questions, civil or military. The German Society of New York reveres in him one of its founders, and he was its president until his death. This society had been founded in 1784, to aid German immigrants on similar lines as the German Society of Pennsylvania founded 20 years before.

Steuben could enjoy but a short time the annual pension of \$2500, finally granted him in 1790, and the land grant of the State of New York. He had retired to his farm in the summer of 1794; as usual he went to spend the hot season under the oak trees that shaded his simple hut, occupying his time with agricultural pursuits and scientific studies, when he was suddenly stricken. The brave warrior and noble citizen was never fully to recover. He died shortly after his 64th birthday, on November 28th, 1794.

On Oneida's heights, deep within an old forest reservation, we find a massive monument of gray stones on which the mosses and lichens fondly cling. Here rest the mortal remains of Steuben, the father of the American Army.

We honor ourselves in honoring the memory of our great dead!

The great oaks about his grave will fall in the course of time, time will also crumble this statue into dust, but as long as the American Nation exists the memory of Steuben will endure!

# Indian Chiefs of Pennsylvania

By Cyrus H. Williston, B. S., Shamokin, Pa.

## CAPTAIN NEW-CASTLE KANUKUSY



THE trail of fire and blood, spread by the Delawares and other Indians, through the fertile valley of the Minisink, was the direct outcome of fraud perpetrated upon them by the whites.

One of the most notorious of these frauds was the famous "Walking Purchase", which has been referred to before in these sketches. It will be necessary to refer again briefly to it.

The treaty upon which this "purchase" was based, was the so-called treaty of 1686. Such a treaty has never been found and perhaps never existed.

The whites however claimed that by virtue of such a treaty, they had settled upon the lands in eastern Pennsylvania.

The famous "walk" had its origin in the fact that the boundaries of this land had never been determined, and at this time they wished to settle this much disputed question.

There had been councils held at Durham in 1734; at Pennsbury in 1735 and at Philadelphia in 1737, at which places treaties had been made.

By these treaties it was agreed that the boundaries should be determined by white-men, walking a day and a half in a northwestern direction, starting from a tree in Wright's-town, upon the bank of the Delaware River.

While the negotiations were in progress, the Proprietaries were busy making a preliminary survey to see how far it would be possible to go in a day and a half.

In this experimental "walk" the best course was selected and the trees blazed, so that no time would be lost in seeking a trail.

Three men noted for their great endurance were selected; Edward Mar-

shall, James Yates, and Solomon Jennings.

The actual walk can best be described in the words of Thomas Furniss, who was a spectator.

"When the walkers started I was a little behind, but was informed that they proceeded from a chestnut tree, near the turning out of the road from Durham to John Chapman's, and being on horseback overtook them before they reached Buckingham, and kept company for some distance beyond the Blue Mountains, though not quite to the end of the journey".

"Two Indians attended whom I considered, as deputies, appointed by the Delawares, to see the walk honestly performed".

"One of them repeatedly expressed his dissatisfaction therewith".

"The first day of the 'walk' before we reached Durham Creek where we dined with one Wilson a trader, the Indian said the 'walk' was to have been made up the river, and complaining of the unfitness of his shoe-packs for traveling, said he expected Thomas Penn would have made him a present of some shoe."

"After this some of us that had horses, and let the Indians ride by turn; yet in the afternoon of the same day, and some hours before sunset, the Indians left us, after often calling to Marshall and forbid him to run."

"At parting they appeared dissatisfied and said they would go no farther with us, for as they saw that the walkers would pass all the good land, they did not care how far they went."

"It was said we traveled twelve hours the first day, and it being in the latter end of September, or the beginning of October, to complete the time, were obliged to walk in the twilight."

"Timothy Smith, then Sheriff of Bucks, held his watch at that

utes before we stopped, and the walkers having a piece of the rising ground to ascend, he called out to them, and bid them pull up."

"Immediately upon hearing that the time was out Marshall clasped his hands about a saplin to support himself. The Sheriff asked him what was the matter, and he said, that if he had gone a few poles farther, he must have fallen."

"On our return home we were conscious that the Indians were dissatisfied with the walk, a thing which the whole company seemed to be sensible of and frequently expressed themselves to that purpose. And indeed the unfairness practiced in the walk, both in regard to the way where, and the manner how, it was performed, and the dissatisfaction of the Indians concerning it, were the main topic of conversation in our neighborhood for some considerable time after it was done."

"At twelve o'clock the second day the 'walk' was ended."

The "walkers" crossed the Lehigh River at Jones' Island, a mile below Bethlehem, passed the Blue Mountains at Smith's Gap in Moore Township, Northampton County.

It had been agreed that a line should be drawn to the Delaware at the end of the "walk".

The Indians claimed, and justly, that it should be drawn to the nearest point, which was nearly opposite Belvidere, New Jersey.

The Proprietaries claimed that the line should be drawn at right angles to the line of "walk". The whites had their way and the boundary reached the Delaware River at Port Jervis, N. Y.

The end of these affairs was war, which ended in the Delawares being driven westward, and they joined the French against the English. This and other frauds so embittered the Delawares, that they were eager to take up the hatchet against the English.

Teedyuscong, puffed up by the <sup>the</sup> <sup>and</sup> having the welfare of his adopted. 11

nation at heart, made them a willing leader.

After the fall of Braddock the smouldering wrath of the Indians burst forth in all its fury; so bitterly and desperately did they fight for their wigwams and hunting grounds that it was impossible for the whites to find any one to approach them in the capacity of messenger.

Paxinosa, at the instigation of the whites, had tried to stem the tide of battle; but in vain.

The Delawares told him that if he tried again to interfere they would "knock him on the head", a threat which he knew they meant, because he sent word to the whites that he could do nothing more to help end the struggle.

The Indians favored the French, more than they did the English, principally, because the French wished only to trade with them, and to Christianize them, while on the other hand, the English settlers, built towns; turned the hunting grounds into farms, and crowded out the Native hunters.

Hostilities broke out first in the neighborhood of Fort Cumberland, where the Delawares and Shawanese ravaged both sides of the Potomac.

At this time several persons were murdered and scalped at Mahanoy or Penn's Creek. Then the enemy crossed the Susquehanna and killed many people from Thomas McKee's down to Hunter's Mill. After this, about the first week in November Great Cove was reduced to ashes and numbers murdered or taken prisoners.

Ravages followed in Northampton County, laying waste the country to within twenty miles of Easton.

To meet barbarity with barbarity the Lieutenant-Governor obtained an offer from Commissioners Fox, Hamilton, Morgan to offer a reward for the scalps of male Indians over ten years of age, \$130.00, for the scalp of every Indian woman \$50.00, while for every male prisoner \$150.00; for every female prisoner \$130.00.



Matters had now reached such a stage that the whites were willing to hold a parley with the red-men, but they could find no one willing to act as messenger.

Some one must be found willing to risk life itself, that negotiations might be begun.

It is at this point that the name of Newcastle appears in history.

In the memorials of the Moravian Church we read of "Kanuksusy a native of the Six Nations acting in the capacity of messenger to the dissatisfied Indians in the war of 1756.

"When a child he had been presented to William Penn, by his parents at Newcastle."

This young Indian boy had been educated by Penn, as if he had been his own child, and as the sequel will show he amply justified the hopes of his adopted parents.

August 1755, Governor Morris publicly conferred upon him the name of Newcastle addressing him as follows: "In token of our affection for your parents, and in the expectation of your being a useful man in these perilous times, I do, in the most solemn manner, adopt you by the name of "Newcastle", and order you to be hereafter called that name".

In April 14th 1756, Newcastle accompanied by Jagrea, a Mohawk; William Laquis, a Delaware, and Augustus, alias George Rex, a Moravian Indian, undertook an embassy to Wyoming, bearing these words to the Indians there: "If you will lay down your arms, and come to terms; we, the English, will not farther prosecute the war".

In June, 1756 Newcastle in company with John Pompshire, Thomas Stores, and Joseph Michty, was sent by the Governor, with an invitation to the Delawares, Shawnese, Monseys and Mohicans, to meet him in a conference.

Newcastle and his friends arrived at Bethlehem June 12th, where they were detained by the news that certain Indians had left New Jersey on a raid.

This dangerous mission to Dialhoga (Tioga) was successful, and brought about a meeting between the Governor and Teedyuscong at Easton, following July.

After his return from Dialhoga (Tioga), Newcastle spoke to the Governor July 18th, 1756, as follows: "Brothers, the Governor and Council. As I have been entrusted by you, with matters of the very highest concern I now declare to you, that I have used all my abilities in management of them, and that, with the greatest cheerfulness. I tell you, in general, matters look well. I shall not go into particulars. Teedyuscong will do this at a public meeting, which he hopes will be soon.

The times are dangerous; numbers of enemies are in your borders the swords are drawn and glitter all around you.

I beseech you, therefore, not to delay in this important affair; say where the council is to be kindled; come to a conclusion at once; let us not waste a moment, lest what has been done, prove ineffectual".

"Brothers the times are very precarious, not a moment is to be lost without the utmost danger to the good cause we are engaged in".

The Delaware King (Teedyuscong) wants to hear from your own mouths the assurance of peace and good-will, given him, by me in your name; he comes well disposed to make you the same declarations. The Forks (Easton) is supposed to be the place of meeting; what need of any alteration? Let us tarry not, but hasten to him."

In reply the Governor thanked him for his advice, and assured him that they would hasten with all possible speed to the Forks, at the same time expressing to Newcastle the obligations which they felt toward him, on account of the delicate mission, which had just successfully ended.

From time to time, in the evolution of the human race, great men appear, do their work, then depart to that

"bourne" from which no traveler returns.

The life of Newcastle was such a life. When his work as intermediary between the blood-thirsty Teedyuscong and his white foes, was finished, he contracted the small-pox.

During the council of November 17th, 1756, the news came that Newcastle was dead. The man, who by his bravery and tact, had stopped the ravages of the death-dealing savages, had himself fallen a victim to death.

The news was received by the council with consternation. Governor Denny arose and addressed the members as follows, "Since I set out I have heard of the death of several of our Indian friends by smallpox, and in particular of the death of Captain Newcastle. He was very instrumental in carrying forward this work for peace.

"I wipe away your tears; I take the grief from your hearts; I cover the graves, eternal rest be with their spirits."

After the condolence made on Captain Newcastle's death, Teedyuscong made an address, as is usual, to the other Indians, on this mournful occasion; they continued silent for some time, then one of the oldest arose and made a funeral oration, after which, Teedyuscong expressed to the Governor the great satisfaction it gave him, at his condoling the death of Captain Newcastle, who he said was a good man, and had promoted the work of peace with great care. His death had put him in mind of his own duty, as it should all of us.

The illness of Captain Newcastle was of three weeks' duration, he having been taken sick about October 29th and died about November 17th, 1756.

### Public Inns and Modern Hotels

The Gazette, York, Pa., of December 6, contained an interesting article by George R. Prowell under the above heading from which we quote the following:

#### THE GREEN TREE

The Green Tree, later known as States Union, was one of the famous hostelries of York during the early days of wagoning to the west and south. It stood upon the site of the City hotel on West Market street, between Newberry and Penn streets. This hotel was opened in 1820. The best known proprietor was Charles Strine, who conducted it for many years. On one side of the sign, which hung on a post in front of the tavern, was the painting of a green tree. On the other side was a team of six horses, drawing a large Conestoga wagon. Few places were better known to wagoners during the first half of the last century than this tavern. Farmers from a distance, who took their grain and produce to Philadelphia and Baltimore, brought with them, on their return, goods and merchandise which were unloaded and stored in a warehouse adjoining this tavern, under the supervision of Charles Strine.

In the yard to the rear of the building, and on the street in front, large numbers of

covered wagons could be seen at the close of each day. Some farmers and regular teamsters in those days wagoned as a business from Philadelphia to Baltimore to Pittsburg, Wheeling and other points along the navigable Ohio river. Each wagoner had with him his "bunk" on which he slept. In winter this was spread out on the floors of the hotel, which was then full of lodgers. In the summer they slept in their wagons in the open air, in the barn or in the house. Their horses were tied to the rear or sides of the wagon during the night, and ate out of the feed box, a necessary appendage to every wagon. The teamster had with him feed for his horses. All he had to buy was what he ate. An economical teamster would go from York to Baltimore with a team of four horses and return after having spent only fifteen shillings or about \$2 in Pennsylvania money. He stopped by the wayside to ask the time of day, if he wished to know it, and used a hickory stick for a cane, as he trod beside his faithful horses.

The scenes and incidents here described occurred before the time of railroads, for it was then that the Green Tree Inn, under Charles Strine, was known far and wide. The goods stored in his warehouse were loaded on other wagons and conveyed westward to waiting merchants.

## A Petition by the Moravians During the American Revolution

The following "Petition and Representation" was copied from a manuscript found in a Schwenkfelder home, in all probability made over a hundred years ago. The fact that it was thus preserved shows interest in the subject and illustrates the community of interest that existed between the Schwenkfelders and the Moravians during the Revolutionary War. The following note by Mr. A. R. Beck, historian, of Lititz, Pa., throws light on the petition:

This is a petition presented in 1778 by Bishop Ettwein to congress in session at York, and to the Assembly of Pennsylvania, at Lancaster asking to have the Moravians excepted from the requirements of the Test Act of 1777. Perhaps you would like to add the following extract from the Diary of the Lititz Moravian Church? 'December 4th, 1778; With joy and thankfulness we learn from the Philadelphia newspapers that the severity of the formed Test Act has been mitigated, and that our memorial has been granted by the Assembly; namely, that we need not take the Oath, nor pay the penalty of non-conforming—but we are denied the right of suffrage and cannot hold office or serve on a jury—all of which privileges we never troubled ourselves about.'

TO THE HONORABLE THE REPRESENTATIVES OF THE FREEMEN OF THE UNITED STATES OF AMERICA.

THE PETITION AND REPRESENTATION OF THE UNITED BRETHREN SETTLED IN THIS STATE AT BETHLEHEM, NAZARETH, LITITZ, EMAUS, GNADENHUTTEN AND OTHERS IN UNION WITH THEM.

HUMBLY SHEWETH



**T**HAT the United Brethren settled in Pennsylvania with no other view but to propagat the Gospel among the Heathen, to enjoy full Liberty of Conscience, and to lead under the mild Laws of this Land a quiet and peaceable Life in all Godliness and Honesty.

When about thirty years ago the Brethren Church received several invitations to settle in some other parts of

the English domains, narticularly in North Carolina, they found it necessary, to apply by their Deputies to the King and Parliament of Great Britain to grant unto the Brethren's Church the same Privileges in the other Parts of the Realm as they enjoyed in Pennsylvania viz., that their Affirmation might be taken instead of an Oath, and that they might be free from all personal Service in War. After a full and strict Enquiry about the Origin, Doctrine and Praxin or Discipline of said Church, an Act of Parliament passed in the Year 1749, to encourage the United Brethren to settle more in America, in which both of the said Priviledges were under certain Regulations granted and secured unto them.

Encouraged by the Charter of this Province & by said Act of Parliament most of the United Brethren now on this Continent came from Germany to enjoy these Favours with their Children and Childrens Children considering them as a Precious Perl and Inheritance of greater Worth than any other Thing or Things they had.

For LIBERTY OF CONSCIENCE, many of them have suffered Persecution in other countries, many have left their Houses and Homes, their dearest Relations and many other Blessings on Account of it; here they lived very quiet and happy in their several Settlements under the English Government until the breaking out of the present unhappy War.

As they could and would not act against their peaceable Principles and would not join the Associators in learning the Use of Arms, their Peace has been quite disturbed, and they have been treated very unfriendly, being excluded from the Rights of Freemen, disqualified for Elections, denied Justice against Thieves and Robbers, for no other Reason but for insisting, not to give up their Privi-

ledges or the Exercise of their Liberty of Conscience. They were fined and fined again, for not exercising in the Use of Arms. They have been enrolled, drafted with the several Classes, and in Northampton County exorbitant Fines exacted from them, and no Disability of Estate accepted; The Justice of the Peace signed Warrants to commit their Bodies to the common Gaol if they did not pay the Fines; Their Houses, Workshops and other Property was invaded, and they to their great Loss and Damage turned out of their Trades.

All this and more they bore with Patience as a Part of publick Calamity, for the sake of Peace, and not to give Offense or to make more trouble to the Government.

But as lately a Number of their Society have been carried to Prison without Law and for no other Reason but their Unwillingness to take the Test. And as by an Act of Assembly all of the Brethren, who conscientiously scruple to take the prescribed Oath, find themselves subjected to the same treatment, and to be dealt with as Enemies of the Country; We thought it our Duty to break Silence and to make a true Representation of our Case Praying for Patience and Forbearance with us; as we are not free in our Heart and Mind to abjure the King, his Heirs & Successors for several weighty Reasons, but particularly on Account of our Union and Connexion with the Brethren's Church and her Calling to propagate the Gospel among the Heathen; a great many of the Brethren don't know how soon one or the other may be called into the Service of a Mission under the English Government, for our Settlements have originally that Destination to be Nurseries of Missionaries.

We have the highest Awe and Veneration for an Oath or Affirmation be Yea what is Yea, and No what is No."

If our Mouths should say Yea and the Heart Nay, we should be Hypocrites and give false Witness.

And tho' every one of us shall give Account of himself to God, and we are not to judge one another yet to him that esteemeth any Thing to be unclean, to him it is unclean, and Charity obliges us, not to offend one of our Brethren for whom Christ died.

Now as the greater Part of the United Brethren cannot and will not take the prescribed Oath, why should You deny unto them Constitutional Liberty of Conscience? why should they be punished for it with Imprisonment, Fines, and Confiscation of other Estates? before you find them guilty of treasonable Practices against this or the other States: which by the Mercy of God will never be the case; for they hold themselves in Conscience bound to seek the Good of the Land where they sojourn, and are willing to do it in every honest Way. And none will scruple solemnly to promise: "That he will not do any Thing injurious to this State or the United States of America, and that he will not give any Intelligence, Aid or Assistance to the British Officers or Forces as War with this and the other States."

If one singly or several jointly act or do anything against this declaration, let him be tried and punished as others who have taken the Test.

We will by the Grace of God seek the Wellfare of this Country as long as we live in it.

But it is our humble Request, That you may protect our Persons and Property against all Violence and Oppression; to let us have the Benefit of the Law; to grant us also Relief in Regard to the Execution of the Militia Law, and not to force any of us to act against our Conscience and Moral Obligations.

Let us continue quiet and peaceable in the Places where Providence has placed us, which are dedicated to God for the Advancement of Religion and Virtue, and which have been such approved Testimonies of the Brethrens being industrious useful members of Society; permit us to serve the Public

in our useful Callings unmolested.

If you have your Reasons to exclude us from the Rights of Freemen of this State, grant us to enjoy a Tolerance as peaceable Strangers.

We have no Arms and will bear none against this State or the other states; We desire no Posts of Profit or Honour; we never refused to pay Taxes laid upon us.

If we have no Right, we pray for indulgence and Mercy. Blessed are the Merciful, for they shall receive Mercy.

But if we are not heard, and any one of the United Brethren, by the Operation of Your Laws, suffers Imprisonment or the Loss of his Property, we

declare before God and Men: That we do not suffer as headstrong willful or disobedient Persons and Evildoers, but for Conscience Sake, and must leave our Cause to the righteous Judge over all.

We the Subscribers, Bishops and Elders of the United Brethren settled in Pennsylvania beg Leave to recommend this Petition and Humble Representation unto a kind and serious Consideration, and to grant to us and our People such Relief as the House finds, meet and consistent with Justice and Mercy, and your Petitioners will ever pray.

## French Soldiers in Revolutionary War

The article entitled "French Soldiers in Revolutionary War", by "Historicus", in the December issue of your valuable magazine, calls for a correction on my part as well as further discussion to prevent your readers from getting a wrong impression or conception of the number of French soldiers and sailors who took part in the American struggle for freedom from the English yoke.

My inquiry concerning this list was based on a newspaper article published at about the time of the unveiling of the statue of Washington in France in the summer of this year (1910). It was stated in this article that a copy of the list was placed in the plinth of the pedestal of this statue.

When I asked you concerning this list I said: "List of 46,000 names of French soldiers who came to America with Lafayette." I did not intend to convey the idea that all of these came to America **at the same time** or in **company with Lafayette**, but meant the entire number of French subjects who participated in the Revolution.

If "Historicus" will procure from the Superintendent of Documents, "Senate Document No. 77", 58th Congress, he

will revise or change his opinion "that it is extremely improbable that such a list is in existence". Furthermore, if he considers the findings and endorsement of this list by such a representative and authoritative body as The National Society Sons of the American Revolution sufficient, he will not consider this list, which has been reprinted by the United States Government, "as fictitious and unreal as the feast of the Barmecide", and "so singular a piece of misinformation".

This Society caused to be submitted to the Ministry of Foreign Affairs the text of the following resolution which had been passed at one of its meetings:

"Whereas in consequence of resolution adopted by the National Society Sons of the American Revolution at its annual congress in New York City on May 1, 1900, on the proposition made by the Illinois State-society on the initiative of Judge Paul Wentworth Linebarger and M. Henri Merou, a report has been made to the general board of managers and the executive committee of the National Society, which shows that an exceedingly advantageous and effective work has been accomplished in France in ascertaining the names and services of the many thousands of French sailors and soldiers who assisted the colonists in the war of the American Revolution. Therefore, be it

“Resolved, That the national executive committee of the Society of the Sons of the American Revolution hereby tenders its appreciative congratulations and warm thanks for their untiring efforts in the direction stated, to

“THE MINISTRIES FOR FOREIGN AFFAIRS, OF WAR, AND OF PUBLIC INSTRUCTION of the French Republic;

‘To His Excellency Jules Cambon, ambassador of the French Republic at Washington;

‘To His Excellency Gen. Horace Porter, ambassador of the United States in Paris;

‘To M. Leon Bourgeois, deputy, former premier minister of the French Republic;

‘To the Franco-American Commission, Hon. Henri Merou, president, honorary member of the Illinois Society Sons of the American Revolution, upon whose initiative the work was undertaken;

‘Hon. Edward MacLean, United States vice-consul in Paris; Col. Chaille-Long, and Major Huntingdon, appointed, on the proposition of His Excellency General Porter, by His Excellency M. Delcasse, minister for Foreign affairs of the French Republic;

‘To M. Blade, consul-general of France, sous-directeur at the Ministry for Foreign affairs at Paris;

‘To M. F. Clement-Simon, attache at the Ministry for Foreign affairs at Paris;

‘To Judge Paul Wentworth Lineberger, member of the Illinois Society Sons of the American Revolution;

‘To Capt. Samuel Eberly Gross, secretary-general of the National Society of the Sons of the American Revolution;

‘To the members of the committee of publication, M. Lacour-Gayet, professor of history at the Superior School of the Navy of Paris, and M. Henri Breal, advocate of the court of appeals of Paris, and to all others who have co-operated in forwarding the excellent work accomplished.”

The alphabetical index of names appended to this list comprises pp. 361-453 of the document, each page averaging over 500 names, therefore “this myth of 40,000 Frenchmen coming to this country” becomes a significant fact, although, as previously stated, they did not all come at the same time Lafayette did.

Even this authentic list of approximately 46,000 names is incomplete. In the Introduction to this document it is stated:

“ \* , before placing the work of the commission under the eyes of readers, it is not without utility to remark how incomplete is the list. In the first place, all the docu-

ments which should figure here were not found; our lists, those of the fleets, contain nearly all the sailors who had effectually taken part in that campaign, but those of the infantry comprise only about one-half of those who actually fought in the United States; the documents about the troops garrisoned on each ship notably have not been established in an absolute manner and are not included in this work, and each ship of d’Estaing’s fleet, as that of de Grasse, had on board 100 to 150 infantry men; also the documents concerning the legion Lauzun, companies of artillery and engineers, and the company of the regiment Grenoble, have not been found.

These researches deal only with the direct and official participation of France in the American war. On the one side the rolls of the French ministerial departments from which the lists have been taken exclusively, and which will be found in this volume, give no indication of volunteer inscriptions, nevertheless numerous, which preceded governmental interference; on the other hand, it is not only the French fleets which have figured in American waters, nor only the French armies which fought on American soil, which have contributed to the enfranchisement of America, but all the French fleets and armies which struggled against England at the same time. The exploits of Suffren, for example, in the Indian Ocean, contributed, perhaps, as much as those of which the Chesapeake was the theater, to achieve the final result. Also, at the same time that d’Estaing had set sail for America the French fleet sustained on the coast of Europe against English fleets splendid combats, of which the duel of the *Belle Poule* and the *Arethuse* and the combat at Ouessant remain famous episodes, and which, in weakening Great Britain, gave great aid to the colonies in their efforts for liberty.

In our desire to include in this publication only troops which have fought either in the waters or on the soil of America, we have excluded the fleet of Count de Guichen, who fought in the Antilles and was there in constant contact with the fleets whose operations were being carried on on the other side of the Atlantic. The names of all the French soldiers and sailors engaged in that war would have been given here if we had not been obliged to circumscribe the limits.”

And it is to France we are indebted for the preservation of documents containing these names, for it is further stated in the Introduction: “A search made at the War Department at Washington disclosed the fact that that Department did not possess any

document containing any special or individual indication concerning the French sailors or soldiers who had taken part in the war."

It is also to France that thanks are due for our realization of emancipation from England's misrule, even though, in our present-day strength and "holier-than-thou" attitudes, we sometimes forget that this was made possible only by the help and loyalty of that nation and her more than 50,000 liberty-loving subjects.

The *raison d'être* for the compilation of this list, as well as a concise historical sketch of France's alliance and participation in the war for American independence could, I believe, be best accomplished and presented to the readers of **The Pennsylvania-German** by the reprint, in its entirety, of the Introduction to this List ("Les Combattants Français de la Guerre Américaine, 1778-1783"). "Lest we forget", I would suggest that, sometime when

you are "short" on "copy", give us an installment of it. I firmly believe that a reading of this Introduction would bring about in the mind of the reader a truer conception and fuller realization of the great debt we owe to France in the great stride America made toward Liberty, Equality and Fraternity when England was conquered, and that it would again revive the latent "spirit of '76" in many prone to neglect things historical, genealogical, etc. in the strife for more material matters.

To "Historicus" I would say that this is not written in a controversial spirit. I give him due credit for "calling" me and the Magazine in the interests of Truth. Men are brought together, it is said, first to differ, and then to agree. Affirmation, negation, discussion, solution; these are the means of gaining or attaining Truth.

Yours respectfully,

A. E. BACHERT.

### Wagner's Dogs

Wagner, the great musical composer, had several dog friends. At one time, in Vienna, he had a dog named Pol, and, at another time, one called Leo, whom he had saved from starvation. But his greatest dog friend was "Peps" who was his companion for thirteen years.

Wagner used to say that Peps helped him to compose his famous opera, "Tannhauser".

He said that while he was at the piano singing, Peps, whose place was generally at his master's feet, would sometimes spring on the table and howl piteously, and then the musician would say to him, "What, it does not suit you?" and then, shaking the dog's paw, he would say, quoting Puck, "Well, I will do thy bidding gently".

If Wagner stayed too long at his work, Peps would remind him that it was time for a walk. He writes in one of his letters, "I am done up, and must get into the open air. Peps won't leave me in peace any longer."

At the time when almost all the musical world had turned against him, he would sometimes, in his walks with the dog, declaim aloud against his foes. Then the dog

would rush backwards and forwards, barking and snapping as if helping his master to defeat his enemies.

When Wagner returned home from an excursion to some other city, Peps would always receive a present as well as the other members of the family.

"Peps received me joyfully," he writes to a friend, after one of these excursions. "But then I have bought him a beautiful collar, with his name engraved on it."

When the time came for the little life to be ended, Wagner scarcely left the dying dog's side. He even put off two days an important journey, because of Peps' illness and death.

He writes afterwards to his friend, Praeger:

"He died in my arms on the night of the ninth, passing away without a sound, quietly and peacefully. On the morrow we buried him in the garden beside the house. I cried much, and since then I have felt bitter pain and sorrow for the dear friend of the past thirteen years, who even worked and walked with me—and yet there are those who would scoff at our feeling in such a matter."

—Our Dumb Animals.

# Early Berks County Tombstone Inscriptions

By Louis Richards, Esq., Reading, Pa.

Pres. Berks County Historical Society

Berks County, Pa., settled over two centuries ago, is one of the oldest counties of the state, standing seventh in order of date of erection, (1752) and remaining unchanged in territory since 1811 when Schuylkill was formed out of Berks and Northampton counties. Its pioneer families and their posterity have played a not unimportant part in our country's history, the details of which are gradually being brought to light. In this study the marriage, the birth and death records are of great value, not the least of which are the tombstone inscriptions, supplying data in many cases not otherwise obtainable.

Mr. Richards, beginning the work some thirty years ago, rendered an invaluable service to the cause of history by transcribing, preserving and preparing for the press, transcripts of the oldest tombstone inscriptions of practically all the burying grounds of the county. Whilst the list as here presented is not exhaustive, but only partial without definite circumscribing limits, it serves as a unique index to the names of the pioneer families of the whole county, by preserving many inscriptions that if not now will soon be illegible, and becomes for the genealogical student a rich mine of family history.

If any of our readers are in position to give definite information respecting the burying grounds noted in this transcript of inscriptions they will confer a great favor by letting us know in what condition these grounds are at this time and whether there is extant a transcript of all the inscriptions, and if so where obtainable. We will also be glad to be informed of the location of all other burial grounds in the county not included in this list.

We can not forbear quoting here what Mr. Richards said in the January 1909 issue of "The Pennsylvania-German". "I have frequently suggested to our country clergy that they would be rendering an important service to their people by inducing a few young men of their congregations to undertake the work of copying the more ancient tombstone inscriptions in the church burial grounds for the purpose of having them transcribed into the church records. Though the suggestion was invariably approved, I have yet to hear of a single instance in which it has been carried into effect." If any such transcripts have been made we would like to be so informed.—Editor.

## ALBANY TOWNSHIP

### Old Burying Ground near Wessnersville

**Klick, Johannes**, b. 29 Oct 1715; d. 23 March 1781. Magdalena, wife of, b. 23 April 1724; d. 23 April 1790.

**Zimmerman, Henry**, b. 22 Horning 1722; d. 14 Dec. 1789.

**Wessner, Johannes**, b. 8 May 1723; d. 23 Aug. 1794.

**Reinhard, Johan**, b. 9 April 1719; d. 7 Dec. 1799; 80 y. 9 m. Magdalena, wife of, b. 13 May 1723; d. 21 Feb. 1802; 78 y. 9 m. 25 d.

**Ley, Matthias**, b. 22 Feb. 1706; d. 26 Aug. 1785. Ley, Maria, b. 27 Feb. 1711; d. 14 Dec. 1786. Leyrin, Susanna Berndheis, d. 25 June 1774; 10 y. 11 m. 6 d.

**Wasener, Thomas**, d. 27 May 1805; 63 y. 3 m. 2 d.

**Glück, Henry**, b. 1755; d. 1804.

**Brancher, Christian**, b. 1 July 1744; d. 10 Feb. 1822; 78 y. 7 m. 7 d.

**Kistler, William**, b. 30 April 1757; d. 26 Dec. 1821. Christena, wife of, born Scholtenberger, b. 4 April 1773; d. 16 Dec. 1838.

### Church between Wessnersville and Fetter- ollsville

**Steirwald, Andreas**, b. in Fleishbach, Hanau, 20 Feb. 1766; d. 4 Feb. 1822.

**Fedderolf, Jacob**, b. 16 Feb. 1742; d. 6 April 1823; 81 y. 1 m. 21 d. Catharine, wife of, b. 12 May, 1760; d. 10 Jan. 1849; 88 y. 7 m. 28 d.

**Opp, Conrad**, b. 2 Feb. 1770; d. 1 Jan. 1843; 72 y. 10 m. 30 d.

**Brobst, Matthias**, b. Mar. 1736; d. Dec. 1792; 56 y. 8 m.

### Church above Union Iron Works

**Reichelderfer, Heinrich**, b. 26 Oct. 1716; d. 10 June 1800; 83 y. 4 m. 2d.

**Reichelderfer, Catharine**, b. 1727; d. 1793.

**Reichelderfer, Michael**, b. 13 Hornung 1749; d. 28 Hornung 1822; 73 y. 13 d.

**Correll, John**, b. 1 Nov. 1788; d. 27 March 1867; 88 y. 3 m. 26 d.

**Petri, Jacob**, son of Valentin, b. 28 March 1754; d. 1 May 1826; 72 y. 1 m. 3 d.

**Kunst, Anna Margareta**, b. 1723; d. 1790.

**Schmidt, Johan Heinrich**, b. 1774; d. 1777. Anna Maria, b. 1719; d. 1767. Catharine, b. 1728; d. 1748.

**Baily, David**, b. Aug. 1761; d. 11 Aug. 1828; 67 y.

**Shoemaker, Henry**, b. 5 Nov. 1771; d. 5 March 1822.

**Kreitz, John Adam**, b. 13 Sept. 1737; d. 2 March 1816; 79 y. 7 m. 27 d.



**Schmidt, Jacob**; b. 11 Jan. 1741; d. 17 Aug. 1811.

**Lenhart, Jacob**, b. 1792; d. 1825.

**Schmidt, Michael**, b. 29 March 1771; d. 13 July 1825.

**Correll, Paul**, b. in Nov. 1745; d. 19 July 1825; 80 y. 8 m.

**Bentel, Samuel**, b. 12 Jan. 1742; d. 7 Dec. 1831; 89 y. 10 m. 25 d.

**Reinhart, Andreas**, b. 18 March 1756; d. 10 May 1837; 81 y. 1 m. 23 d.

**Schmidt, John**, b. 27 Feb. 1767; d. 15 Nov. 1839; 72 y. 8 m. 17 d.

**Reagan, Amelia**, wife of George W; b. Jan. 29, 1840; d. July 11, 1863; 23 y. 5 m. 12 d.

**Kelly, Sarah**, d. Nov. 26, 1838; 77 y.

**Reagan, Mary**, wife of George W., b. 23 May 1793; d. 4 Dec. 1864.

**Faust, Rebecca**, wife of Isaac, b. 10 Feb. 1827; d. 17 Sept. 1882; 55 y. 7 m. 7 d.

**Levan, Benjamin**, b. Feb. 27, 1813; d. Nov. 17, 1878; 65 y. 8 m. 21 d.

#### ALSACE TOWNSHIP

##### Shalters' Church Ground

**Shilt, Christian**, b. 27 Oct. 1779; m. 1803 Elizabeth Schmehl, d. 2 June 1861; 81 y. 7 m. 6 d.

**Beitfelman, Dietrick**, b. June 1709; d. 16 Feb. 1793; 83 y. 8 m.

##### Speiss' Church

**Hassler, John**, d. Jan. 10, 1826; 41 y. 12 d. Susanna Hassler, wife of, b. Oct. 11, 1787; d. June 30, 1858; 70 y. 8 m. 19 d.

**Schlinglof, George**, b. 29 March 1749; d. 29 June 1815; 66 y. 3 m.

**Genser, John**, b. 27 Dec. 1755; d. 6 March 1841; 83 y. 2 m. 9 d.

**Kemerer, Ludwig**, b. 16 April 1765; d. 16 March 1824.

**Snyder, Jacob**, b. 12 Oct. 1717; d. 17 April 1823.

**Babb, George**, b. 29 March, 1741; d. 6 April 1814.

**Babb, Sophia**, b. 9 June 1735; d. 6 Nov. 1809.

**Hill, Johan Jacob**, b. 21 May 1750; d. 9 Feb. 1809; 58 y. 8 m. 19 d.

**Bar, Paul**, b. 6 May 1747; d. 4 Dec. 1822; 75 y. 6 m. 22 d.

**Kuabb, Johannes**, b. 26 Jan. 1779; d. 29 Sept 1844; 65 y. 8 m. 3 d.

**Becker, Magdalena**, b. 15 Dec. 1750; d. 12 Nov. 1823; 72 y. 8 m. 27 d.

**Mary**, wife of John Dehart, b. 24 Apl. 1778; d. 2 Dec. 1859; 81 y. 7 m. 9 d.

**Feger, Theobold**, b. 25 Oct. 1769; d. 17 July 1790.

**Feger, Paul**, b. 22 Jan. 1737; d. 6 July 1790.

**Maier, Mathcus**, b. 31 May 1778; d. 23 April 1867; 88 y. 11 m. 22 d.

**Leinbach, Daniel, Sr.**, b. 19 Jan. 1746; d. 8 April 1817; 71 y. 2 m. 2w. 5 d.

**Leinbach, Maria Magdalena**, wife of; b. 29 Dec. 1769; d. 3 Dec. 1837; 67 y. 11 m. 5 d.

**Hoch, Joseph**, b. 24 Sept. 1770; d. 6 Sept. 1835; 64 y. 11 m. 13 d.

**Christian, John**, b. 1 Jan. 1730; d. 3 Aug. 1817.

#### AMITY TOWNSHIP

##### St. Paul's Church Ground ,Amityville

**Ludwig, Michael**, d. 15 March 1806; 61 y. 1 m. 10 d. Susanna, wife of, d. 5 July 1818; 67 y. 11 m. 12 d.

**Ludwig, Michael**, d. 5 July 1818; 67 y. 11 m. 12 d.

**Kahn, Ann**, wife of Jacob, b. 12 Dec. 1798; d. 24 Oct. 1866; 67 y. 10 m. 12 d.

**Stepleton, Johannes**, b. 29 Sept. 1751; d. 17 May 1820; 68 y. 7 m. 19 d.

**Kline, Jacob**, b. 4 May 1734; d. 29 Dec. 1814; 80 y. 7 m. 25 d.

**Rhodes, John**, d. 19 Oct. 1767.

**Womelsdorf, Daniel**, d. 6 Nov. 1759; 58 y. 6 m.

**Sands, Othniel**, d. 2 Sept. 1831; 75 y. 5 m. 8 d.

**Greiner, Philip**, b. 14 Dec. 1754; d. 26 Sept. 1823; 68 y. 9 m. 12 d.

**Kern, Michael**, b. 4 May 1757; d. 11 Feb. 1850; 92 y. 9 m. 7 d.

**Sarah, George**, b. 1745; d. 1 Aug. 1823; 78 y.

**Motzer, Johannes**, b. 2 Jan. 1716; d. 27 June 1793; 77 y. 5 m. 26 d.

**Boyer, Henry**, b. 24 Aug. 1791; d. 20 Oct. 1878; 87 y. 1 m. 26 d.

**Baum, John F., M. D.**, d. 28 Jan. 1850; 58 y. 8 m. 17 d.

**Ludwig, Michael**, d. Dec. 1784; 77 y. 4 m. 21 d.

**Van Ried, Heinrich**, b. 10 March 1722; d. Oct. 1790; 68 y. 7 m. 16 d.

**Van Reed, Jacob**, son of Henry Van Reed, b. 15 March 1758; d. Jan. 1839; 80 y 9 m. 27 d.

**Ludwig, Michael**, d. March 15, 1806; 61 y. 1 m. 1 d. Susanna Ludwig, wife of, d. July 5, 1818; 67 y. 11 m. 12 d.

**Bower John**, b. 13 Aug. 1727; d. 21 Jan. 1777; 49 y. 5 m. 8 d.

**Ann**, wife of Jacob Rahn, b. 12 Dec. 1798; d. Oct. 24, 1866; 67 y. 10 m. 12 d.

**Stepleton, Johannes**, b. 29 Sept. 1751; d. 17 May 1820; 68 y. 7 m. 19 d.

**Kline, Jacob**, b. 4 May 1734; d. 29 Dec. 1814; 80 y. 7 m. 25 d.

**Rhodes, John**, d. 19 Oct. 1767.

**Womelsdorf, Jacob**, d. 27 February 1805; 71 y. 8 m. 27 d.

**Womelsdorf, Catharine**, d. 20 April 1803; 62 y. 4 m. 23 d.

**Womelsdorf, Daniel**, b. 6 Nov. 1759; 58 y. 6 m.

**Sands, Othniel**, d. 2 Sept. 1831; 75 y. 5 m. 8 d.

**Greiner, Philip**, b. 14 Dec. 1754; d. 26 Sept. 1823; 68 y. 9 m. 12 d.

- Kern, Michael**, "Revolutionary patriot", b. 4 May 1757; d. 11 Feb. 1850; 92 y. 9 m. 7 d.
- Lorah, George, Esq.**, b. 1745; d. 1 Aug. 1823; 78 y.
- Motzer, Johannes**, b. 2 Jan. 1716; d. 27 June 1793; 77 y. 5m. 3 w. 5 d.
- Boyer, Henry**, b. 24 Aug. 1791; d. 20 Oct. 1878; 87 y. 1 m. 26 d.
- Baum, Dr. John F.**, d. 28 Jan. 1850; 58 y. 8 m. 17 d.
- Darrah, Mark, M. D.**, son of Thomas and Elexiah Darrah, d. May 7, 1850; 50 y.
- Morlatton Church Ground, Douglassville**
- Robeson, Andrew**, d. 19 Feb. 1719-20; 66.
- Robeson, Moses**, d. 19 Oct. 1792; 71 y. 3 m. 14 d. Christiana Robeson, wife of, d. 5 March 1800, 73 y. 1 m. 27 d.
- Robeson, Samuel**, b. 9 Dec. 1765; d. 11 Oct. 1821; 55 y. 10 m. 2 d. Hannah Robeson, wife of, b. 8 Oct. 1775; d. 8 March 1824; 48 y. 5 d.
- Kelso, John**, b. in Donegal, Ireland, May 1779; d. 6 Nov. 1877; in 98 y. Isabella, wife of, d. 13 May 1886; 82 y. 2 m. 5 d.
- Kelso, George**, d. 19 May 1870; 70 y.
- Jones, Peter**, d. 1739; 46 y.
- Hulings, Marcus**, d. 2 April 1757; 70 y.
- Hulings, Peter**, son of Marcus and Margareta Hulings; d. 17 Aug. 1739; 18 y.
- Finey, John**, d. 3 Sept. 1734; 21 y.
- Finey, Joseph**, d. 17 March 1730; 11 y.
- Warren, James**, d. 7 April 1776.
- Warren, Hannah**, d. 26 Dec. 1782.
- Wambach, Jacob**, b. 25 Dec. 1797; d. 27 Aug. 1859; 61 y. 8 m. 2 d. Hannah, wife of, b. 12 Oct. 1794; d. 3 April 1857; 62 y. 5 m. 21 d.
- Kerlin, William**, b. 13 Aug. 1783; d. 27 Sept. 1868.
- Jones, William, M. D.**, d. 2 May 1858; 51 y. 1 m. 22 d.
- Armstrong, Ann**, wife of Rev. John Armstrong, d. 12 Oct. 1804; 34 y.
- Bannan, Benjamin**, b. 15 March 1770; d. Oct. 1816. Sarah Bannan, wife of, b. April 5, 1762; d. 17 Nov. 1825.
- May, Dr. Thomas**, son of James and Bridget May, d. 28 Aug. 1829; 42 y. 1 m. 13 d.
- May, Thomas**, b. 28 Dec. 1811; d. 10 April 1889.
- Jones, Jonas, Jr.**, d. 23 April 1799; 65 y.
- Jones, Jonas, Sr.**, d. 27 Jan 1777; 77 y.
- Ingles, Joseph**, b. 14 Feb. 1767; d. 17 April 1833; 66 y. 2 m. 3 d.
- Ingles, John**, d. 19 Dec. 1803; 85 y.
- Ingles, Elizabeth**, d. 21 Sept. 1819.
- Douglass, George**, b. 14 Feb. 1767; d. 17 April 1833; 66 y. 2 m. 3 d. Mary Douglass, wife of, b. 25 Dec. 1773; d. 24 Sept. 1848; 74 y. 8 m. 29 d.
- Douglass, George**, b. 25 Feb. 1726; d. 10 March, 1799; 73 y. 13 d.
- Douglass, Mary B.**, b. 25 Aug. 1730; d. 12 Oct. 1798; 68 y. 1 m. 18 d.
- Schunck, Johannes**, d. 20 April 1827; 69 y. 11m. 20 d. Elisabeth Schunck, wife of, d. 28 March 1826; 66 y. 17 d. (Parents of Gov. Shunk.)
- Rahn, Jacob**, b. 8 Oct. 1790; d. 17 Sept. 1864; 73 y. 11 m. 9 d.
- Rahn, Jacob**, d. 3 Dec. 1823; 59 y. Cath. wife of, d. 26 March 1845; 79 y. 7 m. 7 d.
- Yocom, Peter**, d. 13 July 1794; 76 y.
- Tea, Richard**, b. 1732; d. 1809; 77th y.
- Tea, Ann**, d. in 68th y.
- Bird, William, Esq.**, d. 16 Nov. 1762; 55 y.
- Bird, James**, d. 21 Aug. 1780; in 21 y.
- John, Philip**, d. 22 Oct. 1741; 38 y.
- Umstead, John**, d. Dec. 1815; 85 y.
- Ludwig, Michael, M. D.**, b. 23 Jan 1793; d. 1 June 1857; 64 y. 4 m. 8 d. Mary Ludwig, wife of, b. 19 Jan. 1800; d. 31 Aug. 1823; 23 y. 7 d. 12 m.
- McKenty, Henry**, son of Hugh and Ann McKenty, b. 24 Oct. 1795; d. 18 June 1868; 72 y. 7 m. 24 d. Eleanor, wife of Henry McKenty, b. 15 Jan. 1801; d. 18 Feb. 1884; 83 y. 1 m. 13 d.
- McKenty, Jacob Kerlin**, son of Henry and Eleanor, b. Jan. 19, 1827; d. 3 Jan. 1866.
- West, Ruth**, b. Sept. 12, 1786; d. Sept 12, 1857; 7 y.
- Leaf, George L.**, b. April 18, 1806; d. Aug. 19, 1838.
- Douglass, Amelia**, wife of, b. Oct. 8, 1804; d. 4 June 1888.
- Bell, Hannah**, wife of John, b. 29 July 1794; d. 13 Nov. 1881; 87 y. 3 m. 14 d.
- Walton, Albertson**, b. in Byberry Twp., Bucks Co., 2 Feb. 1796; d. 24 Jan. 1885; 88 y. 11 m. 2 d. Kate Walton, wife of, d. 17 May 1794; 89 y. 12 d.
- Umstead, John**, b. 16 Nov. 1799; d. 16 Sept. 1876. Hannah, wife of, d. Oct. 24, 1871; 61 y. 2 m. 10 d.
- Umstead, John**, b. 21 Oct. 1770; d. 2 Oct. 1826; 55 y. 11 m. 11 d.
- Umstead, Elizabeth**, b. 8 Oct. 1773; d. 14 Oct. 1831; 58 y. 6 d.
- Kerlin, Jacob**, b. 10 Jan. 1776; d. 4 Jan. 1832; 55 y. 11 m. 23 d. Hannah, wife of, b. 27 March 1776; d. 31 March 1853; 77 y. 4 d.
- Kerlin, John**, d. 24 March 1821; 68 y. 2 m. 29 d. Eleanor, wife of, d. 31 Aug. 1823; 67 y. 3 m. 15 d.
- Kerlin, John**, d. 19 March 1812; abt. 90 y. Elizabeth, wife of, d. Oct. 1822 in 94th y.
- Stuard, Daniel**, b. 14 April 1794; d. 8 April 1854; 59 y. 11 m. 25 d.
- Stanley, Susannah**, b. 8 July 1800; d. 25 June 1853.
- Russell, Joseph**, b. 8 Feb. 1787; d. 7 May 1862 Elizabeth, wife of, and dau. of Peter and Cath. Reifsnelder, b. 6 May 1788; d. 17 Dec. 1855.
- Yocom, Jonas**, b. 15 Oct. 1793; d. 27 Oct. 1834. Anna, wife of, b. 19 April 1796; d. 17 March 1881; 85 y.
- Allison, Catharine**, b. 1789; d. 20 Jan. 1883 in 94th year.
- Roth, Maria Esther**, b. 25 Feb. 1765; d. 17 July 1765; 6 m. 3 w. 2 d.
- Levergood, John**, d. 1 Aug. 1805; 56 y.

- Levergood, Christiana**, b. Nov. 18, 1755; d. 23 Dec. 1832; 77 y. 1 m. 15 d.
- Leopold, Charles**, b. 5 Aug. 1801; d. 19 Dec. 1874.
- Leopold, Lydia**, b. 29 March 1806; d. 10 March 1884.
- Elizabeth, dau. of William and Mary Lake, d. 2 March 1788; 20 d.
- Samuel, son of William and Elizabeth Lake, d. 18 March 1778; 16 y. 7 m.
- Umstead, John**, d. 24 June 1815; 86 y. Elizabeth, wife of, d. 6 Sept. 1811; 76 y.
- Kirst, George**, b. 24 June 1735; d. 16 Oct. 1807; 72 y. 3 m. 22 d. Elizabeth, wife of, b. 7 March 1741; d. 12 Nov. 1809; 68 y. 8 m. 5 d.
- Kerst, Samuel**, son of George and Mary Kerst, b. 13 Jan. 1798; d. 8 May, 1859; 61 y. 3 m. 22 d.
- Kerst, Samuel**, d. 11 Dec. 1825; 46 y. 3 m.
- Long, William**, d. 7 May 1825 in 47th y.
- Jones, Peter**, b. 10 Oct. 1749; d. 24 Nov. 1809; 60 y. 1 m. 14 d.
- Margaret, wife of Nicholas Bunn, d. 4 Nov. 1801; 77 y.
- Yocom, John**, d. 14 Oct. 1823; 73 y. 19 d. Hannah, wife of, d. 1 May 1794; 44 y. 11 m.
- Yocom, Mary**, d. 27 Dec. 1794; 75 y.
- Yocom, Peter**, d. 13 July 1794; 76 y.
- Yocum, Moses**, b. 14 June 1753; d. 12 Feb. 1824; 71 y. 7 m. 28 d.
- Yocom, Susanna**, b. 15 Nov. 1757; d. 15 Jan. 1833; 76 y. 2 m.
- Yocom, John**, b. 6 Aug. 1799; d. 6 May 1869; 69 y. 9 m.
- Yocom, Elizabeth**, b. 5 Feb. 1806; d. 3 Jan. 1882; 75 y. 10 m. 28 d.
- Jones, Samuel**, b. 3 Jan. 1782; d. 26 Sept. 1864; 82 y. 8 m. 23 d. Elizabeth, wife of, b. 26 Feb. 1789; d. 19 Jan. 1849; 58 y. 10 m. 15 d.
- Brower, Abraham**, b. 7 May 1783; d. 5 Nov. 1834; 51 y. 5 m. 28 d.
- Brower, Mary**, b. 6 April 1785; d. 30 Oct. 1834; 49 y. 6 m. 20 d.
- Kerlin, John**, b. 23 July 1792; d. 31 May 1833; 40 y. 10 m. 8 d.
- Lear, Henry**, d. 17 Oct. 18—; 77 y. 6 m. 23 d.
- Lear, Catharine**, d. 31 July 1807; 73 y. 2 m. 7 d.
- Bunn, Mary**, wife of Jacob, and dau. of Henry and Catharine Lear, b. 11 Oct. 1761; d. 16 July 1836; 74 y. 9 m. 5 d.
- Jones, Mary**, wife of Jonas, d. 11 Sept. 1772; 68 y.
- Jones, Susannah**, d. 20 July 1824; 94 y.
- Jones, Phoebe**, d. 27 Oct. 1826; 86 y.
- Jones, Mary**, d. 30 Sept. 1805; 78 y.
- Jones, Jonathan**, son of Nicholas and Rachel, b. 2 March 1778; d. 23 April 1840; 62 y. 1 m. 21 d. Hannah, wife of, and dau. of Peter and Cath. Jones, b. 9 Sept. 1770; d. 29 Dec. 1851; 81 y. 3 m. 20 d.
- Jones, Nicholas**, d. 28 March 1829; 41 y.
- Jones, Nicholas**, d. 15 Oct. 1826; 90 y.
- Kirkhoff, Margaret**, wife of Jacob H., b. 19 May 1794; d. 10 June 1885; 91 y. 22 d.
- Lord, Joseph**, d. 21 Nov. 1860 in 67th y.
- Lord, Mary**, b. 24 March 1783; d. 13 Sept. 1858; 75 y. 5 m. 19 d.
- Fair, Elizabeth**, b. 22 Dec. 1800; d. 25 Aug. 1878; 71 y. 8 m. 9 d.
- Jones, David**, b. 1 March 1786; d. 4 Nov. 1829.
- Moser, John**, d. 14 Sept. 1822; 52 y.
- Fisher, Nicholas**, d. 5 Dec. 1856; 61 y. 11 d.
- Warren, Elizabeth**, wife of Jacob, b. 16 July 1773; d. 24 Aug. 1855; 82 y. 1 m. 8 d.
- Turner, Peter**, b. 18 Aug. 1797; d. 20 May 1841; 43 y. 9 m. 12 d.
- Jones, Ezekiel**, b. 2 April 1792; d. 27 May 1876; 84 y. 1 m. 25 d.
- Jones, Eleanor**, b. 5 Sept. 1797; d. 18 June 1876; 78 y. 9 m. 13 d.
- Kerlin, William**, b. 13 Aug. 1783; d. 27 Sept. 1868.
- Kerlin, Catharine**, b. 12 Oct. 1795; d. 4 Oct. 1881.
- Kronse, Henry**, 1797-1862. Mary, wife of, 1802-1869.
- ✓ **Yocom, Samuel**, d. 7 Jan. 1885; 81 y. 9 m. 27 d. Ann Yocom, wife of, d. 20 May 1889; 84 y. 8 m. 22 d.
- ✓ **Yocom, Daniel**, b. 13 May 1795; d. 30 March 1861; 65 y. 10 m. 13 d. Magdalena Yocom, wife of, b. 16 June 1780; d. 26 July 1856; 76 y. 1 m. 10 d.

## BERN TOWNSHIP

## Bern Church Ground

- Hiester, Johan Christian**, son of John and Catharine, b. 18 Sept. 1798; d. 7 Nov. 1867; 69 y. 1 m. 19 d. Jost son of same, b. 11 Dec. 1795; d. 10 Nov. 1871; 75 y. 10 m. 29 d.
- Hiester, Daniel**, b. 14 Jan. 1789; d. 27 March 1862; 73 y. 2 m. 13 d.
- Hiester, Daniel**, b. 1 Jan. 1712; d. 7 June 1795; 82 y. 5 m. 7 d. Catharine, wife of, d. 17 Aug. 1789; 72 y. 11 m. 7 d.
- Hiester, Jacob Bausman**, son of Gabriel and Elizabeth, b. 28 Nov. 1785; d. 17 May 1817; 33 y. 6 m. 11 d.
- Hiester, William, Esq.**, b. 10 June 1757; d. 13 July 1822; 65 y. 1 m. 3 d.
- Hiester, Anna Maria**, wife of, b. 28 Dec. 1758; d. 4 Oct. 1881; 63 y. 9 m. 6 d.
- Staudt, Abraham**, b. 25 Jan. 1737; d. 9 Oct. 1824.
- Seydel, Michael**, b. 28 Oct. 1761; d. 24 Feb. 1837; 75 y. 3 m. 26 d.
- Stamm, Nicholas**, b. 22 April 1752; d. 6 Oct. 1828.
- Stamm, Frederick**, b. 18 Sept. 1759; d. 9 Dec. 1827.
- Reber, Thomas**, b. 1746; d. 27 Aug. 1825; 77 y.
- Kauffman, Jacob**, b. 1777; d. 1822.
- Stamm, Werner**, b. 1728; d. 4 Oct. 1812; 84 y.
- Kerschner, Philip**, b. 31 Aug. 1766; d. 7 Dec. 1831.

**Aithouse, Daniel**, b. 25 July 1742; d. 7 Oct. 1812; 70 y. 14 d.

**Kirschner, Peter**, b. 17 April 1747; d. 11 Sept. 1809; 62 y. 5 m.

**Bentzle, John George**, b. 8 Oct. 1740; d. 2 Jan. 1802.

**Klein, Johannes**, b. 16 Jan. 1734; d. 16 Jan. 1795; 61 y.

**Staudt, Mathias**, b. 1772; d. 1802.

**Dondor, Jacob**, b. 25 July 1720; d. 12 May 1789.

**Gernant, George**, b. 10 June 1716; d. 17 Jan. 1793; 78 y. 5 m. 7 d.

**Ermentrout, Maria Margaretha**, b. 1 June 1744; d. 1 June 1784; 40 y.

**Rieser, Jacob**, b. 1755; d. 1815.

**Feich, Michael**, b. 1708; d. 13 June 1812.

**Miesse, John Daniel**, b. 28 Jan. 1743; d. 3 April 1818; 75 y. 2 m. 5 d.

**Eckert, John**, b. 27 June 1754; d. 27 Nov. 1826; 72 y. 5 m. Barbara (born Gernant) wife of, b. 26 March 1754; d. 30 Sept. 1823.

**Hiester, John**, b. 23 Sept. 1754; d. 17 Nov. 1821.

**Hiester, Capt. Johann**, b. 15 July 1783; d. 12 March 1851; 67 y. 7 m. 28 d.

**Schneider, Conrad**, b. 22 June 1722; d. 4 Dec. 1811; 89 y. 10 m.

#### Epler's Church Ground

**Kücker, Heinrich**, b. 21 May 1722; d. 10 April 1810; 87 y. 10 m. 21 d.

Margaretha, wife of (born Steiner) b. 29 Sept. 1725; d. 29 Oct. 1808.

**Graff, Frederick**, b. 30 Dec. 1762; d. 7 March 1818; 56 y. 2 m. 16 d.

**Rieser, Johannes**, b. 27 Feb. 1776; d. 12 Dec. 1818.

**Althaus, Peter**, b. 3 Feb. 1755; d. 23 March 1839.

**Moser, Weyerle**, b. 1731; d. 1810.

**Staudt, Michael**, b. 11 Nov. 1742; d. 14 Aug. 1807.

**Metler, George**, b. 3 Feb. 1724; d. 5 Jan. 1795.

**Herbein, Peter**, b. 1747; d. 1821.

**Emrich, John Leonard**, b. 16 June 1751; d. 8 May 1816; 64 y. 10 m. 22 d.

**Zacharias, Daniel**, b. 24 Feb. 1734; d. 15 Oct. 1800; 66 y. 9 m. 15 d.

**Hobon, Philip Jacob**, b. 6 Sept. 1739; d. 9 Jan. 1815.

#### BERN UPPER

##### Klein Family Burying Ground

**Becker, Johannes**, b. 4 Oct. 1785; d. 10 March 1854. Elizabeth, wife of, b. 24 Aug. 1775; d. 22 Sept. 1838.

**Klein, Abraham**, b. 4 March 1783; d. 20 Aug. 1853; 70 y. 1 m. 16 d. Barbara, wife of, b. 27 Oct. 1784; d. 22 March 1861; 76 y. 1 m. 26 d.

#### Saint Michael's Church

**Schneiderin, Elizabeth**, b. 5 Aug. 1758; d. Aug. 1766, "durch ein donnerschlag".

**Kelchner, John**, b. 25 Nov. 1736; d. 28 Dec. 1801; 65 y. 1 m. 3 d.

**Faust, Ludwig**, b. 12 Jan. 1760; d. 27 April 1806.

**Schlappig, Daniel**, b. 22 Nov. 1723; d. 29 June 1794; 70 y. 2 m.

**Schartel, Johann**, b. 17 Jan. 1738; d. 5 July 1800; 61 y. 5 m. 18 d.

**Henne, Joh. Conrad**, b. 10 Oct. 1731; d. 21 Jan. 1820; 88 y. 3 m. 11 d.

**Kaufman, Adam**, b. 1764; d. 1824.

**Wagner, Christoph**, b. 1735; d. 1799.

**Althaus, Joseph**, b. 1757.

#### Bernville Church

**Geis, John A.**, b. 12 Jan. 1762; d. 18 Dec. 1822.

**Adam, George**, b. 1725; d. 1784.

**Brossman, Johan**, b. 9 Aug. 1768; d. 10 April 1830.

**Filbert, Johannes**, b. 26 April 1781; d. 8 Jan. 1811.

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

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

**Fiegel, Melchoir**, b. July 1754; d. 26 July 1822.

**Haag, Johan George**, b. 9 July 1758; d. 2 Jan. 1845; 86 y. 5 m. 23 d.

**Reber, Valentin**, b. Dec. 1742; d. 12 May 1818.

**Haas, John Peter**, b. 4 March 1750; d. 12 July 1816.

**Strauss, Albrecht**, b. 16 July 1760; d. 7 April 1832.

#### BETHEL TOWNSHIP

##### Millersburg Church

**Wagner, John Geo.**, b. 5 Jan. 1770; d. 5 Oct. 1833; 63 y. 9 m.

**Umbenhauer, Frantz**, b. 23 Oct. 1751; d. 31 March 1812.

**Levick, Elizabeth**, wife of Samuel, b. 29 June 1798; d. 7 May 1866.

**Bordner, Jacob**, b. 15 Nov. 1754; d. 6 Jan. 1837.

**Schuy, Johannes**, b. 18 Sept. 1760; d. 13 Sept. 1835.

## DIE MUTTERSPROCH

"O, Muttersproch, du bist uns lieb"—A. S.

### ON DER LUMPA PARTY

(A. C. W.)

(No. 2)

Doh bringt noh die Bollie cider,  
 Frisch fum Uncle Dilly Schneider;  
 Hen 'n g'schmotzt un noh g'drunka,  
 Mit 'm mauleck noch g'wunka,  
 Noh geht's ob os wie fun forna,  
 Butza 's maul un aw die dorna.  
 "Well, ich mehn s'waer ivverdrivva,  
 S'macht em nerfich, meiner sivva,"  
 Mehnt die Leisy ivverm schneida  
 Om 'a schtick so alter seida,  
 "Alles lawft boll uff d' schtrossa,  
 Alta, yunga, klehna, grohsa,  
 Dehl die wolla saef ferkawfa,  
 Sin schun morgets frieh am lawfa;  
 Dehl hen nohdla, patent schnolla,  
 Weschbloh, schpella, schwowafolla,  
 Brackets, hofhta, schmier, m'nilla,  
 Droppa, liniment un pilla,  
 Yehders will sich ebbes kriega—  
 Glawb bei henk os dehl noch liega,  
 Ehns het gaern so 'fancy dishes',  
 Ehns 'n rug—ken fiesz-obwisches—  
 Des 'n 'lounge' un sel 'n 'rocker',  
 S'macht em nerfich, so 'n g'tzocker,  
 Denk der Jim muss aw ons lawfa,  
 Phosphate udder gips ferkawfa,  
 Paris-grie deht aw daich nemma,  
 Meiner sex, waer's net fer's schemma  
 Gengt ich selwer mohl ans trotta,  
 Deht ferleicht doch ebbes botta,  
 Kennt sel geld noh tzomma schpaara  
 Fer a bissel trolley fahra.  
 "Denk mohl drah die Peggy Wisman  
 Kummt doh yetz tzum dockt'r Kisman,  
 Hut so patent bloschter g'hotta,  
 S'war so , waescht, uff muslin-blotta,  
 Duht 'on alles, seheh explaina  
 Deht sich ehns im rick ferschtraina,  
 Wan ehns kalt het uff d' niera,  
 Wut's em nargets recht borriera;  
 Rummadis un dicka ohd'ra—  
 Yah, g'wiss, es tziegt ken blohd'ra,  
 Waescht, m'r waermt's aerscht gut am feier.  
 Besser nemmscht dehl, 'skummt net deier."  
 "Sapperlott! was mehnscht don, Peggy?  
 Bloschter kawfa! Peif'm Jecky!"  
 Fongt der dockt'r aw mit lacha,  
 "Des sin mohl so weibsleit socha,  
 Doh kennst hebsa: Ei, Ken wunner,  
 Dockt'r, nemm die schind'l runner,  
 Now huscht tzeit die leis tz' scherra  
 Won die weibsleit dockt'r werra!  
 Well, wie fiel huscht ans g'peddelt,  
 Huscht schun's township ausg'tzettelt?"

'Neh', sawgt noh die Peggy drivver,  
 Schmeist die awga rivver, nivver,  
 'Hob ge'mehnt doh aw tz' fonga,  
 War net weiters rum noch gonga.  
 Deht der dockt'r aw dehl nemma  
 Deht's em helfa bei de fremma;  
 S'deht em bissel courage evva  
 Fer's tz' recommenda evva!  
 Wut m'r's gonsa ding fertzaehla,  
 Net'n ehntzich wort ferfaehla  
 Kennt m'r aw noch mehner sawga  
 Wie sie g'flucht hut—so im mawga—  
 Wie der dockt'r nix g'numma  
 Un g'lacht hut: Won's yuscht krumma  
 Beh un bickel grawd kennt tziega  
 Noh war's aw d'wert's tzu kriega'.  
 Ivver dem war's middawg warra,  
 Yah, un's aergscht is noch, der porra  
 War uff b'such ons dockt'r's kumma,  
 Hut's gons wehsa eig'numma,  
 Hut noch helfa g'schpuss tz' macha  
 Ivver'm essa fer tz' lacha  
 Won'r heem kaemt tzu der alta—  
 Meiner sex! ich het die folta  
 Aus'm schortz m'r rausg'bissa—  
 Well, m'r sut au besser wissa  
 Os wie patent bloschter pedd'la,  
 Noch bei'm dockt'r, sel dehts settla!  
 "Well", mehnt noh die kleh Malinda,  
 S'wara ken so grohsa sinda,  
 S'kumt druffaw wie's aw tz' fonga  
 Wie's on's Ditzza leicht is gonga;  
 'Gut g'mehnt is net fersindicht,  
 Obg'duh net uffg'kindicht'.  
 Hen, waescht, kranka kinner g'hotta,  
 Ehns war nix meh wie so'n schotta,  
 Hen g'mehnt es deht'na schterwa  
 Wara bang, ferleicht deht's arwa,  
 Hen paar weibsleit g'froogt fer Kocha,  
 Buhwa h'schtell't far's grawb tz' mocha,  
 Notice g'schickt tzum porra Walda  
 Fer die leicht am mittwoch holta,  
 Noh wert's kind uff ehmol besser,  
 Lacht schun wie der lawdamesser  
 Kumma is fer noch'm gucka—  
 Well, er hut mohl g'schpaut so drucka:  
 'Leicht an's Ditzza! Leicht an' Ditzza!  
 Des soll yoh der hund awschpritzta!  
 Dreisich yohr schun leit b'grahwa,  
 Muss m'r ebbes so noch glahwa?  
 'Liewer droscht, wie kom'r's wissa',  
 Hut die Alt noh heila missa.  
 'Well', mehnt noh der lawdamesser,  
 'S'is wie's is, m'r wehs net besser,  
 Obg'duh net uffg'kindicht.

(To be continued)

NOTE.—The following lines, written by L. A. Wollenweber more than forty years ago, will serve as a sample of the dialect at that time.—Editor.

### WIE MER SEI FRA PROBIRT

Net weit fun Ephrata in Lancaster County wo der Weg noch Schönau un Reinholdsville zugeht, do wohnt e Bauer, der schun ziemlich viel Johre uf em Buckel hot, der war sei lebelang e spassiger Dingerich un hot in der Schul schun manch Kepers gamacht. Sella Bauer hot in der Nachbarschaft die Margereth F. gespärkt, un wie er uf Aelt war, un die Margereth net lang for's heire meh warte wollt, musst der junge Kerl, for die Margereth net zu verliere, zum Parre Friedrich gehn, un ihn bestelle, dasz er die junge Leut zusamme schmied.

Er wär gern noch e Zeitlang ledig gebliebe, weil er die Margereth in ihrem Wesen noch net so recht gekennt hot, ob sie a ebbes nutz wär, dann er hot immer gehört, dasz es lange Zeit nemmt, for e Weibsmensch recht kenne zu lerne. Was wollt er aber mache, die Margereth hot ebe ihren Kopf ufgesetzt un gesagt, "Wann du jetzt ke Anstatt machst for zu heire, da magst du von mir bleibe".

Well, sie gehn am e schöne Samstag Obed zum Parre, der schun for sie präpert (vorbereitet) war, weil er gedenkt hot, do gebt's emol ebbes Rechtes, hab so e schlechte Belohnung for mei viele Mühen, dann in manche gegende in Pennsylvaniaen wore die Parre schlecht bezahlt, was eigentlich e Schand ischt, un do freie sie sich, wenn also emol e Hochzeit kummt un e fünf Daler Not fällt. Er hot sei Stub ufgefickt die Biewel un die Lithurgie zerrecht geleg, un war fertig, for des Heirathsbisznis abzumache. Der Henn un die Margereth habe a net lang uf sich warte losse, sie ware in der rechte Zeit do, un der Parre hot gleich angefangen und sei Sach besser gemacht als sei Lebtag.

Wie Alles fertig, un der Henn un die Margereth Mann un Fra ware, gebt der Henn for sei Lohn e fest zusamme gewickeltes Papier bedankt sich un sagt dem geistliche Herr goodbye.

Wie die Hochzeitleut fort ware, geht der Parre gleich an's ufwickle, er wickelt uf un wie er alles ufgewickelt hot, find er in dem Bundel e Elfpensstück un e Zettel, do war druf geschriewe:

**"Wann's gut geht komm ich s' nächst Jahr wieder."**

Dasz der arme Parre, der fünf Daller erwartet hot, unwillig worre ischt, kann sich Jeder leicht denken, un er ischt mit schwerem Herze in's Bett.

Grad war e Jahr verflosse un die sām Stund, wo der Henn un die Margereth, getraut worre sin, do klopts am Parre seiner Thür. Er macht uf un vor ihm steht e junger Baure-Kerl mit einem Bärl vom beste Lancaster County Mehl. Er sagt: "Guten Abend, Herr Parre, do bring ich e Fasz Flour un e Brief, goodbye". Der Parre rollt 's Fasz in de Hausgang geht an's Licht un macht de Brief uf, un zu sehne, wer der gute Christ ischt, der ihm das Mehl schickt. Wie er de Brief ufmacht, da rollt e 2½ Doller Goldstück heraus, was de arme Mann ganz zitterich gemacht hot. Er hebt's uf es war ganz neu, un er hot net gut genug gucke kenne, danne e Landparre un en e Goldstück die komme net oft zusamme. Jetzt fangt er aber an zu lese, un in Brief steht:

**"Lieber Parre!**

**Do schick ich Euch e 2½ Dollerstück un e Bärl vom beste Flour. Mei Margereth ischt meh werth wie en Elfpens, un wann se so fort macht komm ich 's nächst Jahr wieder. Henn."**

Wer war froher als der arme Parre Friedrich? Wie in der Welt die Zeit so schnell vergeht, war des Jahr a bald herum un der Parre hot die Zeit gewatscht un ischt derhem gebliebe. Es was grad die Stund, wo er die junge Leut getraut, do hört er e Fuhrwerk, er machtt's Fenster uf, do steht der sām jung Bauer mit dem Mehlbärl un a mit dem Brief. Im Brief war desmol a Fünfdaler Not un zu lese war:

**"Lieber Parre!**

**Ich bin recht znfriede in meiner Haushaltung, es schafft Alles gut. Do schick ich Euch a Fünfdaler Not, weil mei Fra die Margreth viel werth ischt; wär sie nixnutzig geworde, do wär des Elfpensstück zu viel for sie gewese, dasz ich Ench in so viel Papiereher gewickelt, nach der Trauung gebe hab."**

Im dritte Jahr war's sām Ding, fünf Daller un e Bärl Mehl, un der Henn hät fortgemacht bis uf de heutige Tag, wann der Parre Friedrich net gestorbe wär. Der Henn ischt jezt ener vun de wohlhabigste Bauern in Cocalico: er hot sechs Buwe die sehn als wollte sie Bäm ausreisze, un sei drei Mäd, die mache seiner Margereth, die dick un fett ischt, viel Fred.

### A Good Record

Quakertown, Pa., with a population of 4000 sends fifty young people to a score of preparatory, business and Normal Schools, Colleges and Universities. A correspondent of a local paper says: This "strongly dis-

proves the statement of certain persons and magazines that endeavor to represent the Pennsylvania Germans as an ignorant class".

## REVIEWS AND NOTES

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

Ex-Governor Pennypacker has gathered nineteen of his historical papers and addresses together into one volume, issued by William J. Campbell, Philadelphia. Some of the addresses are published here for the first time, while others were previously printed in the Pennsylvania Magazine of History.

He is an alert historian, deeply versed in the antique lore of his native state; no one is better qualified to defend her proud position. No matter what the object may be it is always the greatness of the Commonwealth that is uppermost in his mind. The volume is aptly titled "Pennsylvania in American History".

The addresses on the Pennsylvania Germans should go far to remove the prejudice that has been heaped upon these people and should serve as a just vindication of their commendable traits.

**THE ART OF THE SHORT STORY**—By George W. Gerwig, Ph. D. Extension Lecturer in English Literature, University of Pittsburg. Cloth; 124 pp. 75c. postpaid. Percy Publishing Company, North Side, Pittsburg, Pa. 1909.

A number of books bearing on the short story appeared during the last two years, and not the least significant among them is "The Art of the Short Story". One of its commendable traits, and it has many, is its condensation.

The writer traces the beginnings of this form of literary art from Boccaccio and Chaucer to the present day, as found among French, English, and American writers. This part of the book may be merely a sketch and not an elaborate discussion, but the essentials are all brought out, and a due sense of proportion is maintained. The writer then passes on to a discussion of the main elements of this modern literary product: plot, human interest, character, dramatic intensity, and theme. The discussion of these principles constitutes the main part of the book, a chapter being devoted to each one of them. He is also the first one to point out that these principles were developed in an almost chronological order. It is a thought-provoking book; it contains the writer's own opinions and convictions upon literary matters.

The book is the outcome of a course of lectures, but it is not for that reason either academic or technical, but rather popular and practical; but it is not popular without

being scholarly. It is suggestive both to the reader and to the writer of short stories.

It is written in a clear, terse, style. It shows a comprehensive understanding of the essentials of the short story, and a not common quality of discrimination and analysis. It closes with an inspired prophecy as to the future of the short story in America.

**THE LITTLE KING**—A Story of the Childhood of Louis XIV King of France—By Charles Major, author of "When Knighthood was in Flower", "Dorothy Vernon", "A Gentle Knight of Old Brandenburg", etc. Cloth; illustrated; 249 pp. Price \$1.50. The Macmillan Company, New York, 1910.

This is a charming story about Louis XIV, King of France. It is arranged and written for boys and girls, but it has a great deal of fascination for "grown-ups", for it tells of royalty in the making, and that there is an intensely human side to the world's great rulers. It also affords an insight into the extravagant and luxuriant life at court that brought on the "deluge" after the King's death.

The boy Louis XIV is the hero of the story; the royal lad is observed from all sides. Some of the adventures picture him as a dignified royal character, and others show him as a plain every-day boy without his crown and robes of office. The person nearest and dearest to him is Sweet Mam'selle, his affectionate nurse. They have many a jolly time, and they also have their sorrows together. It is when he has laid his crown aside and steals out for a romp with his nurse that he is at his best. Children who have never seen a king, and many never will, may feel decidedly intimate and friendly with "Fourteen", as one of the little girls in the street called him. There are amusing incidents, and others are so pathetic that they arouse the feelings of the young people to a remarkable degree. It is an admirable book for boys and girls.

**UNDER THE OPEN SKY**—By Samuel Christian Schmucker, Ph. D. Professor of Biology, Pennsylvania State Normal School, West Chester, Author of "A Study of Nature". Cloth, gilt top; illustrated; 308 pp. Price \$1.50. J. B. Lipincott Company, Philadelphia, 1909.

This is a charming book about God's great out-of-doors, written by one who

knows the out-of-doors not from books but from observing nature.

The author divides the subject into seasons, and these into the corresponding months; and then he describes the thousand and one things found in forest, field and glen. He shows their purpose in nature, and how they happened to be what they are and as they are. Some remarkable facts are found here: facts which only the keen observer and interpreter of nature knows—why apples have a core; that bees are the only insects attracted by blue flowers; how the white walnut should be eaten; what is a berry? etc.

There are also a few things which the reader may be inclined to question. One of them is that squirrels are becoming more numerous. This statement will hardly be borne out by the reports of gunners, and by the fact that the forests are disappearing so rapidly. And it is not quite certain whether the idea is a mistaken one that claims that a person with a sensitive skin need only pass to leeward of poisonous ivy wet with dew, or on a foggy, sultry day, in order to be poisoned, results obtained from the physiological laboratory notwithstanding. Personal experience tells many people differently; but lack of space will not allow the giving an account of them here. The book is written in a pleasant, fresh style. It will be read by both lovers of books and lovers of nature. It will be enjoyed indoors as well as out-of-doors by all who have an interest in things under the open sky. It might just as well be termed a classic as Burroughs' "Birds and Bees".

It is illustrated with a number of beautiful full-page and marginal pictures by the wife of the author. The publishing house has also shown artistic taste in the make-up of the book, especially in presenting the open pages as a unit and in binding the book in such a fresh-looking cover.

**THE SCALES OF JUSTICE**—By George L. Knapp, with illustrations in color by the Kinneys. Cloth; 307 pp. Price \$1.50. J. B. Lippincott Company, Philadelphia, 1910.

Here is a new sort of mystery story, a detective novel of a new type. It has for its base the "third degree as it is actually practiced". It is hoped, however, that the instance described in the book is an exceptional one, for it is virtually inconceivable that such should be the cruel and corrupt practice in police courts everywhere. It is only fair to say that the great majority of policemen are brave and honest fellows; they are kind and considerate enough when they start in on the work, but it tends to make them hard and brutal.

It is also strange that the law and the police force should work with a different object in view. The law presumes a criminal innocent until he is proved guilty, while the police presume he is guilty until he is proved innocent. And the latter in order to bring about his admission of guilt through confession will resort to all sorts of torture to extort a confession; hence the so-called "third degree".

The evil practices resulting from this "sweating" an accused person have brought this method into disrepute. A Senate committee was appointed to investigate it. Some of the states have passed bills to abolish it; and the American Academy of Political and Social Science has undertaken to probe it. The police departments of the cities deny the existence of such a process. The police commissioner of a large city says "this third degree system is an imaginary something derived from the brain of some bright news writer. . . . there is absolutely no torture nor punishment, physical or mental, and nothing except clever arguments and the presentation of facts or correct impressions". And yet there are men who have passed through the degree that say that they would rather hang than pass through again. If the book presents the "system" as it actually exists then there is reason for doubting the remarks of the commissioner quoted above. And again, the book seems to show that the provision of the law which states that the accused cannot be compelled to testify against himself is a dead letter in many police courts.

The story is one of thrilling mystery and incredible brutality. The mystery, the killing of Harteley, is well sustained until the end. The reader is not only surprised but even shocked to find that Kern, the hero, a reporter of fine journalistic abilities through whose efforts the doomed man is acquitted, is himself the slayer of Harteley for vengeance sake because he ruined his (Kern's) father. At first this seems to mar the artistic treatment of the story, and yet it may be in keeping with the title: "The Scales of Justice", which are not always balanced, in police courts or elsewhere.

Mr. Knapp is a newspaper man from Denver; he has written his story in the unaffected vernacular of the prairie newspaper. He holds his pen well in restraint and frequently spares the feelings of the reader. There is a cleverness and snap to the style that distinguishes the experienced journalist. The book should go far in winning recruits to a movement for abolishing the "third degree".



## HISTORICAL NOTES AND NEWS

NOTE.—This Department should have notes from the various "Historical Societies" in Pennsylvania. Will not our readers who are members of such societies see to it that news items are sent us regularly of their stated meetings, etc.

### "Stories of Old Stumpstown"

This is the title of a book of 152 pages by Dr. E. Grumbine, the President of the Lebanon County Historical Society, which has just been issued from the press. It was originally written for the Society, but the writer has had a limited number of copies printed as an Author's Edition, which contain besides the historical portions, a "Story of the Early Settlers of Monroe Valley", a letter descriptive of his visit to Strassburg and Paris, and also some poetry in both the English language and the Pennsylvania German vernacular.

The little volume is finely embellished with pictures of places, preachers, school-masters and others, who had part in the life of the village of Fredericksburg in the "olden time".

A kind reviewer has spoken of the book in the following language: "It certainly is a mine of information and a treasure-house of entertainment for all who have, or have had, any interest in Fredericksburg. It is beautifully written, and the illustrations are not the least valuable feature of the volume."

Any person desiring a copy will have it sent postpaid by remitting One Dollar and a quarter (\$1.25) to

DR. E. GRUMBINE,  
Mt. Zion, Pa.

### The Steamboat "Wyoming" on the Upper Susquehanna

NOTE.—The *Wyalusing Rocket* of Oct. 26, 1910, contained an article by Edward Welles, Esq., on Isaac Dewel, "a picturesque character, a gentle and conscientious, but somewhat crack-brained tinker", from which we quote the following:

"Some of your readers may remember the famous steamboat "Wyoming", built at Tunkhannock somewhere in the early fifties, and commanded by Captain Converse, for the navigation of the upper Susquehanna. Now the steamer was all right, and the captain the right man to pilot her where there was any moisture; but good mother Nature, her right intent being conceded, had made the grand mistake of omitting the water,

where she had made the waterway. Generations of men, from Richard Caton of Baltimore at the end of the eighteenth century, up or down to Colonel Wright, the Luzerne congressman, in the last quarter of the nineteenth, had determined that the Susquehanna was and should be, a navigable stream. The one had lands upon her banks that he wished to sell; the other had constituents whose votes were desirable. And so, on paper, the river became a navigable waterway; and Congress paid the bills.

But in the case of the steamer "Wyoming" it was found, greatly to the surprise—not to say chagrin—of her sanguine projectors, that she obstinately declined to sail up the rapids, where the bed-gravel was dry. Here was Isaac's opportunity. Captain Converse was in his eyes a hero, a man of exalted position; nevertheless he resolved to beard the lion in his den; but to do it with due reverence, and the greater safety to himself, he committed his thoughts carefully to paper, and the United States mails. Did the Captain think that the mere lack of water in a riffle should be allowed to put a check upon the majestic up-stream progress of the great stern-wheeler WYOMING, able to stem the tide with a cargo of no less than fifty tons? Let the poor inventor give the great navigator a quiet hint. Simply lengthen the radial arms of the great paddle-wheel by a matter of six or eight inches beyond the blades, and there you are! When the water in the riffles is too shallow, or too rapid, the projecting arms will take claw-hold of the gravel as the wheel revolves, and up she goes, let the channel be wet or dry! How very simple a matter, when you are brought to think of it!

Isaac's letter was well indicted and well-written; for he was not illiterate, and wrote a fair hand. He showed me his letter and the Captain's reply. This was carefully and considerately framed to avoid injury to the inventor's feelings. But of course he could give the absurd scheme no encouragement; and so poor Isaac lost one of his few life-chances for gathering fame."

### Mixed Blood

A. E. Bachert, Tyrone, Pa., has in his veins Danish, French, Swiss, German, Scotch and American Indian blood, all of which he shows in his bookplate, a singular combination of heraldic devices designed by himself and reproduced with description in the *New England Craftsman* of December, 1910.

# GENEALOGICAL NOTES AND QUERIES

Conducted by Mrs. M. N. Robinson. Contributions Solicited. Address, The Penna. German, Lititz, Pa.

## QUERY 1

### Family of Jacob Kline

Jacob Klein, living near Lincoln, Lancaster County, Pa., died about 1813 or 1815 leaving several children. The undersigned would like to know place of burial and get data about the wife and descendants of said deceased.

A. S. KLEIN,  
Hamburg, Pa.

R. D. 4

## QUERY 2

### Where Did Henry Weidner Live?

Henry Weidner, born 1717, the founder of the Penna.-German settlement on the South Fork Valley, N. C., lived for a time in either Berks or Lancaster County. He was married to Mary Mull who had brothers named John, Peter and Abram, the last of whom married Mary Paff. The undersigned is desirous of learning Weidner's place of residence in Pennsylvania.

G. M. YODER,  
Hickory, N. C.

## QUERY 3

### Eight Generations of Fluke-Fluck Family

One of our readers, Lee M. Fluck, stands fifth in the following line of Flucks of Hilltown, Bucks County, Pa. Johann Fluke (migrated from the Palatinate 1730), Frederick, John (Fluck) Tobias, Lee M., Hiram M., Henry, Norman. Who can give us a list of nine or ten American generations of a German immigrant?

(In answer to Queries in December number.)

### Kline Family

Recorder's Office, Lancaster, Book X, p. 412.

Doorthea Kline, executrix of Michael Kline of Warwick Township. Deed signed by her and

George, wife of Christiana.  
Leonard, wife of Barbara.  
Frenia, wife of Michael Quigell.  
Catharine, wife of Geo. Will.

Magdalena, wife of Adam Reist.  
Margaret, wife of George Bowman.  
Dorothea, wife of John Bowman.  
Susanna, wife of John Brown.  
Barbara, wife of Geo. Giger.  
Nicholas, David, Michael, Jacob.  
Land granted by Patent Nov. 14, 1753.  
Recorded Nov. 16, 1781.

P. 235. Will of Michael Kline of Lancaster.

Wife, Mary.

Children:

Mary, wife of John Landis.

George, Jacob, Henry, Charles.

Elizabeth, wife of Robert McClure.

Margaret, deceased wife of John Leonard.

Michael, deceased, one daughter, Mary Eliza.

Will signed Aug. 1, 1827.

Proved Sept. 2, 1828.

### Roth Family

Will of Philip Roth. Book G, page 227, of Earl Township.

Wife, Maria Margaretha.

Children:

John, Jacob, Philip, Henry, George.

Catharine, wife of David Ream.

Maria.

Susanna, wife of Martin Bowman.

Will signed July 3, 1785.

Proved Feb. 5, 1797.

Will of George Roth. J, p. 218.

Wife, Thoratea.

Children:

Daniel, Jacob, Margratha, Mary, Sara, Fridrig, Ludwig.

Dated May 21, 1782.

Not signed. Offered for probate Aug. 16, 1782.

Recorder's Office. Q. 3, page 746.

George Roth and Susanna his wife of Lancaster sell a house in the borough March 17, 1804.

M. N. ROBINSON.

Among the few Indian relics in Pennsylvania was a large flat stone on a farm in Washington County, upon which had been carved various curious Indian hieroglyphics that had attracted wide attention from Revolutionary times. This stone was blown re-

cently with dynamite by the owner of the farm to rid himself of the annoyance caused by so many visitors to the stone. With the fragments he built a smoke house.

—From Swank's **Progressive Pennsylvania.**

## THE FORUM

The P-G Open Parliament, Question-Box and Clipping Bureau—Communications Invited

### MEANING OF NAMES

By Leonhard Felix Fuld, LL.M., Ph.D.

EDITORIAL NOTE.—Dr. Fuld has kindly consented to give a brief account of the derivation and meaning of the surname of any reader who sends twenty-five cents to the Editor for that purpose.

#### 63. SUMNEY

The original English surname was SUMMONER, which was applied to the Sheriff or other county officer who summoned the posse, the jurymen, etc. This name was corrupted in speech and in spelling to SUMNER and this was modified to SUMNEY by the use of the genitive ending to denote the son.

#### 64. BEST

BEST is one of the comparatively few complimentary English surnames. It was applied to him who was considered in every respect best. Its etymology is interesting. Derived from the verb BEAT it was originally spelled BEATEST and indicated the man who could beat all others. The best fighter was at that time considered the best man but later the surname was given a wider connotation.

#### 65. EVERLY

EVERLY is believed to be a corruption of EVER and LICH. LICH means like and EVER is derived from the Latin of VERRES meaning a pig. The primary meaning of EVERLY was undoubtedly somewhat complimentary. "Strong as a boar pig." Later however it was also applied as a nickname meaning a man who is like a swine.

### Acknowledgment

We have the honor to acknowledge receipt from a Tennessee correspondent of two copyrighted cards gotten up by the "King's Daughters of Memphis". The one booms Memphis; the other notes the historic fact that Dan Emmet's "Dixie" was made famous by Herman F. Arnold, living in Memphis today, who on the suggestion of his wife orchestrated it for a band to be played at the inauguration of Jefferson Davis. The latter card gives pictures of Mr. and Mrs. Arnold in 1859 and today, of Jefferson Davis and of the original manuscript of "Dixie". Address will be furnished on application.

### Making Drafts, Fascinating

M. A. Gruber, Washington, D. C., is devoting his spare time to "the preparation of a draft of the original tracts of land taken up by the first settlers in the townships of Heidelberg and North Heidelberg, Berks County, Pa. and of adjoining properties". He says, "It is an extremely fascinating occupation for those interested in genealogy and local history".

### Magazine Exchange

For ten cents each per issue we will insert under this head notices by subscribers respecting back numbers of **The Pennsylvania-German** under "Wanted" and "For Sale". In answering state price and condition of copies.

WANTED—Vol. I, No. 3 and 4. Nathan Stein, Alameda, California.

Vol. I and Vol. VI. W. J. Dietrich, Allentown, Pa., 534 N. 7.

### Value of the Dialect

One of our subscribers who came as a stranger on business into a Penna.-German community writes as follows about his experience:

"After my first 'Volley' of 'Penna.-Dutch' my reputation was made among them and I was met with handshakes, kindly invitations and expressions, such as, 'Mere wissa does du all recht bischt, weil du schwedscht und huscht actions geraud wie unser leit', etc., etc., I surely 'felt at home' among them."

### A Rare Relic

W. H. Calhoun, a Sunbury jeweler, has on exhibition in his window one of the finest relics of the Susquehanna valley. The relic is a necklace of two strands of opalescent beads and a bronze medallion and is the property of Rev. E. M. Gearhart.

The necklace was dug up on Blue Hill, opposite Sunbury, and corresponds exactly to the description of one of the treaty necklaces given by the British to Chief Shikellimy. The owner however does not claim this to be the necklace in question in as much as Shikellimy's visiting card does not accompany the relic, but authorities both of state and national reputation who have examined the necklace and medallion are of the unbiased opinion that this is in reality the necklace of which British history tells.

—Middleburg Post.

### The German in Evidence

Leslie's Weekly of November 17 made reference to the following—Chicago's Tribute to a German Poet, the superb monument of Goethe; the Isthmian Commission; Lieut. Col. W. L. Sibert, Col. G. W. Goethals, Col. W. C. Gorgas; Prof. Reinhard A. Wetzel of the College of the City of New York who weighed the world and wants to weigh a sunbeam; Rear Admiral Schley; Stellan Hammerstein; Judge Peter S. Grosseup; General Zollkoffler; John S. Huyler; the Baron Steuben Monument.

### An Old Subscriber Writes

"I wish I could send you some subscribers for your very good magazine, but in this country that is almost impossible. I enclose a few names—the best that I know—but even these will not likely take your paper. They have been weaned away from the old state with its language and customs."

Query. Who has been doing the weaning? Should not an effort be made to win back in affection—if not in body—our sons and daughters?

### A Subscriber's Poetic Testimonial

#### The Pennsylvania-German

Is the magazine I read.

I close scan its pages

Relating many a heroic deed,

Of the early German fathers

Who struggled and who toiled,

To make a home for those they loved;

Whose aim could not be foiled.

The Irish, Scotch and English

Despised the thrifty race,

Who made their acres blossom

Supported by God's grace.

MARK HENRY.

### The "Caterpillar" Prophet

Henry Hershey, of near Spring Grove, predicts that the people can look for a cold spell of weather, with much snow and ice from now until the latter part of February. After that a mild condition will prevail all through March and the forepart of April, and then another short snap of cold weather before summer opens.

He bases his calculations on the large gray, woolly caterpillars, which can be seen crawling in the late fall along public roads and railroad tracks, and says that their condition in color is an almost infallible sign. This year the caterpillars are black from the head beyond the middle, then they are light in color for a short distance and end with a black spot over the tail. Last year the black spot over the tail was much larger, and a similar weather condition may

be looked for as last winter, with the exception that the cold will not be so prolonged into the late spring.—Hanover Record-Herald.

### Last of Historic Toll Road

At a stockholders' meeting held at the offices of the Lehigh Valley Transit Company, in Allentown it was unanimously voted to dissolve the famous old Chestnut Hill & Spring House Road Company. This company, chartered by a special act of the Legislature in 1804, thus died a natural and unregretted death, its disease being modern progress. It extends through Springfield and White Marsh townships, this county, and had rights of way through Ambler, Flourtown and Fort Washington.

In looking over the old records it was found that the road had originally been chartered to be 60 feet wide and was bound to have 32 feet of macadam. Even as far back as 1804 the cost of construction was \$71,000, and a glance at the minutes showed that during the 106 years of its existence upward of \$525,000 had been expended in maintenance.—Register.

### No Race Suicide

Recently there were laid to rest near Macungie, Pa., the remains of Catharine, widow of Enoch Rohrbach, aged 97 years, 2 months and 10 days. Deceased was a daughter of Martin Miller and his wife Elizabeth, and was born in Berks County. Five children preceded her in death. There survive the following: Seven children—Sophia Kemerer, of Powder Valley; Elizabeth Eschbach, of Dale; Mary Ann Nuss, of Sigmund; Jeremiah, of Griesemersville; James, of Sigmund; George, of Macungie; Alfred, of Sigmund;—besides the 12 children she had 78 grandchildren, 155 great-grandchildren and 17 great-great-grandchildren, or 259 descendants.

The greatest mother in the world, perhaps, is Mrs. Jane Morris, 86 years old, residing in Jackson County, near the foothills of the Cumberland mountains, in Kentucky.

Mrs. Morris was born and reared in the mountains, has little education and, until a few years ago, had never been outside of her immediate vicinity, there being up to that time no railroad in Jackson County.

Mrs. Morris' claim to greatness lies in the fact that she can boast of a total of 518 descendants, nearly all of whom are living and none of whom ever has been accused of crime.

Aunt Jane, as she is called, is now very feeble.—Baltimore Sun.

### The Kaiser in the Making

The German "gymnasium" is not very unlike the ordinary type of public schools in America and Scotland, so writes Mr. Sydney Brooks in McClure's Magazine. In the gymnasium at Cassel the German Kaiser spent three years of his boyhood, a diligent but not a brilliant pupil, ranking tenth among seventeen candidates for the university.

Many tales are told of this period of his life, and one of them, at least, is illuminating.

A professor, it is said, wishing to curry favor with his royal pupil, informed him overnight of the chapter in Xenophon that was to be made the subject of the next day's lesson.

The young prince did what many boys would not have done. As soon as the classroom was opened on the following morning, he entered and wrote conspicuously on the blackboard the information that had been given him.

One many say unhesitatingly that a boy capable of such an action has the root of a fine character in him, possesses that chivalrous sense of fair play which is the nearest thing to a religion that may be looked for at that age, hates meanness and favoritism, and will, wherever possible, expose them. There is in him a fundamental bent toward what is clean, manly and aboveboard.

### Boyhood Dreams of Judge Grosseup

Mark Twain is authority for the statement that you cannot tell how far a frog can jump by looking at him.

Neither can you forecast the future of a boy by his appearance.

A biographer of Judge Peter Grosseup, the distinguished federal judge of Chicago, tells some interesting things concerning the life of the judge.

Wild pigeons were very numerous when Penn first visited his province. Janney quotes the following account of them: "The wild pigeons came in such numbers that the air was sometimes darkened by their flight, and flying low those that had no other means to take them sometimes supplied themselves by throwing at them as they flew and salting up what they could not eat; they served them for bread and meat in one. They were thus supplied, at times, for the first two or three years, by which time they had raised sufficient out of the ground by their own

labor." Proud says that the wild pigeons were knocked down with long poles in the hands of men and boys. Wollenweber gives a humorous account of the commotion caused in Berks County about the middle of the last century by an immense flock of wild pigeons. The pigeons created "a dreadful noise" just before daylight which greatly excited the fears of the superstitious, who believed that a great calamity was impending.

His parents were primitive Germans and members of the religious sect known as Amish. They were poor, too poor to send their five children to school. Both the mother and the girls worked in the fields, and Peter alone got some schooling.

Peter was a tall, awkward youth, with a mop of black hair, untrimmed, after the Amish fashion; a protuberant nose and thick lips.

Even today Judge Grosseup is not a handsome man, though distinguished looking. Moreover, Peter would not work. He was a dreamer of dreams that nobody understood. But his mother said:

"If the Lord doesn't feel to make Peter work I don't feel to do it."

Which argued rare philosophy in the mother, who, with a mother's insight, saw something unusual in her awkward son.

Peter disappeared from the neighborhood, and the next that was heard from him he had graduated at college with honors and was studying law.

Somewhere within the uncouth Amish lad was a divine yeast that caused him to rise in the world.

It is good to add that when the judge became prosperous he took very good care of his people.

There is this to be said:

If you aspire to a prophet's reputation be not swift to predict the future of a freckle faced country youth.

There may be a Lincoln inside of him!

And further—

With the career of Judge Grosseup before him, the poor boy who aspires to distinction may well take hope.

And further still—

It is your business and mine to see that the door of opportunity remain wide open to the poor and ambitious youth.—Exchange.

—From Swank's Progressive Pennsylvania.

# The Pennsylvania-German

(Founded by Rev. Dr. P. C. Croll, 1900.)

H. W. KRIEBEL, Editor and Publisher

THE EXPRESS PRINTING COMPANY, Printers

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*The Pennsylvania-German* is the only, popular, illustrated, monthly magazine of biography, genealogy, man and Swiss settlers in Pennsylvania and other history, folklore, literature, devoted to the early German states and their descendants. It encourages a restudy of the history of the Germans in America; it rescues from oblivion the record of the deeds of those gone before; it unearths, formulates and disseminates a wealth of historic material of great moment in the right interpretation of our American life; it meets the necessity of having a repository for historical contributions and a medium for the expression of opinion on current questions pertaining to its field. It aims to develop a proper regard for ancestry, to create interest in family history, to promote research along genealogical lines, to unite descendants wherever found, to facilitate a scientific, philological study of its dialect; it makes generally accessible to the future historian the precious incidents of German life and achievements in America, and incidentally becomes an eloquent, imperishable monument to a very important element of the citizenship of the United States.

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**CONTRIBUTIONS.** Articles on topics connected with our field are always welcome. Readers of the magazine are invited to contribute items of interest and thus help to enhance the value of its pages. Responsibility for contents of articles is assumed by contributors. It is taken for granted that names of contributors may be given in connection with articles when withholding is not requested. MSS. etc. will be returned only on request, accompanied by stamps to pay postage. Corrections of misstatements of facts are welcomed; these will be printed and at the end of the year indexed.

## Volume Twelve

The current issue marks the beginning of Volume Twelve of the magazine. We count ourselves fortunate in being able to give our readers such good things as a first course. We hope to make all the following courses equally rich.

### The Special Dialect Department

Our "Announcement for 1911" calls for a special "Dialect Department" edited by Prof. E. M. Fogel of the

University of Pennsylvania in which the dialect will be treated scientifically from a literary and historic standpoint, and a phonetic notation will be used. The following lines from Professor Fogel account for the non-appearance of the initial article of the department in the January number. We anticipate interesting and valuable discussions.

"I shall have to prepare a paper for the annual meeting of the Modern Language Association, to be held in December in my city and another for the annual meeting of the American

Folk Lore Society two days later in Providence, R. I., so that I shall have no time before Jan. 1 to write anything definite for the P.-G. I hope after that to be able to have a little more time and thus do something for you. It will do no harm to delay a month or so, will it? I am going to take up the phonetic notation again, during the Xmas holidays."

Yours,  
E. M. FOGEL.

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### Variations in Use of Dialect

It is very desirable to record in **The Pennsylvania-German** dialect variations coming to the notice of our readers. To facilitate such work it is respectfully suggested that all who can, make note of the differences observed by them in the dialect articles appearing in this department and submit the results for compilation. That such variations exist becomes very evident to those who change their place of residence as the Editor did. If all who are interested in the history of the dialect will act on this suggestion interesting and valuable results can be secured. Those who do so will confer a favor by notifying us.

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### Our Mail Bag

Our mail bag has been particularly interesting of late—checks, greetings, manuscripts, exchanges, discontinuance notices being our daily fare. Our list of "subscriptions received" indicates in part how widely scattered our family is. A fellow editor expresses his feelings about the magazine in these words:

"I enjoy every number of your valuable publication. It is full of interest to me, valuable and meaty."

A genealogist and warm friend of the magazine gives utterance to her good wishes in words of cheer—

"I send you the season's greetings and the best of wishes for the coming year to the magazine and to you. Here's health and happiness, comfort

and peace, success and usefulness in full measure and running over."

A prominent lawyer writes:

"I have been a subscriber for your magazine for some time and have enjoyed it very much."

Words like these are a great reward and inspiration to contributors and friends who help so nobly in the up-building of the magazine. They should incite all to do still better work this year.

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### Sinking into Oblivion

According to newspaper report the worthy Superintendent of Public Instruction of Pennsylvania, Nathan C. Schaeffer, said at a teachers' institute:

"Roosevelt, in a recent work, said that the Pennsylvania Germans during the Revolutionary period who forged to the front dropped their dialect. Those who retained it sank into oblivion."

We are unable to verify the statement at present, but it is so wide of the mark that we can not believe that the language has been reported correctly. Oblivion is the state of being blotted out from memory. To maintain that all the Pennsylvania German families of the Revolutionary period who did not drop their dialect have been blotted out from memory is so perposterous, unfounded and manifestly unjust to a large class of prominent citizens of our country that a refutation becomes unnecessary. The statement, like an empty bag, can not stand on its own base and we are not ready to believe that our own President would attempt to bolster it up. Should we call a roll of worthies of our Nation of the past fifty years we would doubtless find a goodly number of "immortals" who themselves or whose parents and grandparents spoke the dialect. As we write, the names of Governors, Ministers, Professors, Missionaries, Physicians, Judges, School Superintendents, Principals and Presidents of Educational Institutions come to mind. Perikomen Seminary may be

cited as an example in this connection. It is located in a Pennsylvania German community, was founded by men who spoke the dialect, is presided over by a Board of Trustees who can use the dialect, has always had teachers and pupils conversant with the dialect. The work done there, as in many other edu-

cational institutions in Eastern Pennsylvania, will save the names of many of its participants for centuries from oblivion. Our ex-President probably did not say what is attributed to him; if he did he should not have done so, and should either prove the statement or withdraw it.

SUBSCRIPTIONS HAVE BEEN PAID by the persons named, to and including month of the year given—"12-10" signifying December, 1910

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To Dec. 31, 1910.



# The Pennsylvania-German

Vol. XII

FEBRUARY, 1911

No. 2

## A Study of a Rural Community

By Charles William Super, Ph. D., LL. D. Athens, Ohio

(CONTINUED FROM JANUARY ISSUE)

### IX.



H. MEYER tells us in his *Deutsche Volkskunde* that in Germany the lot of the aged who are no longer able to render any service is often a hard one and that they some-

times take the harsh treatment they receive at the hands of their children as perfectly natural, since one who can not work is of no use. I never saw any ill-feeling of this kind. If parents were regarded as burdensome and vexatious by their children the circumstance was carefully concealed or only manifested itself on occasions of extreme provocation. The aged were almost without exception treated with kindness and consideration. The young and middle aged seemed to realize unconsciously that the same fate was in store for many of them and that in treating those far advanced in life considerably they were doing as they would be done by. It was one of the amiable traits of these people and one in which there was no difference in nationality. So generally was the claim of a parent to just treatment recognized that if a suspicion arose that there was an exception, it soon became the talk of the

neighborhood and the adverse comments were always severe. Nor did it make any difference whether the parents left any property to their children or not. In the case of renters, or even of those who owned small farms the unavoidable mode of living from hand to mouth made it impossible to accumulate anything worth while for old age. Sometimes parents made advance provision for their unproductive years by assigning all or most of their property to one of their children with the proviso that they were to be supported as long as they lived.

### X.

While thus portraying number Two I have unavoidably invaded the realm of number Three. I therefore go back a generation again. It is somewhat curious that several score of families holding such diverse opinions on many things cooperated harmoniously in political administration. They possessed in a high degree the instinct for government. Bitterly as the war between the States was opposed by about half the people I heard really treasonable sentiments expressed by one young man only. He declared that if he were drafted into the army he would not go; that the

South could never be conquered, and therefore he might as well be killed at home." Some members of number Two could not speak English, while to some German was an unknown tongue. The ethnology of this region was characterized by a commingling of Pennsylvania Germans and Scotch-Irish in nearly equal numbers, the former slightly predominating. There were a few families of native Germans, but I believe no native Scotch or Irish. Although in politics the Democrats were the most numerous there were a good many Whigs and later more Republicans. Fremont had some adherents. Know-nothingism made some stir and had a few friends but more enemies. It was not simply the younger men who were attracted by the new political doctrines, but some who were no longer young. It would be interesting to know what motives led to the acceptance of the new ideas that were in a sense in the air. It was certainly no mercenary one, for the last thing everybody thought of was to make profit out of his political opinions. That the adherents of the various factions and parties were very hostile towards each other goes without saying. When two men holding opposing views came together the subject that was uppermost in each one's mind was generally not mentioned. Every man read only what favored his own views: to put into his hands arguments from the other side was tantamount to a direct insult. When the war of secession was impending, petty acts of violence were here and there committed as the result of conflicting opinions. To some the war meant the forcible deprivation of the South of its slaves to which the people of that region had as good a right as those of the North had to their horses. Does not the constitution of the United States affirm and confirm this fact? But it was in matters of religious belief that the greatest diversity obtained. There were some so-called Seceders who, though comparatively few in numbers, were somewhat

important on account of their social standing and their comparative intelligence. They had no church edifice within the region I now have in my mind's eye. When there was occasional preaching in one several miles distant none of the faithful were absent though they might have a long journey to make. Sometimes they held services in a schoolhouse. In fact these buildings were called into requisition for many different purposes, and were freely opened to any one who wanted to use them. No member of this denomination would listen to a sermon by a preacher of any other. If any of them attended the funeral of a neighbor he remained outside of the house, no matter how inclement the weather, while the preaching was in progress, if there was any. At their services only versified psalms were sung while both their sermons and their prayers were inordinately long. Yet the hearts of these stern sectarians were more tender than their heads; their practice was kindlier than their creed. They were good neighbors, always ready to help those in distress without regard to religious belief. It remains to be said that their church has long since gone to ruin, nothing now being left except the stone walls. I doubt whether one member remains in the community. Then there were Lutherans of the Old School and Lutherans of the New who disliked each other as much as they disliked outsiders. The former, as well as those known by the name of Reformed, were likewise exclusive in their church attendance. When a preacher of the New School conducted revival services after the fashion of the Methodists he was bitterly denounced by his older coreligionists. It was almost an unheard of event for a member of the Old School Lutherans or of the Reformed denomination to enter a building where any other preacher than one of their own was holding forth. Albeit, not one of their number probably, could have given a reason for the exclusiveness. In this respect the Seceders were

somewhat better informed. But these conditions too passed gradually away. The emotional side of religion was represented by the United Brethren and the Evangelical Association, the latter having a church edifice near my home, although subsequently the Lutherans erected one still nearer; it was however intended to be somewhat of a union affair. They emphasized instantaneous conversion which they held to be the only condition for entrance into the kingdom of grace. By means of their fervent appeals they not unfrequently received accession from the younger members of families that were very hostile to their methods of procedure. Both these organizations, for the most part, derided an educated ministry, holding that the sole requisite was a "call". I remember however one man who began to preach in response to what he believed to be a divine inspiration. He did not continue long, although he had for some time a considerable number of adherents. Some of his irreverent neighbors declared that he must have answered a call intended for some one else. There were persons, on the other hand, who could not see why a young man should seek an education unless he purposed to enter the ministry. The immersionists were represented by the Dunkers and the Winebrennerians. Neither saw any merit in an educated ministry. In fact the preachers of the former were all farmers. They built no churches and held their services in schoolhouses and barns. I recall one minister who boasted of his lack of education. He told his auditors, among other things, that he never studied a sermon; that the Lord directed him what to say upon any text he might happen to select. Religious services were generally well attended, notwithstanding the exclusiveness of some of the farmers and the indifference of others. It was an occasion on which the older people could meet together and exchange views with one another. If the services were held in the evening

or in a grove, the young people had a particular incentive for attending. Once in a while in winter there were long continued revival services. The occasion when people could meet each other besides preaching and prayer-meetings in private houses, were the not unfrequent raising of a dwelling house or barn, the repairing of roads, and for the women a "quilting". Perhaps the fact that in this community the nationalities as well as the creeds were so much mixed had the effect of toning down the salient features of each whether for good or evil.

## XI.

Many of the farmers of German extraction were incredibly superstitious. They believed in omens and charms; they saw nightly visions, "spooks" as they called them. They heard mysterious voices. They would neither plow, nor reap, nor plant, nor sow, nor cut down a tree, nor even build a pigsty when the moon was unpropitious. Friday was especially tabooed; in that day nothing must be done that could be left undone; above all, no new work or enterprise must be entered upon. They beheld men without heads and dogs that were headless. They believed in amulets and other prophylactics against ill-luck. When their cattle fell sick some one who could "pow-wow" was usually the first person sent for. If one killed a cat it meant the death of a cow. They believed in witchcraft although I do not recall any person who had the reputation of being a confirmed, or professional witch or wizard. Perhaps every one was credited with the ability to practice the malign art when so disposed. I ought to add that I never heard a man express a belief in witchcraft and only a few very ignorant women. Even with these it was rather the faint echo of an old-time tradition than a firmly held creed. That this represented a stage of progress beyond that reached by the old world and portions of the new is evident when we recall that in 1793 a woman was executed in Posen for be-

ing a witch and that so late as 1836 a reputed witch was drowned near Dantzic. In Mexico a witch was burned in 1860 and another in 1873, probably the last victim in the whole world. It is however well known that the peasants of continental Europe have not quite shaken off the belief in the malevolent influence and diabolical power of some old women. They refused absolutely to bring any of their beliefs and superstitions to the test of experiment or to submit their theories to investigation. "What my father believed I believe" always put an end to the discussion. I remember that one woman in particular was reputed to be potential in powwowing for "wild fire" (ervsipelas). I do not know whether she ever cured a patient, but it was believed she could do so. Doubtless if the remedy failed to produce the desired effect it was owing to some counter charm that nullified it like the one mentioned in Erckmann-Chatrion's Waterloo. When Joseph Bertha was summoned to report for the draft, aunt Gredel clandestinely slipped a piece of cord into his pocket. When in spite of it he drew a fatal number she declared that his enemy Pinnacle was responsible for the failure of the spell to work. Perhaps the most terrifying omen was the howl of a dog at night without any apparent cause. It was supposed to be an infallible portent of a death in the family. The stoutest heart was not altogether proof against an uncanny feeling.<sup>3</sup>

The source of this blind credulity is not far to seek. These conservatives were simply a relic of the Middle Ages transferred to the nineteenth century. They read no books even if they could read, except once in a while a manual of devotion or an almanac. They knew very little English and were thus cut off from all sources of knowledge through that medium. In this respect as in many others their knowledge was scarcely distinguishable from ignorance. They could only half understand a sermon when preached by an educated German. They had not the

slightest desire to learn English beyond the merest smattering because it served no particular purpose, entailed unnecessary exertion and brought in no money. They went to preaching to listen if not to understand. If any one in their presence broached a subject that might be called scientific they turned away as if insulted. Almost the only American ideas they had imbibed were political; but how they came by them they could not tell unless it was by inheritance. A question was usually disposed of by reference to a few catch phrases that meant nothing when taken out of their connection. To change an opinion once entertained was a crime of which few cared to be guilty. Ears had they but they heard not; eyes had they but they saw not. To affirm that the world is a sphere was to fly in the face of the evidence of one's senses. Lightning rods must not be placed upon buildings since if God wished to send a bolt of destruction his will must not be thwarted. Life insurance was for the same reason not to be thought of. It was even a question whether it was not sacrilege to insure a house or a barn. It should be added however that these ideas were held by comparatively few persons. Furthermore, a careful study of the conditions prevailing in parts of the Keystone State nearer the eastern boundary than the region I am now considering has convinced me that the people were a good deal more benighted, or at least that there were more people of the benighted class. If the data were not easily accessible to substantiate the fact one would be prompted to declare that it would be impossible for the inhabitants of one of the most fertile regions of the earth to remain stationary intellectually for almost one hundred and fifty years. I doubt whether one can find such conservatism, to us a mild term, anywhere else in a region surrounded by an active commercial and business life and on a fertile soil. The French Canadians are somewhat akin; but they have long

been almost shut off from the rest of the world, live on a comparatively barren soil and have against them a rigorous climate. With most of these people to be economical was the one essential of life. The Will to save was as strong a psychic force as the Will to live. With increasing prosperity they might build a better house or a more commodious barn; but it never entered into their heads that the things of the mind had any claims upon them. The impulse to save dominated all their actions; what they were saving for did not for the most part, influence their conduct, if indeed it ever occupied their thoughts. Very few of them had any object in life except to acquire as much as possible and to spend less. They had no philosophy of life, nor any conception of duty toward themselves as rational beings. While their gains were relatively small, the amount made no difference. They saw no use in reading a newspaper or a book once in a while, if they could read at all. The idea of self-development never entered their heads. If they builded a larger barn it was a matter of profit since their cattle and the necessary provender could be better cared for. The farmers almost without exception treated their livestock well especially their horses. When they did otherwise it was due to scarcity of provender caused by drouth. There was only one farmer in our community who maltreated his horses by overworking and underfeeding them. At that time no law existed against such acts or it would probably have been invoked against him. In the olden time the horned cattle with a few sheep that browsed with them, were often turned loose in summer to shift for themselves. Sometimes they strayed so far into the woods that they failed to return in the evening; then some boy about the premises was dispatched to hunt them up. If they could leave a little more property to their children than they themselves started with in the world they believed their duty

done. If some of the rising generation aspired to sufficient education to enable them to teach a country school the ambition was to be commended, yet for no other reason than because it brought in a little ready money.

## XII.

The social organization of the community was thoroughly democratic. If some of the younger members of the family, whether male or female, could not be profitably employed at home they solicited or accepted employment with a neighboring farmer who needed their help. They usually dressed as well and were just as intelligent as their new environment. Not unfrequently a young farmer married a "hired girl"; and while parents who were somewhat better supplied with this world's goods might not exactly like such a choice they usually made no serious objections. If a young woman had the reputation of being a good housekeeper it covered a multitude of sins both of omission and commission, except a bad character. Acerbity of disposition and uncertainty of temper were secondary considerations. If on the other hand, she was reputed to be a "slopp", untidy in person and menage, she was considered an all-round failure. No looks however attractive and no disposition however vivacious could atone for shiftlessness. The ability and the will to make a dime go farther than anybody else was the largest mantle of charity that was known in the neighborhood. There was usually one room in the dwelling-house that was regarded as a sort of holy of holies. Almost the only outsider admitted was the preacher when he happened to make an occasional visit. But he did not visit all the families. No ray of sunshine must be let in, and woe to the inconsiderate fly that found its erratic way into it. Yet this chamber was as regularly cleaned and dusted as if it were occupied by the entire family day in and day out: that was at least twice a year. The

toilet-room was usually an outer kitchen or annex. Family and visitors alike were provided with a tin basin and directed to this annex or an open porch where they could make their toilet undisturbed, provided no one else wanted the place or the movable property. If there was a pump, water could be had on the coldest day in which there was no ice. But as wood was the only fuel used, the fires all went out during the night, if indeed there was more than one, and in cold weather all the water in the house froze. Thus it was often necessary to break the ice in order to get at the liquid underneath. Any one who hesitated to apply this frosty element was ridiculed as effeminate, without regard to sex. The family towel was at everybody's disposal; sometimes the family comb as well. Men, women and children were all treated alike. The regular occupants of the house having been accustomed to this method of procedure from infancy made no objections; the occasional visitor from town sometimes found the situation a little too refreshing. It must be said, however, that no one was ever known to be the worse for performing his ablutions in ice-water, or from never having worn under-clothing, or from having got out of bed into a heavy sprinkling of snow that had fallen in the night and been blown through the chinks in the roof or walls. Men do not miss what they never possessed, or envy those living under conditions of which they know nothing.

### XIII.

One of the institutions much in vogue with number Two was the singing-school. Young men and maidens with a sprinkling of old men and children met once a week in the winter for the purpose of practising psalmody. This was eventually superseded by the spelling-school, although both flourished together for a while. As few could spell well and almost everybody could sing a little or thought he could, the opportunity to do so was eagerly

welcomed. A very small number could sing independently; the rest followed as best they might. Besides, the ability to sing lent interest to the church services. Few even of the best qualified were competent to read a tune at sight with the notes before them. To render the task easier and to preclude the necessity of too much mental exertion the so-called buckwheat notes were for the most part used. That so many devices were invented for the purpose of enabling singers to avoid the necessity of learning the oval notes is evidence that this accomplishment was generally considered a difficult one. One innovator introduced a system in which the tones of the scale were represented by Arabic numerals strung along a horizontal line. Another taught political geography by singing. In the buckwheat system each of the seven tones of the scale was designated by a peculiar character to indicate its pitch and thus to make it easier to read. This system had displaced an older in which there were only four different characters, the first and the fourth, the second and the fifth, the third and the sixth tones of the scale being indicated by the same sign. The seventh was not duplicated. There lies before me as I write a small volume entitled **The Social Lyrist** in which but four musical characters were employed. It was published in Harrisburg. I have never seen another copy. A person who could sing the oval or round notes, as they were called, was regarded as something out of the ordinary. Although there was a good deal of singing musical knowledge was confined within very narrow limits. Not a hymn-book with tunes was used in our neighborhood by any member of number One or Two. A new melody was introduced once in a while at a revival service, but it was learned by rote. The use of the "round" notes came in mainly with melodeons and cabinet organs. I well remember when a farmer living near us purchased the first instrument of

this class in our neighborhood. This epoch-making event took place early in the "fifties". Several persons played one or more smaller instruments, especially the "fiddle", but it was generally by sound. I recall that a young fellow once asked me whether I supposed the angel Gabriel played by note.

#### XIV.

Although the Protestants were greatly at variance with one another, the *bete noir* to all of them was a Roman Catholic. As no Catholic service has been held in the county to this day, so far as I know, and as few of the natives had ever seen a member of that denomination, they would probably have been surprised to discover, if the opportunity had occurred, that he had neither horns nor cloven feet, and was in all respects like other human beings. When this religion was mentioned in a Sunday School book, it was always in terms of the deepest abhorrence; those who did not read got their prejudices where they got the rest of their opinions. After the winter term of the public school closed, a Sunday School was usually begun in the school houses. A number of the farmers met, elected the necessary officers who selected the teachers. A few dollars were subscribed with which to purchase the indispensable books and a modicum of other supplies; then the enterprise was ready to be set in motion. The conservatives opposed this institution also, partly because it cost a little money, partly because their fathers did not have Sunday Schools. Almost the only instruction book used was the Bible which was read continuously beginning with the first chapter of Genesis. Of course not even the Pentateuch could be completed before the season was over; so the next year a fresh start would be made. Rewards were offered to the pupils who learned by heart the greatest number of verses from any part of the Sacred Book. As these had to be consecutive, diligent search was made for the

chapters that had the largest number of short verses. This memorizing would be condemned by modern pedagogy. Albeit, we gained a valuable possession that we could not have got in any other way and did it with little effort. I doubt whether modern Sunday School methods do as much. It is true, however, that only a small section of the scholars took the trouble to learn verses. The recitation preceded the regular reading and with one or more classes took up a large part of the hour. Even within this little realm there was some rivalry, or at least emulation: the citizen who was elected superintendent felt duly honored. Here too fame was the last infirmity of noble minds, or of some other kind. The most devout Roman Catholic could not have believed more firmly that outside the pale of his church there is no salvation than some of these most devoted Christians believed that the man who had not been miraculously converted, who had not received the internal evidence of his conversion, that is the witness of the spirit, was doomed to be lost. Yet these same people whatever might be their creed, for the most part lived together amicably at least as amicably as if no gulf of religious difference separated them. After all there are very few people who are not more seriously concerned about their own salvation than that of their fellow men, even of their nearest friends. Not many men are able to realize that the peril which threatens the soul is as much to be feared and provided against as that which threatens the life. The mediaeval idea that it is often an act of mercy to take a man's life even with excruciating torments, had no place in the thoughts of the most sanguinary or the most merciful sectary of the nineteenth century. To some of these people the unpardonable sin was pride, or rather what they called by this name. One of my father's nearest neighbors withdrew entirely from active participation in church affairs al-

though he professed to be deeply religious, for the alleged reason that members were becoming too proud. One could hardly discuss a sermon with him for five minutes that he did not add: "But the preacher did not say anything against pride." If a man had attended a religious service bare-foot and wearing a ten cent hat this man would have regarded it as a sign of humility. If he had worn patent leather shoes, a silk hat and gloves this censor would have considered him as a candidate marked for perdition. While others were less outspoken they were hardly less severe in their denunciations. What such men would have said if they had looked upon a fashionable congregation addressed by a minister in broadcloth, served by a choir and an organ can easily be imagined. No doubt would have entered their minds that the whole company was "hovering on the brink of everlasting woe". On the other hand, I remember to have listened more than once to discussions on this fertile theme in which some of the participants maintained that to wear good clothes was not necessarily a sign of a proud disposition, and that a man might be just as ostentatious in rags as with the finest "toggerly".

#### XV.

There is little occasion for wonder that almost all of these farmers were fundamentally religious, however indifferent they might be to the doctrines of the churches. Religion is after all a mental attitude toward those mysterious forces that surround us on every side rather than a formulated belief. The dweller in the country being in almost constant contact with what it usually called nature is compelled to think along certain lines whether he will or not. Some of these lines concern his very existence, others his prosperity. Having little conception of what to the scientist are physical and psychic forces he perceives God everywhere. Forest and stream, valley and hill and mountain, but above

all the phenomena of the heavens, fill him with wonder. The nightly sky impresses him most deeply. Although he has no conception of time and space, the thought sometimes enters his mind that the celestial bodies moved across the firmament long before he was born and will continue so to move after he has departed from earth. It is however in the presence of the tempest that he feels his weakness most keenly, or at least has the most practical realization of it. Although a house or a barn is rarely struck by lightning, the solitary tree is not so fortunate. There is hardly a farm on which there is not at least one such mute monument of the lightning's power to blast. Not unfrequently hail or a downpour partly destroys his crop or ruins his garden. Yet he can only stand and look on in dismay. An unseasonable drouth may discount his hopes of a bountiful harvest; an untimely spell of wet weather may almost at the last moment diminish the value of his grain. To the educated man the sun is the profoundest mystery of the heavens. Not so to the rustic. He sees it only in the daytime when other objects engross his attention and divert his thoughts from this inscrutable source of light and life. Unlike the dweller in city and town, he has constantly before him the miracle of growth and decaying vegetation, of blossom and fruit and falling leaves. They remind him day by day that he too is subject to the same vicissitudes of growth, of maturity and of decay. The intense stillness of the solitary farm-house at night has about it something uncanny. That it is occasionally in summer broken by the bark of a dog, or the noise of some animal in the barn, or the hoot of an owl, or the peculiar note of the whippoorwill, only makes the solitude more impressive. In the winter when the snow is falling or the cold intense the silence is like that of the grave. The denizen of the most out-of-the-way farmhouse is however rarely quite alone; there are almost



always about him the members of his own family. But the nightly wayfarer over field, or through woods, or even along the public highway has not even this company. It is then that he feels himself alone with his Maker, or it may be with incorporeal beings that are more likely to harm than to help him. Boys are said sometimes to whistle to keep their courage up. I never heard a boy or a man resort to this stimulus in the late hours of the night. The rustic is usually so still that the breaking of a twig under his footsteps may give him a momentary start. In such circumstances it is no wonder that this tense imagination sometimes sees objects that do not exist except in the realm where they are created. While it should not be said that these farmers were by temperament gloomy or morose, they were almost without exception serious-minded. As they never came together except for some useful purpose there was little time for merry-making except chaff and frivolous conversation. The employers of the older generation generally passed the bottle to their laborers who were also their neighbors. On such occasion a man of bibulous proclivities occasionally "put himself outside" of more fire-water than was conducive to clearness of vision or steadiness of gait. But shortly after the middle of the century the custom had passed into desuetude and almost everybody had become thoroughly sober. After young people had married they were expected to settle down at once with their minds made up to face the practical realities of life. Their religion too had a somber cast. That the goodness of God called men to repentance was a theme rarely dealt with or dwelt upon by preachers. Almost without exception they warned the people to flee from the wrath to come. A few trusted in the good providence of God and a still smaller number occasionally became "shouting happy". With the progress of intelligence such violent demonstrations be-

came fewer and eventually died out almost entirely.

## XVI.

So far as I had the means of knowing, the men of German ancestry were rather loth to admit it. Probably many of them were the descendants of redemptioners and dim tradition of their lowly origin almost unconsciously led them to wish to forget it.<sup>4</sup> The semi-bondmen who came to this country had slender reason for remembering the fact; they certainly could not do so with feeling of satisfaction. Yet it is to their credit that they took the only, although desperate, means to free themselves from the shackles of a government that were almost unendurable. "Dutchman" was generally used as a term of disparagement. In this case neither poverty nor riches was the determining factor, for on the whole the Teutonic element was fully as well-to-do as any other. I do not recall a Pennsylvania German who boasted of his nationality. I remember, on the other hand, that one of our neighbors was proud of being a "raw Irishman", although he was not raw. In view of the circumstance that the English language furnished a bond however slight with the British Isles while the German was no bond with anywhere it is no wonder that to the Teuton "Germany" hardly meant more than did Mexico or Cuba. Albeit, nobody had a good word to say for the British and many had a large allowance of bad ones. The proverbial "honest Dutchman" was not always in evidence even among his own. While not a few of the Pennsylvania Germans were thoroughly trustworthy and reliable, there were others who needed watching. They were as ready and as eager to drive sharp bargains as anybody, the despised trade Jew for example. Some were radically dishonest and would take advantage in a business transaction by understatement or overstatement. Deliberate lies were not unheard of. They carried bad eggs to market; once in a while put a stone in

the butter; made false returns to the assessor (where isn't this done?) and did other things of the sort. Common rumor accurately represented the public diagnosis in the current sayings: "A is honest and B is dishonest", or at least "needs watching". These winged words had no connection with race or language, and were no respecter of persons. I do not recall ever to have seen or heard, among these third or fourth remove Germans, anything that might be called sentiment. It is well known that the German peasant in his native soil, possesses a wealth of nursery rimes, and even lyric poems of high merit. My father's neighbor had lost all connection with the fatherland in this regard as in every other. The young people sang their ditties in their games and amusements; they recited verses of unknown provenience which sometimes made sense and sometimes nonsense; but they were all English. When we reflect that at the utmost not more than four generations lay between the dates when the ancestors of these Germans were still on the other side of the Atlantic, and note that their speech was to all intents and purposes German, mutilated and limited in vocabulary as it was, it seems incredible that all traditions had completely perished. In some respects they were less matter-of-fact and less plain spoken than the German peasant of today in his habitat. I suppose they would not have presented a young couple, on their wedding day, with articles for the nursery, as is often done beyond-sea; but in almost every other respect they kept close to the firm ground of reality.<sup>5</sup>

#### VII.

I believe it to be no exaggeration to say that the most conspicuous characteristic of the members of this community was stoicism. It seems to have been tacitly although unconsciously regarded as a sign of weakness, especially in a man, to exhibit any feelings, either of affection or grief. With the older women the case

was not widely different. This is not a Teutonic trait; it may be the trait of a peasant. The Germans in their native land exhibit a good deal of vivacity and no small degree of affection for the members of their own family whether they feel it or not. The Puritan was the proverbial stoic, as we may learn not only from hundreds of biographies but from thousands of novels dealing with them. The typical Englishman is almost as imperturbable as a statue. He possesses a good deal of the ancient Roman *gravitas* and seldom loses control of himself. It would seem, therefore, that the circumstances we have been considering transferred or extended this trait from the English and Scotch settlers to the whole community. Take what comes and make the best of it. Never let any person suspect that you have feelings, at least feelings of the finer sort. Don't care. You can be expected, of course, to get angry sometimes and to give utterance to your emotions; but that is another matter; somebody has ill treated or cheated you or taken advantage of you in some way. You might have done the same thing under similar circumstances. That is however no reason why you should be slack in resenting it. This appears to have been the unconsciously formed rule of life according to which most of them lived and died. An aged woman once said to me: "When people are dead I think they ought to be buried and forgotten". "Never forget that it is possible to be at the same time a divine man, and a man unknown to all the world", wrote the Stoic Seneca.

#### XVIII.

The amount of labor performed by the average housewife was prodigious. With or without help she had the care of the dwelling from cellar to garret. She superintended all the marketing. She milked the cows twice a day; no member of the male sex ever performed this ceremony since it was regarded as essentially woman's work. She made her own, her husband's and

her children's clothing until the latter were grown up. She managed the garden, and in harvest time occasionally assisted in the fields. She did all the cooking, which though generally plain was usually well done. She saw to it that the table was liberally supplied with staple food. She did the washing and ironing. Besides these things there were every day a great many other things that did not fall under the usual routine but which nevertheless required her attention. Although Sunday was generally observed as a day of rest it was not always one for her; a neighboring family might chance to make her a visit, then there was extra cooking to do. A well set table, which was rarely lacking, was an index of the cordiality of the welcome. Yet those women, fully as often as those who have an easier time, lived to a good old age, in the enjoyment of a fair degree of health through life. The doctor was so rare a visitor that when he passed along the road in his sulky everybody wondered where he was going. He was never sent for except in cases of extreme necessity. Although very few of these farmers were sufficiently well-to-do to provide for themselves even minor luxuries, no one found the burden of life so heavy as to be unbearable. Many years before my time a man hanged himself in a deep wood a few miles from my home. Nobody could give me any light on the cause. The spot was reputed to be haunted. Although I crossed over it at all hours of the night I never heard or saw anything exceptional. It is true once when in deep darkness I was passing near the place a dead twig struck me on the mouth and gave me a momentary fright. In an instant however I recognized the cause of the mishap and my fright left me almost as quickly as it came. A man about my father's age who lived several miles from us committed suicide or at least was reported to have done so. Whether the deed of self-destruction was clearly established I

do not know as I never learned much about the case. Some years after I had left the locality a former school-mate hanged himself in his barn in a fit of mental aberration, but not owing to world-weariness. People do not become tired of life because of what they do not possess but because of what they want in vain. I believe it is a truth of universal validity that suicide is rare among the dwellers in the country, so greatly is rural life conducive to vigorous physical if not to vigorous intellectual life. Another fact of general import is that people who live in comparative isolation and in constant contact with mother earth are less emotional than dwellers in cities. The stir and bustle and noise, the fierce struggle of every one with every one else, have a tendency to make the nerves unduly sensitive. The early history of Rome proves this. Her citizens were essentially agricultural. The same is true of Sparta. *Gravitas* was a peculiarly Roman trait which later developed into philosophical Stoicism. The Ionians, on the other hand, who were chiefly dwellers in cities were more irritable, more sensitive to external influences and to internal motives.

<sup>2</sup>In 1860 Lincoln had a majority in the county over all his opponents, but in 1864 McClellan carried it by a majority of about a hundred.

<sup>3</sup>It may be remarked here that this superstition, like many others, seems to be as widespread and as old as the human race. Sir Richard Burton found it in Central Arabia, a region that had not been visited by half a dozen Europeans before him. He says: "Most people believe that when an animal howls without apparent cause in the neighborhood of a house, it forebodes the death of one of the inmates; for the dog, they say, can distinguish the awful form of Azrail, the Angel of Death, hovering over the doomed abode, whereas man's spiritual sight is dull and dim by reason of his sins."

<sup>4</sup>My own observations were curiously confirmed by the testimony of a friend a short time ago. He said: "My stepmother is a Pennsylvanian. One day she asked me whether I could detect any trace of German in her speech. I said I could. She has not yet forgiven me although the conversation occurred more than a dozen years ago."

<sup>5</sup>Since the above was written I have come across the following passage in Reich's *Success among Nations*. Since it is in exact accord with my own observations I transcribe it. "The German *Bauer* has retained much of the poetry of the olden days; he has clung tenaciously to a thousand quaint customs, and has still that wealth of fantastic and poetical imagination which has left so profound a mark on German literature; he is still the repository of stories, legends and fairy tales, which he has refused to forget under the grindstone of a matter-of-fact, prosaic age."

## Fort Augusta

By Cyrus H. Williston, B. S., Shamokin, Pa.



NE of the strongest and most important of the fortifications, of the period, bordering on the French and Indian war, was Fort Augusta, at Shamokin, (now Sunbury) Pa.

The following description accompanies a copy of the original drawing deposited in the Geographical and Topographical collection in the British Museum:

"Fort Augusta stands at about forty yards distance from the river (Susquehanna), on a bank twenty-four feet high. On the side which fronts the river, is a strong pallisado, the bases of the logs being sunk four feet into the earth; the tops holed and spiked into strong ribbands which run transversely, and are morticed into several logs, at a distance of twelve feet from each other, which are longer and higher than the rest. The joints between each pallisado broke with firm logs well fitted on the inside, and supported by the platform. The three sides are formed of logs laid horizontally, neatly done, dove-tailed and trunnelled down. They are squared, some of the lower ends being five feet in diameter; the least from two and one-half to one and one-half feet thick, and mostly of white oak. There are six four inch cannon mounted. The woods are cleared a distance of three hundred yards, and some progress made in cutting the bank of the river into a glacis."

This is the only trustworthy account we have of the fort as it stood, completed.

The causes which led to the building of a fort at Shamokin, were the defeat of Braddock and the massacre of the Penn Creek settlers.

The French and Indian war now being in full swing, the Provincial Government perceived that some steps would have to be taken to protect the frontier from the ravages of the savage foemen.

It was brought to their attention that in the latter part of October, 1756, a body of 1,500 French and Indians had left the Ohio, of whom forty were to be sent against Shamokin, for the

purpose of seizing it and building a fort there.

At a conference held Feb. 22, 1756, the friendly Indians expressed themselves as follows to Governor Morris: "We strongly advise you to build a fort at Shamokin, and we entreat you not to delay in so doing. It will strengthen your interests very much to have a strong house there."

At a conference held in Philadelphia, April 8th, the Governor informed the Indians: "Agreeable to your request I am going to build a fort at Shamokin."

In spite of his promise to the Indians the Governor took no further steps to build the fort.

Again April 10th, 1756, another petition was presented by the Indians, asking for a fort.

The chief objection to the building of the fort seems to have been the difficulty of making arrangements, fear of the enemy, and want of consent on the part of the commissioners.

It was not until the 16th of April, 1756, that the Governor directed Colonel William Clapham to rendezvous his regiment near Hunter's mill, where a number of canoes were to collect and be fitted to transport stores to Shamokin.

The Governor himself went to Harris' Ferry to aid in forwarding the expedition.

All at last being in readiness, instructions were sent to Colonel Clapham. These instructions included two plans for the proposed fort; directions to build it on the east side of the Susquehanna; also directions for clearing the ground around the fort, and making openings to the river. Log houses were to be built outside the fort for the friendly Indians.

The march to Shamokin began in July, 1756. After a hard march in which the command was exposed to the danger from lurking savages, the

men to the number of four hundred reached their destination.

It was indeed a beautiful and rugged spot. Blue Hill from its majestic heights, looked down, as if in pity, upon the puny band of men, who had braved the terrors of the wilderness, to establish what in the future became a city.

Beneath their feet the great Susquehanna rolled silently toward the sea. In the shadow of the forest, savage men, watched their every move, for sign of weakness.

Once on the ground Colonel Clapham ordered earth-works to be thrown up, and preparations were made to erect the fort. Sad to relate, however, much dissatisfaction existed among the men, on account of back pay, and a desire on their part to return home. This state of affairs reached a climax July 13th, when the men called a council to consider what should be done.

James Young who seems to have been a pay-master in the service of the Provincial government, reached Shamokin about this time and found even the officers on the verge of mutiny. On the 18th of July 1756, Young wrote to Governor Morris, giving him a graphic account of existing affairs, and states that he "doubts the wisdom of building a fort at this place".

At this period, money and provisions were scarce. This is no doubt the reason the Governor turned a deaf ear to the complaints from Fort Augusta. In spite of his opposition from the Indians and discouragement from the Provincial authorities, the work of building the fort continued.

On the 14th of August, Colonel Clapham writes to Governor Morris, that his wants were still unsupplied, and powder was scarce. He also states that Lieutenant Plunkett has been put under arrest for mutiny.

On September seventh the Colonel recommended that the fort be made cannon proof by doubling it with another case of logs.

On September 14th, Peter Bard notified the governor that "the fort is almost finished and a fine one it is".

Colonel Clapham, himself, wrote to Benjamin Franklin, that in his opinion, the fort was of the utmost importance to the province.

The first report of Commissary Peter Bard, made September 1756, shows the supplies of the fort to have been as follows:

46 lbs. beef and pork, 9 lbs. flour, 5 lbs. pears, 1 bullock, 1 cwt. powder, 6 cwt. lead, 92 pr. shoes, 1 stock lock, 27 bags flour, 12 carpenter's compasses, 4 quires cartridge paper, some match rope (poor), 4 lanthorns, 1301 grape shot, 46 hand grenades, 53 cannon-balls, 50 blankets, 4 brass kettles, 6 falling axes, 11 frying pans, 1 lump chalk, 4 iron squares, 1 ream writing paper, 33 head cattle.

The fort was built under great difficulties; not only were the supplies meagre, but Indians lurked in every thicket, constantly watching for an opportunity to cut off the unwary straggler. On August 23rd an express carrier, on his way up the river from Harris' Ferry, was killed and scalped and the soldiers themselves were not immune as the following incident will show.

In the summer of 1756, Colonel Mills was nearly taken prisoner by the Indians. At a distance of about half a mile from the fort stood a plum tree that bore excellent fruit. This tree stood in an open circle of ground, near what is now called Bloody Spring. Lieutenant Atlee and Colonel Mills while walking near this tree were ambushed by a party of Indians who lay a short distance from them, concealed in a thicket. The Indians had nearly succeeded in getting between them and the fort, when a soldier belonging to the bullock guard, came to the spring to drink. The Indians were thereby in danger of being discovered, consequently they fired upon and killed the soldier; Colonel Mills and Lieutenant Atlee escaping to the fort.

A party of soldiers immediately sallied from the fort, but the Indians after scalping the soldier escaped.

On August 20th, 1756, Colonel Clapham wrote a congratulatory note from Fort Augusta to Governor Denny who had succeeded Governor Morris. From Harris' Ferry Oct. 13, 1756, he wrote again, informing the Governor of the condition of the fort.

On the 18th of October, a conference was held at Fort Augusta with the friendly Indians, who informed the officers that a large body of French and Indians were on their way from Duquesne to attack the fort. On receiving this news the garrison was reinforced by 59 men, the whole number being 306.

November 8th, 1756, Colonel Clapham informed Governor Denny, that fifty miles up the West branch, was located an Indian town, containing ten families whence marauding parties came to pick off sentinels and kill and scalp stragglers. Captain John Ham-bright was sent on a secret expedition against this village, but we have no record of the result.

Near the close of the year, 1756, Colonel Clapham was relieved from duty at Fort Augusta.

He was not by any means a popular commander, and many harsh criticisms have been made of the way in which he filled his office. It is true that he had many undesirable traits in his character; yet to him and his untiring energy we owe much. Many a frontier family was saved from death and worse, by this man who afterward fell a victim to the very foes he had labored so hard to defeat. He was killed by the Wolf Kikyuscung and two other Indians, at Swickley Creek, near where West Newton now stands, on the 28th of May, 1763, about 3 p. m.

He was followed in command by Colonel James Burd, who held command until he departed to join the Bouquet expedition, in October 1757. His journal may be found in the Pennsylvania Archives, Vol. 2—745-820.

On the 6th of May, 1758, Captain Gordon, an engineer, recommended that a magazine be constructed in the South Bastion, 12x20 feet, in the clear.

This magazine was built according to his suggestion, and today is in a good state of preservation, being the only evidence left of the existence of the fort. A small mound of earth surmounted by a monument, erected by Mrs. Amelia Hancock Gross, marks the historic spot.

Access to the magazine is made by twelve four-inch steps, leading down. The ground space is 10x12 feet. It is 8 feet from the floor to the apex of the arched ceiling. The arch is of brick, made in England. They were transported from Philadelphia to Harris' Ferry and then up the river by batteau. It has been stated that there was an underground passage leading from the magazine to the river, but the evidence favoring such a view is negative. To suppose that the inhabitants of the fort would construct a passage way to the river which would be the side from which the Indians could most easily approach, is about as reasonable as the man would be, who would lock all the doors on the upper floor of his house, to keep thieves out of the lower floor.

On June 2nd, 1758, Colonel Lewis Trump took command. He reported 189 men in the garrison. That year and the following one, 1759, was a quiet one at the fort, owing to the operations of the provincial forces on the western frontier.

At a visit of Colonel Burd in 1760 we find Lieutenant Graydon in command, with a garrison of 36 men, and few stores and tools, everything much out of order.

About this time the question of abandoning the fort was brought up. The people of the Susquehanna valley, however, opposed this step. They still had a lively remembrance of Indian sorties in the past and feared a duplication of them if the fort was dismantled.

The party surrounding the Governor finally prevailing, on the 30th of March 1765 the Assembly resolved to evacuate Fort Augusta. The final evacuation however was delayed, and after

the Revolution began the fort became the headquarters of what might be called, The Department of the Upper Susquehanna. Colonel Hunter was appointed County Lieutenant and had control until after the war. Colonel Hartley was stationed here for a time during 1777-8.

On the outbreak of the Indians, those settlements which had furnished the main body of men bearing arms in the Continental Army, cried loudly for aid. After the battle of the Brandywine, General Washington consolidated the Twelfth Pennsylvania Regiment with the Third and Sixth; mustered out the officers, and sent them home to help the people organize for defense, Capt. John Brady; Capt. Hawkins Boone and Capt. Samuel Daugherty being among the number. A system of forts was decided upon to cover the settlements.

A few of these were fortified in the spring of 1777 and some in 1778.

The Massacre of Wyoming deluged Fort Augusta with the destitute and distressed; already overloaded, they were now overwhelmed. The most of these poor people soon passed on down the river, and most of the garrison at Fort Augusta was withdrawn, but until the end of the war, the West Branch of the Susquehanna presented a pitiful spectacle; destitute families on every side, many of them without father or brother to minister to their wants. The "God of War" had stalked like a pestilence through the land and left nothing but misery in his train.

It has been claimed by some that at the time of the "Big Runaway" Colonel Hunter lost his head and precipitated matters by withdrawing the garrisons of the forts on the West Branch. Such however was not the case. He could not very well do otherwise. Without means of defence; menaced by a powerful foe; his only course was an honorable retreat. The interests of the people were his own. He had spent twenty years of his life among them, and in their service. In 1784 he died and was buried by the

side of the fort he had so nobly and ably defended, among the people whom he had loved so ardently.

The general work of dismantling the fort was continued in 1780, and the ground on which it stood, passed into the hands of Mrs. Elizabeth Billington and Miss Mary Hunter, two sisters, about 1855-56 (it being a part of the Hunter estate, received by grant). It was purchased by Benjamin Hendricks, who sold the property to Joseph Cake in 1865-66. Joseph Cake cut his purchase up into town lots, a parcel of which was bought by Mrs. Amelia Lucas Hancock Gross, in May 1895 at a Sheriff's sale, the present owner of Fort Augusta, who was born April 11, 1849, at Balzey, Cornwall, England.

To the energy and patriotism of this remarkable woman we owe the fact that today Fort Augusta is not a mass of crumbling ruins. On the apex of the mound marking the site of the magazine, she caused to be erected a monument of concrete. A concrete wall, four by thirty-two feet, facing the river, on which in raised letters is the following inscription:

**"Fort Augusta, 1756"**

has also been built by this energetic woman.

Today in the great Commonwealth of Pennsylvania, one of the most important forts in its early history is owned by a subject of King George of England. Is this as it should be? I leave it to posterity to answer.

On the side of the fort fronting the river, is a boulder, surmounted by a granite slab on which the following inscription is found:

"Site of Fort Augusta, built 1756. This boulder and tablet was erected by the Sunbury Chapter of the D. A. R., 1906."

Of the cannon which once frowned from the walls of this old fort, only one is known to be in existence. This relic is owned by Fire Engine House No. 1, of Sunbury. It is securely fastened and carefully guarded. It is

supposed that it was thrown into the river at the time of the "Great Runaway", of 1778 after being spiked. In 1798 it was reclaimed from its watery grave, by George and Jacob Shoop. After they had heated it by burning several cords of wood, they succeeded in drilling out the spiked hole. It has had quite a checkered career, being stolen from one place to another, to serve different political parties; between times being hidden in convenient places. In 1834 Dr. R. H. Awt and ten young men of Sunbury made a raid on Selinsgrove at night, securing the coveted relic. Sunbury has retained it ever since. The cannon is of English make, weighs about one thousand pounds, and had a three and one-half inch bore. A drunken negro sledged off the ring on the muzzle, in 1838. At the height of its power, Fort Augusta was armed with twelve cannon and two swivels.

In John Blair Linn's *Annals of the Buffalo Valley*, we find mention of two brothers of the present owner of the fort who enlisted and fought under Beach C. Ammons, Co. E Fifty Third Regiment, Richard and William Hancock.

The principal facts regarding Fort Augusta having been given, the old Indian Burying Ground deserves a passing mention, especially so, when the statement that it was the burying place of the noble Shikellemy, has been disputed. In the light of this dispute it may be interesting to know what history records about the subject. It has been claimed that Shikellemy was buried near Lewisburg, Pa., probably at Shikellemy's old town which was located on the farm of the Hon. George Miller, at the mouth of Sinking Run, at the old ferry, one mile below Milton, on the Union County side.

In the annals of the Buffalo Valley we find the following account of the death of Shikellemy: "Shikellemy after Conrad Weiser's visit, removed to Sunbury (Shamokin) as a more convenient place for intercourse with the proprietary governors."

On the 9th of October 1747, Conrad Weiser relates that he was at Shamokin and that "Shikellemy was sick with fever. He was hardly able to stretch for his hand."

Loskiel writes as follows: "After the return of Shikellemy to Shamokin the grace of God was made manifest and bestowed on him. In this state of mind he was taken ill, was attended by brother Zeisberger, and in his presence fell asleep in the Lord, in the full assurance of obtaining eternal life, through the merits of Christ Jesus." (All this occurred at Shamokin.)

In the Journal of Cammerhoff and Joseph Powell is stated the following: "A short time before Shikellemy died he turned to Zeisberger and looked him beseechingly in the face, and signified as though he would speak to him, but could not. He reached out his hand and made another effort, but without avail, and as a bright smile illuminated his countenance, his spirit quietly took its flight. Zeisberger and Henry Fry made him a coffin which was carried to the grave by three Moravians, (Post, Loesch and Schmidt) and a young Indian."

The Indian Burying Ground associated with Fort Augusta, lies about midway between the bridge, across to Packard's island, and the south point of the island. The evidence as it stands is all in favor of Shamokin (Sunbury) being the last resting place of the famous Shikellemy. In the words of Dr. J. J. John, of Shamokin, "there is no doubt but this is the resting place of Shikellemy."

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I wish to express my thanks to Dr. J. J. John of Shamokin, Mr. M. L. Hendricks and Mrs. Amelia Gross of Sunbury for assistance given in securing the facts regarding Fort Augusta.



# Ethnic Origin of the Pennsylvania Germans

By Prof. Oscar Kuhns, Middletown, Conn.

Read at the celebration of the 200th Anniversary of First Permanent White Settlement in Lancaster County, Sept. 8, 1910.



IT IS strange how little the Pennsylvania Germans know about their own origin. They know, in general, that for about two hundred years they and their ancestors have lived in America, that they have taken their share in the development of the country, have shed their blood during the Revolution and the Civil War, and that in every respect they are true born Americans, in blood, in spirit and in truth. Yet the only thing they know about their ancestors is that they came from Germany and Switzerland. This is not so with the other ethnical elements of the American people. The English have practically monopolized the whole field, and we hear Americans called on general terms Anglo-Saxons. This term designates exactly the racial antecedents of the English people, and refers to those two branches of the great Teutonic race that, fifteen hundred years ago, overran and conquered Great Britain, the Angles and the Saxons. So, too, the expression "Dutch of New York" suggests at once the Holland people, who are the descendants of another Low German race, or, rather, mixture, for the Hollanders are racially a mingling of Low Frankish with Saxon and Frisian elements.

It is not our place here to speak of the other elements of the American nation, the Scotch-Irish and the French Huguenots. It is of interest, however, to inquire into the question, just what racial elements the Pennsylvania German belongs to. To discuss this fully we must go back to the beginning of things.

The Pennsylvania Germans belong to the great Aryan or Indo-European

race. This race was once supposed to have its original seat in India, and to have gradually spread east and west; although it is not certain now where the original seat was. The race included, however, the Persians and Hindus in the east, and in the west, or Europe, the various branches of Greeks and Romans, Celts, Slavs and Germans. The Germans were divided originally into the following groups: The East German groups (including Goths, Burgundians and Vandals); the North German group (including Danes, Swedes and Norwegians); the West German group (including the Belgians, Frisians and Franks). In addition to these there were two other groups, one having its seat about the mouth of the Elbe, and consisting largely of Saxons, Angles and Cimbri. The last group, and the one of the most importance for us, is the Central or Swabian group. In this are included the Semnones, the Alemanni and the Suevi, and their various subdivisions. One of these subdivisions is that of the Marcomanni, who having settled in the territory once occupied by the Boii, a Slavic race, having since been called Bavarian. Another division is that of the Lombards, who settled south of the Alps, and from whom have come the inhabitants of Italian Switzerland and Northern Italy (Lombardy).

Everybody knows how the modern nations have come into existence; how the Roman Empire gradually fell before the repeated assaults of the Northern Barbarians, as the old Germans were called by the Romans; how early in the fifth century after Christ the frontiers of the empire were broken down; how the Visigoths and Suevi conquered Spain and formed the basis of the Spanish and Portuguese of today; how the Franks overran the Roman province of Gaul, and formed the French nation of today; how the Angles and Saxons conquered Great

Britain and formed the English nation; how the Scandinavians laid the foundation of Sweden, Denmark and Norway; how the Saxons grew to a great people, now the kingdom of Saxony. Thus the great territory of Germany, as we have seen, was composed of a number of these ethnical elements, the Saxons, the Swabians, the Bavarians, the Prussians (a later term), the Hessians, and to the west the Frisians and Holland Dutch.

It is time now for us to investigate the question, which of these elements have formed the origin of the Pennsylvania Germans?

If we read the story of the early German immigration to Pennsylvania, we shall see at once that almost entirely they came from South Germany, especially from the banks of the Rhine and from Switzerland. Hardly any of the north German people came over then. This is due to historical causes which we have not time to discuss here. Enough to say that the Pennsylvania Germans came almost entirely from South Germany and Switzerland. The largest number came from the so-called Palatinate, lying on the banks of the Rhine; so that, indeed, the generic name of the German immigrants in the early eighteenth century was "Palatines". Hence, if we are to trace the ethnical origin of the Pennsylvania Germans back to the sources we must find out what races founded the Palatinate in Switzerland. This is a very simple matter, for it is a well-known fact that the German-Swiss are of the purest Alemannic blood,<sup>1</sup> while the Palatines are a mixture of Alemannic and Frankish blood. Whence, then, were the Alemanni, and who were the Franks? We have already seen that the Alemanni belonged to the group of the Suevi. The name Alemanni<sup>2</sup> is given to a number of lesser tribes which gathered around the Semnonese, and thus formed a new and important nation. Their earliest seat was near the middle region of the river Elbe. From here they spread south and west, broke through the Roman limes (wall)

and took possession of the fine lands between the Upper Rhine and the Danube. As early as the third century after Christ, we hear of their wars with the Romans. In 357 A. D., the Emperor Julian fought a terrible battle against them, near Strasbourg. From 260 to 369 A. D., the Emperor Valentinian I. carried on war against them. The result of these wars, as we have seen, was the final victory of the Alemanni and their possession of the lands across the Rhine. This brings us to the fifth century, and to the epoch-making contest between the Franks and the Alemanni.

As we have seen, the Franks belonged to the West German group. The name is of later origin, and indicates that they were "free-men". They spread over France, and form the basic element of the French people of today. But they were not content to remain on the banks of the Lower Rhine and in France, but sought for universal conquest. Spreading along the banks of the Upper Rhine, they came in conflict with the Alemanni, and a world-shaking contest for supremacy arose between these two mighty peoples. At that time Clovis was king of the Franks. His wife was a Christian, but he was not. He made an oath that if the God of his wife would give him the victory over the Alemanni, he would become a Christian. A terrible battle took place at Tolbiac, near Cologne, in 496, in which Clovis came off victor. He was baptized on Christmas Day at Rheims, and from that time on the Franks were Christians.

The result was the swallowing up of the Alemanni by the Franks. Those who would not yield retired beyond the Alps and formed the modern Swiss nation. Those who remained on the Rhine were under Frankish rule, and gradually the two people mingled together, the places left by the Alemanni who fled to Switzerland being taken by Frankish colonists.

Thus we see that the two elements that make up the Pennsylvania Ger-

mans belong to the most famous branches of the Teutonic race; and we have as much reason to be proud of our Frankish-Alemannic blood as the English of their much-boasted Anglo-Saxon blood. We are told that the ancient Alemanni were independent, and insisted on being no man's underling; and the motto of the whole race might have been that of the Swiss Paracelsus (whom Browning made the subject of one of his noblest poems):

Eines andern Knecht soll niemand sein,  
Der für sich selbst kann bleiben allein.

We are told that the Alemanni held their women and the family life far higher than their neighbors; that they loved their homes and yet at the same time were wanderlustig; that they had a deep inner life, and were intensely religious—a fact that explains the number of sects, not only in Switzerland, but in Pennsylvania itself, and has brought it about that it was among the modern Alemanni that Pietism had its root, whence came the recently-formed denominations of the Methodists and the United Brethren.

And yet, at the same time, the Alemanni have always had a tendency to cheerful company, and were marked by native wit and a tendency to gentle humor. The Franks added to this an element of quickness, readiness, skill in art, and all those qualities which mark the French today.

Both Franks and Alemanni were industrious and hard-working. The task before them fifteen hundred years ago was not unlike that of our ancestors two hundred years ago. They entered into a wild, unbroken wilderness. They had to root out great forests, make the ground fruitful, and to this day place or family names ending in Ruti, Brand and Schwand (i. e., land cleared by fire) show the work they had to do. It was the Franks, however, that possessed the greatest skill and talent in agriculture, as can be seen when we compare Switzerland with the Palatinate (or, indeed, France) in this respect. They have made the Palatinate the Garden of Germany. As Riehl

says: "The Franks have made the ground on the banks of the Middle and Lower Rhine and in the Palatinate more fruitful than any other German soil."

There is a strange resemblance in this respect between the farmers of Lancaster County and the Palatinate. Both have made their farms the finest in their respective countries; both are rich and flourishing; both grow even the same crops, for tobacco is today the chief element of wealth in the Palatinate as well as in Lancaster County. Nay, both are alike in that the richest farms belong to the Mennonites; as Riehl says of the Palatinate, so we can say of Pennsylvania, "Wo der Pflug durch Goldene Auen geht, da schlägt auch der Mennonit sein Bethaus auf." So much for the ethnical elements of the Pennsylvania Germans in general. And now a closing word concerning that branch of them who first came to Lancaster County.

We have met today to celebrate the coming of our ancestors from Switzerland to this country, two hundred years ago. Let every man who is descended from these ancient Swiss be proud of his ancestral fatherland. What more beautiful country can you find in the world than this land of freedom and of beauty, with its snow-covered Alps piercing the blue sky; with its rivers of ice and its vast fields of snow?

Where the white mists forever  
Are spread and upfurl'd,  
In the stir of the forces  
Whence issued the world.

What lover of freedom is there whose heart does not thrill at the name of Arnold Winkelried and William Tell? They are long since dead, but their memory remains a treasure and an inspiration in the hearts of their countrymen today. As the poet sings:

The patriot Three that met of yore  
Beneath the midnight sky,  
And leagued their hearts on the Grütli  
In the name of liberty!  
shore,

How silently they sleep  
 Amidst the hills they freed.  
 But their rest is only deep,  
 Till their country's hour of need,  
 For the Kühreihen's notes must never sound  
 In a land that wears the chain,  
 And the vines on Freedom's holy ground  
 Untrampled must remain!  
 And the yellow harvests wave  
 For no stranger's hand to reap,  
 While within their silent cave  
 The men of Grütli sleep.

And shall we not keep in like grateful remembrance those lovers of religious liberty, who rather than give up their freedom of conscience left the hills and valleys of their native Switzerland, and, crossing the ocean, settled in this place two hundred years ago? What sternness of conscience, what courage and strength it required to do this, is hard for us to understand. To leave the lovely valley of the Emmenthal, with its green fields and flourishing hamlets, or the shores of Lake Zurich, stretching like a continuous garden on both sides of the lake, to go to an unknown land, a wilderness unbroken, whose only inhabitants were the savage men; what can you and I know of such courage as this? Many a time as I have walked through the Emmenthal, or sailed along the shores of Lake Zurich, I have thought to myself, "how could these ancestors of mine leave these wonderful scenes for the dangers and uncertainties of the new world!"

Yes, let us glory in our ancestral fatherland; let us glory in such men as Tell and Winkelried; but let us still more glory in our ancestors, the Herrs, the Kendigs, the Groffs and all the rest, who gave up all for freedom to serve God in their own way, and according to their own conscience.

Not as the conqueror comes,  
 They, the true-hearted, came;  
 Not with the roll of stirring drums,  
 And the trumpet that sings of fame;

Not as the flying come,  
 In silence, and in fear;  
 They shook the depth of the desert gloom  
 With hymns of lofty cheer.

Amidst the storm they sang;  
 Till the stars heard, and the sea;  
 And the sounding aisles of the dim wood  
 rang  
 To the anthem of the free.

There were men with hoary hair  
 Amidst that pilgrim band;  
 Why had they come to wither there,  
 Away from childhood's land?

There was woman's fearless eye,  
 Lit by her deep love's truth;  
 There was manhood's brow serenely high,  
 And the fiery heart of youth.

What sought they thus afar?  
 Bright jewels of the mine?  
 The wealth of seas? The spoils of war?  
 No—'twas a faith's pure shrine.

Yes, call that holy ground,  
 Which first their brave feet trod!  
 They left unstained what here they found,—  
 Freedom to worship God.

## A Recent Visit to Kriegsheim

By Ralph Haswell Lutz, Ph. D., Seattle, Wash.



OF the numerous villages of the Palatinate, none is more closely connected with the early history of German emigration to Pennsylvania than Kriegsheim on the Pfrim, where the Mennonite

movement acquired prominence early in the seventeenth century. Ten miles westward from the ancient city of Worms lies the large village of Monsheim and just a mile to the northeast on the north bank of the Pfrim, a small stream which flows eastward into the Rhine, is Kriegsheim. Clustered at the foot of one of the small hills, which here border the western plain of the Rhine, the venerable village still preserves much of its mediaeval appearance and has probably changed but little since Penn first visited it in 1761. To reach the village, one crosses an old stone bridge near a mill race and enters the principal street, which runs east and west. The low-lying white-washed houses with their ancient yards and high stone walls form a striking contrast with the modern shops and inns near the town hall. On the hill to the northeast of the village stands the Evangelical Church, whose severe stonework is quite in harmony with the weathered gravestones in the surrounding churchyard. Farther to the west and higher up on the slope of the hill is the more modern Catholic Church, which is erected over the ancient Mennonite graveyard.

Kriegsheim was one of the first estates of the cathedral chapter of Worms. In the chronicles of that cathedral it is mentioned that Buggo II., bishop of Worms, enfeoffed his chapter with the estate of Crigisheim for the betterment of its prebends. Little more is known however of the early history of the village. Even the name seems to have varied. Kreienschheim and Kreiktsheim were both used at

different periods. On an ancient court seal, the name Geriesheim occurs. As is the case with most villages of the Palatinate the early church records have been lost. Those of Kriegsheim only go back to 1748.

The first record of the Mennonites of Kriegsheim is found in the **Chronik des Ortes Kriegsheim**. An official report to the government of the Palatinate, dated February 14, 1608, states: "The village officers of Wolfsheim surprised the Anabaptists the thirteenth of August between eleven and twelve o'clock at night and took the three elders to the magistracy of Alzei". The report further suggests that according to paragraph ten of the **Landesordnung** the estates of the Anabaptists should be confiscated and their supplies employed in **pious usus**.

The dreaded word of Anabaptist was sufficient to cause Frederick IV. of the Palatinate to order a closer investigation of the religious disturbances near Kriegsheim. It was during the minority of this Prince that the Palatinate had changed from Lutheranism to the Reformed faith. The ambition of Frederick's life was to form a union of all the Protestant Princes of Germany, which he finally accomplished May 14, 1608. In view of this policy it is not surprising that his government should have been strongly opposed to the growth of any radical sects within the Palatinate.

The second report to the electrical prince stated: "In accordance with the enclosed Actis Decretum No. 10, we have summoned the pastor of Kriegsheim, Nicolaus Maurer, before us and asked him why he still, **ex curiositate** and in spite of the decrees, visits with his confederate, the schoolmaster, the nightly **conventici** of the Anabaptists; whereupon he gave answer that neither he nor the schoolmaster had visited them but the fourteen or fifteen year old son of the schoolmaster." The

report denounced the Anabaptists for despising all government and the **exercitio militari**; as well as for allowing unbaptized children to attend their meetings. The village pastor, having been cleared of the charge of visiting the Anabaptists, sent the following list of members of the sect in Kriegsheim to the government:

- "Leonhard Stroh; his wife Katharina. He is their Elder and a gluer. A clever and sarcastic man. Three children of the father's sort.
- Hanns Zurich; his wife Maria. He is now an architect in the community. Six children.
- Hanns Moroldt; his wife Margaretha; no children.
- Hanns Meyer; his wife Ottilie. Architect; no children with them.
- Hanns Schmidt; his wife Elisabeth, daughter of the above named (Meyer). Three children.
- Nicolaus Tabach; his wife Anna, daughter of the above named architect. One young child.
- Phillip Scherer; is still single; went over with Tabach 1606; a linen-weaver. His father has an anabaptistic maid. Common rumor has it, that he is accustomed to come to her **nocturna conventicula**.
- Hanns Bidinger; a glazier; his wife Barbara. Four children and an anabaptistic maid.
- Hanns Herstein; a cobbler, a wicked scoffer; his wife Sara, a bad woman. He has four sons and one daughter.
- Georg Beckher; his wife Margaretha. He has seven children and is a wine merchant.
- Feliz Metzger; his wife Ottilie. They have no children.
- Maria Hanns Brohams; **Gemeinsmann**; his wife an Anabaptist.
- Paul Bischoff; his wife Dorothea. He is a field-guard. Two children by his first wife.

"These are now the anabaptistic brethren with us, stiff-necked, enthusiastic, despisers of God and the Holy Sacraments; they revile since they know nothing, and the government they scorn. Of them one may well sing with Luther:

Sie sagen schlecht es sei nit recht  
Und haben's nie gelesen.

Dated Kriegsheim, August 23, 1608.

NICOLAUS MAURER,  
pastor *ibidem*."

Later in the year Frederick IV. wrote to his dear faithful people of Kriegsheim that he had been fully informed concerning the Anabaptists of Kriegsheim through the report of the burgrave and that he had ordered the punishment in **specie** of Phillip Scherer's father. The latter was very probably the only one of the Mennonites who were imprisoned.

During the seventeenth century the Mennonite church in Kriegsheim continued to increase. In 1655 William Ames established a Quaker community there. When Penn visited Kriegsheim in 1677, he found Peter Schumacher, Friedrich Cassel and others who lived according to Quaker ideas. According to a report sent to Heidelberg, June 21, 1683, there were eighty Anabaptists and Quakers in Kriegsheim.

The tradition of Penn's visit has been kept alive in the little village. Several of the old people are still familiar with the story as it was related to them when they were children. The present Mennonite church is not in Kriegsheim but is located about a mile away near the larger village of Monsheim. There are at present three hundred and ten members in the congregation.

## Johnny Appleseed

NOTE.—The following sketch of one of the most conspicuous among the early settlers of Ashland County, Ohio, was collated from Knapp's "History of Ashland County" (Lippincott 1863), by J. B. Haag, Lititz, Pa.



AMONG those whose names stand conspicuous in the memorials of the early settlers in Ashland County, Ohio, is that of Jonathan Chapman, but more usually known as Johnny Appleseed. Few

were more widely known or more extensively useful to the pioneers than this blameless and benevolent man. The evil that he did, if any, appears not to have been known; the good that he accomplished was not "interred with his bones", but "lives after him", and bears its annual fruit over a surface of over a hundred thousand square miles—extending from the Ohio River to the Northern chain of the great lakes. Few men, as unpretending, have been more useful to their race in their day and generation. Many of the best orchards now in Ashland County are of trees which had their first growth in his forest envired nurseries. He had one where Leidigh's Mill now stands, from which the early fruit growers of Orange, Montgomery, and Clearfield obtained their principal supply of trees. The orchards of Mr. Ekey and of Mr. Aton, in Clearcreek, one mile and a quarter east of Ashland, were from seed planted by him in the nursery above mentioned. He also had a nursery between the present town of Perrysville and the old Indian Green Town; another between Charles' mill, in Mifflin Township, and Mansfield; and another on the farm owned by the late John Oliver in Green Township, northwest of Loudonville, on the Perrysville road, and, another in Mansfield. He doubtless had other nurseries besides those mentioned.

A letter from Hon. John H. James, of Urbana, Ohio, dated June 11, 1862, says: "The account of Johnny Apple-

seed, about which you inquire, is contained in a series of letters addressed to the Cincinnati Horticultural Society at their request, on 'Early Gardening in the West'. These letters have been usually printed in the Cincinnati daily papers, as a part of the Society proceedings. That letter was republished in the Logan Gazette, of which I am able to send you a copy this mail."

The following is a part of the communication referred to by Mr. James:

"The growing of apple trees from seeds gave employment to a man who came hither before this was a State. I first saw him in 1826, and have since learned something of his history. He came to my office in Urbana, bearing a letter from the late Alexander Kimmont. The letter spoke of him as a man generally known by the name of Johnny Appleseed, and that he might desire some counsel about a nursery he had in Champaign County. His case was this: Some years before, he had planted a nursery on the land of a person who gave him leave to do so, and he was told that the land had been sold, and was now in other hands, and that the present owner might not recognize his right to the trees. He did not seem very anxious about it, and continued walking to and fro as he talked, and at the same time continued eating nuts. Having advised him to go and see the person, and that on stating his case he might have no difficulty, the conversation turned. I asked him about his nursery, and whether the trees were grafted. He answered no, rather decidedly, and said that the proper and natural mode was to raise fruit from the seed.

"He seemed to know much about my wife's family, and whence they came, and this was on account of their church. He did not ask to see them, and on being asked whether he would like to do so, he declined, referring to his dress, that he was not fit, and he must yet go some miles on his way.

He was of moderate height, very coarsely clad, and his costume was carelessly worn. His name, as I afterward learned was Jonathan Chapman.

"In 1801 he came into the territory with a horse load of apple seeds, gathered from the cider presses in Western Pennsylvania. The seeds were contained in leather bags, which were better suited to his journey than linen sacks, and, besides, linen could not be spared for such a purpose. He came first to Licking County, and selected a fertile spot on the bank of Licking Creek, where he planted his seeds. I am able to say that it was on the farm of Isaac Stadden. In this instance, as in others afterward, he would clear a spot for his purpose, and make some slight inclosure about his plantation—only a slight one was needed, for there were no cattle roaming about to disturb it. He would then return for more seeds, and select other sites for new nurseries. When the trees were ready for sale, he left them in charge of some one to sell for him, at a low price, which was seldom or never paid in money, for that was a thing the settler rarely possessed. If people were too poor to purchase trees, they got them without pay. He was at a little expense, for he was ever welcome at the settlers' houses.

"In the use of food he was very abstemious, and one of my informants thinks that he used only vegetable diet. At night he slept, of choice, in some adjoining grove.

"He was a zealous propagator of the doctrines of Emanuel Swedenborg, and he possessed some very old and much-worn copies of his works, which he continually lent where he could find persons to read them. It is said that he even divided some of his books into pieces of a few sheets each, and would leave fragments at different places in succession, and would diligently supply the parts, as if his books were in serial numbers.

"Nearly all the early orchards in Licking County were planted from his nursery. He also had nurseries in

Knox, in Richland, and in Wayne counties. As new counties opened, he moved westward, and he was seen in Crawford County in 1832, after which I traced him no further, until I learned of his death, at Fort Wayne. The physician who attended him in his last illness, and was present at his death, was heard to inquire what was Johnny Applesseed's religion—he would like to know, for he had never seen a man in so placid a state at the approach of death, and so ready to go into another life."

The accomplished pen of Miss Rosella Rice contributes the following agreeable sketch of the old man:

"He was born in Boston, Massachusetts, in the year 1775. No one knows why Johnny was so eccentric. Some people thought he had been crossed in love, and others, that his passion for growing fruit trees and planting orchards in those early perilous times had absorbed all tender and domestic natural to mankind. An old uncle of ours tells us, the first time he ever saw Johnny was in 1806, in Jefferson County, Ohio. He had two canoes lashed together, and was taking a lot of apple seeds down the Ohio River. About that time he planted sixteen bushels of seeds on one acre of that grand old farm on the Wallonding River, known as the Butler farm.

"All up and down the Ohio and Muskingum, and their wild and pretty tributaries, did poor Johnny glide along, alone, with his rich freight of seeds, stopping here and there to plant nurseries. He always selected rich, secluded spots of ground. One of them we remember now, and even still it is picturesque and beautiful and primal. He cleared the ground himself, a quiet nook over which the tall sycamores reached out their bony arms as if in protection. Those who are nurserymen now, should compare their facilities with those of poor Johnny, going about with a load in a canoe, and, when occasion demanded, a great load on his back. To those who could af-



ford to buy, he always sold on very fair terms; to those who couldn't, he always gave or made some accommodating trade, or took a note payable—sometimes—and rarely did that time ever come.

“Among his many eccentricities was one of bearing pain like an undaunted Indian warrior. He gloried in suffering.

“Very often he would thrust pins and needles into his flesh without a tremor or a quiver; and if he had a cut or a sore, the first thing he did was to scar it with a red hot iron, and treat it as a burn.

“He hardly ever wore shoes, except in winter; but, if traveling in the summer time, and the rough roads hurt his feet, he would wear sandals, and a big hat that he made himself, out of pasteboard, with one side very large and wide, and bent down to keep the heat from his face.

“No matter how oddly he was dressed or how funny he looked, we children never laughed at him, because our parents all loved and revered him as a good old man, a friend, and a benefactor.

“Almost the first thing he would do when he entered a house, and was weary, was to lie down on the floor, with his knapsack for a pillow, and his head toward the light of a door or window, when he would say, ‘Will you have some fresh news right from Heaven?’ and carefully take out his worn old books, a testament, and two or three others, the exponents of the beautiful religion that Johnny so zealously lived out—the Swedenborgian doctrine.

“We can hear him read now, just as he did that summer day when we were quite busy quilting up stairs, and he lay near the door, his voice rising denunciatory and thrilling—strong and loud as the roar of waves and winds, then soft and soothing as the balmy airs that stirred and quivered the morning-glory leaves about his gray head.

“His was a strange, deep eloquence at times. His language was good and well chosen, and he was undoubtedly a man of genius.

“Sometimes in speaking of fruit, his eyes would sparkle, and his countenance grow animated and really beautiful, and if he was at table his knife and fork would be forgotten. In describing apples, we could see them just as he, the word-painter, pictured them—large, lush, creamy-tinted ones, or rich, fragrant, and yellow, with a peachy tint on the sunshiny side, or crimson red, with the cool juice ready to burst through the tender rind.

“Johnny had one sister, Persis Broom, of Indiana. She was not at all like him; a very ordinary woman, talkative, and free in her frequent, ‘says she’s’ and ‘says I’s’.

“He died near Fort Wayne, Indiana, in 1846 or 1848, a stranger among strangers, who kindly cared for him. He died the death of the righteous, calmly and peacefully, and with little suffering or pain.

“So long as his memory lives will a grateful people say: ‘He went about doing good.’”

In the “Ohio Historical Collections”, by Henry Howe, p. 432, occurs the following notice of Johnny Appleseed, which generally confirms the statements from other sources:

“He had imbibed a remarkable passion for the rearing and cultivation of apple-trees from the seed. He first made his appearance in Western Pennsylvania, and from thence made his way into Ohio, keeping on the outskirts of the settlements, and following his favorite pursuit. He was accustomed to clear spots in the loamy lands on the banks of the streams, plant his seeds, inclose the ground, and then leave the place until the trees had in a measure grown. When the settlers began to flock in and open their ‘clearings’, Johnny was ready for them with his young trees, which he either gave away or sold for some trifle, as an old coat, or any article of which he could make use. Thus he proceeded for many

years, until the whole country was, in a measure, settled and supplied with apple-trees, deriving self-satisfaction amounting to almost delight, in the indulgence of his engrossing passion. About twenty years since he removed to the far West, there to enact over again the same career of humble usefulness.

"His personal appearance was as singular as his character. He was a small 'chunked' man, quick and restless in his motions and conversation; his beard, though not long, was unshaven, and his hair was long and dark, and his eye black and sparkling. He lived the roughest life, and often slept in the woods. His clothing was mostly old, being generally given to him in exchange for apple-trees. He went bare-footed, and often traveled miles through snow in that way. In doctrine he was a follower of Swedenborg, leading a moral, blameless life, likening himself to the primitive Christian, literally taking no thought for the morrow. Wherever he went he circulated Swedenborgian works, and if short of them, would tear a book in two and give each part to different persons. He was careful not to injure any animal, and thought hunting morally wrong. He was welcome everywhere among the settlers, and treated with great kindness, even by the Indians. We give a few anecdotes, illustrative of his character and eccentricities.

"One cool autumnal night, while lying by his camp-fire in the woods, he observed mosquitoes flew in the blaze and were burned. Johnny, who wore on his head a tin utensil which answered both as a cap and a mush pot, filled it with water and quenched the fire, and afterward remarked, 'God forbid that I should build a fire for my comfort, that should be the means of destroying any of his creatures.' Another time he made his camp-fire at the end of a hollow log in which he intended to pass the night, but finding it occupied by a bear and her cubs, he removed his fire to the other end, and

slept on the snow in the open air, rather than to disturb the bear. He was one morning in a prairie, and was bitten by a rattlesnake. Sometime after, a friend inquired of him about the matter. He drew a long sigh and replied, 'Poor fellow! he only touched me, when I, in an ungodly passion, put the heel of my scythe on him and went home. Some time after I went there for my scythe, and there lay the poor fellow dead'. He bought a coffee bag, made a hole in the bottom, through which he thrust his head and wore it as a cloak, saying it was as good as anything. An itinerant preacher was holding forth on the public square in Mansfield, and exclaimed, 'Where is the bare-footed Christian traveling to heaven?' Johnny, who was lying on his back on some timber, taking the question in its literal sense, raised his bare feet in the air, and vociferated '**Here he is!**'"

In a November month, and when the weather was unusually rigorous, Chapman was in Ashland, wearing a pair of shoes so dilapidated that they afforded no protection against the snow and mud. The late Elias Slocum, having a pair of shoes that he could not wear, and that were suitable to the feet of Mr. Chapman, presented them to the latter. A few days after this occurrence, Mr. Slocum met the old man in Mansfield, walking the snow-covered streets in bare feet. In reply to the inquiry as to the reason he did not wear his shoes, Chapman replied that he had found a poor, bare-footed family moving westward, who were in much greater need of clothing than himself, and that he had made the man a present of them.

He declined repeatedly, invitations to take food with the elder members of the family at the first table,—and it was not until he became fully assured that there would be an abundant supply of food for the children who had remained waiting, that he would partake of the proffered hospitality.

He was never known to have slept in a bed—his habit being either to

"camp out" in the woods, or, if sleeping in a house, to occupy the floor. He placed very little value upon money. His cash receipts from sales of fruit trees were invested in objects of charity, or in the purchase of books illustrating his peculiar religious faith. On a morning after he had slept on Mr. Slocum's floor, Mr. Slocum found a five-dollar bank-note in the room near the place where Chapman had passed the night. Being well persuaded on the point of ownership, he left his house in search of Mr. Chapman, and as he was yet in town, soon came up with him and inquired whether he had not lost a five-dollar note. Upon examination of his pockets, Mr. Chapman concluded he had, and receiving the note, remonstrated with Mr. Slocum against incurring so much trouble on his account.

Willard Hickox, of Mansfield, whose boyhood was passed in Green and Hanover townships, and who well remembers Chapman, relates an incident illustrating a trait of character which could be cultivated with profit by the "fast people" of this day. Calling at the cabin of a farmer, Chapman discovered near the doorway a bucket of "slops" which the housewife had probably designed for the pigs, and upon the surface of which were floating some fragments of bread. He at once employed himself in removing these pieces from the bucket, and while thus engaged, the woman of the house appeared. He greeted her with a gentle

rebuke of her extravagance—urging upon her the sinfulness of waste—and that it was wickedness, and an abuse of the gifts of a merciful God, to suffer the smallest quantity of anything which was designated to minister to the wants of mankind to be diverted from its purpose.

He never **purchased** covering for his feet. When he used anything in the form of boots or shoes, they were cast-off things, or generally unmated, which he would gather up, however dilapidated they might appear—always insisting that it was a sin to throw aside a boot or a shoe until it had become so thoroughly worn out as to be unable to adhere to a human foot.

His Swedenborgian books were as before stated, ever-present companions. Mr. Josiah Thomas inquired of Johnny whether, in traveling on bare feet through forests abounding in venomous snakes, he did not entertain fears of being bitten. "This book", replied the old man, "is an infallible protection against all danger, here and hereafter."

We have thus given such incidents as are deemed from authentic sources, designed to impress upon the mind of the reader the characteristics of this eccentric and remarkable man, whose simple habits, unostentatious charities, and life of self-denial, consecrated to the relief of suffering humanity and the amelioration of **all** God's creatures, are embalmed in the memory of all the early settlers.

It is a striking fact that New England has been one of the most prolific fields for the cultivation of metaphysical, social and sexual fads. Papers in Boston have more advertisements of mysterious powers than in any other city of similar size in the country. Witchcraft flourished there in the early days as nowhere else in the United States except among the Indians and Negroes. Millerism ran through New

England like a fire in 1843, and later in 1854. Spiritualism, Shakerism and Quakerism in an almost crazy form had a long run. The "free love" aspect of Spiritualism took root there in many places; and "Mother" Eddy found a genial soil in and about Boston. Mormonism also caught a large number of people in its drag net.—**The Christian Advocate.**

# Traits and Characteristics of Pennsylvania Germans

By J. H. A. Lacher, Waukesha, Wis.



ALTHOUGH not of Pennsylvania German stock, I am greatly interested in the discussion in your valued magazine of the traits and characteristics of that element of our population. Born and reared in the Middle West, common report current in my youth led me to regard the Pennsylvania Dutch as the embodiment of ignorance, superstition and non-progressiveness. Observation of Pennsylvania Germans, settled in the West, whom I met in the course of years, together with an awakened interest in the history of the German element in the United States, modified this opinion materially. Miss Bittinger's and Prof. Kuhn's books, especially, enlightened me and raised my opinion of the Pennsylvania Germans. Yet even then I did not know a tithe of their worth. Not until six years ago, when I had occasion to travel all over the Keystone State, did I learn fully to appreciate the sterling virtues of the Pennsylvania Germans. I had seen fine farms in the West, but when I viewed the country from Harrisburg to Allentown, to Lancaster, and the famous Cumberland Valley, I could understand why John Fiske called them the best farmers in America. The weedless, well-tilled farms, the massive barns, the neat, substantial houses, the pretty gardens enclosed by white fences, everything for miles and miles in spick and span condition, attest the thrift, thoroughness and good sense of the inhabitants.

While at Orwigsburg I saw the school children at play and was struck by the fact that every single child was well and neatly dressed, without a rent, patch, dirty face or soiled garment in evidence anywhere. Kutztown appeared so tidy and clean, with its streets, side-walks, houses, out-buildings, walls, everything, in perfect re-

pair, and looking as if freshly scrubbed or painted, that I dubbed it "Spotless Town", when visiting my friends in the West. I mention these incidents not because they were isolated observations, but because they are typical of the entire region. Schools and churches I saw everywhere; evidences of poverty and inefficiency, nowhere. Surely these are not the signs of niggardliness, the stigma cast upon the Pennsylvania Germans by Mr. Hocker.

Fifteen millions of white Americans, not many of them Pennsylvania Germans, wear amulets of some kind; Friday and number thirteen are regarded as unlucky almost universally, and the majority of people are influenced more or less by superstition; hence it hardly behooves anybody to cast the first stone when it comes to charging any particular national element with being superstitious.

In my travels of 500,000 miles I have covered the entire country and nowhere have I found hotels so uniformly clean, and the food so nourishing and palatable, as in southeastern Pennsylvania. If churches, schools, thrift, cleanliness, abundance of good food, neat, sensible dress, tidiness, substantiality, industry, integrity, general prosperity and absence of poverty, make for civilization, then the Pennsylvania Germans will take high rank. What they have wrought speaks louder than words of mine.

The incident of the butcher's exclamation on the occasion of his son's accidental death is misinterpreted by the critic. We are generous to the dead, and love or respect recalls and emphasizes their predominant merits or achievements. Had the boy been distinguished for musical talent, instead of adeptness at sausage making, the father would, undoubtedly, have referred to that.

Political prominence is not necessarily a mark of true greatness or

merit, the influence wielded by a Wanamaker or a Studebaker being often more beneficial to the country than that of many a politician who may have caught the passing fancy of the public; nevertheless there have been men holding high office in the nation, who were of Pennsylvania German stock and few knew it. Who, for example, knows that Senator Borah of Idaho is of Pennsylvania German ancestry, or that Congressman Tawney, chairman of the great Committee of Appropriations, is of pure Pennsylvania German stock. Yet, I have their word for it that such is the case.

Wherever I have seen districts settled by descendants of Pennsylvania Germans, I have found evidence of the same sterling qualities that characterize their brethren of the mother state. The fairest, thriftiest sections of the South are those settled by descendants of Pennsylvania Germans. Notable among these are northern and southwestern Virginia, the Piedmont region of North Carolina and the Blue Grass region of Kentucky.

About thirty years ago many farmers of southern Minnesota abandoned their deteriorated farms for the virgin soil of Dakota, attributing their failure to raise good crops of grain to an alleged change in climate. After some years one of these emigrants, while on a visit to his former home, was told in my presence that his German successor had been quite successful. "Oh", said he, "A Dutchman will make a living where a white man will starve". Curious to know why the German had succeeded where the other had failed, I learned by inquiry that he had spent all his spare time hauling manure from the neighboring village to his farm, in this manner reclaiming it. His predecessor had never done such menial la-

bor, but had leisurely spent most of his time in the village telling folks how to run the government.

The disparaging remark, quoted above, was formerly almost proverbial among a certain class of natives; hence one is apt to suspect that much of the criticism of the Pennsylvania Germans is due to envy, for anybody acquainted with them knows that they live better, if not so wastefully, than their detractors. To concede the superiority of the Pennsylvania German stock and thereby admit their own inferiority could hardly be expected of them. It is also true that the persistence of foreign speech and customs, aloofness, the broken vernacular, were strange differentiations, which made them seem inferior to their English-speaking neighbors of narrow horizon. For this reason must we regard with some charity, even today, all this defamation of the Pennsylvania Germans. They have their faults, but these are exaggerated to give semblance to the charges preferred against them. The Pennsylvania Germans, the German stock in general, must assert themselves by giving a wide publicity to their preeminence in many spheres and the prominent part they have played in the making of our country. Their indifference, or modesty, has obscured their merits, giving color to the animadversions of their critics, and being the cause that many of their descendants deny their German ancestry. Your magazine is on the right track and is deserving of a hundred thousand subscribers.

My travels in Pennsylvania are among my pleasantest recollections, therefore I gladly pay this tribute to a people whose achievements made my sojourn among them a delightful one.

## Pennsylvania German Plant Names

By Wilbur L. King, Allentown, Pa.



THE Pennsylvania German housewife, as a rule, is a lover of flowers. The sunny window in her home is frequently a miniature greenhouse and during the winter she tends, with great care, her potted plants. In the summer she has her flower bed as well as her vegetable garden and it is with pride that the delightful "old fashioned" flowers—the fuchsias, begonias, petunias, bachelor buttons and old maids—are shown to her visitors and a few slips of her choice geranium or some other plant is given to be planted for the winter garden.

The husbandman, too, loves plants, else he would not have secured his well deserved reputation as a successful agriculturist. He has acquainted himself not only with the plants he cultivates but with those of the forest as well. For the plants he raised from seed which, with care, the Pennsylvania German immigrant brought from the land of his nativity he also brought the name, as well as for those which came with him, unbidden,—our weeds. But many plants previously unknown to him and natives of the new world alone were forced to his attention and for these he had to adopt a name. Through association, plant characteristic or sometimes through the adoption of the English name with the German brogue added, he named them.

Some of the old Pennsylvania German names are now seldom heard as the younger generations are using the English names. That some are decid-

edly expressive is evident; others perpetuate tradition and of a number the names indicate the human ailments they were supposed to cure.

In collecting these names care must be taken that the High German names, such as the preacher or doctor might use, are not mistaken for Pennsylvania German names. The names for hops in High German is "hopfen" but the Pennsylvania German calls it "huba". On the other hand a partly anglicised form cannot properly be recorded as a Pennsylvania German name, hence our cinquefoil is not 5-fingergrout but rather "finffinger-grout".

A number of the plants have several names in Pennsylvania German and a few of the names are applied indiscriminately to various species of plants but this is easily explained by the fact that persons not having made a study of botany are not certain to recognize a difference between closely related or similar plants. The Pennsylvania German name for ferns is "fawron" and although at least fifteen species of ferns are found in this locality this name alone is applied to all of these plants. In the accompanying list the plant common to the locality has been given the Pennsylvania German name which is used indiscriminately for several species in the family. For instance, all the high bush blackberries are known as "blakbera" but in the list the name is shown but once and then in connection with a plant of very common occurrence.

The names recorded have been gathered principally in Lehigh and Northampton counties and from the mouths of numerous persons. Dr. A. R. Horne's Pennsylvania German Manual has also been freely consulted.

## LIST OF PENNSYLVANIA GERMAN NAMES OF PLANTS AND THEIR CORRESPONDING ENGLISH AND BOTANICAL NAMES

Penna. German	English	Botanical
<b>Polypodiaceae</b>		
1 Harshtsung	Hart's tongue	Scolopendrium Scolopendrium (L) Karst.
<b>Pinaceae</b>		
2 Weis beind	White pine	Pinus Strobus L.
3 Gal beind	Yellow pine	Pinus echinata Mill.
4 Hemlock	Hemlock	Tsuga Canadensis (L) Carr.
5 Weis Zadar	Arbor vitae	Thuja occidentalis L.
6 Wochular	Juniper	Juniperus communis L.
7 Rod Zadar	Red cedar	Juniperus Virginiana L.
<b>Typhaceae</b>		
8 Kotzashwons or Licht kolva	Broad-leaved cat-tail	Typha latifolia L.
<b>Gramineae</b>		
9 Hinklefus gros	Finger grass	Syntherisma sanguinalis (L) Nash
10 Kitsal gros	Witch grass	Panicum capillare L.
11 Harsh gros	Yellow foxtail	Ixophorus glaucus (L) Nash
12 Demadi	Timothy	Phleum pratense L.
13 Kweka	Kentucky blue grass	Poa pratensis L.
14 How'r	Oats	Avena sativa L.
15 Drefts	Chess	Bromus secalinus L.
16 Wadsa	Wheat	Triticum sativum Lam.
17 Korn	Rye	Secale cereale L.
18 Garshd	Barley	Hordeum sativum Jessen
19 Welshkorn	Maize	Zea Mays L.
<b>Cyperaceae</b>		
20 Uxa gros	Slender cyperus	Cyperus filiculmis Vahl.
21 Binsa	Great bulrush	Scirpus lacustris L.
22 Buçksbort	Stellate sedge	Carex rosea Schk.
<b>Araceae</b>		
23 Inshing zwiw'l or awrawnzwiw'l	Jack-in-the-pulpit	Arisaema triphyllum (L) Torr
24 Biskotsagrout	Skunk cabbage	Spathyema foetida (L) Raf.
25 Kolmus	Sweet flag	Acorus Calamus L.
<b>Pontederiaceae</b>		
26 Hechtgrout	Pickerelweed	Pontederia cordata L.
<b>Lilaceae</b>		
27 Shnitloch	Chives	Allium Schoenoprasum L.
28 Wilder knuwluch	Wild garlic	Allium vineale L.
29 Zwiw'l	Onion	Allium Cepa L.
30 Shdarnblum	Star-of-Bethlehem	Ornithogalum umbellatum L.
31 Weibud'la	Grape hyacinth	Muscari botryoides (L) Mill.
32 Shlis'lblum	Hyacinth	Hyacinthus orientalis L.
<b>Convallariaceae</b>		
33 Shbaragros	Asparagus	Asparagus officinalis L.
34 Moiblum	Lily-of-the-valley	Convallaria majalis L.
<b>Amaryllidaceae</b>		
35 Oshterblum	Daffodil	Narcissus Pseudo-narcissus L.
<b>Iridaceae</b>		
36 Shwartil	Larger blue flag	Iris versicolor L.

	<b>Juglandaceae</b>	
37 Wolnus	Black walnut	<i>Juglans nigra</i> L.
38 Weiswolnus	Butternut	<i>Juglans cinerea</i> L.
39 Hikarnus	Shag-bark	<i>Hicoria ovata</i> (Mill) Britt.
40 Sei hikarnus	Pig-nut hickory	<i>Hicoria glabra</i> (Mill) Britt.
	<b>Myricaceae</b>	
41 Hulsfawron	Sweet fern	<i>Comptonia peregrina</i> (L) Coult.
	<b>Salicaceae</b>	
42 Bob'l	Lombardy	<i>Populus dilatata</i>
43 Weis bob'l	White poplar	<i>Populus alba</i> L.
44 Oshba	American aspen	<i>Populus tremuloides</i> Michx
45 Weida	Black willow	<i>Salix nigra</i> Marsh.
46 Henkweida	Weeping willow	<i>Salix Babylonica</i> L.
47 Korbweida	Osier willow	<i>Salix viminalis</i> L.
	<b>Betulaceae</b>	
48 Hos'lnus	Hazel-nut	<i>Corylus Americana</i> Walt.
49 Sesbarka	Black birch	<i>Betula lenta</i> L.
50 Wos'r barka	River birch	<i>Betula nigra</i> L.
	<b>Fagaceae</b>	
51 Bucha	American beech	<i>Fagus Americana</i> Sweet.
52 Keshda	American chestnut	<i>Castanea dentata</i> (Marsh) Bork.
53 Rod'acha	Red oak	<i>Quercus rubra</i> L.
54 Schworts'acha	Black oak	<i>Quercus velutina</i> Lam.
55 Grund'acha	Scrub oak	<i>Quercus nana</i> (Marsh) Sarg.
56 Weis'acha	White oak	<i>Quercus alba</i> L.
57 Keshda'acha	Chestnut oak	<i>Quercus Prinus</i> L.
	<b>Ulmaceae</b>	
58 Rusha	American elm	<i>Ulmus Americana</i> L.
59 Rudshuls	Slippery elm	<i>Ulmus fulva</i> Michx.
	<b>Moraceae</b>	
60 Schworts' moulber	Red mulberry	<i>Morus rubra</i> L.
61 Weis' moulber	White mulberry	<i>Morus alba</i> L.
62 Huba	Hop	<i>Humulus Lupulus</i> L.
63 Honft	Hemp	<i>Cannabis sativa</i> L.
	<b>Urticaceae</b>	
64 Brenas'l	Stinging nettle	<i>Urtica dioica</i> L.
65 Eisgrout	Clear-weed	<i>Adicea pumila</i> (L) Raf.
	<b>Aristolochiaceae</b>	
66 Hol' worz'l	Birthwort	<i>Aristolochia Clematitis</i> L.
67 Hos'l' worz'l	Wild ginger	<i>Asarum Canadense</i> L.
68 Glana' shlongaworz'l	Virginia suakeroot	<i>Aristolochia Serpentina</i> L.
	<b>Polygonaceae</b>	
69 Boigrout	Rhubarb	<i>Rheum Rhaponticum</i> L.
70 Souromb'l	Sheep sorrel	<i>Rumex Acetosella</i> L.
71 Holwargoul	Curled dock	<i>Rumex crispus</i> L.
72 Buchwadsa	Buckwheat	<i>Fagopyrum Fagopyrum</i> (L) Karst.
73 Flagrout	Penna Persicaria	<i>Polygonum Pennsylvanicum</i> L.
74 Wagdrad'r	Knot-grass	<i>Polygonum aviculare</i> L.
	<b>Chenopodiaceae</b>	
75 Rodreb	Beet	<i>Beta vulgaris</i> L.
76 Warmgrout	Wormseed	<i>Chenopodium anthelminticum</i> L.
77 Melda	Orache	<i>Atriplex hortense</i> L.
78 Shbinawd	Spinach	<i>Spinacia oleracea</i> Mill.



	<b>Amaranthaceae</b>	
79 Hawnakom	Red amaranth	<i>Amaranthus paniculatus</i> L.
	<b>Phytolaccaceae</b>	
80 Pokbera	Poke	<i>Phytolacca decandra</i> L.
	<b>Portulacaceae</b>	
81 Seibarz'l	Purslane	<i>Portulaca oleracea</i> L.
	<b>Caryophyllaceae</b>	
82 Rawta	Corn cockle	<i>Agrostemma Githago</i> L.
83 Hind'ldorm	Common chickweed	<i>Alsine media</i> L.
	<b>Nymphaeaceae</b>	
84 Woss'r lila	Pond lily	<i>Castalia odorata</i> (Dry) W & W
	<b>Crassulaceae</b>	
85 Houswox	Houseleek	<i>Sempervivum tectorum</i> L.
	<b>Saxifragaceae</b>	
86 Meisora	Early saxifrage	<i>Saxifraga Virginiensis</i> Michx
	<b>Ranunculaceae</b>	
87 Krishtworz'l	Christmas rose	<i>Helleborus niger</i> L.
88 Goldworz'l	Gold-thread	<i>Coptis trifolia</i> (L) Salisb
89 Shworts shlongaworz'l	Black snakeroot	<i>Cimicifuga racemosa</i> (L) Nutt
90 Glukablum	Wild columbine	<i>Aquilegia Canadensis</i> L.
91 Rit'rshbora	Larkspur	<i>Delphinium Ajacis</i> L.
92 Windrosa	Windflower	<i>Anemone quinquefolia</i> L.
93 Hawnafus	Kidney-leaved crowfoot	<i>Ranunculus abortivus</i> L.
94 Bud'rblum	Meadow buttercup	<i>Ranunculus acris</i> L.
95 Gicht rosa	Peony	<i>Paeonia officinales</i> Retz
	<b>Berberidaceae</b>	
96 Moiob'l	May apple	<i>Podophyllum peltatum</i> L.
	<b>Menispermaceae</b>	
97 Olakur	Canada moonseed	<i>Menispermum Canadensis</i> L.
	<b>Lauraceae</b>	
98 Sosafros	Sassafras	<i>Sassafras Sassafras</i> (L) Karst
99 Pef'rhuhs	Spice-bush	<i>Benzoin Benzoin</i> (L) Coulter
	<b>Papaveraceae</b>	
100 Mawg	Garden poppy	<i>Papaver somniferum</i> L.
101 Rodworz'l	Bloodroot	<i>Sanguinaria Canadensis</i> L.
102 Shelagrout	Celadine	<i>Chelidonium majus</i> L.
103 Spechtabilla	Bleeding hearts	<i>Dicentra spectabilis</i> DC.
104 Doubakrupff	Fumitory	<i>Fumaria officinalis</i> L.
	<b>Cruciferae</b>	
105 Mustard	Hedge mustard	<i>Sisymbrium officinale</i> (L) Scop.
106 Reb	Turnip	<i>Brassica campestris</i> L.
107 Grout	Cabbage	<i>Brassica oleracea</i> L.
108 Redich	Radish	<i>Raphanus sativus</i> L.
109 Brunagress	Water-cress	<i>Roripa Nasturtium</i> (L) Rusby
110 Maretich	Horseradish	<i>Roripa Amoracia</i> (L) A. S. H.
111 Desh'lgrout	Shepherd's purse	<i>Bursa Bursa-pastorius</i> (L) Brit.
112 Dod'r	False flax	<i>Camelina sativa</i> (L) Crantz
	<b>Grossulariaceae</b>	
113 Grus'lber	Garden gooseberry	<i>Ribes Uva-crispa</i> L.
114 Shworts konstrouwa	Black currant	<i>Ribes floridum</i> L/Her.
115 Rod konstrouwa	Red currant	<i>Ribes rubrum</i> L.

**Rosaceae**

116 Shworts hember	Black raspberry	<i>Rubus occidentalis</i> L.
117 Rod hember	Red raspberry	<i>Rubus strigosus</i> Michx.
118 Blakber	High bush blackberry	<i>Rubus villosus</i> Ait.
119 Nider Blakber	Dewberry	<i>Rubus Canadensis</i> L.
120 Arber	Strawberry	<i>Fragaria Virginiana</i> Duch.
121 Finf fing'rgrount	Cinquefoil	<i>Potentilla Canadensis</i> L.
122 Od'rmencha	Tall hairy agrimony	<i>Agrimonia hirsuta</i> (Muhl) Bick.
123 Nog'lgrount	Salad burnet	<i>Sanguisorba Sanguisorba</i> (L) Brit
124 Wild'r rosa	Pasture rose	<i>Rosa humilis</i> Marsh.

**Pomaceae**

125 Ber	Pear	<i>Pyrus communis</i> L.
126 Ob'l	Apple	<i>Malus Malus</i> (L) Britt.
127 Weisdorn	Hawthorn	<i>Crataegus Oxyacantha</i> L.
128 Kwit	Quince	<i>Pyrus Cydonia</i> L.
129 Bloum	Plum	<i>Prunus domestica</i> L.
130 Obrigosa	Apricot	<i>Prunus Armeniaca</i> L.
131 Kash	Cherry	<i>Prunus Avium</i> L.
132 Wild kash	Wild black cherry	<i>Prunus serotina</i> Ehrh.
133 Parshing	Peach	<i>Amygdalus Persica</i> L.

**Papilionaceae**

134 Mikagrount	Wild indigo	<i>Baptisia tinctoria</i> (L) R. Br.
135 Hawsagla	Rabbit-foot clover	<i>Trifolium arvense</i> L.
136 Rodgla	Red clover	<i>Trifolium pratense</i> L.
137 Weisgla	White clover	<i>Trifolium repens</i> L.
138 Locus	Locust	<i>Robinia Pseudacacia</i> L.
139 Arbs	Pea	<i>Pisum sativum</i> L.
140 Grundnus	Peanut	<i>Apios apios</i> (L) MacM.
141 Bona	Bean	<i>Phaseolus vulgaris</i> L.

**Seraniaceae**

142 Indianischer Kress	Indian Cress	<i>Tropaeolum majus</i> L.
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**Oxalidaceae**

143 Hawsagla	Yellow wood-sorrel	<i>Oxalis stricta</i> L.
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**Linaceae**

144 Floks	Flax	<i>Linum usitatissimum</i> L.
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**Rutaceae**

145 Routa	Common rue	<i>Ruta graveolens</i> L.
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**Polygalaceae**

146 Shlongaworz'l	Seneca snake-root	<i>Polygala Senega</i> L.
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**Euphorbiaceae**

147 Buksbawm	Box tree	<i>Buxus sempervirens</i> L.
148 Moulwurf grount	Cypress spurge	<i>Euphorbia Cyparissias</i> L.

**Anacardiaceae**

149 Esich huls	Scarlet sumac	<i>Rhus glabra</i> L.
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**Aceraceae**

150 Mabla or Ahorn	Red maple	<i>Acer rubrum</i> L.
151 Zuk'r mabla	Sugar-maple	<i>Acer Saccharum</i> Marsh.
152 Arlahek	Box elder	<i>Acer Negundo</i> L.

**Hippocastanaceae**

153 Geilskeshta	Horse chestnut	<i>AEsculus Hippocastanum</i>
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**Balsaminaceae**

154 Glawsgrount	Jewel-weed	<i>Impatiens aurea</i> Muhl.
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**Vitaceae**

- 155 Shbekdroub Fox grape *Vitis Labrusca* L.  
 156 Reifdroub Chicken grape *Vitis cordifolia* Michx.

**Tiliaceae**

- 157 Lina American linden *Tilia Americana* L.

**Malvaceae**

- 158 Holsrosa Hollyhock *Althaea rosea* Cav.  
 159 Kasbobla Low mallow *Malva rotundifolia* L.  
 160 Bud'rmudel Velvet leaf *Abutilon Abutilon* (L) Rusby  
 161 Bawwul Cotton *Gossypium herbaceum* L.

**Hypericaceae**

- 162 Yohonsgrout Common St. John's-wort *Hypericum perforatum* L.

**Violaceae**

- 163 Veilchen Meadow violet *Viola obliqua* Hill.  
 164 Gal veilchen Yellow violet *Viola pubescens* Ait.  
 165 Jonijumbub Pansy *Viola tricolor* L.

**Onagraceae**

- 166 Kevich Evening-primrose *Onagra biennis* (L) Scop.

**Umbelliferae**

- 167 Galreb Wild carrot *Daucus Carota* L.  
 168 Koriond'r Coriander *Coriandrum sativa* L.  
 169 Boshdnawd Parsnip *Pastinaca sativa* L.  
 170 Fenchel Fennel *Foeniculum Foeniculum* (L) Karst  
 171 Karnligrount Smooth sweet cicely *Washingtonia longistyllis* (Tor) Brit  
 172 Padarli Parsley *Apium Petroselinum* L.  
 173 Selarich Celery *Apium graveolens* L.  
 174 Kim'l Caraway *Carum Carul* L.  
 175 Lebshdek'l Lovage *Levisticum officinale* Koch.  
 176 Attig Dwarf elder *AEgopodium Podagraria* L.

**Cornaceae**

- 177 Hunshuls Flowering dogwood *Cornus florida* L.  
 178 Guma Sour gum *Nyssa sylvatica* Marsh.

**Pyrolaceae**

- 179 Rumadisgrout Spotted wintergreen *Chimaphila maculata* (L) Pursh.  
 180 Wintergreen Princes pine *Chimaphila umbellata* (L) Nutt

**Ericaceae**

- 181 Ardshdreiss Trailing arbutus *Epigaea repens* L.  
 182 Brusht-ta Checkerberry *Gaultheria procumbens* L.

**Primulaceae**

- 183 Rod'r hink'ldorm Red pimpernel *Anagallis arvensis* L.

**Ebenaceae**

- 184 Mishbla Persimmon *Diospyros Virginiana* L.

**Oleaceae**

- 185 Pingshdablum Lilac *Syringa vulgaris* L.  
 186 Esh White ash *Fraxinus Americana* L.

**Gentianaceae**

- 187 Dousendgildagrout Bitter-bloom *Sabbatia angularis* (L) Pursh.

**Asclepiadaceae**

- 188 Milchgrout Pleurisy-root *Asclepias tuberosa* L.

- Convolvulaceae**
- 189 Ses grumber Sweet potato Ipomoea Batatas Lam.  
 190 Drechd'rblum Morning-glory Ipomoea purpurea (L) Roth.  
 191 Wina Bindweed Convolvulus repens L.
- Cuscutaceae**
- 192 Flokseida Dodder Cuscuta Gronovii Wild.
- Boraginaceae**
- 193 Shoflous Hound's tongue Cynoglossum officinale L.  
 194 Shwortsworz'l Comfrey Symphytum officinale L.  
 195 Borretsch Borage Borago officinalis L.  
 196 Uxatsung Small Bugloss Lycopsis arvensis L.
- Labiatae**
- 197 Gamander American germander Teucrium Canadense L.  
 198 Adorn White hoarhound Marrubium vulgare L.  
 199 Prunelgrout or Wild'r huba Self-heal Prunella vulgaris L.  
 200 Kotsagrout Catnep Nepta Cataria L.  
 201 Hind'ldorm Henbit Lamium amplexicaule L.
- Verbenaceae**
- 202 Eisenkraut Blue vervain Verbena hastata L.  
 203 Solwei Sage Salvia officinale L.  
 204 Mud'rgrout Oswego tea Monarda didyma L.  
 205 Grudabolsom American Pennyroyal Hedeoma pulegioides (L) Pers.  
 206 Bonagrait'l Savory Satureia hortensis L.  
 207 Eisup Hyssop Hyssopus officinalis L.  
 208 Wulgamud Wild majoram Origanum vulgare L.  
 209 Mawron Sweet majoram Origanum Majorana L.  
 210 Kwend'l Creeping thyme Thymus serpyllum L.  
 211 Bush-ta American dittany Cunila organoides (L) Brit.  
 212 Bolsom Spear mint Mentha spicata L.  
 213 Mawga bolsom Peppermint Mentha piperita L.  
 214 Tilesworz'l Horse-balm Collinsonia Canadensis L.
- Solanaceae**
- 215 Yudakarsh Ground cherry Physalis Philadelphica Lam.  
 216 Nochshoda Black nightshade Solanum nigrum L.  
 217 Grumber Potato Solanum tuberosum L.  
 218 T'mats Tomato Lycopersicon Lycopersicon (L) Karst.  
 219 Hexakim'l Thorn apple Datura Stramonium L.  
 220 Duwok Tobacco Nicotiana Tobacum L.
- Scrophulariaceae**
- 221 Wulashdeng'l Mullen dock Verbascum Thapsus L.  
 222 Hunsblum Butter-and-eggs Linaria Linaria (L) Karst.  
 223 Brounworz'l Maryland figwort Scrophularia Marylandica L.  
 224 Ar'npreis Common speedwell Veronica officinalis L.
- Plantaginaceae**
- 225 Seiorabled'r Common plantain Plantago major L.  
 226 Shbitsawegrich Rib-grass Plantago lanceolata L.
- Caprifoliaceae**
- 227 Hul'rber Sweet elder Sambucus Canadensis L.  
 228 Shofbera Nanny-berry Viburnum Lentago L.  
 229 Shofknut'l Black haw Lonicera Japonica Thumb.  
 230 Hunichsuk'l Honeysuckle Dipsacus sylvestris Huds.
- Dipsacaceae**
- 231 Kordadish'l Common teasel Viburnum prunifolium L.

## Cucurbitaceae

232 Karbs	Pumpkin	Cucurbita Pepo L.
233 Wos'rmelon	Watermelon	Citrullus Citrullus (L) Karst.
234 Gum'r	Cucumber	Cucumis sativus L.
235 Kolbosht	Gourd	Lagenaria vulgaris Ger.

## Campanulaceae

236 Inshing duwok	Indian tobacco	Lobelia inflata L.
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## Cichoriaceae

237 Ondefi	Endive	Cichorium Endivia L.
238 Pisabed or Bid'r solad	Dandelion	Taraxacum Taraxacum (L) Karst.

## Ambrosiaceae

239 Bul'ryuk'l or Bid'rshdeng'l	Ragweed	Ambrosia artemisiaefolia L.
240 Hunstung	Rattlesnake-weed	Hieracium venosum L.

## Compositae

241 Dorchwox	Boneset	Eupatorium perfoliatum L.
242 Wundgrout	Field golden-rod	Solidago nemoralis (L) B & H
243 Reinblum	Pearly everlasting	Anaphalis margaretaea (L) B & H
244 Sotsblum	ringed cudweed	Gnaphalium decurrens Ives
245 Olonsworz'l	Elecampane	Inula Helenium L.
246 Sunablum	Common sunflower	Helianthus annuus L.
247 Ardob'l	Jerusalem artichoke	Helianthus tuberosus L.
248 Dalya	Dahlia	Dahlia variabilis Desf.
249 Bubeleis	Beggar-ticks	Bidens frondosa L.
250 Madeleis	Spanish needles	Bidens bipinnate L.
251 Neragrout	Sneezewort	Achillea Ptarmica L.
252 Shofriba	Common yarrow	Achillea Millefolium L.
253 Wild'r komila	Mayweed	Anthemis Cotula L.
254 Komila	German camomile	Anthemis nobilis L.
255 Gensblum	Oxeye daisy	Chrysanthemum Leucanthemum L.
256 Maderla	Common feverfew	Chrysanthemum Parthenium (L) Pers.
257 Kebiders	Tansy	Tanacetum vulgare L.
258 Warmut	Common wormwood	Artemisia Absinthium L.
259 Alter mon	Southernwood	Artemisia Abrotanum L.
260 Alter frau	Common mugwort	Artemisia vulgaris L.
261 Grud'lrawa	Common groundsel	Senecio vulgaris L.
262 Gleda	Burdock	Arctium Lappa L.
263 Dishd'l	Field thistle	Carduus discolor (Muhl) Nutt
264 Marien Dishd'l	Virgin Mary's thistle	Mariana Mariana (L) Hill.
265 Soffron	Safflower	Carthamus tinctorius L.

## Saur's "Kleines Kräuterbuch"

In the "Hoch-Deutsch Americanische Calender" for 1762, Christopher Saur began a series of lessons in botany which were introduced by the following words, set in large type:

"Dem gemeinen Mann zum Dienst will man die | Tugenden und Würckungen der vornehmsten | Kräuter und Wurtzeln beschreiben: wann nun einer die | Calender zusammen hält, so bekommt er endlich ein kleines | Kräuter-Buch vor geringen Kosten und mache den | Anfang mit der **Aland Wurtzel**

These lessons appeared annually until 1778 and must have proved of great value to the users of the almanac. We have before us a collection of these lessons, formed by stitching together the successive issues until a book of more than 125 pages was formed proving a veritable "kurtzgefassten Kräuterbuch" (Compact Herbal).

In the first installment of the lessons only the German name of the plant

was given; in the others the English, German and Latin names appeared.

In each lesson the name of the plant was given first; a description of its general properties followed and the method of application to the particular sickness and ailments formed the conclusion. By way of illustration of the description of the general properties of the plant we quote the following:

"Der gute Heinrich ist temperirter Natur, hat viel wasserigen Safts benebst ein wenig flüchtig, salpeterischen Salz un etwas öhligem Theilen bey sich, und daher die Eigenschaft zu erdundern, Schmerzen zu stillen, zu heilen und ein gutes Geblüt zu zeugen."

In a few cases only the physical properties of plants are described, e. g. Eyebright (Augentrost) is said to be a beautiful little plant growing a span high, with white flowers, blue with yellow dots, growing between stem and leaf. The leaves are dark green, small, serrated and somewhat astringent and bitter. It grows in meadows and blossoms in early Fall. Growing on hills it usually has only one stem, but in moist places it has a number of branches.

Want of space does not permit us to attempt an enumeration of the virtues of the different plants as given, nor have we the technical knowledge to pass judgment on the merits of the various remedies. We will content ourselves by noting a few of the minor characteristics of the treatise itself.

The author dwells at some length on the virtues of a salve having Liverwort as a constituent part. He relates how a Doctor Wolfius received from Prince Ludwig of Hesse a fatted ox each year for the recipe and then adds in parenthesis: "Und ich schreibe es so wohlfeil in dem Calendar". (And I give it out so cheap in the Almanac.)

The rubbing of the hand of a dead child over certain parts of the body is said to have curative power.

The following lines would probably not be endorsed by present-day practitioners:

Der berühmte Wundarzt Feliz Würtz schreibt: Wenn man die Liebstöckel-Würtzel

grabe, wann die Sonne in dem Widder gehet, und sie anhänget, seye es ein bewährtes Mittel wider Schwinden und abnehmen der Glieder.

The author was not averse to quoting poetry if it served his purpose as for example:

"Für die Geilheit wildes Rasen  
Halte Camffer an die Nasen."

"Berthream in dem Mund zerbiszen,  
Reinigt das Gehirn von Flüssen."

"Der Fenchel und das Eisenkraut,  
Die Roos, das Schellkraut und die Raut,  
Sind dienlich dem Gesicht,  
Das Dunkelheit anficht;  
Hieraus ein Wasser zubereit,  
Das bringt den Augen Heiterkeit."

One might almost feel like suspecting the author of currying favor with the young ladies when he tells how a certain plant if used in washing oneself makes the "Angeischt zart, weisz und schön".

Old King Mithridates is given as authority for saying that the use of a preparation of rue is a preventive of evil effects from the use of any poison.

To cure toothache the author advises applying a certain plant to the cheek until it becomes warm and then burying it in a manure pile. The toothache is sure to cease as the plant begins to decay.

In describing the merits of Cats-Mint, the author relates the story of a Swiss executioner who had such a sympathetic heart that he could not enforce the laws. He used to chew this plant and keep it under his tongue and this made him so revengeful and bloodthirsty that he could perform his duty. The author adds in parenthesis in German: "Would that there were a root that would make the unmerciful merciful."

As a method of stopping nose bleeding the reader is told that the placing of the plant Shepherd's-Purse in the hand of the patient is efficacious.

Figs are said to be quite nourishing and serviceable therefore in cases of famine "wann man sie hat" (if one has them). The free use of dried figs is said to breed lice.

The author dwells on the evil effects of using too much sugar and adds that this, although the plain truth:

“Wird bey denen verzuckerten Weibsleuten schlechten Eingang finden, weil sie wenig darauf sehen, ob etwas gesund ist, wann es nur süß und wohl schmeckt.”

A little farther on, in condemning the misuse of sugar, the author says:

“Zumalen auch die heutige Welt, und sonderlich das candirte Frauenzimmer, also verschleckt und delicate, dasz man ihnen bald keine Arznei mehr einschwatzen kan sie seye dann zu grossem Nachtheil ihrer Gesundheit verzuckert.”

The following is a list of the names of the plants mentioned in the Almanac. The numbers placed after the names indicate that the plants are probably identical with those of like number in Mr. King's list preceding this article. If additional identifications are established by our readers we shall be pleased to receive and print supplementary lists. The spelling in the Almanac has been followed. Words in italics were supplied by the editor.

Anise—Anis—Anisum.  
 Angelica—Angelicka—Angelica.  
 Agrimony, Water Hemp—Odermenig—Agrimonie. 122  
 Apples—Aepfel—Malum. 126  
 Almonds—Mandeln—Amygdalarum.  
 Allgood—Guter Henrich—Bonus Henricus.  
 Apricocks—Apricosen, Marillen—Malus. 130  
 Asparagus—Spargen—Asparagi Ameniaca. 33  
 Ash Tree—Eschbaum—Fraxinus. 186  
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 Burdock—Kletten—Bardena. 262  
 Bugle—Brunella Kraut—Brunella. 199  
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 Basil—Basilien—Ocimum.  
 Burnet—Bibernell—Pimpinella.  
 Batony—Betonien—Betonica.  
 Birthwort—Holwurz—Aristolachia. 66  
 Borage—Burretsch—Barrago. 195  
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 Bayberries—Lorbeeren—Bacca Laura.  
 Beets—Marigold—Beta. 75  
 Buglosse—Ochsenzunge—Buglassum. 196 ?  
 Bryony—Stickwurtz—Bryonia.  
 Barley—Stickwurtz—Hardeum. 18  
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 Beans—Bohnen—Faba. 141  
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Wild Carrot—Wilde Möhren—Wilde Gelbrüben—Carata Sylvatica. 167  
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 Coriander—Coriander—Coriandrum. 168  
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 Columbine—Aglei—Aquilegia. 90  
 Colewort—Kohl—Brassica.  
 Cabbage—Kappes—Brassica Capitata. 107  
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 Coffee—Coffee—Caffea.  
 Croefoot—Hahnenfusz—Ranunculus. 93  
 Chickweed—Hünerdarm—Alsine. 83  
 Cummin—Kümmel—Cuminum. 174  
 Celandine—Schellkraut—Chelidonium. 102  
 Comfrey—Schwartzwurtz—Symphytum. 194  
 Centaury—Tausendgulden kraut—Centaurium. 187 ?  
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 Cloves—Krämer—Nelcken—Caryophyllum.  
 Cotton Weed—Rhein Blumen—Stolchas—Citrina.  
 Cherries—Kirschen—Cerasarum. 131  
 Cinnamon—Zimmet—Cinamomi.  
 Clary—Scharlach kraut—Horminum.  
 Cats Mint—Katzen Münzte—Nepeta. (200)  
 Clover—Gemeiner Klee—Trifolium prae-tense. 136  
 Citrons—Citronen—Malus Citreum.  
 Crowesfoot—Kräbenfusz—Coranopus.  
 Currants—St. Johannes Beer—Ribes Vulgaris.  
 Ciche—Ziser Erbsen—Cicora.  
 Cardamoms—Cardamömlein—Cardamomi.  
 Glove—Gilliflowers—Garten Nägelger—Caryophile Domestice.  
 Coco—Cocus—Cacaa.  
 Casia—Casia—Casia.  
 Cumerick—Gelb Wurz—Curcuma.  
 ————Camillen———.  
 ————Cardobendicten———.  
 Dill—Dillkraut—Anethrum. 170  
 Daisy—Maszlieben Gänzblümlein—Bellis. 255  
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 Dragonwort—Drachen Wurz—Dracuncubus.  
 Dittander—Pfeffer Kraut—Lepidium.  
 Dock—Grundwurz—Oxilapathum. 71 ?  
 Elecampene—Aland Wurtzel———. 245  
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 Housleak (Stone crop)—Hauszwurtz—Semper viva. 85  
 Hysop—Isop—Hyssopus. 207  
 Horse Radish—Meer Rettig—Raphanus Sylvestris. 110  
 Henbane—Bilsen kraut—Hyascymus.  
 Harts Tongue—Hirschzunge—Scolopendria.  
 Hops—Hopfen—Lupulus. 62  
 Horsetail—Schafftheu—Equisetum.  
 Hurtleberries—Heydelbeeren—Myrtillus.  
 Hemlock—Wütrich—Citata. 4  
 Black Hellebor—Schwartz Niesz Wurz—Helleborus Niger.  
 White Hellebor—Weisse Niesz Wurz—Helleborus Albus.  
 Honeysuckle—Stern Leberkraut—Hepatica Stellata.  
 Climbing Ivy—Epheu, Eppich—Hedera.  
 Jalep—Jalapa—Jalapium.  
 Jack by the Hedge—Knoblauch Kraut—Al-liaria.  
 Juniper—Wachholder—Juniperus. 6  
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 Liquorise—Süszholtz—Liquiritia.  
 Liverwort—Leber Kraut—Hepatica.  
 Lavender—Lavendel—Lavendula.  
 Lung Wort—Lungenkraut—Pulmonaria.  
 Marigold—Ringel Blume—Calendula.  
 Melilot—Stein Klee—Melilatus.  
 Moss—Baum Moss—Muscus Arboreus.  
 Marsh Mallow—Eibish—Althae.  
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 Mouse Ear—Mauszöhrlein—Pilasella. 86  
 Masterwort—Meister Wurtz—Imperatoria.  
 Mallows—Käsz Pappeln—Malva. 159  
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 Nettle—Nesseln, Brenneseln—Urtica. 64  
 Nuts—Nüsse—Nux Inglans.  
 Nutmegs—Muscatnüsse—Nux Maschata.  
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 Pears—Birn—Pyrum. 125  
 Plaintain—Wegerich—Plantago. 226  
 Purslain—Burtzel, Burgel—Portulaca. 81  
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 Pepper—Pfeffer—Piper vulgare.  
 Pease—Erbsen—Pisa. 139  
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 Rye—Rocken—Secula. 17  
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Our Lady Thistle—Marien Distel—*Carduus, Mariae*. 264  
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Turnips—Rüben—*Rapum*. 106  
Wild Thyme—Quendel—*Serpillus*. 210  
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Wild Tansey—Genserich—*Anserina*. 257  
Fuller's Thistel—Karten Disteln—*Dipsacus Sativus*. 231  
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Dames Violet—Abend Viole—*Hiperis*. 163,  
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## Hamburg Children

A curious and pretty custom is observed every year in the city of Hamburg to celebrate a famous victory which was won by little children more than four hundred years ago. In one of the numerous sieges, Hamburg was reduced to the last extremity, when it was suggested that all the children should be sent out unprotected into the camp of the besiegers as the mute appeal for mercy of the helpless and innocent. This was done. The rough soldiery of the investing army saw with amazement, and then with pity,

a long procession of little ones, clad in white, come out of the city and march boldly into their camp.

The sight melted their hearts. They threw down their arms and, plucking branches of fruit from the neighboring orchards, they gave them to the children to take back to the city as a token of peace. This was a great victory, which has ever since been commemorated at Hamburg by a procession of boys and girls dressed in white and carrying branches of the cherry tree in their hands.—Selected.

## The Big Runaway

As professor C. H. Williston in his article on Fort Augusta (p. 79) refers to "The Big Runaway", we quote the following lines from the "History of the West Branch Valley" by Meginnis. He tells the story of the Indian Massacre in the neighborhood where Williamsport is located, June 10, 1778, and continues as follows:

"On the intelligence of these murders reaching Colonel Hunter at Fort Augusta, he became alarmed for the safety of those that remained above Fort Muncy, and sent word to Colonel Hepburn to order them to abandon the country and retire below. He was obliged to do this, as there was not a sufficiency of troops to guard the whole frontier, and Congress had taken no action to supply him with men and supplies. Colonel Hepburn had some trouble to get a messenger to carry the order up to Colonel Antes, so panic stricken were the people on account of the ravages of the Indians. At length Robert Covenden, and a young wheelwright in the employ of Andrew Culbertson, volunteered their services and started on the dangerous mission. They crossed the river and ascended Bald Eagle mountain and kept along the summit, till they came to the gap opposite Ante's fort. They cautiously descended at the head of Nippenose Bottom, and proceeded to the fort. It was in the evening, and as they neared the fort, the report of a rifle rang upon their ears. A girl had gone outside to milk a cow, and an Indian being in ambush, fired upon her. The ball, fortunately, passed through her clothes, and she escaped unharmed. The word was passed on up to Horn's fort, and preparations were made for the flight. Great excitement prevailed. Canoes

were collected, rafts hastily constructed, and every available craft that would float, pressed into service; and the goods and also the wives and children of the settlers placed on board. The men, armed with their trusty rifles, marched down on each side of the river to guard the convoy. It was indeed a sudden, as well as melancholy flight. They were leaving their homes, their cattle, and their crops, to the mercy of the enemy, and fleeing for their lives. Nothing occurred worthy of note, during the passage to Sunbury, as the Indians did not venture to attack the armed force that marched on shore. It is said that whenever any of their crafts would ground on a bar, the women would jump out, and putting their shoulders against it, launch it into deep water.

The settlements above Muncy were all abandoned, and the Indians had full possession of the country once more. Companies came up as soon as possible to secure and drive away the cattle. They found the Indians burning and destroying. At Antes' Fort they found the mill containing a quantity of wheat and the surrounding buildings, reduced to ashes. As the smouldering embers were not yet extinct the air for some distance around, was tainted with the odor of roasted wheat. They gathered up what cattle they could as soon as possible, and drove them from the scene of desolation.

Fort Muncy, Freeland's Fort and all the intermediate points were abandoned about the same time. Thus was the Valley of the West Branch evacuated. The flight was called by the people of that period the Big Runaway, a name which it bears to this day."

## A Suplee Line of Descent

By J. O. K. Robarts, Phoenixville, Pa.

NOTE.—This record gives account of a line of nine generations including the immigrant pioneer. Can any one give us record of ten generations.—Editor.



**ANDREAS SOUPLIS**, progenitor of the Suplee family upon this continent, was born a Huguenot in France, in the year 1634, of patrician blood. He became an officer in his country's army, but, religious persecution caused him to migrate to Germany, where he married Gertrude Stiessinger. Learning of this land of promised freedom, this couple landed in Philadelphia early in 1684, became acquainted with Governor Penn, and soon afterward settled in Germantown, where they prospered. In the year 1691 Andris Souplis was Sheriff of the Corporation of Germantown. He died at the age of 92 years in 1726, on his plantation in Kings-essing, Philadelphia County, his wife surviving several years. Five children were born to this couple: Margaret, Ann, Bartholomew, Andrew and Jacob. In the will of Mr. Souplis, dated March 25, 1724, and probated March 20, 1726, he referred to his great age, claimed he was of sound mind and in good health, and that he was then residing on his plantation in the township of Kings-essing, Philadelphia County, Province of Pennsylvania.

**Andrew Supplee**<sup>2</sup> (Andris Souplis<sup>1</sup>), the second son of his parents, was born in Germantown, in the year 1688. He was evidently the favorite of his father, who named him executor of his will. Andrew was twice married, first to Miss Anna Stackhouse, and second to Miss Deborah Thomas. There was one child, a son named Hance, by the first wife, and four by the second wife, namely, Jonas, Andrew, John and Sarah. Andrew Supplee purchased a plantation in Upper Merion, Montgomery County, near the village of

Matsunk, where he continued to reside the remainder of his life. He died in the year 1747, aged 59 years. His remains are in a vault in Norris City Cemetery, near Norristown.

**Hance Suplee**<sup>3</sup> (Andrew<sup>2</sup>, Andris Souplis<sup>1</sup>), was born in Upper Merion, aforesaid on July 14th, 1714. His wife, Miss Madeline Deborah De Haven, was born November 25th, 1716. They were married in the First Presbyterian Church of Philadelphia, August 5th, 1736. Miss De Haven's forbears were Huguenots.

Hance Suplee and wife resided in Upper Merion until about the year 1745, when they purchased a large plantation in Worcester Township, now Montgomery County, and moved to it. In 1747 they erected a substantial and commodious mansion which still exists in good condition, the property of Mr. and Mrs. James H. Cassell. The family product was fourteen children as follows: Andrew, Elizabeth, Sarah, Deborah, Catharine, Peter (Revolutionary soldier), Abraham, Rebecca, Hannah, Rachel, Isaac, Jacob and John (both Revolutionary soldiers), and Mary.

In the year 1770 Mr. Hance Suplee and wife donated a portion of their land for burial purposes, and also for the erection of a meeting house. Strange to say he was first to be buried therein, and his tombstone shows that he died December 16th, 1779, aged 56 years, 5 months and 5 days. His widow, Magdalene, continued to reside in the homestead until her death, which occurred at the age of 85 years, October 5th, 1801. The land donated for a meeting house is now the site of the Bethel M. E. Church.

**Peter Suplee**<sup>4</sup>, (Hance<sup>3</sup>, Andrew<sup>2</sup>, Andris Souplis<sup>1</sup>), a Revolutionary soldier, was born in the Suplee homestead, Upper Merion, September 2, 1745; his wife Susanna Wagoner, was

born in the year 1750; they were married in 1774, and two children followed, to wit: Rachel, born January 18, 1775, and son Peter, February 8, 1778, fifteen days after the death of his father, in camp, a soldier, at Valley Forge.

After the death of his father, Hance Suplee, Peter became the owner of the Worcester homestead, and Peter and his wife were living there when Washington and the Continental army were facing the British forces under Lord Howe in Chester County. The battle of Brandywine was fought on the 11th day of September, 1777, and on the 12th of that month Peter Suplee enlisted, a volunteer in the Revolutionary army, as per the following testimony:

May 1st, 1901

To whom it may concern:

I hereby certify to the following Revolutionary services of

**Peter Suplee,**

of Worcester township, Philadelphia county, who was a private in Captain Charles Wilson Peale's Company of Philadelphia Militia. Volunteered September 12th, 1777. For this reference see Pennsylvania Manuscript Archives.

Very truly yours,

GEORGE EDWARD REED,  
State Librarian and  
Editor Penna. Archives.

Beyond question, Peter Suplee was attached to the Revolutionary army when it marched from Pennypacker's Mills to fight the battle of Germantown, said army having encamped upon his plantation going to and returning from that fray, while his home was also occupied by General Washington and his officers. On the 19th of December, 1777, the American army encamped at Valley Forge, and on the 24th of January following Peter Suplee died there, and his remains were conveyed to the Worcester burial ground and there interred.

About the year 1785, the widow of Peter Suplee, soldier, migrated to the state of New York, settling near Penn Yan. Rachel married, in due time, one Morris Shepherd, and bore him two sons, Charles and George, the de-

scendants of whom possibly are to be found yet in that section of country.

On the 3d day of September, 1904, a reunion of the Suplee family was held at Bethel M. E. Church, in honor of that Revolutionary hero, and also for their participation in the exercises of unveiling a handsome granite monument suitably worded to perpetuate his fame.

**Peter Suplee**, (Peter<sup>1</sup>, Hance<sup>3</sup>, Andrew<sup>2</sup>, Andris Souplis<sup>1</sup>), was born on the ancestral plantation, February 8, 1778, and lived there to manhood, a comfort no doubt to his mother; without gaining possession of the family homestead.

In the year 1799 he married Miss Hannah Eastburn of Upper Merion, whose age then was seventeen years; and, in that year also he purchased from the estate of James Anderson, who was the first white settler north of the Valley Hill, 300 acres of land (then in Charlestown township, since 1828 in Schuylkill township) and there this happy couple lived engaged in the farming industry, until old age creeping on they retired. For some years they lived at Suplee's Corners, and finally moved to Norristown, where Peter Suplee died in 1859 aged 81 years, his wife, Hannah Eastburn, following him in 1874 at the ripe age of 92 years.

To this family eleven children were born, viz: Rachel, Samuel, Cadwalder, Benjamin, Horatio, Margaret, Silas, Susan, Peter, Hannah and Abigail Eliza.

**Cadwalader Evans Suplee**<sup>6</sup>, (Peter<sup>5</sup>, Peter<sup>4</sup>, Hance<sup>3</sup>, Andrew<sup>2</sup>, Andris Souplis<sup>1</sup>), was born July 30, 1804, on the Schuylkill township homestead, where he was reared. At the proper age he learned the trade of blacksmith. He found his wife in Lower Merion, in the person of Miss Catharine Jones, whose ancestor came over the ocean in 1682 on the good ship *Welcome*, with William Penn, one of her ancestors commanding that vessel. Finding employment at Newtown Square, with his young wife he settled there for a brief

perior, and while there was born to them a son Edwin Moore Suplee. The parents later moved back to Schuylkill, became possessed of a portion of the husband's parents' holdings, and followed farming until his death, which took place February 21, 1882. Seven children were born to this union, two sons and five daughters. Of these E. M. Suplee, Mrs. Mary Jones Stephens and Miss Sarah J. Suplee, of Suplee's Corners and Mrs. Adaline Rebecca Delp, of Bridgeport, Montgomery County are the survivors. The dead are B. Franklin, Hannah C. and Esther Ann.

**Edwin Moore Suplee**<sup>7</sup>, (Cadwallader Evans<sup>6</sup>, Peter<sup>5</sup>, Peter<sup>4</sup>, Hance<sup>3</sup>, Andrew<sup>2</sup>, Andris Souplis<sup>1</sup>), was born

at Newtown Square, Delaware County, November 15, 1832. His wife, a native of Schuylkill township, was Elizabeth Brower Pennypacker, who became the mother of twins, Isaac Wayne and Benjamin Franklin Suplee, born December 6, 1861. At the age of two months the latter died.

**Isaac Wayne Suplee**<sup>8</sup>, (Edwin Moore<sup>7</sup>, Cadwallader Evans<sup>6</sup>, Peter<sup>5</sup>, Peter<sup>4</sup>, Hance<sup>3</sup>, Andrew<sup>2</sup>, Andris Souplis<sup>1</sup>), was born December 6, 1861, in Schuylkill township, Chester County, Penna., and was educated in the schools of this section. He married Miss Anna Adams, of Philadelphia, by whom are two children a son, Frank Leach, and daughter, Miss Edith May Suplee.

A story is told in Milwaukee concerning an elderly German who conducted a good sized manufacturing plant on the south side. He had an engineer at his factory who had been with him for fifteen years and the old gentlemen had implicit confidence in him. It was with a profound shock that he discovered finally that the trusted engineer was "grafting" most shamefully.

The proprietor thought it all over for a long while and then sent for the engineer. When that functionary arrived the following dialogue took place:

"Ah, John! Good morning, John. How long haf you been vorking by this place?"

"Fifteen years"

"Ach, so. And vot are your wages?"

"Twenty-five dollars a week"

"M-m-n. Vell, after today it vill be \$5 a veek more."

The engineer thanked his employer profusely and withdrew. A week later the old gentleman sent for him again and the same conversation ensued,

ending with another \$5 a week raise. The third Saturday he sent for the engineer again, and after the same questions and answers he raised his salary another \$5 a week.

On the fourth Saturday the engineer was again summoned before the boss.

"How long have you been vorking here, John?" asked the proprietor.

"Fifteen years," replied the engineer, who by this time had grown to expect the weekly question and salary raise as a regular thing.

"And how much vages are you getting?"

"Forty dollars a week."

"Ach, so? Vell, you are fired."

"Fired!" exclaimed the engineer, almost fainting. "Why, you have been raising my salary \$5 at a clip for the last three weeks."

"Sure I have," roared the Teutonic boss, all his indignation flaring out at once. "And the reason that I did it vas that it shall make it harder for you for vhen I fire you, you loafer!"

—Milwaukee Wisconsin.

## • Swabian Proverbs and Idioms

The following Proverbs appeared in "Zeitschrift für Deutsche Mundarten" 1906, Berlin, Germany. They were collected by Wilhelm Unsel'd at the places indicated by the letters S., T., U., B.,—S, signifying Stuttgart; T, Tübingen; U, Ulm; B, Blaubeuren.

Readers will confer a great favor, if they will send us a list of the same or similar proverbs in use in their neighborhood referring to this list by number whenever possible.

1. Loible, du muascht Riebale hoisza, Riebale, du muascht g'fressa sei! U.

2. D'r Ebe, und d'r U'ebe hänt miteinand'r des loible g'fressa. U.

3. Frisz Dräg, nay wird d'r's Maul net feadrig! U.

4. Dear sauft net no, dear friszt au' d'zua. U.

5. Dear tuat, wia wenn's oin fressa wött. U.

6. Gib'm oi's aufs Dach! U.

7. I be' koi' Schlecker, aber was i net mak, des lasz i schtanda. U.

8. Dau isch brodtrocka. U.

9. I hau' g'fressa, dasz m'r's äls waih tuat. U.

10. Jetzt hau'-n-i aber g'fressa, dasz i nemme ka'. U.

11. I hau' g'fressa, bis i g'fol't hau', i müasz verschnella. U.

12. Dear friszt en Ochsa bis zum Schwa'z. U.

13. Dear friszt a Kalb auf emaul. U.

14. Dear friszt, wia a Scheck. U. (Scheckige Kuh.)

15. Dear ka' fressa, des ischt nemme schea'. U.

16. Dear scheid, was'r scho' vor acht Tag g'fressa hat. U.

17. D'r Mensch muasz im jauhr sieba Pfu'd Dräg fressa, ob'r will oder net. U.

18. Des Maul gat 's um da Kopf. U.

19. Dear hat nex z'naget und nex z'beiszet. U.

20. Dia fresset und saufet ällaweil gefürnei'. U. (Auf Pump).

21. Essa und Trinkka hält Leib und Seel z'säma. U.

22. Narr, dear friszt di' auf ema Schüble Kraut. U.

23. De guate Bröckala mag dear selb'r. U.

24. Nex Schlecht's mag dear net. U.

25. Dear woiszt scho' was guat ischt. U.

26. Ma ka' net maih tua, also gnuag essa und trinka. U.

27. Dau muasz d' Köche verliabt sei', dui Supp ischt versalza. U.

28. Auf deare Supp ka' ma d' Auga zähla. U. (Die Fettagen.)

29. Des langt net's Salz an d' Suppa. U.

30. Dear ka' au' maih als Brod essa. U.

31. Dear schlächt au' koi' schleachta Kling. U.

32. Dear ischt au' bei koim Pfuscher in d' Lehr ganga. U. (Ein starker Esser.)

33. Bei deam hoiszt's ällaweil no, Mau was witt? U.

34. Dear denkt da ganza Tag an nex, wia an's Fressa und Saufa. U.

35. Bei deam hoiszt 's au': Mit d'r Gab'l isch e'n-Aihr, und mit 'n Löff'l kriagt ma maih. U.

36. Dia hant au' noh koin Scheff'l Salz miteinand'r g'fressa. U.

37. 's friszt koi' Bau'r u'g'salza, 'r keit 's Sach z'airscht in Dräg. U.

(Wenn jemand Brot o. dgl. auf den Boden fällt.)

38. Dräg macht foist, wear's net woiszt. U.

39. Salz und Brod macht Wanga rot. T. S. U. B.

40. Wes Brod ich esz, des Lied ich sing. T. U.

41. G'schenkt Brod schmeckt wohl. T. U.

42. Beim Essa und Trinkka ischt dear net links. T. U.

43. Beim Essa und Trinkka schtellt dear sein Ma'. U.

44. Dear kriagt Schtroich schtatt'm Essa. U.

45. Dear friszt wia a Hamscht'r. T. U.

46. Der will nex weder Brotes und Baches. S.

47. Dear mampft, dasz'r nemme Papp saga ka'. U.
48. Dear wurd rumg'äsz. U.
49. I mag net no Brüah, i will au' Brocka. U.
50. Dear friszt alles mit Schtump und Schtiel. U.
51. Dear hat alles g'fressa mit Rumpes und Schtumpes. U.
52. Wie frisz oin gauh' no net voll! U. (Wenn man angeschnautzt wird.)
53. Deam sott ma Hieb gea' schatt'm Fressa. U.
54. Dea' friszt d'r A'rg'r noh. T. U.
55. Dear friszt en Loib Brod auf emaul, und gucket nach noh maih. U.
56. Des ischt a leisa Supp. U.
57. Des ischt a g'loibt'r Kaffee. U. (Aufgewärmter Kaffee.)
58. Wear Wittfrau heiratet, und Kuttelfleck friszt, dear därf net lang froga, was drinn g'wesa-n-ischt. S.
59. Dear ischt rauhg'fräsz. U.
60. Dear jammeret mit 'm volla Bauch. U.
61. Diar muasz ma d' Zung schaba, wenn da des net magscht. U.
62. Sei no net so schlauchtig. U. (Gierig beim Essen.)
64. Dear ka' schoppa. U.
65. 's Schumpfa geit koi Loch im Kopf. U.
66. Dear hot a Bauranatur, dear ka' da Schpeck ohne Brod essa. B.
67. Des ischt a reacht'r Suppa-Lalle. U.
68. Der hat se guat rausg'fuaderet. U.
69. Was hascht denn für a Geworgs, isch net guat? U.
70. Was du iszt, des gat in en hohla Zah'. U.
71. Dear därf desmaul d' Supp ausfressa. U. (Bei Streitigkeiten.)
72. Wenn oim no's Essa und's Trinka schmeckt. U.
73. Di' ka' ma ja mit Oichala füat-tera, wie d' Säu. U.
74. Aus isch, und gar isch, und schad isch, dasz 's far ischt. U. (Nach einem guten Essen.)
75. Wenn du net wärscht, und 's täglich Brod, no müszt m'r d' Suppa trinka. T. (Wenn einer übergescheit sein will.)
76. Dea' schticht d'r Haber. U.
77. 's ischt net alle Tag Bachttag. U.
78. Wear net kommt zur reachta Zeit, dear muasz essa, was übrig bleibt, moara kochet ma wieder. U.
79. Dear muasz schwitza wie a Magischt'r, Magischt'r, nex ischt'r, essa imag'r, nex ka'-ne-r. T.
80. Dear moi't 'r häb älla Witz alloi g'fressa. S.
81. Dear ka' au' laih als Brod essa. U. (Mehr als andere Leute.)
82. Du därscht no Tell'r saga, nau leit glei' a Wu'scht drauf. U.
83. Bei deam isch über da-n' Appetit num. U.
84. Dear friszt 'm Au'sl. U. (Au'sl- Unsinn.)
85. Di' kö't i vor Liabe fressa. U.
86. Dia hant anenand'r a'g'fressa. U. (Bei Eheleuten.)
87. I hau' me ganz a'gessa. U.
88. Des ischt a Brockafress'r. U. (Lateinische Brocken, Lateinschüler.)
89. Des hau'-n-i dick, wie mit löff'l g'fressa. U.
90. Dui vermag oft's Salz an d' Supp net. U. (Ist unsagbar arm.)
91. I hau' Hunger, wie a Wolf. U.
92. I hau' Hunger, dasz i nex maih sieh. U.
94. I hau' scho' en Gaulshung'r. U.
95. Deam schtecket no ällaweil 's Fressa im Gre't. U. (Im Kopf.)
96. De sischt für dea'a Fressa. U. (Ein gutes Geschäft.)
97. Der hot en Narra an deam g'fressa. S.
98. Dear schtobt guat in Fuatt'r. S.
99. Dear ischt net von Schleckhausa. U.
100. Dau tua ma nex wie Küachla und Bacha. U.
101. Dear friszt di' mit Haut und Hoor. S.
102. Jetzt frisz oin no net vollends. U.
103. I hau jetzt auguschponna. U. (auguschponna-Hunger haben.)
104. Glücklich ischt, wear friszt, was net zum versaufa-n-ischt. U.

105. Des ischt de rei'scht Kloschter-supp. U. (Wenn nicht recht erkennbar ist, welche Suppe man iszt.)
106. Was knaschteret denn dear? U.
107. Dear hat an deam en Affa g'fressa. U. (Sieht keine Fehler an ihm.)
108. Dear schmazget, wia d' Säu. U.
109. Der soll a Floischbrühah sei? Des ischt 's hell Schpüälwasser! U.
110. Dear friszt se noh z'taud. U.
11. Dear hot dea' wüascht augusch-peist. S.
112. Dear friszt, wia a Dresch'r. U.
113. Dau ischt Schmalhans Koch. U.
114. Dear ischt mit m'r verwandt, von sieba Suppa a Schnittle U.
115. Was hat denn dear für a Gema'sch? U. (Gema'sch-Manger.)
116. So, schuib 'm 's no voll' hinta nei. U.
117. Miar isch ganz schwabbelig. S. (Magenschwach.)
118. Miar fällt fascht d'r Mag aweg. U. (Vor Hunger.)
119. Dear schwätzt aus'm hohla Bauch. U.
120. Dear hamschteret net schlecht. U.
121. Dear hot deam d' Supp versalza. S.
122. Des ischt a reacht'r mopfs-kopf. U.
123. Des ischt a reacht'r Freszode. T.
124. Des ischt a reacht'r Freszsack. U.
125. Des ischt a reacht'r Woidfres-ser. U.
126. Diar kochet ma a b'sonders Müasle. U. (Wenn einer stets etwas anderes haben will als andere haben.)
127. Jetzt hau'-n-i's aber mailh wia satt. U.
128. Deam gucket d'r Hunger zua de Auga raus. U.
129. D'r We'd o'm koin so en Ranza na'. U.
130. Vom Netessa und Netrinka kriagt ma koin so en Ranza. U.
131. Kinder, wenn 'r brav sind, no iszt ma heu't im Pfarrahaus z' Nacht. B.
132. Des ischt de rei'scht Schpittel-supp. U. (magere Suppe.)
133. Dear ischt kra'k auf d'r Fresz-ba'k. T.
134. Des hoiszt ma 's Maul für Narra halta. U.
135. Des ischt d'r Pegerling auf alle Suppa. U.
136. Du bischt a reachta Brutt'lsupp. U. (Einer der stets fort schimpft.)
137. Des schmeckt nach no mailh. U.
138. Dear hat d' Weisheit mit Löff'l g'fressa. U.
139. Du schuibseht ja 's Sach unter d'r Näs nei'. U.
140. I muasz ebas Warm's im Maga hau! U.
141. I hau' en ganz blaida Maga. U.
142. Dau ka'scht en langa Maga kriaga. U.
143. Dear hat en Bettziachamaga. U.
144. Des ischt scho' a ganzer Sau-mag. U.
145. Des ischt oi's, 's kommt alles in oin Maga. U.
146. Des ischt a guat's Maga-pffascht'r. U.
147. Du darscht no saga, Maul was witt? U.
148. Miar isch ganz schlappab. U.
149. Mit ema volla Wampa isch net guat gampa. U.
150. Dear hat dea' net schleacht auguschpeist. U. (Abgewiesen.)
151. Hascht Hunger, nau schlupf in a Gugumer, hascht Du'scht, nau schlupf in a Wu'scht! U.
152. Leis eine, laut ausze! U. (Beim Linsen essen.)
153. Dau hoiszt's au: Vog'l frisz oder sehtirb. U.
154. Fremd Brod schmeckt wohl. U.
155. Dear friszt da Aerg'r in se nei'. U.
156. Von deam nimmt au' koi' Hu'd a Schtücke Brod. U.
157. Des schmeckt zingerlächt. U. (Säurlich.)
158. Dear hat en reachta Blöckles-gret'l. U.
159. A Rühale gat über a Brueahle. U.
160. Dear wird net fett, und wenn ma'n in en Schmalzhafa schteckt. U.



## A Towamencin Tax List

### "A Tax

of one penny half penny on the Pound and Four shillings and six pence per head laid on the Freeholders and Inhabitants of the City and County of Philadelphia. To pay the Quotas due to the Loan office and for destroying of Wolves, Foxes and Crows and defraying other expenses of the County the onsuing year. Assessed the 21st day of January 1733.

		£	£	s.	d.		
Towamencin, Jacob Fry, Collector						Henry Hendrick	18 2 3
						Harman Gottschalk	18 2 3
Joseph Morgans		12		1	6	John Gottschalk	16 2 0
John Roberts		12		1	6	Gottschalk Gottschalk	18 2 3
James Wells		14		1	9	Abraham Lukins	18 2 3
John Morgan		12		1	6	Francis Griffith	14 1 9
Daniel Morgan		16		2	0	William Nash	12 per 1 6
Daniel Williams	per head	4		6		Henry Fry, per head	Mary d 14 1 9
John Edwards		16		2	0	Iety Iety	12 1 6
Joseph Lukin		16		2	0	Felty Bavenhusen	12 1 6
Jacob Hill		16		2	0	William Tennis	20 2 6
Hugh Evans		12		1	6	Peter Wence	50 6 3
Cadwalador Evans		12		1	6	Peter Hendrick	per head 4 6
Christian Weaver		12		1	6	William Williams	per head 4 6
Nicholas Leshar		16		2	0	Approved 19th February	
Paul Hendricks		16		2	0	Rec'd the full contents of the within	
Jacob Fry		18		2	3	Duplicate this 26th of April 1734	
Peter Weaver		14		1	9	Mary Leich"	
Peter Tyson		16		2	0		
Christian Brinaman		14		1	9	Note.—The above copy I made from	
Lawrence Hendrick		18		2	3	the original which came to my hands	
Garrat Schragor		14		1	9	a few months ago. N. B. Grubb.	
Leonard Hendrick		14		1	9	10—17—1910.	

## "It Is Easter Day"

On the frontier of Austria, on a little stream called the Ill, is the town of Fieldkirch. In 1799, when Napoleon was sweeping over the continent, Massena, one of his generals, suddenly appeared on the heights above the town at the head of eighteen thousand men. It was Easter Day, and the sun as it rose glittered on the weapons of the French at the top of the range of hills. The council assembled to see what was to be done. Defense was impossible, and capitulation was talked of. Then the old dean of the church stood up. "It is Easter Day", he said. "We have been reckoning on our own

strength, and that fails. It is the day of the Lord's resurrection. Let us ring the bell, and have service as usual, and leave the matter in God's hands. We know only our weaknesses, and not the power of God". The French heard with surprise the sudden clangor of the bells, and concluding that the Austrian army had arrived in the night to relieve the place, Massena suddenly broke up his camp, and before the bells had ceased ringing not a Frenchman was to be seen. Faith in God had saved the little town and all its people.—From the Christian Herald, by Dr. McLaren.

## DIE MUTTERSPROCH

"O, Muttersproch, du bist uns lieb"—A. S.

### ON DER LUMPA PARTY

(A. C. W.)

(No. 3)

Ivverdem war's essa reddy,  
Hen yoh g'shofft so schmart un schteddy,  
Hen g'rippt, g'trennt un g'schnitta  
Bis die finger noth g'litta,  
Kennie lusst sich tzweh mohl hehsa,  
Wop! dert leit des lumpa wehsa.  
Yehdrie schtreckt sich aerscht a'biss'l,  
Noh gehts noch der grohsa schiss'l.

Lumpa party un ken essa!  
Ebbes so wert net fergessa,  
Net on's Yockel's, schreib sel onna,  
Sel war gute g'nunk ferschtonna.  
Now look out fer guta socha  
Won die weibsleit parties macha.  
Doh wert g'schofft, g'rischt, g'bocka,  
Kucha, pie un deitscha wacka',  
Werscht un hink'l,—nix fun porra  
Brauch m'r doh fer's gravy schtorra,  
Kaes un latweg, butter, jelly,—  
Sivva arta, grawd wie sellie  
Wuh sich so mit band ferwick'lt,  
Hut g'guckt wie'n deppich g'schtick'lt—  
Doughnuts, pudding, rice un erbsa,  
Tzelrich, chow-chow, tzucker-Kerbsa,  
Grumbier mush un saura buhna—  
Hol's der Gucku! will eich schuhna,  
S'is yoh grawd wie immer evva  
Won die weibsleit parties gevva.

Wunner yuscht wer's aus hut g'funna,  
Wunner yuscht wer's aus hut g'sunna,  
So fiel shehna, guta socha  
Os die weibsleit immer macha  
Wan sie wolla; weis der frieda!  
Duhn's ferleicht fer nonner bieda,  
Sel, of course, duht nimmond schawda  
Duht m'r sich net ivverlawda,  
Yuscht s'is immer biss'l g'faehrlich  
Is m'r noch a'biss'l ehrlich.

Sawg der ovver des is ganga,  
So fiel meiler, so fiel wonga,  
Aryer noch wie all die shehra,  
Konnscht dei aiga wort net hebra,  
Achtzeh wara's, doh konnscht denka,  
Konnscht fer sel aw nimmond henka,  
Hen g'lacht, g'plandert, gessa,  
Hen sich's maul am schortz g'messa,  
Ehnie hut mohl huschta missa,  
Hut ihr soch net recht g'bissa  
Hut ken tzeit g'hot ivver'm lacha,  
Happent evva, was wit macha!  
Waer's net fer des happ'na evva  
Het's ken hohr im butter gevva.  
S'geht wie mit der Fibby Suss'l,  
War so ebbes fum'a schuss'l,

War aerscht dreitzez, war schun g'heiert,  
Hut die yugend frieh obg'feiert,  
Guckt noch's schenscht in kortza frocka,  
Geht uff b'such ons Brunnahocka,  
Wert noh g'froagt noch dem un sellem,  
Wie sie awkaemt—Gricks der Schellem!  
Was sie net schun aerschter Kumma,  
Het ken gonsie woch g'numma,  
Was sie duh wut—s'naeha lerna?  
"Neh ich tzieg on's Bohli Kerna  
Won der Joe"—"Was! dausich bedd'l!  
"Bischt net g'heiert? So'n yung maed'l!"  
"Yah, g'wiss, schun wie fiel wocha—"  
"Liewer droscht! Konnscht wescha,  
kocha?"

Geh m'r weck, was huts' don gevva?"  
Nix obbard'ich, s'happent evva."  
Well, dert hen sie g'huckt un gessa,  
All so hungrich wie die Hessa  
Wuh der George for'm brekfescht g'fonga  
Wie die hink'l uff de schtonga;  
Hen don gessa, s'war ken biedes,  
S'gebt so tzeita nix fun miedes'  
Hut's yoh all fersucha missa  
Het yoh schunscht ken gute g'wissa  
Os m'r's all fersucht het g'hotta,  
Was deht noh so'n party botta?  
Besser gute un kreftich gessa  
Os yuscht biss'l g'schtorrt am essa;  
Wom'r's belt au rum muss schnolla  
Duht's de koch am beschta g'folla.  
Was waer's lehwa uhna's essa?  
Besser lengscht im grawd fergessa!  
Gute g'kocht un gute g'bocka,  
Noh kan ehns die riehwa hocka.  
Alles hut'n schtick'l g'schloga,  
Ebbes brecht am beschta waga,  
Kummt'n tzeit die eppel folla,  
Kummt'n tzeit die erbsa knolla,  
Kummt'n tzeit—waer's yuscht net's essa—  
Dorscht un hunger is fergessa.

Fertich gessa, g'schwetzt, g'plandert,  
Wert net lang doh rum g'maudert,  
Derf net bord'ich tzeit ferliehra,  
Missa heem so um die fiehra,  
Schoffa bis die monsleit kumma,  
Hen so'n fashion, duhn gaern brumma,  
Won net alles sheh am pletz'l  
Wie die katz bei'm yunga kaetz'l.  
Bauers-weibsleit sin so evva,  
Die duhn nix um's schoffa gevva,  
Hen ken tzeit fer naps' tz' nemma,  
Dehta sich wahrhaftich schema,  
All die tzeit is uff g'numma,  
Kan net uff der schtrose rum bumma,  
Halwa dawg am schpieg'l henka,  
Nix wie on der hochmut denka,  
Uffg'dresst im town rum lawfa

Chocolat-drops un ice cream kawfa,  
 Noch der letschta fashion gucka,  
 Rechts un links d' kop tz' nucka,  
 Un ferleicht doch alles schuldich  
 Won credit un schrief g'duldich.

### WIE ES ALS WAR

By Frank R. Brunner, M. D.

NOTE.—The following was contributed and accepted for publication only a few weeks before the death of the lamented author in the Boyertown Theatre catastrophe, January 14, 1908.

Fer Sechzig Jahr, En lange tzeit,  
 Wars net wie alleweil;  
 Zu selre zeit sin oft die Leit,  
 Gefahre mit de Gäul.  
 Und oxen ah, zuweil im joch,  
 Hen g'schaft im Plug—Ich wess sel noch.

Im Kerich hen sie ah guth g'schaft,  
 Bei zwe und ah bei Fier;  
 So schnell das wie der Fuhrman laaft,  
 Sin sie ferd mit blessier.  
 En Fifty-six hängt an Ihrn Halsz;  
 Sie waare als emol ah falsch.

Und fiel Familie hen en Kuh,  
 Fer milich, wie Ich wees.  
 Die Mäm hot die als uf gedu,  
 Fer Butter, Rahm und Käse.  
 Und Milich Riwel Sup, gar guth;  
 Brod Brockle ah, wans juscht so suit.

Und äppel Dumplings, dick wie Fäuscht,  
 Noh Süse Milich druf;  
 Mer war so froh das mer recht gräuscht,  
 Sin all an der Disch nuf.  
 Die Milich war süs, Frisch und Guth,  
 Sie halt uns g'sund und schterk im Bluth.

Der Butter kumt oft net gros raus,  
 Die Küh hen ken Frucht grickt;  
 Summers schickt mer sie ins Feld naus,  
 Dert hen sie Gras gepickt.  
 Noh hot mer plenti Milich kat,  
 Die Küh die waare Oweds sadt.

Winters do wars en anre sacht,  
 Do füder mer juscht Hoy;  
 Die Milich war als bloh und schwach,  
 Sie drecht gewis ken oy.  
 Mir waare froh fer wos mer hot.  
 Hen net gemeent das mer meh wod.

Mir hen en Schwärtze Kuh mol kat,  
 Wan die alt-melkig war,  
 Hot es Rahm drehe nix gebat;  
 Der Butter drin war rahr.  
 En Bauer hot sie uns ahkenkt;  
 Es hot der Pöp gar oft gekrenkt.

Wan Ich ans Butter drehe denk.  
 Und wie lang das es nent;  
 Mir hen gedreet an sell're Kränk,  
 Das mer sich oftmols schent.  
 Gar oft hen mir ins Fas geguckt;  
 Gewunnerd ob es net drin schpuckt.

Fun Morgens früh bis oweds schpot,  
 Wars Butter Fas im gang;  
 Zu Esse zeit hot es geschtopt,  
 Sel war net arg lang.  
 Noh geet es wider—Flip, Flap, Flap,  
 Bis bedzeit; Sel war als en Tschob.

Und endlich, wan er zammer geet,  
 Dan war der klumpe kleh:  
 Hot net bezahlt fer zeit und müh,  
 Und Weis war Er wie Schnee.  
 Nau grickt mer nix meh so ins Haus,  
 Guth füd're bringt der Butter raus.

Deel Leit hen g'sagt das "unser Küh,  
 Die weere schur Ferhext;  
 Seent juscht mol hie wie derr sin Sie,  
 Heert wie die Schwärtz dert Krext.  
 Es hot fer alters Hexe kat,  
 Und hot ah noch; Sie schwätze Klät."

Anre hen g'sagt—"Es is im Rahm,  
 Gewis net in de Küh;  
 En alte Frah, Krumbucklich, lahm,  
 Die laaft do und dert hie.  
 Sie hot en Buch, sie hots gelernd,  
 Und sel is was uns so fergernnd."

"Nau folgt mir juscht und nemt en Pan,  
 Und doth fun dem Rahm nei.—  
 Und schtellt sie uf es Feuer, dan  
 Werd sie gezegeld sei,  
 Es is gewis en grose schand  
 Das Weibslait hexe in dem Land."

Der Pöp hot g'sagt—"Nau dreet juscht ferd,  
 Es sin ken Hexe drin;  
 Ich wees, es drehe geet euch herd,  
 Es schelde is en sin.  
 Frucht füdere dreibt die Hexe naus,  
 Und bringt bal Butter zum Fas raus."

Ich wunner ob es alleweil,  
 Noch Deitsche Leit so hot;  
 Die glaawe mer kent Leit, Füh, Gäul,  
 Ferhexa wan mer wod?  
 Wans hut dan los sie denke dra,  
 Das sie sie sin, ken alte Frah.

Es is gewis bedauerlich,  
 Das es leit noch Leit hot,  
 Die so dum Schwätze; Schauderlich,  
 Und glaawe doch an Gott.  
 Ihr Christenheit is arg klee,  
 Und sie zu Blind sie zu ferschtee.

## REVIEWS AND NOTES

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

Reginald Wright Kaufmann, author of "What is Socialism?"; "The House of Bondage"; etc. is on a lecture tour of the country in which he will discuss various economic subjects. ,

### JAWCOB STRAUSS and Other Poems.—

By Charles Follen Adams, illustrated by "Boz". Cloth; illustrated with text and full page illustrations; 311 pp. Price, net, \$1.00; postpaid \$1.10. Lothrop, Lee & Shepherd, Boston. 1910.

The title of the volume is taken from the first poem, and probably the best known of the author's poems: "Yawcob Strauss", that funny "Leedle Poy"; and through the popularity of this poem the author, Mr. Adams, is frequently called "Yawcob Strauss" by his admiring friends. The poem was first published with a few others, in 1878; it was really this poem that gave the author a start.

Mr. Adams has been known these thirty odd years as a clever versifier in the German-American dialect, especially such as is of a humorous nature. He possesses some poetic power and feeling. Some of the poems in this complete collection of his works have a decided merit. One could wish, however, that he himself had winnowed the chaff from the wheat instead of leaving that task to the reader, as stated in the Preface. The best poems are in the German-American dialect—"Leedle Yawcob Straus"; "Mine Modder-in-Law"; "Der Oak und der Vine", which poem is a true picture of the existing conditions of many a household where the wife is "der shturdy oak". And lastly comes "Der Long Handled Dipper, dot hangs py der Sink"; this is written in imitation of "The Old Oaken Bucket" and is really one of the best in the volume. Other good dialect poems are "The Puzzled Dutchman", who does not know whether he is "Hans vot's lifting, or Yawcob vot is tead!" And "Der Spider und der Fly"; and "Der Vater Mill" (The mill will never grind with the water that has passed").

Those written entirely in English have little poetic merit and are rather commonplace. "John Barely-Corn, My Foe" (Temperance) is probably one of the best; equally good may be the "Sequel to the 'One-Horse Shay'". We believe, however, that the author would have done better if he had issued a selection of his poems instead of collection.

**OPAL**—By Bessie R. Hoover; Author of "Pa Flickenger's Folks"; Cloth; illustrated; 329 pp. Price \$1.20 net. Harper and Brothers, New York, 1910.

Here is something real; it is a love-story true to life. Here is human nature, without pretence, conventionality, and sophistication; but with its humor, laughter, and tears. It is the tale of an humble folk as they live in their quiet and unconcerned way.

The scene is that of a village where everybody knows everybody else, and where gossip is rife and busy. The story is virtually a continuation of the author's "Pa Flickenger's Folks", the readers of which will be glad to meet their old acquaintances again.

The characters are all out of the ordinary, and use expressions that are quaint and original. In the background of the story is the earnest and yet futile attempt of Opal, the heroine, to introduce some polish and refinement into the household in order to relieve the drudgery and humdrum of everyday life; but it is of no avail. Nor can the parents see that times have changed, and that their children have changed and grown up.

There are several moments of suspense; one is founded on the occasion when Opal has permission from her mother, after much ado, to go to the picnic with Sefton Woods; but after all the flurry and excitement incident to the getting ready he does not come: the misunderstanding is explained later. One may think the incident a cruel and disappointing one, but it is human nature, these are not the first lovers that had a quarrel, and Sefton is not the only "feller" to take the "other girl" to the picnic.

It is very enjoyable reading, and not unlikely many young people will try to repress a sympathetic tear while reading the story of this humble folk.

### Acknowledgment

We are pleased to acknowledge receipt from C. L. Martzloff, Alumni Sec. Ohio University, Athens, Ohio, of his "History of Perry County, Ohio" and his "Archaeological, Historical and Geological Map of Perry County" both published in 1902. The book is full of good things of which we hope in due time to give our readers a taste. It will enable us to trace the footsteps of some "Pennsylvania Germans."

## HISTORICAL NOTES AND NEWS

### German Society of Maryland

The German Society of Maryland held its Annual Meeting January 9, 1911, the veteran President, L. P. Hennighausen, Esq., occupying the chair. The Treasurer's report showed a gross income of \$6,620.10 for the past year. The society gave \$3,808.75 during the year to needy families, orphans, the aged, the sick, the oppressed. The necessity of having their own building is deeply felt by the society.

### Death of Noted Historian

General William Watts Hart Davis, a veteran of the Mexican and civil wars died in Doylestown, Pa., December 27. General Davis was 90 years old, and for more than half a century had been not only a conspicuous figure in Pennsylvania, but in national affairs as well. He was not only a distinguished soldier, but a veteran newspaper man and an author of considerable note.

It was way back in 1846 that General Davis first entered the service of his country. He was then studying law at Harvard University, but left that institution to enlist in a Massachusetts regiment recruited for service in the Mexican war. He was mustered out at the close of the war as captain.

The great southwest appealed to young Captain Davis and he decided to locate there. First practicing law, he later served in succession as United States district attorney, attorney general, secretary of the territory, acting governor, superintendent of public buildings. It was in New Mexico that Davis first engaged in journalism. For a number of years he was publisher of the Santa Fe Gazette, a newspaper published in both the English and Spanish language.

After his experience in the newspaper field in New Mexico, Captain Davis decided to return to his home at Doylestown, where he became editor of the Doylestown Democrat. When the call for soldiers was sent out by President Lincoln in 1861, Captain Davis organized the one hundred and fourth regiment Pennsylvania volunteers and also Darnell's battery. At the close of the war he was made a brevet brigadier general for meritorious service.

General Davis, besides being a member of the order of the Loyal Legion, was a member of the Bucks County Historical Society, Aztec Club, Society of the Army of the Potomac, the Society of Foreign Wars and the Sons of the Revolution.

Since the civil war General Davis had written and published the following works: "History of the One Hundred and Fourth Pennsylvania Regiment," "History of the Hart Family," "Life of General John Lacey," "History of Bucks County" (a work of 10 years), "Life of General John Davis," "The History of the Doylestown Guards" and "The Fries Rebellion."

### The Kitzchenty Historical Society

This society has issued a new volume (Vol. VI) giving the papers read before the society February 1908 to February 1910. The following is the table of contents:

Officers of the Society.

Members.

In Memoriam.

Benedict Arnold, Patriot and Traitor.  
By Hon. Chas. H. Smiley, New Bloomfield, Pa.

The Seventh Day Baptist of Snow Hill.  
By Chas. W. Cremer, Esq., Waynesboro, Pa.

Summer Vacation Assembly at "Ragged Edge".  
Guests of Mr. M. C. Kennedy.

James McLene, of The Cumberland Valley, in Pennsylvania, a Statesman of his Times.  
By Benjamin Matthias Nead, of Harrisburg.

The Episcopal Church in the Cumberland Valley.  
By Rev. E. V. Collins.

Mount Delight.  
By John M. McDowell, Two Famous Military Roads of Pennsylvania.  
By Hon. George E. Mapes, Philadelphia, Pa.

Old Fort Loudon and its Associations.  
No. 1. By Geo. O. Seilhamer, Esq.

Old Fort Loudon and its Associations.  
No. 11. By Geo. O. Seilhamer, Esq.

The Condogwinet Creek. No. 3 (Early Highways.)  
By John G. Orr, Esq.

Unveiling of Dr. Agnew Portrait  
Guests of Dr. Irvine, Mercersburg Academy.

Vacation Assembly at Summer Home of Mr. M. G. Kennedy.

The Dedication of the Capt. E. Cook Marker.  
Address by Benjamin Matthias Nead, Esq., Harrisburg, Pa.

Regular Meeting of Society at "Elderslie".  
Biographical Sketch of Josiah Culbertson.  
Read by J. S. McIlvaine.

A Day in the Courts.  
A. J. White Hutton, Esq.

- A Lawyer's Nosegay. By Linn Harbaugh, Esq.  
 A Franklin County Cousin of Robert Burns. By C. W. Cremer, Esq., Waynesboro, Pa.

### Pennsylvania Federation of Historical Societies

The Pennsylvania Federation of Historical Societies held its Sixth Annual Meeting in the rooms of the Historical Society of Dauphin County, Thursday, January 5, 1911, one o'clock P. M., with an attendance of representatives from 18 of the 32 societies in the Federation.

In his address the President, F. R. Diffenderffer, Litt. D., set forth in a very practical way some of the things the Federation has under way and is assured of accomplishing good results ultimately, not failing however, also to show in what way the association "has not quite measured up to the standard expected of it". The address throughout was suggestive and encouraging, as one would expect from a veteran in the service like Dr. Diffenderffer.

Amongst the matters presented in the Secretary's report was the impressive fact that the 32 societies in the Federation have a membership of over 10,000 Pennsylvanians engaged in historical activity, that during the year 1910 these societies issued publications, papers, and addresses on historical topics to the number of about 195 titles, an exhibit of historical activity throughout our state during the short space of a year that is surprising for its quantity, high quality and diversity of matter treated, these titles now made of knowledge accessible far and wide by means of the Federation's medium as the assembler and publisher.

By means of the Federation the historical societies in the state are now becoming known to one another, their work and productions are annually tabulated in a form for general distribution and common information tending in many ways to stimulate to still larger historical activity, and to start activity in territory not yet organized to do historical work. The Federation's annual report is more largely and more widely asked for every year by distant societies and libraries.

Allusion was made to the death on December 27, 1910, in his 90th year of Gen. W. W. H. Davis, President of the Bucks County Historical Society, a man distinguished for his many and valuable services to the State, and as a voluminous writer on historical topics.

The two financial reports, one by the Treasurer of the Federation, and the other by the State Librarian, as custodian and distributor of the money appropriated to the

association by the State in 1907, showed the Federation to be in possession of a good working balance.

Of the six Standing Committees three reported having been active during the year, 1910; that on Bibliography as having secured the manuscript of a bibliography of Lancaster County and the same as nearly ready for publication, and of Chester County's bibliography being in an advanced state. It was also reported at the meeting that the Franklin County's Historical Society—the Kittingtinny—has a bibliography of that county in advanced preparation.

The report of the Committee on the Preservation of Manuscript Records, read by Prof. Herman Ames, chairman of that Committee, and Chairman of the Public Archives Commission of the American Historical Association, was an admirable paper in many ways, thorough in study, instructive in its generalizations, and comprehensive in elucidating detail. As a beginning, and for a working basis, this Committee had issued during the year a blank form containing 29 questions as to the nature and condition of the County Archives in the counties of the state to the commissioners of which a blank was sent for replies to said questions. Although started late in the year, 22 counties had been heard from at the time of the reading of the Committee's report. The same form of interrogatories was sent to local historical societies for their assistance in the work. The Committee was continued and the association was encouraged to feel that with this Committee's further activity together with the proffered assistance on the part of the State Librarian in doing archive work and the cooperation of local historical or society effort, there will be brought about a greatly improved condition as to the care and preservation and accessibility of written and printed records, State, County, and minor territorial divisions, records so essential in the elucidation of the history of said named division, State, County, and so on.

This valuable report will appear along with other matter named or not named here, in the forthcoming published "Acts and Proceedings of the Federation".

The officers elected for 1911 are: Gilbert Cope, West Chester, President; Herman V. Ames, Ph.D., Philadelphia; First Vice President, Hon. Geo. Moscrip, Towanda; Second Vice President, George Steinman, Lancaster; Third Vice President; S. P. Heilman, M. D., Heilmandale, Secretary; Hon. Thos. L. Montgomery, State Librarian, Harrisburg, Treasurer; and Chas. Roberts, Allentown, and Luther R. Kelker, Custodian of State Archives, Harrisburg, in places on the Executive Committee made vacant by expiration in 1910 of terms of two members of that Committee.

## GENEALOGICAL NOTES AND QUERIES

Conducted by Mrs. M. N. Robinson. Contributions Solicited. Address, The Penna. German, Lititz, Pa.

### Answer to Query No. 3

The Blauch family migrated 1750 and can richly count seven and eight generations, as records show. The family is thus 20 years ahead of the Fluke family, showing eight generations in 160, instead of 180 years. So much for the old Switzer stock.

Johnstown, Pa. D. D. BLAUCH.

### QUERY NO. 4

#### Sheirer-Shirey Family

Walter R. Scheirer, Nazareth, Pa., wishes to correspond with parties able to give information respecting Adam Scheirer who lived in Southampton 1826 and Joseph Scheirer (Shirey), a saddler, who lived and died at Reading, Pa., 1843-46 (circa).

### QUERT NO. 5

#### Boone Data

From William R. Boone, Jalapa, Veracruz, Mexico, comes the following call for information. We hope some of our readers will be able to send us data of the families concerned.

"I take the liberty of addressing you for assistance in trying to trace my ancestors in Penna. Am attaching a list that I am trying to extend back but I have been rather unsuccessful so far, due to the fact that the family has been so busy pioneering that it has far outstripped its records."

The list referred to is as follows:

William K. Boone (1834—), son of William Boone (1792-1892) and Rebecca Pursil (1798—) was married to Mary E. Heffelfinger, daughter of William Heffelfinger (1808-1850) and Margaret Marks (1808-1893). William Boone was the son of Hezekiah Boone and Hannah Lincoln. Rebecca Pursil was the daughter of Jacob Pursil (1775-1857) and Jane Irwin (1776-1855). William Heffelfinger was the son of Thomas Heffelfinger (1780-1866) and Eve Weaver. Margaret Marks was the daughter of John Marks (—1861) and Margaret Bollinger; the former, the son of — Marks and — Meyers, the latter the daughter of John Bollinger and — Diller.

### QUERY NO. 6

#### Blough-Plough Family

John Blough died in 1765, leaving a wife Anna and 7 children: John, Cathrine, Anna, Daniel Barbara, Freena, Christian.

Christian Plough of Lebanon township, Lancaster County, Pa., died July 1786, leaving a wife Rosanna, and 11 children: John, Abram, Henry, Anna Barbara, Elizabeth (married to Christian Berkey), Cathrine (married to John Schneider), Freenie, Christiana, Magdalena, Christian. Who can give me any information?

D. D. BLAUCH.

### QUERY NO. 7

#### A Berks County "Dutchman" in California

C. B. Taylor, Stockton, California, a Berks Countian of the old Keystone State, writes:

"I would like to find out the old families of Taylors, Boones, Hultz, alias Woods, Douglass—all old timers and relatives of mine. Taylors and Hultzes settled near Philadelphia, the others in Oley, Berks, and Montgomery Counties.

Who will give the brother light on his family history.

There was a Schneider, (not of Berks County) who had changed his name to Taylor who one day in showing his live stock said of shoats: "I pulled up these walkers on playwater." Was hut er gemeent?

### QUERY NO. 8

#### Embick and Clinesmith Families

Among the early Pennsylvania-Germans who became pioneers in the settlement and development of western Maryland was Matthias Nead (Niedt) who came to Pennsylvania from Alsace, in 1753, settling in Lancaster County and shortly afterwards going to Maryland, where he settled near the Conococheague, in the Sharpsburg district. He died in 1789, leaving two sons, Daniel and Jacob, and three daughters, Barbara, Charlotte and Juliana. Daniel married Ann Maria, daughter of Peter Heffleugh (Hoeflich); Juliana married Philip Empeigh (Embick) and Barbara a man named Clinesmith or Kleinsmith. The complete genealogical record of the descendants of Daniel Nead has been made, but very little has been discovered as to the Embick branch and nothing concerning the Clinesmith branch. Information is sought concerning these two branches, and it is hoped that some of the readers of THE PENNSYLVANIA-GERMAN may be able to furnish some clues in this direction.

DANIEL WUNDERLICH NEAD.  
1221 Seneca St., Buffalo, N. Y.

## THE FORUM

The P-G Open Parliament, Question-Box and Clipping Bureau—Communications Invited

### Wanted

Penna.-German, Vol. VI, No. 1, Louisa Miller, Blairsville, Pa.

Vol. 1, No. 3 and 4; Vol. 2 complete; Vol. 3, No. 1; Vol. 6 No. 1 and 4. John G. Bechtold, 2121 S. 2nd street, Steelton, Pa.

Vol. 2 and Vol. 6; J. B. L. 152 W. 131 St., New York.

Vol. 1, 2, 3, 6, 7, J. C. R. care of Penna.-German, Lititz, Pa.

### MEANING OF NAMES

By Leonhard Felix Fuld, LL. M., Ph. D.

EDITORIAL NOTE.—Dr. Fuld has kindly consented to give a brief account of the derivation and meaning of the surname of any reader who sends twenty-five cents to the editor for that purpose.

#### 66. LENHART

LENHART is a variant of LEONHARD. LEINHARD is a compound of LEIN which is of Latin origin and means a lion, and HART which is Germanic and means brave. LENHART accordingly means brave as a lion.

#### 67. ROTH

ROTH was originally applied to a child or a man who was particularly healthy in appearance. It is German and means red, ruddy, healthy. It is similar to the English girl's name RISE and the English boy's nickname RUDDY. In later years ROTH has also been used as a nickname in the case of a man who drinks to excess. In the sense it is used either alone or in combinations such as ROTNASE, etc.

LEONHARD FELIX FULD.

### A Couundrum

A subscriber in renewing his subscription expressed himself as follows. Who can guess in what county the subscriber lives? Mine groser frind Kriebel:

Dei steidung date ich lewer lasa  
 Als we my brote un broteworst esa  
 Drum shick ich dier stwa grosa daler  
 No ishs a yohr uns stwa feel woler.

Vom,  
 SHNICKELFRITZ.

### The Various German Dialects

Rev. D. E. Schoedler of Allentown, Pa., has promised to give us during the year "specimens of poems written in the various German dialects, showing what few changes

are required to turn them into pure Pennsylvania German". Our readers can count on receiving a rich treat in these specimens. If any other readers are preparing contributions for the dialect department they will confer a favor by notifying us.

### What Does It Mean

A Connecticut reader writes: "Recently I attended a funeral of a German friend here. In the house I found the mirrors turned to wall. This brought to mind a custom in my Pennsylvania home, where on such occasions both mirrors and pictures were turned to face the wall. What does it mean? I have forgotten. It might be a good query for THE PENNSYLVANIA-GERMAN if space will permit."

### "Dry Goods and Notions in Penna. German"

From a business house on Third Avenue, New York City, comes this query: "Can you furnish us with a book called "Dry Goods and Notions in Pennsylvania German?" We know of no book in the dialect by this name. Possibly some one has issued a joke book stuffed with "chestnuts" under this name. Who can give us any information on the subject?"

### Correction of Error

January issue, page 36 column 2, second line from bottom, General Steuben should be General Scammel.

January issue, page 15, column 2, line 17 reads characteristics for characters.

Page 49 column 1, line 14, reads Amelia H., for Amelia.

Page 49 column 1, line 16 from bottom reads Bär for Bar.

Page 49 column 2, line 10 reads 1 d. for 10 d.

Page 49 column 2, line 29 read Lorah for Sarah.

Page 49 column 2 line 6 from bottom, read Daniel, d. for Daniel b.

Page 51 column 2, line 4 from bottom transpose Stamm, Werner.

Page 52, column 2, line 7 from bottom read Hohn for Hohon.

### The Passing of the German

The following is one of many signs showing that English is gradually displacing German in old German communities. The letter was written November 1910, by the



Secretary of the Board of Trustees of the Deep Run Mennonite Church, Bucks Co., Pa., to their pastor, Rev. Allen M. Fretz.

Dear Pastor:

One of the most important matters that concerned you directly acted upon at the annual meeting was the matter of German services. It was the opinion of all the trustees (and they were all present) that the time has come to have all English services. A motion to that effect, with the proviso, however, that should there be such in the services, that you know prefer the German, to have some German on the occasion, but that no German services be regularly scheduled, was adopted unanimously. It will be optional with you as to how much German there shall be on the specified days. We hope this will meet your approval.

#### Pioneer Germans at Germanna, Va.

Dandridge Spotswood, Consulting Engineer, Petersburg, Va., and New York City, a descendant of the celebrated Governor Alexander Spotswood writes under date of January 9, 1911:

If it were not for the fact that I am rushed with business matters I would send you a sketch of the early German Colony who were brought over here by my family to operate their iron mines. I have the basis of an interesting article and will when the weather clears up journey to Spotsylvania County and get some views that will be of advantage in the article. \* \* \* \* Some of the members of this colony have made highly esteemed names for themselves and have produced descendants of great value to the country. There still lingers a bond of attachment of many to the old country and its people. \* \* \* I am going to see if later I cannot contribute an article embodying some facts of value.

Our readers will be very glad to read Mr. Spotswood's article on this noted historic

colony and their illustrious descendants. We hope his prosperity will not prevent his preparing the contemplated paper.

#### Pennsylvanians on the "Canal Zone"

The following self-explanatory letter is a new illustration of the ubiquity of the Penna. Germans.

Canal Zone, Panama, Jan. 2, 1911.

Mr. H. W. Kriebel, Editor,  
THE PENNA.-GERMAN,  
Lititz, Pa., U. S. A.,

Your letter of the 9th ult., is before me, as well as the magazine. Being a Pennsylvania German, I find the paper as well as the enclosures with your letter of interest. There are a great many Pennsylvanians on the Isthmus, engaged in the construction of the Canal, and among them I find quite a number who really speak the "lingo". There are at least a dozen Penna. boys right here in Cristobal who can speak it, and we have called a first meeting to form a Club. The former General Manager of the Panama Railroad 1907 to 1909 was a Penna. German from somewhere near Allentown,—Slifer by name. The present General Superintendent of the Panama Railroad is from Littletown, Pa., also a Penna. German. I understand he was at one time telegraph operator or Station Agent at Slatington, Pa. Colonel Sibert, who is in charge of the construction of the famous Gatun Dam and Locks is from Pittsburg, Pa. Major Butler, who is in charge of the Marines at Camp Elliott is a son of Senator Butler of Penna.

So you see there is material here (as everywhere) for a good article on Pennsylvanians, and I intend to write up such an article for your paper in the near future, to be accompanied with illustrations of the work they are engaged in.

Sincerely yours,

W. H. KROMER.

In one of the Philadelphia public schools is a girl whose forebears held that the principal aim of the life of a woman is marriage. This little girl is well up in most of her studies, except geography. The other day her teacher sent to her mother to see that the girl studied her lesson. The next few days showed no improvement, and the

teacher asked whether she had delivered the note.

"Yes, ma'am," was the reply.

"What did your mother say?"

"She said that she didn't know geography an' she got married, an' my aunt didn't know geography and she got married, an' you know geography and you haven't got married."

—November Lippincott's.

# The Pennsylvania-German

(Founded by Rev. Dr. P. C. Croll, 1900.)

H. W. KRIEBEL, Editor and Publisher  
**THE EXPRESS PRINTING COMPANY, Printers**  
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*The Pennsylvania-German* is the only, popular, illustrated, monthly magazine of biography, genealogy, history, folklore, literature, devoted to the early German and Swiss settlers in Pennsylvania and other states and their descendants. It encourages a restudy of the history of the Germans in America; it rescues from oblivion the record of the deeds of those gone before; it unearths, formulates and disseminates a wealth of historic material of great moment in the right interpretation of our American life; it meets the necessity of having a repository for historical contributions and a medium for the expression of opinion on current questions pertaining to its field. It aims to develop a proper regard for ancestry, to create interest in family history, to promote research along genealogical lines, to unite descendants wherever found, to facilitate a scientific, philological study of its dialect; it makes generally accessible to the future historian the precious incidents of German life and achievements in America, and incidentally becomes an eloquent, imperishable monument to a very important element of the citizenship of the United States.

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**REMITTANCES** will be acknowledged through the magazine; receipts will be sent only on request.

**ADVERTISING RATES** will be furnished on application.

**CHANGES OF ADDRESS.** In ordering change of address the old and new addresses should be given.

**SUGGESTIONS AND PLANS** on how to extend the sale and influence of the magazine are invited and, if on trial found to be of value, will be suitably rewarded.

**SPECIAL REPORTS WANTED.** Readers will confer a great favor by reporting important and significant biographical, bibliographical, genealogical, social, industrial items appearing in books and current literature that relate to our magazine field.

**HINTS TO AUTHORS.** Condense closely. Write plainly on one side only of uniform paper. Do not cram, interline, scrawl, abbreviate (except words to be abbreviated), roll manuscript, or send incomplete copy. Spell, capitalize, punctuate and paragraph carefully and uniformly. Verify quotations, references, dates, proper names, foreign words and technical terms.

**CONTRIBUTIONS.** Articles on topics connected with our field are always welcome. Readers of the magazine are invited to contribute items of interest and thus help to enhance the value of its pages. Responsibility for contents of articles is assumed by contributors. It is taken for granted that names of contributors may be given in connection with articles when withholding is not requested. MSS. etc. will be returned only on request, accompanied by stamps to pay postage. Corrections of misstatements of facts are welcomed; these will be printed and at the end of the year indexed.

## Sinking into Oblivion

Under this heading we called attention in our January issue to a newspaper report, attributing a certain statement to Roosevelt. In explanation of said report we quote the following letter from Dr. Schaeffer, Superintendent of Public Instruction.

Commonwealth of Pennsylvania  
 Department of Public Instruction

Harrisburg, Pa., Jan. 7, 1911.

Mr. H. W. Kriebel,

Dear Sir: I have been away from home for a month and could not work in my

study. I enclose the extract from Roosevelt's "True Americanism". I do not have his little book on this topic, and must send you what I have in my note book. He thinks that in order to become truly Americanized one must learn the English language. In my opinion he is right. I see no reason for perpetuating the dialect of my boyhood in the speech of my children, but I am very anxious that they shall learn High German and become saturated with its literature and with the best which German literature embodies. But one can not get a newspaper to say this because it does not serve to make a sensational newspaper story.

Yours truly,  
 N. C. SCHAEFFER.

"So it is with the Pennsylvania Germans. Those of them who became Americanized have furnished to our history a multitude of honorable names from the days of the Muhlenbergs onward; but those of them who did not become Americanized form to the present day an unimportant body of no significance in American life."

Theo. Roosevelt in **True Americanism**.

A few questions suggest themselves: when may a Pennsylvania German said to be Americanized; when may we say of American citizens they are of "no significance in American life"? Are the hands of the town clock, seen by everybody, of more significance than the pinions, screws, weights, framework, etc., back of the face, grimy, dusty and never looked at? Who are our "significant" citizens?

### A Word About Our Editorial Policy

An esteemed subscriber wrote recently in answer to a letter inviting criticism:

"Die Muttersproch": what you usually admit as such, is—well I have yet to meet the person who knows what it is, except that it is not Pennsylvania German. The reason for its uselessness to a philologist I gave you on former occasions. 'The Forum,' Prof. E. S. Gerhard's laudable efforts in the interest of Justice for Pennsylvania Germans will forever fall flat if you ever stoop low enuf to mention a Judge Peter Grosscup again. Write to the Appeal to Reason, Girard, Kansas, and learn who Grosscup is and correct yourself."

To these words we replied:

"Your words as to what is admitted under 'Muttersproch' are not definite enough to enable me to locate the offending contributions. So far as the spelling of the dialect is concerned I believe I can better serve the cause of phonetic spelling by pursuing my present course than by insisting on uniformity. I doubt very seriously whether we are far enough advanced to adopt an ironbound orthography.

So far as Judge Grosscup is concerned, I see the 'Appeal to Reason' each week. The pages of the magazine are open to you for a frank expression of opinion in criticism of any affirmation of fact made by any contributor to the magazine. You surely recognize the inadvisability of my making '**The Pennsylvania-German**' a propagandist organ for any **ism** or **ology**, however good, laudable or popular."

We may say in addition to what we wrote to our critic that in spite of Harbaugh, Haldeman, Horne, E. H. Rauch, Grumbine, all of sainted memory, or the action of the Penna. German Society, living writers like Daniel Miller, T. H. Harter, Dr. E. Grumbine, H. M. Miller, Rev. A. C. Wuchter, Rev. I. S. Stahr, J. W. Seip, M. D., Rev. Adam Stump, Henry Meyer, Louisa A. Weitzel, and others have not yet seen their way clear to adopt uniform spelling. Nor is it in our province to assume the "dog in the manger" policy and insist on all dialect writers spelling and capitalizing as we tell them. We are as anxious as any one to see our contributors adopt a uniform standard and hope eventually to bring this about. But before this can be accomplished we must have some frank discussions on the subject. The matter can not be settled in a day or by the fiat of any individual, but the day and possibilities for settlement are at hand. We hope to hear from our readers on the subject.

**The Pennsylvania-German** is not prepared to enter the arena to argue Socialism **pro** or **con**—or to become the mouthpiece of any church.

### Penna.-German "Parlors"

On page 69, Dr. Super calls attention to the proverbial parlor of Penna.-German families. This is one of the favorite subjects on which to say derogatory things about this class of people. But men rarely give full credit to all the impelling motives prompting the setting aside of the "parlor". May the act not grow out of a feeling of reverence for things sacred, uncommon: a desire to cultivate a taste for the artistic and beautiful—a doing in a small scale what the rich do in building their art galleries? A reverence for the Bible, an honoring of fathers and mothers, a love for the artistic is thus cultivated which can not be accomplished in the rush and bustle, dust and din of modern industrial life. Are we past the necessity

of cultivating these things today? May not the parlor have been an important element in the development of the Penna.-German character? At any rate, why not say the good things about this room, rather than the opposite?

### Use of the word "Pennsylvania German"

An official of a prominent historical society recently called the attention of the editor to the careless use of the term "Pennsylvania German" as applied to a class of people. This magazine aims to devote itself to 18th century immigrants and their descendants. The name of the magazine is not of sufficiently wide scope to cover this field fully, but it seems inadvisable to make a change. We believe, how-

ever, that by definition we make the name distinctive and definite enough.

Shall Pat Schmidt be called an Irishman or a Dutchman, if his father was of Penna.-German stock and his mother of Irish blood? Is John Jones a Pennsylvania-German providing he uses the dialect correctly in spite of the Welsh ancestry of his parents? An octoroon is classed as a negro; may not a citizen with a like strain of Penna.-German blood be classed among the Pennsylvania-Germans? Years ago there lived in Dauphin County a man descended from Indian and Negro who spoke the lingo as if of the purest Penna.-German stock. Was he a Pennsylvania German? Does language or ancestry, or place of residence, or physique, or lack of education constitute the mark of the Penna.-German?

SUBSCRIPTIONS HAVE BEEN PAID by the persons named, to and including month of the year given—"12-10" signifying December, 1910

PENNA.	D H Landis—12—11	Isaac Kreider—12—11
J A Bender—12—10	C A Groman—12—11	Adam Stump—2—12
II S Heilman—12—11	Isaac S Gerhard—12—11	Kelley Sta.—12—11
E M Hartman—12—12	W S M Kuser—12—11	M Reed Minnich—1—12
G W Ressler—12—11	M O Rath—12—11	J E Smith—12—11
Anna C Murty—12—11	J W Behm—12—11	OHIO
E D Bright—12—11	S D Gettig—12—11	A C Wuchter—12—14
C D Deppen—12—11	J B Keefer—12—11	B F Prince—12—11
A S Urffer—12—11	A F Derr—12—11	C W Super—12—11
S A Seaber—4—11	J Irwin Yost—12—11	Mrs. S Stevens—12—11
W F Beck—12—11	F W Boyer—12—11	C Krichbaum—12—11
M B Schmoyer—12—11	M J Shimer—12—11	J A Griffith—12—14
H K Gerhard—12—11	J A Ruth—12—11	NEW JERSEY
W H Limbert—12—11	Alvin Binner—12—11	C H Vinton—12—11
W Riddle—12—11	F Beehm—9—10	J R Shimer—12—11
Thomas J Mays—12—11	J Becker—12—10	T O'Conor Sloane—12—11
C B Schneider—12—11	Moravian Archives—12—11	Sarah E Seigler—12—11
Mrs S A Weir—2—12	J A Siegfried—1—11	NEW YORK
I S Stahr—12—11	F J Sassaman—12—11	F O Hanbuer—12—11
J H Klase—12—11	S J Hartman—12—11	R B Reitz—12—11
Miss A M Longenecker—1—12	C L DeTurk—12—11	S B Heckman—12—11
Preston Miller—12—11	J F Mentzer—12—11	WASHINGTON, D. C.
Daniel Kendig—12—11	J L Glase—12—11	Nat. Luth. Home—12—11
Miss E H Evans—12—11	H W Pegley—3—12	F B Smith—6—11
F P Albright—12—10	Rev I W Klick—12—14	E M Eshleman—12—11
C J Cooper—12—11	W J Rutter, Jr.—12—11	ILLINOIS
F G Seiler—12—11	W H Sallade—1—12	Katherine E Beard—12—11
A E Heimbach—12—11	F R Diffenderffer—12—11	J S Shipton—12—11
J J Rothrock—12—11	G W Wertz—12—11	IOWA
Jacob Naschold—4—11	G A Gorgas—12—11	S G Stein—12—11
I A Bachman—2—13	H O M Dubbs—12—11	Mrs W W Witmer—12—11
II D Heydt—12—11	A M Fretz—12—11	CANADA
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N H Keyser—12—11	T C Billheimer—12—11	CONNECTICUT
E R Artman—12—11	Isaac Satzin—12—11	H G Meserole—12—11
C Y Schelly—12—11	Bernville High School—12—11	INDIANA
Mrs S R Bartholomew—12—11	Ella K Heebner—2—11	C H Smith—12—10
D E Schoedler—12—11	B Bertolet—12—11	MARYLAND
W M Gehman—8—11	C W Shive—1—11	Steiner Schley—12—11
D D Fisher—12—11	W F Bond—12—11	MASSACHUSETTS
W Stearly—12—11	A S Brendle—12—11	W S Youngman—12—11
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E Brubaker—12—11	W H Welfley—12—11	W O Eichelberger—1—12
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E Noll—12—11	Mrs C B North—12—12	
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# The Pennsylvania-German

Vol. XII

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No. 3

## A Study of a Rural Community

By Charles William Super, Ph. D., LL. D. Athens, Ohio

(CONTINUED FROM FEBRUARY ISSUE)

### XIX.



ALTHOUGH this part of the Keystone State might be called new, the soil in places was so exhausted that nothing grew upon it except scrub pines. These at the time of my earliest recollection were from ten to fifteen feet high and in spots stood so close together, sending out their stiff lower branches almost horizontally, that it was next to impossible to pass between them. The ground was thickly covered with pine needles amid which johnny jumpups often sprang up so thickly as to conceal everything under them. It was a favorite amusement of children to hook together the bent stems and pull until one or the other broke. In this way two antagonists would soon accumulate a pile of broken stems and blossoms. Sometimes one stem proved strong enough to pull the head from several others; but its victorious career seldom went further. Regarded from the esthetic point of view there was a considerable difference between the tastes of the denizens of this region. There were houses older than my recollection that were substantial and commodious while some

of the newer ones were set in a patch of woodland with no open space around them. The best that could be said in favor of such sites was that they were always protected by shade. But as others were erected in the open field the prospect of shade can not have been a determining factor. Sometimes the dwelling house with a few of the outbuildings had been set on one side of the road and the barn on the other. Thus the public thoroughfare could be used as a passage-way from one to the other. When all the buildings were on the same side of the highway and close to it the same statement is true. In either case no cultivable land was lost, although there could be no courtyard about the domicile. In front of some of the older houses a few evergreens had been planted. Lombardy poplars were somewhat in vogue, and in this latitude they were long-lived. But in almost every location the useful was preferred before the ornamental. One might suppose that the fear of vicious tramps would constrain the farmers to locate their dwellings within calling distance of one another. There were tramps, it is true, and other homeless wanderers; but I never heard of any one being molested by them. Very few of the original buildings, perhaps

none at all, were still in use toward the close of the nineteenth century. One after another they were torn down to make way for greater or used for store-houses. They were abandoned, not to make room for larger families, but because smaller families, which were the rule, wanted more room for each member. In a few instances the original house was retained, but so enlarged and transformed as to be no longer recognizable.

## XX.

In the fall of the year after the winter wheat and sometimes a few acres of rye had been put into the ground, the corn-husking began. The jovial occasions about which the poets have written when an entire neighborhood came together were not much in vogue in my time, in our part of the "Lord's moral vineyard". I do not recall having been present at more than one or two. The performance was decidedly prosy, especially in cold weather. After the corn and its fodder had been disposed of, the latter in the barn, the former in the crib, some of the farmers laid in their stock of fuel for the winter. It was no trivial matter to provide fuel for two or three fires for several months, as no one used coal. A few of the farms became, in the course of time, entirely denuded of timber; so the winter's wood had to be hauled several miles from a hill on which some of the citizens owned or leased land solely for this purpose. More than half the farmers provided fire-wood as it was needed, and sometimes not quite that. Another fall and winter occupation was treading out the wheat. The sheaves were laid on the barn-floor; then a boy astride of a horse and leading one or two others, went round and round upon them until all the grains were trodden out. Next the straw was removed, the wheat scraped to one side, and the same circular performance repeated. Threshing rye with flails was more interesting if more laborious, especially when three or more performers engaged in it. But

they had need to be very careful to keep correct time or the end of the implement would hit one or another on the head. The rhythm of several flails made a sort of rude music. The straw was chiefly used in making chop feed for horses. However, beginning with the second half of the nineteenth century threshing-machines gradually came into use with other agricultural implements. The flail, the scythe and the grain-cradle were rarely called into service. Although there were no Yankees in the neighborhood and therefore no historic whittlers, whittling was a sort of universal subordinate pastime. Little boys and big boys, young men and men of middle age, sometimes even old men whittled. It was however not usually engaged in as a solitary game. If two persons of the male sex happened to meet on the road, or in the field, or about the premises of one or the other, the pocket knife was generally called into service, barring, of course, some pressing labor. It was used on a fence rail, or on a bit of board, or on a stick that happened to lie near, or on the smooth bark of a tree, or on something less common. I have not now in mind the frequent use made of the pocket knife to carve some figure, or inscription on the school desks: that is a universal penchant among boys and is usually yielded to whenever opportunity offers. The whittling I am now thinking of was much more extensively practiced: it was far from being confined within the narrow walls of a school building and a few months of the year when there was opportunity for the employment of this ubiquitous little tool in that particular place. The first article a boy sought to make his own property was a pocket knife, and among the serious mishaps that occasionally befell him, to lose or to break it was far to the fore. For the poorer boys the old-fashioned "Barlow" that had but a single blade was the first piece of pocket cutlery. In the nature of the case trading knives was a well established form of juvenile business.

And a foolish one it was. The fellow who had a knife to barter assuredly expected to better himself by the deal at the expense of the party of the second part. This was all the more certain if he refused to show his stock in trade in its entirety. Yet many an exchange was consummated, "unsight, unseen", apparently for the mere purpose of promoting internal commerce. The bitten party generally expected to recoup himself for his loss on some one else. Perhaps too the mere love of excitement was an unconscious attraction to those who had so few things to vary the monotony of their lives. It may be said also that the innate impulse for gambling, which has such a fascination for men everywhere, began to show its germ in these unsophisticated youths; for the deal might turn upon a slate pencil, or on some object of even less value. One of the strong motives that impelled every young man who purposed to make farming his vocation was the ambition to possess a good horse and buggy. Generally one of the colts that from time to time made their appearance about the premises was put in charge of the son by the sire. He thenceforth had the care of it until it was ready for service and entire possession of the beast afterwards. A buggy was not so easily provided; but it was usually done eventually if the horse was on hand. A riding horse might supply the needs of one person in a majority of cases; not so well, of two. The chief use of the vehicle made by its fortunate possessor was driving his dulcinea to campmeetings and other places that might prove sufficiently attractive. The fortunate possessor was often regarded with envy by those rustic swains who preferred to save for other purposes what little money they might get into their possession. Sometimes it required no small measure of self-denial to choose wisely between the allurements of present pleasure in the guise of frequent drives by the side of a charming maid and the more distant prospect of a larger sphere of usefulness. The

young lady who was so lucky as to have an admirer who was the fortunate possessor of a turnout was the envy of her less favored peers. Sometimes this piece of property gave the decision between two claimants who were otherwise on an equal footing. The pleasures of hope were overborne by the satisfaction of immediate possession. A bird in hand was rightly held to be of more value than a dozen that might still be sporting themselves among the leafy branches.

### XXI.

To not a few of these people superior knowledge had about it something uncanny when it led to doubts upon the literal inspiration of the Scriptures, or of the commonly received doctrines of the church. Here were still to be found lingering vestiges of the mediaeval spirit that led to so much bitter persecution. The tree of knowledge bore forbidden fruit and it could be said of those who had eaten thereof what Festus said to Paul: "Much learning hath made thee mad". No matter how upright a man might be in his dealings with his neighbors, if he was not orthodox, the saving trait of his character was wanting. So long and in so far as extensive information increased a man's power as a defender of the faith once delivered to the saints it was supposed to enlarge his usefulness; otherwise it made him only the more to be feared, the more dangerous to his fellow men. The Bible, or the dogmas of the church, might be interpreted in a number of different ways without doing material harm, but to deny them was the most damnable heresy. Hell-fire and a personal devil were a stern reality. Albeit, some of the most steadfast believers were not members of any church while of those who were not all were greatly concerned to practice its moral precepts. Some consoled themselves with the belief that if they were members of the church they were "all right"; others held that mere church-membership without "conversion" and a "change of

heart" had no merit whatever. There did not exist here the primitive notion that any departure from use would bring material disaster upon the tribe; the innovator was to be shunned as one who was certain to bring destruction upon his own soul and upon all who shared his doubts. In short, here were to be found minds that were at the farthest possible remove from the typical scientist. Many of these people had inherited from their remote ancestors the primitive incapacity or unwillingness to trace effects to their causes. A conclusion was usually jumped at which a little reflection would have shown to be unfounded. That phenomena were often worth careful study was an idea that never entered their heads. Effects were attributed to some magical or occult cause that had no existence outside of their imagination. If the hens did not lay they were bewitched. If some object was lost and could not readily be found the devil was concerned in it in some way. If bulbs did not come up as expected, it was due to their having been planted in the wrong sign of the moon. If a boy was drowned on Sunday it was owing to his going into the water on the Lord's day; but if a similar accident occurred during the week it was caused by cramps. If a house creaked from the frost entering the ground or from a thaw it portended the death of an inmate almost as certainly as the howl of a dog. If a horse shied at night it saw a "spook". In fact night was so much dreaded by a part of the female population that they would hardly pass over the threshold after dark. I can recall very few of the omens and superstitions and never knew many. My father paid no attention to them and mother thought it wicked to give them any countenance. What sort of imaginary objects could terrorize an entire neighborhood is forcibly illustrated by an anecdote I heard my father relate more than once. In his boyhood it was currently reported that in a large tract of woodland a headless man might be

seen at night with extended arms covered with a coating of fire. Being, late one evening, several miles distant he started for home, and before he be-thought himself was heading straight for the dreaded object. Although not superstitious his fears for the moment got the better of him; but recollecting that he had an ax, he grasped it firmly with both hands, mustered up his courage and proceeded. Soon he came in sight of the uncanny thing. Upon approaching it closely he found it to be the tall stump of a tree from which projected almost at right angles two dead branches. It was partly covered with a species of fungus, which, in the dark, gave to it somewhat the appearance of being on fire. With a few blows of his ax he felled it to the ground. Henceforth the man without a head was seen no more. There were a few freethinkers in the community. One of these, a tailor with his son worked at his trade some years in a hamlet not far from us. The young man was fluent in handling the usual arguments against all forms of supernaturalism. I was too young to be able to enter into the spirit of his doctrines and recall hardly any of his specific arguments. I do not know what eventually became of the pair. By far the best informed man in the community and a fine mathematician had read parts of Voltaire's Philosophical Dictionary, Paine's Age of Reason, d'Holbach's System of Nature, Taylor's Diagesis, and other similar writings. These were not kept with the rest of his books, so that it was by a mere chance that I got a glimpse of them. Although I remembered the titles I did not know in what spirit they were written until many years afterwards. Most of them I have not seen since. I never heard this man refer to his liberal views and learned incidentally from others what they were. As might be expected he did not stand well in the community although his probity was unquestioned. Notwithstanding his intelligence he would not have been allowed to teach a country



school if he had offered to do so for nothing. He came to this country when a mere lad, but had none of the characteristics of the Pennsylvania German and spoke the language rather poorly, probably owing to his having spent most of his early life in an English family.

Although the community was in general orderly, there were two occasions on which there was sometimes a performance that bordered on disorder. The teachers in the schools were expected to "treat" the pupils on Christmas day. If they failed to give notice that such was their intention they sometimes found themselves "barred out" on the morning of said day. Once in a while there was a long and strenuous contest between the outsider who was trying to enter and some enterprising boys on the inside where they had fortified themselves during the night endeavoring to prevent his doing so. The other was a wedding. Occasionally the "weddingers" were serenaded by a callithumpian orchestra the various instruments of which were played neither in time nor in tune. The music was notable for its quantity, not for its quality, and the players for their zeal rather than their artistic qualifications. Usually the victims took it good-naturedly, but occasionally they manifested their disapproval in such a way as to make the performers as uncomfortable as possible. However, only a small proportion of the boys and young men of our community took part in these noisy demonstrations, which were moreover not often indulged in unless the parties in-doors were more or less akin to the serenaders in manners and customs.

## XXII.

Generation number Three broke away almost entirely from the traditions of the elders. They married heretics and unbelievers. They made a liberal use of agricultural implements. They subscribed for and read agricultural papers, which probably no member of number Two had done.

Some of them moved into town. Several of the younger members attended academies, normal schools, and colleges. They read a few books and newspapers. They patronized tailors and occasionally a dress-maker, while all that was worn by number Two except hats and shoes for both sexes was made in the family, unless the man of the house once in a while bought a ready-made suit of clothes; if it did not fit that made no difference. They were not content to do as their fathers had done. The exodus was so great that in the latter decades of the nineteenth century the township had decreased in population. Whether the twentieth century with its improved roads, its rural mail delivery, and other ameliorations of country life is effecting a reversal of the movement I do not know. Several cases have come to my knowledge where young men who had for some time lived in town returned to the cultivation of the soil. We may trace the intellectual growth of the community as exhibited in the history of certain families that began their career in this region. One of these I had the opportunity of tracing through three cis-Atlantic generations. A German immigrant came into the neighborhood early in the nineteenth century, bringing with him three or four children. This number was increased by several born on American soil. He was very poor, although not a redemptioner, consequently his entire family of boys and girls had to work at whatever they could find to do. He bought a farm of perhaps a hundred acres but not enough could be raised on it and sold to provide sufficient ready money for the purchase of those indispensables that could not be produced in the household. Then there were also payments to make on the property. His wife was a woman of much more than average intelligence. Several of her children developed into diligent readers both in English and German, by which means they became well informed. None of them however received any systematic

education and only a few months schooling at most. Of the children of the first generation two graduated from a reputable college and supplemented the attainments thus acquired by subsequent study in Europe. A few more took partial courses. Of the third American generation at least eight are college or university graduates, to which number should be added several who graduated from high schools. The first members who made their way through college were dependent entirely upon their own efforts; for while they can not be said to have worked their way, they earned the necessary money at whatever employment that presented itself. On the other hand, of those who graduated after 1900 not one was dependent upon his own resources for his education.

### XXIII.

A primitive trait of these people was hospitality. The casual visitor, whether neighbor or friend, always had the best the house afforded set before him. If it was not the fatted calf it was the well fed pullet, or a pair of them, that was the *piece de resistance* of the meal or the meals. But if the visitor tarried too long or came on any other day than Sunday his welcome, with most families, was apt to lack somewhat in heartiness, unless he could make himself useful by rendering some service in the way of manual labor. A typical anecdote is related of a farmer whose brother whom he had not seen for thirty years came to pay him a visit. As the prospective host happened to be at work in the cornfield when the newcomer arrived on the premises he directed his steps thither. After the former had uttered some words of surprise and expressed his pleasure at the unexpected meeting he remarked: "Now if you only had a hoe, what a nice time we could have together!" It was at funerals that this hospitality was most in evidence. When a member of the community had answered the final summons his body was prepared for the coffin and laid upon a board by

some of his neighbors. Others were dispatched to dig his grave. A man who had taken the measure of the corpse was sent for an undertaker who came on the day of the burial with a casket of the proper size in which the body was placed. If some minister of the Gospel of the denomination to which the deceased had belonged or with which he was affiliated was within reach he was usually summoned to take charge of the burial services. If he had no ecclesiastical connection religious services were occasionally dispensed with. Once in a while a lay member of the community conducted a simple service, for the most irreligious people were averse from putting out of sight any member of the family without some sort of religious ceremony, if it consisted of but a hymn or two and a brief prayer. Usually the messenger dispatched for the undertaker also called the designated preacher. The funeral cortege was made up of neighbors who came in their own conveyances, or if the distance was not too great, on foot. It was understood that after the deceased member of a family had been borne to his final resting-place all who had formed the escort to the grave were to consider themselves invited to return to his late residence there to partake of a sumptuous repast. I should add that this invitation was generally accepted in the spirit in which it was given, each one apparently thinking that his turn might come next. Sometimes an interloper or two, attracted by the prospect of more toothsome viands than he was accustomed to at home, might be found among those who had a just claim to a seat at the friendly board; but generally the expressed or implied invitation was not abused. It is worth while to remark that this custom is as old as the recorded history of the human race. In some form it was in vogue among the ancient Greeks and Romans beginning with the Homeric age. In later times we find it obtaining all over Europe. The explanation seems to be this; death, although of

common occurrence, is nevertheless one of the most important events in the life of the community; consequently it had a special claim to recognition in some unusual way. Nothing occupied the thought of the primitive social organization so much as food and drink because of the precarious supply of the former. Therefore occasions that were not of routine happening were regarded as having a special claim to recognition by feasting. It was the last tribute of affection that could be paid to the departed. Like many other customs this one has endured in the rural districts long after their observance in town and cities has been discontinued. A "wake" was always kept over the dead through the one night they lay in their late residence, usually by young people. A few instances of rowdiness were reported to me as having taken place at these wakes, although not within the territory under review. It should be added that these unseemly performances were not the acts of Irishmen or of their American descendants, but of Pennsylvania Germans. Instances of drunkenness were extremely rare in our neighborhood, although generation number One consumed a good deal of ardent spirits, for instance at a house-raising or at a muster, or in the harvest field. Number Two was even more abstemious, not over two persons in our community allowing themselves to set the worse for strong drink once in a while. Generation number Three had become entirely sober by a sort of social evolution as the cause of total abstinence was not much talked about. Statutory prohibition has probably made less progress in the Keystone State than in any other. It does not follow necessarily that drunkenness is more common. As there were no rich people in this community although some were fairly well off, so there were also no very poor. I recall but a single family that once, or twice asked and received help in time of sickness, from their neighbors in clothing and provisions. In this case the want was due to the shiftlessness

of the housewife. She was constitutionally unable to see that it was her duty to provide against unforeseen contingencies. Although the county had its "poor-house" I never knew any one to be placed in it. Its few inmates were recruited from other regions. The conditions of life were so simple that it was easy for any one to grow sufficient grain and vegetables on a small patch of ground to supply a family; and while wages were low, every one who wished to do so could earn enough money to buy what could not otherwise be obtained. It will be evident from what I have already written that although our community represented every phase of religious and unreligious belief from extreme orthodoxy to extreme rationalism there were other persons who refused to be confined within its narrow intellectual boundaries or to let their neighbors do their thinking for them. Some of the younger generation were in a different way dissatisfied with existing conditions and conformed to local usages only in so far as this was unavoidable. I was recently permitted to look into the diary of a youth of fifteen or sixteen in which, among other things, he bitterly laments his untoward fate. The English is fairly good, the spelling correct, but the rhetoric and the punctuation were very faulty. The diarist expresses his sorrow that the few books he could obtain only served to show him how little he knew and to sharpen his appetite for knowledge that he could not appease. He laments not only the lack of reading matter, but the want of time and above all the lack of sympathy in his struggles against well nigh insurmountable obstacles. He can not understand why so few people are interested in knowledge for the mere sake of knowing. This boy was evidently not endowed with the stoutness of heart and the vigor of determination which carried men like Franklin and Burns and Bloomfield and Lincoln, with not a few others, to success or eminence although their early years were passed among

even more unpropitious surroundings. The obstacles loomed so large before his inward vision that he could not see the rewards to be reaped by those who overcome. He was one of the "mute, inglorious Miltons" whose "lot forbade" their rising above the lowly station in which they were born. The chief interest to me in this document lay in the evidence it furnished that there is probably not a community in the country that does not embrace some persons whose life is not a mere vegetative process and who might, with the slightest encouragement, rise to a fair degree of prominence in some sphere of activity.

#### XXIV.

Although the temper of the community was on the whole sedate there was no lack of occasions for merry-making; nor was the joviality of the kind that is generated by the flowing bowl. Without any philosophical maxims to guide them they unconsciously regulated their wants, to a large extent, by the means of supplying them within their reach. If they had enough to eat and drink and a little, a very little, ready money to spend now and then they were measurably satisfied. When several men were together much good-natured chaff was bandied back and forth. A good deal of homely wit was engendered in the crania of both sexes that flashed forth in scintillations which set free many a hearty laugh on the part of the company. There often come to my mind amusing retorts that I heard more than half a century ago. Sometimes there were sleighing parties, but more frequently a sled crowded with young men and women—the more crowded the better—visited some distant neighbor or attended some meeting when there would be no lack of fun going and coming. Winter was the time, par excellence, for enjoyment; the rest of the year was fully occupied with more or less strenuous labor. Men do not miss what they never have had and have no expectation of getting. The

children grow up into the conditions to which their parents had become accustomed; it seemed a necessity of their existence.<sup>6</sup> Far different is the state of mind of the denizen of the city. The poor man has always before his eyes those who are better off than himself. He is excited to envy, or is aroused to exertion, or to destruction, if there is no hope. In mixed company the conversation was usually chaste to prudishness. There were likewise a considerable number of men who never let fall a word that would be out of place anywhere. This is not true of others, but especially of boys and young men. I have often wondered how and where some of the stories originated and by what means they were transmitted that were told once in a while. They exhibited a degree of ingenuity in the realm of the unmentionable and, I might say, of the inconceivable, that would have done credit to Aristophanes or Suetonius. Some of these "fables" were in versified form. They were certainly not the invention of the tellers. But where did they come from? for they assuredly never appeared in print. Most of these obscene words and phrases are now accessible in dialect dictionaries; but these compilations are of recent date, and do not contain the lubricious anecdotes. Although some boys were extremely foulmouthed their foulness ended in words. It was not translated into action. Their lewd thoughts all found vent in lewd language. After being thrown in contact with these boys I was wholly ignorant of matters afterward revealed to me by the hired man. I have heard similar testimony from others. The hired man was instructor in vices to which country boys were for the most part strangers. Themselves corrupt they seemed to take pleasure in corrupting the younger generation. My early experiences gave the lie to the answer that Socrates made to his accusers when they charged him with corrupting the youth. He found it unreasonable that any one should prefer to live with vile associ-

ates rather than with such as had been uncontaminated. The general experience seems to be that the vicious consider it a gain when they have made others like unto themselves, since it is easier than to rid themselves of their own evil dispositions. Although the men and women who spoke German only were for the most part very illiterate, especially the latter, their speech did not diverge farther from the printed page than did the speech of their contemporaries in the Fatherland. On the other hand, the English of those who did not know German and in some cases of those who did, was much nearer that of books than the English of the rural regions of Great Britain. An Englishman who had been brought up in what is called good society would have had no difficulty in comprehending it, which can not be said of the rustic speech of his own country. The disappearance of the German during the nineteenth century was rapid. During my father's earlier years some ministers of the Gospel preached in German only. By the middle of the century there was no demand for a German preacher unless he could also serve the younger members of his church in English. I do not believe a sermon was delivered in German in our neighborhood as late as 1865. The few persons who can "in a pinch" use the Pennsylvania German are very few. My recollection is that the Old School Lutherans and the German Reformed were the only church members who insisted on German preaching, altho most of the Evangelicals and United Brethren were Pennsylvania Germans.

In the vocabulary of those persons who spoke German only no abstract terms had a place. What was intangible was likewise inconceivable. The nearest approach to metaphysical phraseology occurred when they ventured on a quotation from the Bible or endeavored to express themselves in the language of Luther's translation. In the religious or semi-religious domain they sometimes strayed beyond the bounds of their limited phraseology but not elsewhere. A few volumes of verse have been printed the authors of which profess to portray the feelings and aspirations of the Pennsylvania farmer. They are full of errors both as to matters of fact and to the use of words. When the rustic German does not contain the terms the author needs he simply has recourse to the High German. He employs words that would never have come into the minds of the men and women whose terminology he professes to reproduce. Nevertheless, most of those verses are probably as true to-life as the majority of creations of the imagination.

\*A striking confirmation of this statement is found in an anecdote related by George Eliot in her essay on Riehl's Natural History of German life. "Anything is easier for the peasant than to move out of his habitual course, and he is attached even to his privations. Some years ago a peasant youth, out of the poorest and remotest region of the Westerwald, was enlisted as a recruit, at Weilburg in Nassau. The lad having never slept in a bed, when he had to get into one for the first time, began to cry like a child; and he deserted twice because he could not reconcile himself to sleeping in a bed, and to the 'fine life' of the barracks; he was homesick at the thought of his accustomed poverty and his thatched hut." A similar anecdote is told in the Ereckmann-Chatrion novel Waterloo, where it is related that a recruit from the Vosges was so elated with the provisions he received as a soldier that he wanted to send at once for his brother. As he had before eaten hardly anything but potatoes he could scarcely realize that people lived so well as his comrades.

# Government Weather Forecasts versus Fake Forecasts and Almanacs

By a "Pennsylvania Dutchman"



PROBABLY the almanac has received wider distribution and has been more greatly cherished by the people of all nationalities, than any other publication next to the Bible. In manuscript form it was known centuries before the invention of printing, and all countries have had their almanacs, but they were particularly popular in England and Germany. It is not strange that there should be great demand for the almanac for it is in a certain sense to the days of the year what the clock is to the hours of the day. Almanacs were among the first productions of the printing presses in the American colonies, and preceding as they did by fifty years, the newspapers and printers they were for a long time the only secular current publications found in a large number of Pennsylvania homes.

Cambridge, Mass., was the cradle of the almanac in America. Here the first printing press was located under the supervision of Harvard College, and the first matter printed was the Freeman's Oath. Then came the almanac, which was compiled for the year 1639 by William Peirce, a mariner, and who was the master of the "Mayflower" in 1629. The printer was Stephen Daye who came to the Massachusetts Bay Colony with the printing plant. This production was called "An Almanack for New England, for 1639", but no copy has come down to us. The earliest Pennsylvania almanac was printed by William Bradford<sup>1</sup> at Philadelphia, in December, 1685. "Being an Almanack for the year of Grace, 1686" by Samuel Atkins<sup>2</sup>. It was known as "Kalendarium Pennsilvaniense, or America's Messenger", and consisted of 20 unpagged leaves.

Mr. C. R. Hildeburn in "A Century of Printing" in this connection writes as follows:

"But 2 copies are known to exist. One of these formerly belonged to Mr. Brinley of Hartford, Conn., at whose sale it realized \$55.00. The other was sold at the dispersion of Dr. King's (Newport, R. I.) library for \$520.00, and is now in the collection of the Historical Society of Pennsylvania. Fragments of 2 copies are also known, one of which belongs to the society just named, and the other to Mr. S. Gratz".

Another issue of the utmost rarity is the one by Daniel Leeds<sup>3</sup>, beginning with the year 1687 and ended with 1693. It also was printed by William Bradford, at Philadelphia. The first Connecticut almanac was compiled by John Tulley<sup>4</sup> for the year 1687. There being no printing presses in the state the almanac was printed at Boston. In this issue a few "weather prognosticks" are found and were perhaps the earliest printed. He evidently gained courage for by 1692 he had extended his forecasts to nearly every day of the year, and concluded that year with the following vague and wholly conditional guess:

"December 26-31, Perhaps more wet weather, after which cold winds and frosty weather may conclude the year".

It is interesting to note that Tulley recognized the historical method of reckoning time, and began the year, as now, on January 1. More than half a century before the legal change was made from the old to the new style—and he was among the earliest, if not the earliest, to adopt the custom in this country.<sup>5</sup> In other almanacs prior to 1752 the ecclesiastical or old style of reckoning was, as a matter of course, observed; the years beginning with the Spring equinox, or March 25 to be exact. March appeared first in the arrangement of months, while January and February concluded the year.



Headquarters building, U. S. Weather Bureau, Washington, D. C. (Photo by H. E. Hobbs.)

From a literary point of view perhaps the most important of the early Pennsylvania almanacs was the "Poor Richard's" issued by Benjamin Franklin, Esq. in 1752 and for the 25 years following. The publication was in great demand and brought him much profit. In New England "Thomas' Old Farmer's Almanac" has been widely read and its weather forecasts generally credited since 1793.

The first German almanac published in America was "Der Teutsche Pilgrim, auf das jahr MDCCXXXI, zu Philadelphia, Gedruckt bei Andreas Bradford" but its life was short—3 years—and no copy has been preserved. The next and best known, was "Der Hoch Deutsch Americanische Calendar, auf das jahr 1739, Gedruckt und zu finden bey Christoph Saur" Germantown, August, 1738. Of the first issue no perfect copy is

known to exist. An intensely interesting article on this publication, by Mr. A. H. Cassel, may be found in the Pennsylvania Magazine of History and Biography, (Vol. 6 pages 58-68) from which I quote:

"It consisted of 3 sheets—12 leaves each—without outside title leaf or cover. In external aspect it is similar to the 4to almanacs of the present lay. The calculations or months followed in close succession on both sides of the page without any intermediate reading matter. The phases of the moon, etc., were at the bottom of the pages, and the conjectures of the weather were interspersed throughout the calculations. The succeeding copies were similar in their outward construction until 1743 when he enlarged it to 4 sheets or 16 leaves, and designed and engraved a highly emblematical plate for the outside or cover. As it is a first attempt at engraving the execution thereof was (as might be expected) coarse and rough, although well designed. Saur's almanac had an unprecedented sale and being for many years the only one in the German language he was frequently obliged to enlarge his editions and yet then fell short in the demand. The last issue by him was in 1778 when the Revolution broke up his establishment and disposed of all his apparatus. The publication was however resumed in Philadelphia and continued by several others printers until about 1835."<sup>8</sup>

The next in succession was the "Neu - Eigerichteter Americanische Geschichts - Kalendar, auf das jahr 1747", a 4to published at Philadelphia by Benjamin Franklin, Esq., although it did not succeed. He was busy with his English editions, and was succeeded by Arnbruester, who continued the series until 1768. Then came "Der Neueste, Verbessert, und Zuver-

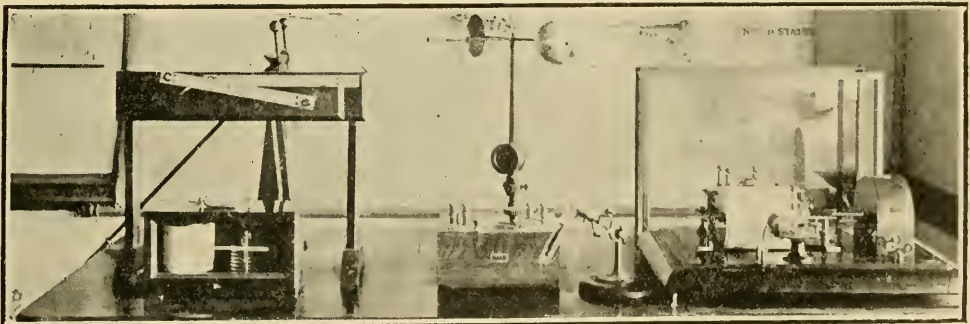
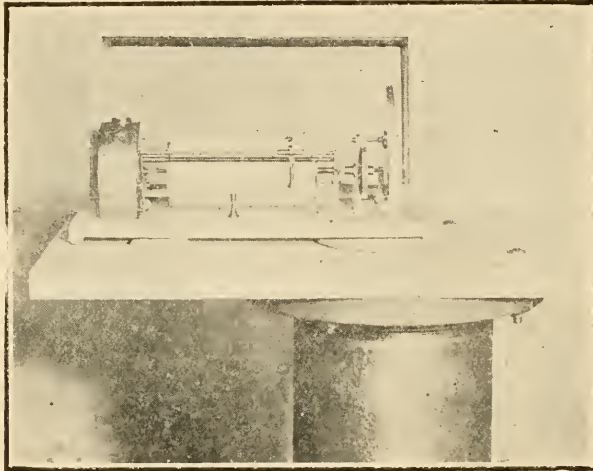


Exhibit of standard meteorological instruments, U. S. Weather Bureau pattern. (Photo by W. G. Dudley.)

lässige Americanische Calendar, auf das 1763 ste jahr Christi, zum erstemal heraus gegeben, Philadelphia. Gedruckt and zu finden bey Heinrich Miller in der Zweyten Strasse."<sup>10</sup> This publication ceased in 1780. Next we find Francis Bailey, at Lancaster, printing from 1776 to 1787. "Der Gantz Neue Verbesserte Nord-Americanische Calendar, Von Anthony Sharp (Philo)". The volume for 1779 contains curious cuts of General Washington, etc., entitled "Das Landes Vater Washington", and is the first time that he was publicly called "The Father of his Country".<sup>11</sup>

town, and Reading, that hung in the accustomed place beside the living room clock in all my early years, and the childish glee and interest with which my companions and myself examined the title page with its conventional disemboweled figure of man's body as governed by the twelve Constellations; the pictures depicting rural scenes at the top of the pages of the monthly calendar; and the varied historical notes printed opposite dates throughout the entire year. Then there were always humorous stories, problems in arithmetic, puzzles, and charades, to be "answered in our



Automatic river-stage register, with glass cover raised.  
In operation on Connecticut River at Hartford, Conn.  
(Photo by W. G. Dudley.)

If you love to delve into the past you cannot get a more vivid impression of the "gute alte Zeit" than by going over a file of our childhood's friend—The Old Almanac. Frequently you will find the leaves yellow and dirty. Hanging as many of them did over the chimney mantle exposed to the smoke and fumes of the fire-place, they may affect the sense of smell, as well as depict the changes that have taken place in laws, manners, and customs during the past two centuries. How well do I remember certain German and English editions from Lancaster, Allen-

next". As soon as a new almanac was received our parents would at once look to see which was the "ruling planet" for the year and contemplate as to what the coming year had in store for them. Our German ancestors laid much stress on the "ruling planet" for these plants not only determined the character of the weather for their respective years, but the fruitfulness of the harvest, the health of the community, and the disposition of children born under their influence. There they also learned the time of sunrise and sunset; the moon's phases; the evening



and morning stars; eclipses; dates of elections and holidays; postal regulations; distances; dates of holding state and federal courts; and weather predictions, especially for the spring months, and for haying and harvesting. Sometimes they were interleaved with blank pages on which vital statistics were entered, or perhaps extended notes on important happenings, or unusual weather conditions.

The weather prognostications of the old almanacs known to our ancestors were often startling, and a few of the more curious are here repeated.

"The weather grows more unsettled.  
The clouds denote wind and rain.  
Pleasant sun.  
Perhaps smoky air.  
Looks likely for rain but there will probably be none.  
It may thunder in some places.  
Now comes rain.  
A pretty warm day (February 15).  
It may gather up for a storm.  
A sudden combustion after a long calm<sup>12</sup>".

In an old issue was published a humorous prediction which was no doubt repeated by farmers to lazy boys:

"This year the sun will repeatedly rise before many people leave their beds and set before they have done a day's work".

There was always a poem or two of "solemn meter" in each issue. One commences thus,

"Begin the year with solemn thought,  
How many the last to the grave were brought,  
Thy turn may come thou knowest not when,  
Be sure thou are prepared then".

The early numbers were not lacking in respect to General Washington: in a copy for 1796 may be found the following epigram addressed to those farmers who allowed needless anxiety for state affairs to interfere with their more immediate concerns:

"Advice. To Country Politicians".

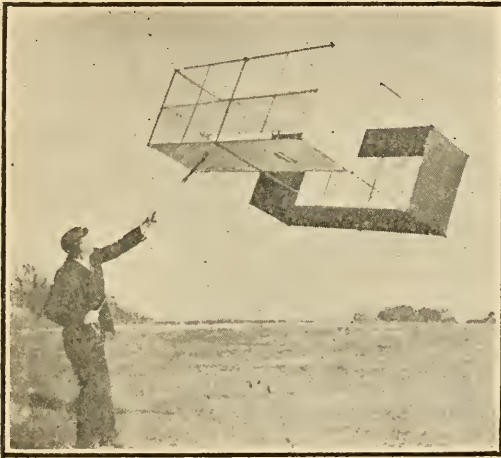
"Go weed your corn, and plow your land,  
And by Columbia's interest stand,  
Cast prejudice away:  
To able heads leave state affairs,  
Give raling o'er, and say your prayers,  
For stores of corn and hay.  
With politics ne'er break your sleep  
But ring your hog and shear your sheep,

And rear your lambs and calves:  
And WASHINGTON will take due care  
That Briton never more shall dare  
Attempt to make you slaves".

This article will discuss but one of these numerous subjects, namely: "weather forecasts" and particularly that brand of fake long range forecasts published in certain almanacs of current issue. At the suggestion of the Editor of this magazine I will endeavor to explain some of the methods and theories by which these fakirs operate, hoping thereby to help in counteracting the influence of these absurd predictions. The weather, since the Creator's decree after the deluge that, "while the earth remaineth, the seedtime and harvest, cold and heat, summer and winter, and day and night shall not cease" has been a subject of perpetual interest, and it will ever remain so, for no factor among the forces of nature influences man's temporal well-being more than weather and climate. In our temperate zone at least, the entire daily affairs of the human race are so materially affected by the constantly varying weather, that its changes have been studied from the earliest times and attempts made to account for the underlying causes, and thus to be able to foresee them. The appearances which were found to precede weather changes have been noted from time to time. These have given rise to many weather proverbs that are the result of close observation and study by those compelled to be on the alert, and are therefore based in part upon true atmospheric conditions.

In the lookout for weather signs it was but natural that men should have scanned the heavens, and have associated the celestial bodies with changes in the weather, often erroneously however, as to causation. Thus in the popular mind astronomy has been closely associated with meteorology, and perhaps accounts for the ease with which so many people can be deceived by weather predictions pretendedly based upon planetary influence. The

moon for a long time held a wide and deep hold in popular belief as the great weather breeder, and was the basis for nearly all the weather forecasts found in the almanacs, but in recent years the lunar idea of weather control has been largely abandoned. The moon's appearance to us depends on the relative position of the moon and sun in regard to the observer's horizon, hence it is impossible to see from an astronomical analysis how the varying positions of the lunar cups could in any way be connected with the character of the weather. The belief can therefore be considered nothing more than supersti-



Landing a Kite, Mt. Weather, Va.  
(Photo by B. J. Sherry)

tion, and of no value whatever in weather forecasting. The moon theory probably grew out of the naturally frequent coincidence between certain weather changes and selected moon phases. The moon enters a new quarter about every seventh day, and the weather in this latitude changes on the average of one or two times in every week: hence there must be a great many accidental coincidences.

As to seasonal predictions based upon the behavior and conditions of animals it is clear that the physical condition of the animal depends upon past weather conditions and upon the food

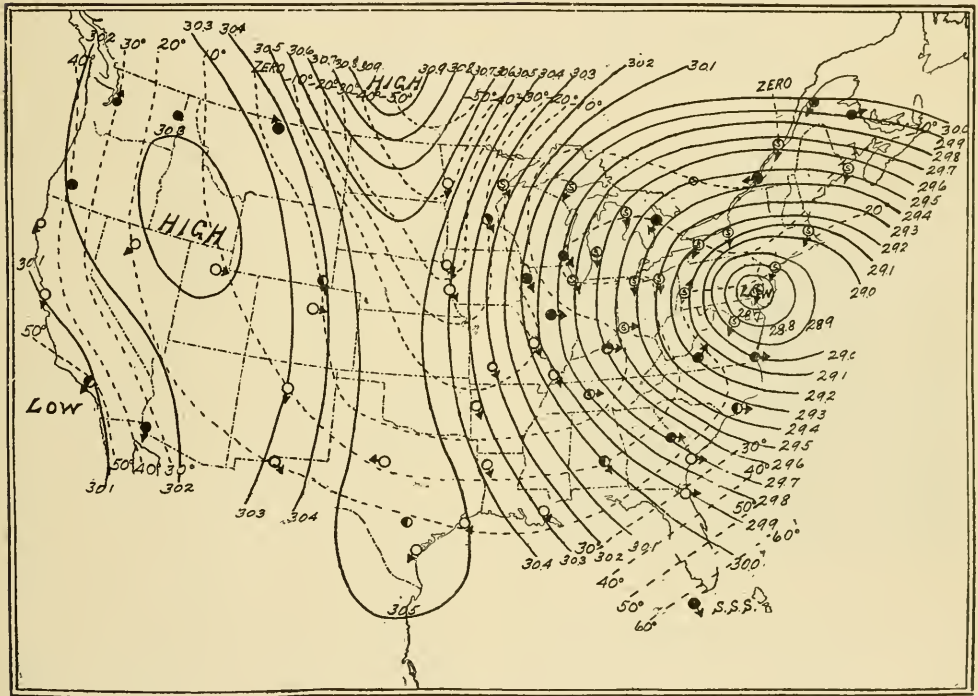
supply which these conditions have furnished, rather than upon future weather conditions. There is also a perverted argument which predicts a hard winter because berries or nuts are plentiful. The people who hold this belief—and many do—forget that the abundance is not the forerunner of frost, but an evidence of past mildness and normal weather conditions. The goose-bone prophecy did not emanate among the Pennsylvania German farmers, but it is nevertheless a common superstition, and has been for centuries among the Germans. This and many other harmless credulities were brought from the Faderland by the German pioneers.

The old fashioned almanac was pushed aside by the more eager advertising almanac whose reason for being was to make known the matchless virtues of somebody's bitters or pills. This in turn has been superseded by the ever present calendar which now greets the eye with the unequalled advantages of some life or fire insurance company, and we may safely say that the Weather Bureau has by this time deprived this old time compendium of whatever authority it once had. However in memory of old times the weather signs are still strung down the monthly calendar in a carefully ambiguous manner. For example, "About this-time-expect-showers" these five words being so printed that they apply to a week or ten days of time. They cannot be held to apply to any particular day for rain or snow, or fair or foul, or hot or cold, or to any particular locality. It is pretty safe to say, that it will be hot with showers in July, and cold with snow in January.

From ancient times it has been the custom to make local weather forecasts for the morrow from the aspects of the sky today, but the later phase of the question, the prediction of weather for a distant locality, is of modern development. Much has been learned of legitimate forecasting, but the progress has been slow and even

today the work is yet in an empirical state, with plenty of work ahead for the honest and capable investigator. By our extensive system of daily observations we are certainly now laying the foundation of a great system which will adorn the civilization of future centuries. When the future scientist shall have discovered the fundamental principles underlying weather changes such as will make it

of the birth of William Penn. One hundred years later Benjamin Franklin, the celebrated patriot and diplomat, gave to the world his philosophy of storms. But storms move with such rapidity that no practical use could be made of the discovery in warning the people to the eastward of the approach of the storm, until a very rapid means of communication was established between the west and the east. During



Weather Map, 7 a. m. January 9, 1886. Showing a southern storm of great vigor operating along the Atlantic coast, and a cold wave of great severity over the northwest. Isobars, or solid lines, pass through equal points of equal pressure. Isotherms, or broken lines, pass through points of equal temperature. Symbols indicate state of weather, ○ clear; ◐ partly cloudy; ● cloudy; R rain; S snow. See *Moore's Descriptive Meteorology*, pages 223-232.

possible to foretell the character of the coming seasons, it will doubtless be accomplished as the result of a comprehensive study of meteorological data for long periods of time covering some great geographical area like the Northern Hemisphere.

The discovery of the principle of the barometer for measuring the air pressure, and of the thermometer for air temperature, was but a little in advance

the first half of the 19th century a number of American scientists gathered by mail the data of storms after their passage; then by displaying these data on a map, and indicating by means of lines of equal air pressures and temperatures laid bare the structure of our extended storms, and demonstrated their principal motions as governed by Nature's laws, to be exactly as Franklin had supposed.

Moreover by drawing such maps for successive days the path of the storm could be accurately traced, and the gradual changes followed out. The invention and application of the telegraph however finally made it possible to transmit data at once from the various observing stations to a central point, where weather maps could be made while the storm was still in progress. Then not only could the track already passed over by a storm be traced, but judging from the previous courses of such storms the probable future direction and intensity could be pointed out. In 1855, Prof. Joseph Henry, Secretary of the Smithsonian Institution, constructed a daily weather map from observations collected by telegraph and nearly simultaneous. He used his map—without publishing any forecasts—to demonstrate the feasibility of organizing a Government weather service. But it was not until February 1870, after the country had settled down to peaceful pursuits after the Civil War, that Congress enacted laws for the establishment of the National service. During the first twenty years of its development the work was conducted by the Army Signal Corps, but the demand for a strictly scientific bureau, unhampered by regulations of a military character, resulted in a reorganization of the service in 1891, when the present Weather Bureau was established as a branch of the United States Department of Agriculture.

In a service of this character the real value of the observations and records must largely depend upon the instruments; and the accuracy of the meteorological data obtained can therefore be no greater than the accuracy and reliability of the instruments themselves. Unfortunately the general public does not yet recognize this truth, and the average individual will, for example, still swear to the accuracy of his old, cheap, tin-back, thermometer, while, in reality it may be several degrees in error. It was, therefore, necessary at the very be-

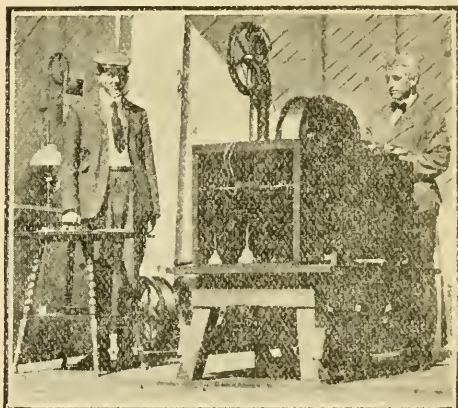
ginning of our National Meteorological Service, to secure certain standards and see that every instrument was compared therewith, so that all observations and records could be reduced to one harmonious system. The crude and defective instruments and apparatus of fifty years ago, in the hands of the various mechanical experts having charge of this part of the work at Washington, have been constantly improved and standardized. By 1876 electricity had opened the door to a wide field of self-recording instruments, and has ever since made our American meteorological apparatus practically the standard of the world. New demands necessitate new inventions, and Yankee ingenuity is ever on the alert with genuine improvements and invaluable discoveries to make it possible for the United States to lead the world in practical meteorology as it does now, and has done for 25 years past. Its forecasts and storm warnings are the deductions and opinions of able scientists and meteorologists, and based as they are on semi-daily observations of the various elements that make up our weather and climate are therefore the best obtainable. While the forecasts are far from perfect and leave much to be desired, they are however sufficiently accurate to be of incalculable value. Our present knowledge of meteorology will not permit forecasts of greater periods than 2 or 3 days, or under favorable conditions for a week at the most. However great the demand for forecasts covering a month or a season, the science is not sufficiently developed to render them possible. Notwithstanding these facts there are persons who, realizing the urgent need of forecasts for an extended period, and appreciating the fact that the American people can be humbugged, take advantage of the same, and frequently receive pay for it. It is not uncommon to read in some newspapers, from time to time, forecasts of a great storm for a month in advance and for the weather conditions for a coming sea-

son, or an entire year. Next to the gold brick and green goods artist, the long range weather forecaster is the biggest fakir on the market. There is not a man living today who can give the slightest clue as to whether next July will be wet or dry, abnormally hot or unusually cold, and whoever attempts to do so is simply playing on the credulity of the public. The average fakir's long range forecast consists of a series of violent storms, tornadoes, hot waves, cold spells and hail storms, seismic disturbances or tidal waves, so vaguely worded that they can not be applied to any locality or any date.

None of the long range prophets will explain to the scientific world the basis upon which he makes his forecasts, and this should justify the charge of fraud and chicanery if there were no other things against it. Predictions of any sort, scientific or otherwise, seem to have a strange influence upon us mortals, therefore the promulgation of false prophecies of any kind is an injury, simply because there are always many to believe and take fright at any prediction of danger, however baseless such prediction may be. Surely then the dissemination of predictions pretending to foretell future atmospheric conditions, such as severe storms, droughts or floods, when based on error and superstition is injurious to public interest. In order to give a scientific coloring to the nefarious game astronomical facts are frequently appended to the long range predictions, as if the position of the stars and planets were causes of certain coincidental disturbances. The changes in the position of the moon and planets are like clock work therefore it does not seem possible that reasonable people will believe that the erratic occurrences of storms, and weather changes, are governed by the regularly changing phases of the planets and moon. Within the radius of the Keystone state there may be, and frequently are, many varieties of weather in progress at the same time, whereas all of this

area has about the same relative position to these celestial bodies; therefore, if the position of the planets or the moon, influenced the weather, all of such an area should have similar meteorological conditions at the same time. With regard to the accuracy of these long range forecasts, Prof. Willis L. Moore, Chief of the U. S. Weather Bureau, has stated:

"As a result of my personal verification of the work of the long range weather forecasters, some of whom have so far gained the confidence of the rural press as to receive liberal compensation for their predictions, I am led to the conclusion that these forecasters knowingly perpetrate fraud and do positive injury to the public at large".



Interior of Kite House, showing kite reel. Mt. Weather, Va. (Bulletin, Mt. Weather Observatory, Vol. 1.)

The Weather Bureau has taken and ever stands ready to take the best that scientific minds, training, and research, are able to produce. There is no secret or magic about its system of simultaneous observations, telegraphic reports, charts, and maps. The best scientific thought and the life work of some of the brightest scientific minds, together with the long experience of the forecaster, are used in the discussion of these observations and charts in predetermining the weather elements for several days in advance.

After giving the names of some of the most persistent advertising fake

forecasters in the United States and Europe, Prof. Cleveland Abbe, the dean of the scientific corps of the United States weather service, and an accepted authority the world over in matters pertaining to the science of meteorology, while writing on this subject, several years ago expressed himself as follows:

"The community does not allow either druggists or physicians to operate without first giving satisfactory evidence that they are competent drugs that they deal in. Every state has its laws relative to the licensing of steam engineers, since a steam engine in incompetent hands would be a menace to the lives of many. Whenever the life and property of the citizens are at stake, the Government of the people, by the people, and for the people, must necessarily look after their interests, and the time must soon come when a general law shall forbid the publication of weather predictions and storm warnings, especially of a sensational character, by others than properly licensed persons".

Here in Connecticut we have one of these long range "prophets" who in a vague forecast in connection with the big 1888 blizzard, suddenly became famous as a weather sharp. He continues his folderol to this day, but it is regarded as nothing more than a joke, although he has reached the point where he has become almost monomaniacal on the subject and will not see his mistakes. His forecasts are couched in terms so vague, and the district forecasted for so unlimited in territory, that it would take the proverbial "Philadelphia Lawyer" to gather the meaning and make the application, let alone the simple mortal man who spends but a glance and a single thought and will, in his simplicity say, "Yes he hits the weather every time, I know because I read it". If every one were to keep a daily record of the weather conditions, the absurdities would be more appreciated. His forecasts were recently compared with actual conditions, period by period, for a year with the result that nearly all of his prognostications were found false. He has no more data to build his forecasts on than any other private citizen, and no more know-

ledge, and when his forecasts are dissected, the planetary (real or imaginary) theory will soon be apparent, although he stoutly maintains that he uses some intricate "mathematical calculation". Such forecasts should be classed with fortune telling and pow-wowing, and it is largely because their announcements are not compared with the facts that anybody places any reliance upon them.

The Editor has handed me for comparison weather forecasts for the month of November, 1910, as issued by Rev. I. L. Hicks, and published in an Eastern Pennsylvania newspaper. To show the readers of THE PENNSYLVANIA-GERMAN the utter worthlessness of such material, I had prepared by a valued co-worker, Mr. George S. Bliss, the Official in Charge of the Local Weather Bureau office at Philadelphia, a statement showing the actual conditions observed at that point during November last. I have selected this station because it is the nearest regular observation station to the place where the newspaper was published. As the article is quite lengthy I will not reproduce it in full but confine myself to exact quotations from the salient features:

From the 1st to the 5th inclusive, he makes no forecast. The conditions observed show that the heaviest storm of the month occurred on the 3rd and 4th, causing a large excess in moisture. Highest wind velocity for the month was registered on the 3rd-forty miles per hour from the north.

Hicks' forecast, 6th to 11th incl. "A regular storm period is central the 8th, disturbing from the 6th to the 11th. Storms of rain, snow, sleet, and wind, and very cold for the season". Conditions: Mildest and best weather during the month. Mean temperature averaged slightly below normal. No precipitation except 0.01 of an inch on the 10th.

Forecast, 13th to 16th: A reactionary storm period covers the 13th to 16th. The facts that the moon is on the celestial equator on the 13th and both full and in perigee on the 16th indicate that decided storm conditions will begin at the beginning and continue to the end of the period. Thunder, wind, and rain. Possibly a November blizzard will set in on the 16th. All coast regions and cities especially exposed to high tides, or tidal waves, should be reminded of



Kiosk. (U. S. Weather Bureau Park Instrument Shelter) in operation on City Hall Square, Hartford, Conn. (Photo by J. F. Duune.)

possible danger. It is also the center of the most decided seismic period of the year, extending 3 to 4 days before and after the 16th. On that date falls the full moon at an eclipse node, causing a total eclipse of the moon, and hence bringing earth, moon, and sun, on a direct line with each other, Earth, air and seas, will undergo an astronomic strain that will be heard from at this time". Conditions: "Nothing doing". Temperature below normal, and there was light rain on the 14th and 15th.

Forecast, 17th and 22nd: "A regular storm period is central on the 19th covering from the 17th to the 22nd. A prolonged spell of threatening weather, increasing into renewed storms of rain and snow on and touching the 19th, 20th, and 21st, changing to much colder with high northwest gales". Conditions: Taking the state as a whole it was the best weather of the month; cool at night, but seasonable. No precipitation at Philadelphia, and none of any consequence in the entire state.

Forecast, 23rd to 26th. "A reactionary storm period is central on the 23rd to 26th. Higher temperature with possible lightning, thunder and very little rain on the 24th and 25th.

No forecast, 27th to 29th. Conditions: Moderate rain on the 28th and light rain on the 29th.

Forecast 30th to Dec. 1: "The month goes out at the on-coming of a regular storm period. Increasing cloudiness will appear by 30th, bringing rain or snow by Dec. 1". Conditions: No rain on 30th; on Dec. 1 there was light snow—just barely enough to measure.

General forecast: "The 8th to the 30th are in a seismic period". Conditions: There was no record of any earthquake, nor was there any thunder during the entire month.

These forecasts like those of the Connecticut Oracle can hardly be said to be less absurd, or to possess more value than those given in Tulley's almanac over two centuries ago. This statement is made without regard as to whether or not any of the storms passing across the United States during November happened to agree in some part of the country with the storm periods mentioned in the "Word and Works". As storms of more or less intensity pass over large portions of our country every few days during the greater portion of the year, and it is seldom that the weather chart does not show one or more storms as operating somewhere within our broad domain, it would be strange indeed if some of these storms did not agree with the long range forecast periods.

Believing that the further development of our knowledge of storms and of weather generally depends in large measure upon a better understanding of the sun and its relation to the meteorology of the earth, Congress several years ago, on the recommendation of Professor Moore, the progressive weather chief, appropriated a sum of money to found a meteorological solar and research observatory. The site chosen was a peak about 1700 feet above sea-level, since named Mount Weather, in the Blue Ridge, 65 miles west of Washington. Here explorations of the upper levels of the atmosphere are being made daily by means of kites and balloons. Substantial

buildings have been erected, equipped with special apparatus, magnetic instruments, pyrheliometers, and every appliance man's brain has yet devised to catch the secrets of the sun. Without question the Mt. Weather Observatory is the most important step ever undertaken for the advancement of meteorological science and in this connection, Mr. Gilbert H. Grosvenor, in an article in the Century Magazine, several years ago, truly said:

"Here the meteorologist will study the sun and try to find out how it governs our rain and sunshine. The sun holds the key to the weather. The Weather Bureau will search for the key, and with it, hopes to unlock the mysteries of cyclones, of droughts, and of torrential floods, and thus foretell the years of plenty and of famine".

Among the numerous projects before our country today, none is receiving greater attention than the conservation of natural resources, especially the relation between precipitation and stream flow, and the influence of forests on climate and on floods. This particular branch of work is ably conducted in the Weather Service, under the supervision of the Chief of Bureau, by a Pennsylvania German, Dr. Harry C. Frankenfield, of Easton. There are also many others of Pennsylvania

German blood filling important places in the service. We might even say that the head of the Weather Bureau, Dr. Moore himself, is a "near Pennsylvania German", being a native of Scranton, with a strain of German on his mother's side.

<sup>1</sup>William Bradford and William Penn were intimate friends. Bradford was born in England in 1663; came to America in 1685, and introduced the art of printing into the Middle Colonies. He was the first to follow his calling on the American continent south of Mass. and north of Mexico. In 1690 he, in conjunction with the Rittenhouses, established near Wissahickon the first paper mill in America. He died at New York in 1752. (Pa. Mag. of His. & Biog. Vol. 10, page 15).

<sup>2</sup>Penna. Mag. of His. & Biog. Vol. 10, page 83.

<sup>3</sup>Leeds was a Quaker and joined the Church of England. He then filled his publications with scurrilous attacks on the Quakers.

<sup>4</sup>Tulley was an Englishman, and lived at Saybrook Point, Conn.; a man of superior education and for many years town clerk of Saybrook. He tried his hand at almanac making as early as 1677; a manuscript almanac for that year being still preserved. In 1687 his first almanac appeared and the series continued until 1702; the last being a posthumous issue, published with a mournful border around the title page. He died as he was finishing this almanac; so leaves it as his last legacy to his countrymen". (Albert C. Bates Sec. Conn. His. Soc. in Connecticut Quarterly, vol. 4, page 408.)

<sup>5</sup>H. A. Morrison, compiler of "Morrison's Preliminary Check List of American Almanacs". Library of Congress.

<sup>6</sup>Seidensticker's 'First Century of German Printing in America', and Morrison's list.

<sup>7</sup>Hildeburn.

<sup>8</sup>The Library of Congress has a memorandum made by the late Librarian Spofford, to the effect that this almanac was published last for 1877, but makes no explanation for the missing dates.

<sup>9</sup>Morrison's List.

<sup>10</sup>Hildeburn and Morrison's lists.

<sup>11</sup>Ibid.

<sup>12</sup>Conn. Quarterly, Vol. 4.

The pack-horse required the use of a pack-saddle. It is thus described by a writer in a Pittsburg newspaper on early transportation in Western Pennsylvania: "It was made of four pieces of wood, two being notched, the notches fitting along the horse's back, with the front part resting upon the animal's withers. The other two were flat pieces about the length and breadth of a lap shingle, perhaps eighteen inches by five inches. They extended along the sides and were fastened to the ends of the notched pieces. Upon these saddles were

placed all kinds of merchandise. Bars of iron were bent in the middle and hung across; large creels of wicker-work, containing babies, bed-clothing, and farm implements, as well as kegs of powder, caddies of spice, bags of salt, sacks of charcoal, and boxes of glass, were thus carried over the mountains. Shopkeepers from Pittsburg went to Philadelphia in squads of eight or ten to lay in their yearly supply of goods and brought them to this city in this manner."—From Swank's Progressive Pennsylvania.



## The Allen Infantry in 1861

By James L. Schaadt, Esq., Allentown, Pa.



ON the 13th of April, 1861, being the day following the bombardment of Fort Sumter, and two days previous to President Lincoln's call for 75,000 volunteers, the citizens of Northampton and Lehigh

counties called and held a public meeting in the Square at Easton, "to consider the posture of affairs and to take measures for the support of the National Government". Eloquent and patriotic speeches were made and the First Regiment of Pennsylvania Volunteers was formed, as the result of the meeting. There were then in existence three military companies at Allentown: The Jordan Artillerists, commanded by Captain (later Major) W. H. Gausler; the Allen Rifles, organized in 1849 and commanded by Captain (later Colonel) T. H. Good; and the Allen Infantry, organized about 1859 and commanded by Captain (later Major) Thomas Yeager. The Artillerists and the Rifles consolidated and became Company I of the First Regiment, and with the other companies of the regiment, were mustered in on April 20, 1861. Captain Good, having been chosen lieutenant colonel of the regiment. Captain Gausler was selected to command Company I.

No sooner had the news of the attack on Fort Sumter come to Allentown than Captain Yeager of the Allen Infantry hurried to Harrisburg and tendered the services of himself and his command to Governor Curtin. He received one of the first, if not the first, captain's commission issued for the Civil War, and with it in his pocket hurried back to Allentown and called upon his company for volunteers to defend the National Capitol, then threatened by the Secessionists.

The company had been organized in 1859, held regular drills, and had arrived at a fair stage of efficiency in

Scott's Tactic. The uniform was of gray cloth with black and gold bullion trimmings. The company paraded for the first time in the new uniform on Washington's birthday, 1861, at Philadelphia, on the occasion of the raising of the Flag over Independence Hall by President Lincoln, and with the Allen Rifles and the Jordan Artillerists ac-



Thomas Yeager, First Defender, Captain Allen Infantry April 18th, 1861. Captain Allen Infantry 1859-1861. Major 53d Penna. Volunteer Infantry, Nov. 7, 1861. Killed in battle at Fair Oaks, Va., June 1, 1862.

companyed the President to Harrisburg. The men of the Allen Infantry carried old-fashioned flint-lock guns with bayonets. The guns were generally ineffective and unreliable. "They kicked and spit in our faces," as one of the survivors says. The company was not otherwise equipped for the field, the men having neither great-coats nor blankets, knapsacks or canteens. The meeting and drill room was in an upper story of what is now No. 716 Hamilton Street, Allentown.



James L. Schaadt. Allentown, Pa. Historian of the Allen Infantry. Sergeant Co. D, 4th Regt., Penna. National Guard, 1878. Private Co. B, 4th Regt., Penna. National Guard, 1884. Corporal Co. B, 4th Regt., Penna. National Guard, 1887. First Lieutenant and Quartermaster 4th Regt., Penna. National Guard, 1889. Captain Co. B, 4th Regt., Penna. National Guard, 1891-1896.

On coming back from Harrisburg on the evening of the 16th of April, Captain Yeager opened the list for volunteers in the company's armory and called upon the members of his command to enlist for the service of the United States. Men, especially young men, left furrow and work-shop and office in obedience to the call, and by noon of the next day 47 had signed the roll. The excited populace crowded the armory and the streets; but Captain Yeager determined to go that afternoon without waiting for more signers. The citizens packed a box with necessary articles of clothing, charged themselves with the care and support of the families of the departing men,

and prepared a farewell dinner at the Eagle Hotel, Market (now Monument) Square, placing under each plate a five-dollar note, contributed by citizens. Unfortunately, these notes being issued by local state banks, had no purchasing power when afterwards presented in Washington.

What with excitement, what with tears of parting, the dinner stood untasted, and at 4 o'clock on the afternoon of the 17th of April the gallant band of volunteers, headed by Captain Yeager and surrounded and followed by a shouting, cheering, crying crowd of citizens, marched down Hamilton Street, lightly covered with snow, to the East Penn Junction and took train

to Harrisburg. Most of the volunteers then regarded the journey as a pleasant change from daily occupations, a picnic and agreeable visit to the National Capitol; a very few, more serious, realized it was the beginning of war, with its horrors, cruelties and privations.

Those who had signed the list on that memorable day in April were:

1. John E. Webster.
2. William Kress.
3. Solomon Goeble.
4. Joseph T. Wilt.
5. Jonathan W. Reber.
6. Samuel Schneck.
7. William Ruhe.
8. Henry Storch.
9. Daniel Kramer.
10. Charles A. Schaffer.
11. John Hook.
12. David Jacobs.
13. Nathaniel Hillegas.
14. M. W. Leisenring.
15. Edwin Gross.
16. George S. Keiper.
17. Franklin Leh.
18. Charles Dietrich.
19. James Geidner.
20. Ernst Rottman.
21. M. R. Fuller.
22. Gideon Frederick.
23. Allen Wetherhold.
24. Edwin H. Miller.
25. Norman H. Cole.
26. George W. Hhoads.
27. Bennéville Wieand.
28. William Early.
29. M. H. Sigman.
30. Darius Weiss.
31. George Hoxworth.
32. William Wagner.
33. John Romig.
34. Charles A. Pfeiffer.
35. William Wolf.
36. Ignatz Gresser.
37. James Wilson.
38. Lewis Seip.
39. Milton Dunlap.
40. William G. Frame.
41. Edwin Hittle.
42. Wilson H. Derr.
43. Josph Hettinger.
44. William Scott Davis.
45. Joseph Weiss.
46. George F. Henry.
47. Conrad Shalatterdach.

At Reading, Adolphus and Enville Schadler, and at Lebanon, John E. Uhler, joined the company. They did not sign the list, but their names appear on Bates' Official Roll.

At Harrisburg, Captain Yeager, strict disciplinarian that he was, expelled one of his men for disobedience. "I stripped him myself in the middle of the street, taking the whole uniform from him and left him naked except pantaloons, stockings and shirt, and took all his money that he received at Allentown except ten cents". So wrote Captain Yeager about this two days later. The total number of men who



Ignatz Gresser. First Defender. Private Allen Infantry, April 18, 1861. Wounded by cobblestone-attack of rebel mob, Baltimore, April 18, 1861. Corporal Co. D, 128th Penna. Volunteer Infantry, August 13, 1862. Medal of honor-battle of Antietam, Sept. 17, 1862. Vice President First Defenders' Association, 1909-1910. 1910-1911.

marched on April 18 with Captain Yeager through Baltimore was 49.

The railroad journey from Allentown to Harrisburg was marked by no incident, except the gathering of crowds at the different stations along the road, and their cheering. The company arrived at Harrisburg about 8 p. m., and bivouacked at the Old Pennsylvania Depot with the Ringgold Light Artillery of Reading, the Logan Guards of Lewistown, the Washington

Artillery and the National Light Infantry of Pottsville. At 1 o'clock in the morning of Thursday, April 18, General Keim ordered Captain Yeager to go on immediately to Washington with loaded guns. Upon the captain's objection that the guns were not in proper condition, had no locks and no flints, the general remarked that they would be good for clubs.

No one in the company except Captain Yeager anticipated the startling experience they were to pass through



Henry Wilson Derr. First Defender. Private Allen Infantry, April 18th, 1861. Wounded by rebel mob in march through Baltimore, April 18, 1861. Private Co. E, 202d Penna. Volunteer Infantry, Aug 30, 1864. Mustered out with company at end of war, August 3d, 1865.

that day. Early the same morning, after breakfast furnished through the generosity of Rev. Jeremiah Schindel, senator from Lehigh, the five companies were mustered into the service of the United States by Captain Seneca G. Simmons, 7th Infantry, and with a detachment of 50 men of Company H, 5th Artillery, under command of Lieutenant Pemberton, later the General Commanding at Vicksburg, and after the war sometime a resident of Allen-

town, embarked at 8.10 a. m. on two Northern Central trains of 21 cars, for Baltimore, where they arrived at 2 p. m., again without incident, except that the loyal cheers which greeted the train were more frequently mixed with unfriendly greetings from the believers in the doctrine of state's rights, who resented the passage of an armed force without permission, as an invasion of their beloved State of Maryland. But the train arrived near the city without any overt acts of hostility beyond the waving of Rebel flags at a college for women.

Information of the leaving of the troop train had been telegraphed from Harrisburg to Baltimore, and when the news became generally known, large crowds assembled on the streets, and the greatest excitement prevailed. The crowds spent the hours of waiting for the arrival of the train in singing "Dixie" and noisily cheering for the Confederacy. At 9 o'clock a meeting of the military organization known as the Maryland National Volunteers was held and inflammatory speeches made. Sentiment in Baltimore was divided; there were Union men, and there were Southern sympathizers. All were, however, equally infuriated by the announcement that Northern troops were actually invading "The sacred soil of Maryland". The mayor of Baltimore at the time was George W. Brown, and the marshal of police, George B. Kane, both men of determined courage and inflexible honesty, and to them, notwithstanding their strong Southern sympathies, and to the police department, must be awarded the credit of safely conducting the five companies without loss of life, from one depot to the other, a distance of between two and three miles, through the streets of the city filled with an excited mob.

Arriving at Canton, a suburb of Baltimore, the regulars and the volunteers disembarked. The workmen from a foundry in the neighborhood and a crowd of about a thousand collected in the twinkling of an eye, and cries of "Fight! Fight!" drew the attention of

our volunteers, who were still of the opinion that they were on a pleasure trip; and, bent on enjoying every sensation of the journey, eagerly looked for the fight which they supposed was going on in the crowd. But Captain McKnight of the Ringgold Artillery, a veteran of the Mexican War, at once recognized the animus of the crowd to be directed against the new arrivals, and he ordered the soldiers back into their cars, the regulars alone remaining on their ground. In a very short time, Marshal Kane appeared with a large force of city police, to escort the soldiers to Bolton Station.

The devoted band, now first realizing that their trip was not going to be altogether a picnic, formed in close column of two, with the regulars at the head. According to Bates, the Allen Infantry held the center of the column; according to their survivors, they were the rear company. Captain Yeager was without lieutenants and he detailed Privates William Kress and William Rube, two of the tallest men, to protect the rear of the company. The mob, on seeing the formation of the column the march begun, were driven into a frenzy. At every step its numbers increased; and when Lieutenant Pemberton and his regulars left the head of the column and filed off towards Fort McHenry, the mob lashed itself into a perfect fury. Roughs and toughs, longshoremen, gamblers, floaters, idlers, red-hot secessionists, as well as men ordinarily sober and steady, crowded upon, pushed and hustled the little band and made every effort to break the thin line. Some, mounted upon horses, were prevented with difficulty by the policemen from riding down the volunteers.

The mob heaped insults upon the men, taunted them, cursed them; called to them "Let the police go and we will lick you;" "You will never get back to Pennsylvania;" "Abolitionists, convicts, stone them, kill them;" "What muskets; no locks, no powder;" "Abe Lincoln's militia; see their left

feet;" "Hurrah for Jeff Davis;" "Hurrah for South Carolina."

Bolder ones among the rioters got some of the soldiers by the coat tails and jerked them about; hissed at them, spit upon them, and even struck them with their fists. No picnic now any more. It was a severe trial for the volunteers with not a charge of ball or powder in their pouches; a fortunate circumstance, as it proved in the end, for a single shot would have roused the twenty thousand rioters into uncontrollable fury, and in spite of police protection, not one of the 530 volunteers would have escaped with his life. They pushed steadily forward, with



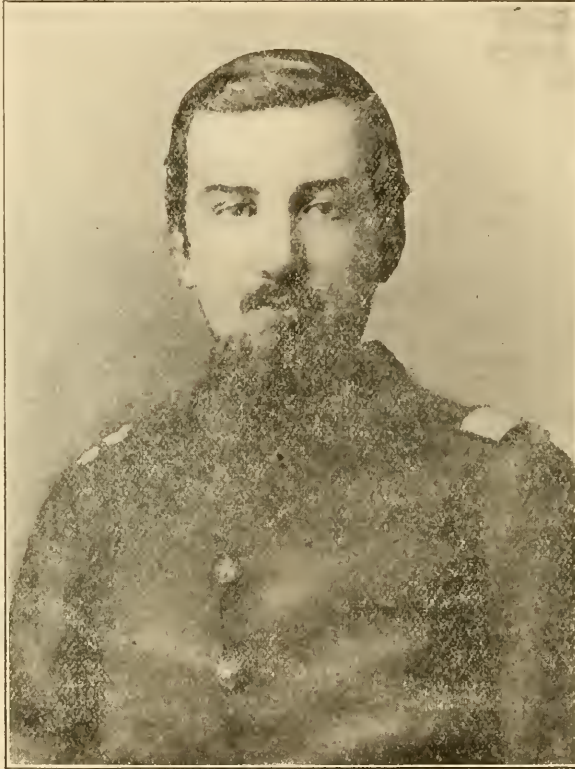
James Wilson. First Defender. First Lieutenant Allen Infantry, April 18th, 1861.

the useless fire arms at the support, and, obedient to the command of their officers, answered not a word to the galling insults. The policemen, flanking the column, held the mob in check and saved several of the soldiers from becoming its victims.

As the column neared its destination, the rioters fired bricks and stones, brandished knives and pistols, and it required all the efforts of the policemen to keep them in check. The painful march finally came to an end, wonderful to relate, without any fatalities, although numbers of the men bore bruises on their limbs and bodies. Pri-

vates Hittle and Gresser were seriously lamed. Private Jacobs while going into the car was struck upon the mouth with a brick and lost his teeth, and, falling unconscious, fractured his left wrist. Private Derr was struck on the ear with a brick and is deaf to this day from the blow. He, however, returned the compliment to his assailant by striking at him with the butt end of his

Powder had been sprinkled by the mob on the floor of the cars in the hope that a soldier carelessly striking a match in the darkened interior of the freight car might blow himself and his companions to perdition. They escaped also this danger; and finally, after a conflict between the engineer and some of the rioters, the train moved off, passed over the Pratt Street bridge, which had



Joseph T. Wilt. First Defender. Private Allen Infantry April 18th, 1861. First Lieutenant Allen Infantry. Commission April 18, 1861. First Lieutenant Co. B, 153d Penna. Vol. Infantry, Oct. 8th, 1862. Mustered out with Co. B, July 24th, 1863.

gun or lock, which tore off the latter's ear. Fortunately, the cars into which the infantry clambered were box or freight cars not furnished with seats, but whose wooden roof and sides protected the volunteers from the shower of cobbles and bricks now rained upon them by the rioters, more than ever infuriated at seeing their prey escape.

been set on fire, and at 7 o'clock in the evening landed the Allen Infantry with the other four companies at Washington, to the great joy and relief of the President and all loyal men.

For, although the five companies numbered but 530 men, the morning newspapers of Washington by the dexterous use of an additional cipher,

made the number 5300, sufficient to deter the Rebel soldiers, drilling on the opposite bank of the Potomac, in their design to seige Washington and the Capitol building; and by the time Rebel spies and sympathizers in the city communicated the real number of the Capitol's defenders, other volunteers, notably the Sixth Massachusetts and the Seventh New York, arrived in sufficient numbers to prevent the capture of the city.

The five companies were quartered in the Capitol, the Allen Infantry being assigned to Vice President Breckenridge's room, leading off from the Senate Chamber. The buildings were at once barricaded on the inside with 30,000 barrels of flour, contraband of war, seized by order of the President, which was piled at doors and windows; on the outside, with barrels of cement, iron pipes and boiler plate. Two entrances were left open.

The Pennsylvanians were at once visited by Speaker Galusha A. Grow, Secretary of War Simon Cameron, Colonel John W. Forney, Hon. James Campbell of Pottsville, and other Pennsylvanians living in the city, all of whom were proud that the soldiers of the Keystone State were the first to arrive for the defense of the National Capitol.

On April 19th, the men of the Allen Infantry were provided with minie muskets from Harper's Ferry Arsenal and ball ammunition, and were visited the same day by President Lincoln, who shook hands with every man, and Secretary of State Steward. The President personally directed an army surgeon to attend to Privates Jacobs, Gresser and the other injured men and requested them to go to a hospital, but they all refused, preferring to stay with their company. Washington doctors and a Miss Bache gave them attention and medical supplies. At first provisions were short, but Senator Schindel of Lehigh County came to their relief. The men were also without underclothing, the box containing the necessary things which had been

purchased for them at home at Renninger's store by citizens having been stolen at Baltimore by the mob.

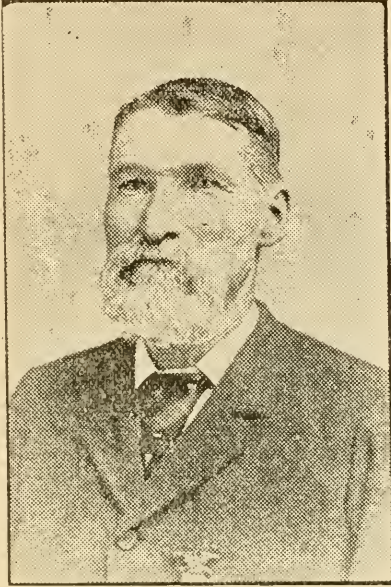
The ladies of Allentown learning of their need in this respect shipped a large box of shirts, underclothing and socks to the company during the next 10 days. The men settled down and prepared to make themselves as comfortable as possible in their quarters in the Capitol building. Two large bake ovens were erected in the basement and 10,000 loaves of bread baked every



David Jacobs. First Defender. Private Allen Infantry, April 18th, 1861. Wounded by rebel mob in march through Baltimore, April 18, 1861. Private Co. 1, (77th Regt.) 4th Indiana Vol. Cav., Aug. 16, 1862. Mustered out May 30th, 1865.

other day. But in the 12 days they occupied the Capitol, the men of the infantry never lived quite comfortably. Provisions were scarce, meals meagre; fresh meat and vegetables were wanting; the pork furnished was green and unpalatable. All the more welcome, therefore, were the supplies which came from home, according to letters from the soldiers, as the apples and the fresh country eggs sent them (among

others) by George Roth, grandfather of George R. Roth of The Leader, a farmer and ardent Union man of North Whitehall Township. Water connections were made with the river and water works. They stayed in these

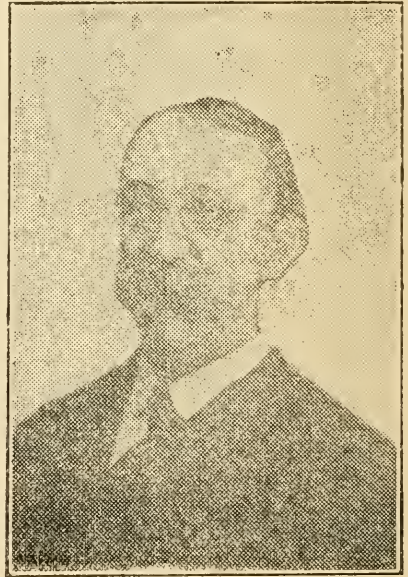


George Hoxworth. First Defender. Private Allen Infantry, April 18th, 1861. Corporal Co. D, 128th Penna. Vol. Infantry, Aug. 13, 1862. Mustered out with company, May 19th, 1863.

quarters until the 1st of May, drilling daily, guarding the Capitol, and preparing for the siege, daily expected to be begun by the Rebels:

Within a few days after their arrival at the Capitol the organization of the company was completed by the election of James M. Wilson as first lieutenant and First Sergeant Joseph T. Wilt as second lieutenant, and the appointment of Privates Solomon Goebel as second sergeant, Wm. Wolf as first corporal, John E. Webster as second corporal, Ignatz Gresser as third Corporal and Daniel Kramer as fourth corporal. On April 30, Lieutenant Wilson went back to the ranks and Lieutenant Wilt was elected first lieutenant, and Sergeant Goebel, second lieutenant. Corporal Webster then be-

came first sergeant and served until June 25, when he was discharged by order of the War Department, and Private Charles W. Abbott was appointed first sergeant in his place. George F. Henry was the musician. Stephen Schwartz and George Junker came from Allentown and joined the company during the first week it was in Washington. The latter, while going through Baltimore, was arrested, and secured his release by pretending to be a deserter from Camp Curtin, at Harrisburg, on his way to join the Rebel army. Twenty-eight members of Small's Philadelphia Brigade, who made their way through Baltimore with the Sixth Massachusetts, when their brigade turned back from Baltimore, were by order of the War Department assigned to and mustered in-



George W. Keiper. First Defender. Private Allen Infantry, April 18th, 1861.

to the Allen Infantry. Charles W. Abbott was mustered in May 9. During the first week, also while the company was quartered in the Capitol, Henry McAnnulty joined the company. He was a quiet, reserved and reticent man



who made no friends. No one knew where he came from. Some of the men suspected him of having come from the Rebel ranks on the other side of the Potomac and that he was no better than a spy. He disappeared on the 28th of April, just as quietly and mysteriously as he had come.

No battalion or regimental organization of the five original companies was made until the end of April or beginning of May, and the denomination of First Regiment which justly belonged to them, was given to other companies. The proper numerical designation being impossible, the companies were called at times the Advance Regiment, at other times the Cameron Regiment. Out of the Ringgold Artillery and the Pottsville Light Infantry a new company was formed and out of the Washington Artillery at Pottsville and Logan Guards another company was formed. To the five original companies, thus increased to seven, three companies were added, recruited at Harrisburg, Doylestown and Carbondale. These 10 companies became the 25th Regiment, of which Lieutenant Henry L. Cake of Pottsville was elected the colonel, Captain John V. Selheimer of Lewistown lieutenant colonel, and Hon. James H. Campbell of Pottsville major. The Allen Infantry became Company G of the regiment. The lieutenant colonelcy of the regiment had been offered to Captain Yeager, but he declined, having promised his men to remain with them. The Ringgold Band of Reading was mustered in as the Regimental Band.

On the first day of May, the company was transferred with Captain McDonald's Pottsville Light Infantry, Company D, Captain McCormick's Company F, Captain Davis' Company I, and Captain Dart's Company K to the United States Arsenal, two miles south of the city, opposite Alexandria, on the Potomac, for the purpose of guarding the large quantity of valuable war materials, including 70,000 stand of arms and heavy guns with powder and ammunition, there stored.

The company (Allen Infantry) was quartered at first on the second story of the penitentiary, which formed a part of the Arsenal, and later in rooms in the Arsenal. Here they were later formed into a battalion and the Ringgold Artillery, Company A and Captain Nagle's Company C, and under Major Ramsay, commandant at the Arsenal, were regularly drilled in Hardee's Tactics, and instructed in target practice and skirmish drill by Lieutenant Mears of the U. S. Army. The daily routine consisted of reveille

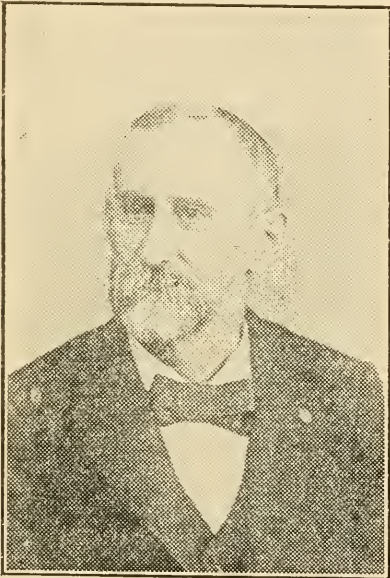


Charles M. Dietrich: First Defender. Private Allen Infantry, April 18th, 1861.

at 5 A. M., drill at 6, breakfast at 7, guard mounting at 8, dinner at 12, drill at 5, followed by dress parade, supper at 7, tattoo at 9, and taps at 9.45. Army rations were served. On May 10 regular army uniforms were issued to the men, consisting of blue pantaloons and frock coat, fatigue coat, forage cap, great coat, blue or red woolen shirt, two pairs of cotton stockings, two pairs cotton drawers, two pairs shoes, knapsack, haversack and canteen. These were the first uniforms issued

to exchange them for the gray uniforms they had been wearing, to which they took a dislike because of its resemblance to the Confederate gray. During this tour of duty, the Allen Infantry and Captain McKnight's Ringgold Artillery were detailed on June 8 to cross the Long Bridge and to unload from the boats some 30 large and heavy cannon, and mount them on their carriages in the intrenchments at Arlington Heights.

On the 29th of June, the Allen Infantry, Captain Yeager, with the com-



Samuel H. Schenck. First Defender. Private Allen Infantry, April 18th, 1861. Corporal Co. A, 9th Penna. Veteran Volunteer Cavalry. Lochiel Cavalry (92d Regt. in line), Oct. 3, 1861. First Sergeant Co. A, 92d Regt., May 20th, 1865. Mustered out, July 18th, 1865.

panies of Captains McDonald, McCormick, Davis and Dart, marched under Lieutenant Colonel Selheimer to Rockville, which they reached the next day, where they slept in the Fair building, but because of the heavy rain did not go any farther that day. They were provided with tents, ambulances, transportation wagons and all necessary camp equipage. Colonel Cake assumed charge. The next day, Monday

morning, the battalion marched to Poolesville, reporting to Colonel Stone in charge of the Rockville expedition; then marched to Point Rocks, Sandy Hook, Harpers Ferry, where on the 4th of July some skirmishing took place with the Rebels, then occupying it. It was expected that an assault would be made on the morning of the 6th, but other orders being received, the command marched to Williamsport and across the Potomac to Martinsburg, where it went into camp.

On the 15th the brigade marched to Bunker Hill and encamped there. Here again it was expected that a general engagement would take place, but on the morning of the 17th the brigade moved to Charlestown, the Allen Infantry camping in the same field where John Brown and his comrades had been hanged. The next day the battalion moved to Harpers Ferry and camped there. The terms of enlistment having expired, General Patterson thanked them and directed them to move by way of Baltimore to Harrisburg, where the entire regiment assembled on the 20th day of July, and was mustered out on the 23rd.

On the next day, July 24, Captain Yeager and the Infantry were received at home by the entire populace of Allentown, with bands of music and an address by Hon. Robert E. Wright, and were escorted into the town amid the ringing of bells and shouts of joy. A banquet again awaited them at Schneck's Eagle Hotel; but this did not remain untasted like the parting dinner, three months before. Captain Yeager on the 27th of July delivered the discharge to his men, dated Harrisburg, July 23. The muster-out-roll contains the following 78 names with the ages of the men:

Thomas Yeager, Captain, 35.  
 Joseph T. Wilt, First Lieutenant, 21.  
 Solomon Goebel, 2nd Lieutenant, 29.  
 John E. Webster, First Sergeant, 38.  
 John A. Winne, Second Sergeant, 22.  
 William Wagner, Third Sergeant, 21.  
 Henry W. Sawyer, 4th Sergeant, 26.  
 George Junker, Fifth Sergeant, 26.  
 Wm. Wolf, First Corporal, 23.  
 William Kress, Second Corporal, 24.

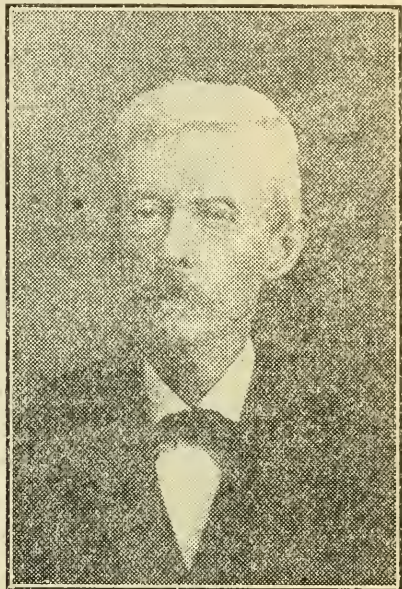
Ignatz Gresser, Third Corporal, 25.  
Daniel Kramer, Fourth Corporal, 25.  
Geo. F. Henry, Drummer, 32.

## PRIVATES

Charles W. Abbott, 27.  
Theodore Anderson, 31.  
Francis Bach, 23.  
Henry Cake, 24.  
Norman H. Cole, 18.  
Charles Dietrich, 18.  
Wilson Henry Derr, 18.  
Milton H. Dunlap, 18.  
Ephraim C. Dore, 28.  
William Early, 22.  
William T. Frame, 28.  
Matthew I. Fuller, 34.  
Gideon Frederick, 42.  
Charles Clayton Frazer, 25.  
Edwin Gross, 25.  
James Geidner, 44.  
Otto P. Greipp, 21.  
John Hawk, 33.  
Nathaniel Hillegass, 31.  
George Hoxworth, 30.  
Joseph Hettinger, 22.  
Edwin M. Hittle, 19.  
John F. Hoffman, 25.  
Joseph Hauser, 58.  
David Jacobs, 22.  
George Keiper, 18.  
Alexander Kercher, 19.  
Isaac Lapp, 19.  
Maximilian Lakemeyer, 21.  
Paul Lieberman, 34.  
Martin Leisenring, 18.  
Franklin Leh, 19.  
Edwin Miller, 28.  
Theodore Mink, 28.  
Thomas McAllister, 21.  
Henry McNulty, 24.  
Charles Orban, 37.  
Samuel Garner, 33.  
Charles A. Pfeiffer, 18.  
William S. Ruhe, 51.  
John Romig, 28.  
Ernest Rottman, 44.  
George W. Rhoads, 29.  
Jonathan Reber, 27.  
Lewis G. Seip, 26.  
Henry Storch, 19.  
Marcus Sigman, 21.  
Charles A. Schiffert, 18.  
Samuel Schneck, 20.  
Stephen Schwartz, 21.  
Adolph Schneider, 23.  
Ermill Schneider, 18.  
Francis Schaffer, 24.  
Charles Spring, 28.  
Charles Schwartz, 19.  
Adolph Stefast, 35.  
John Uhler, 19.  
Martin Veith, 23.  
John Weber, 26.  
Darius Weiss, 18.  
Benneville Wieand, 18.  
Allen Wetherhold, 18.

Joseph Weiss, 26.  
James M. Wilson, 44.  
Frederick Zuck, 22.

Private Benneville Wieand is carried on the roll as captain's servant. The following are marked discharged or dropped: Daniel Kramer, May 27, 1861; L. G. Seip, May 25, 1861, on surgeon's certificate, approved by Brigadier General Mansfield; Henry McAnnulty, April 28, 1861; Franklin Leh and William Scott Davis, May 9, 1861; John E. Webster, June 25, 1861; Norman H. Cole, Milton H. Dunlap and



William Kress. First Defender. Private Allen Infantry, April 18th, 1861.

Charles A. Pfeiffer on May 31, 1861, by order of the War Department. Pfeiffer afterwards enlisted in Company 8 of the 47th P. V., was wounded at Winchester and was honorably discharged December 25, 1865. Dunlap enlisted in the Regular Army, and has never been heard of since. The men were paid on July 31, by Major A. M. Sallade, Paymaster U. S. A. Each private received \$37.36 in gold. Many of them re-enlisted in other commands, especially the 47th, 53rd and 128th P. V., and attained distinction. Sergeant

Charles W. Abbott became lieutenant colonel of the 47th P. V. Sergeant George Junker commanded Company K of the same regiment and died Oct. 25, 1862, of wounds received in the Battle of Pocotaligo. Private Nathaniel Hillegass enlisted in Company K, 54th P. V., and died of wounds received at Winchester. Harry W. Saw-

of the 53rd Regiment P. V., and gave his life for the Flag he loved at the battle of Fair Oaks on the 1st of June, 1862. His remains were recovered about four weeks after the battle and repose in Union Cemetery, Allentown. The sword he wore on the march through Baltimore is now in possession of the family of Corporal William



Charles W. Abbott. First Defender. Private Allen Infantry, May 4, 1861. First Sergeant Allen Infantry, Co G, 25th Penna. Volunteer Infantry, June 25th, 1861. First Lieutenant Co. K, 47th Penna. Volunteer Infantry, Sept. 7, 1861. Captain Co. K, 47th Penna. Volunteer Infantry, Sept. 22, 1862. Lieutenant Colonel 47th Penna. Volunteer Infantry, Jan. 3, 1865.

yer became a captain in a New Jersey cavalry regiment, was taken prisoner, but escaped just as he was about to be hanged by the Rebels in retaliation.

The gallant Captain Yeager was presented by his men with a fine and costly sword in token of the love and respect they bore him. He became major

Wolf. Yeager Post No. 13, G. A. R., was named after him.

Major Yeager was a brave, impetuous soldier. With him to think was to act. With clear vision he saw the immeasurable advantage the Secessionists would gain by seizing Washington and the public buildings, and judg-

ing them by his own methods he expected they would at once take the defenseless city. Not a moment must be lost; patriots must at once rush to the defense of their Capitol. So with all the men he could hastily assemble, unprepared as they were, he hurried to the point of the expected attack. Two days after arriving at Washington he writes:

discipline their raw troops, and, whenever ready, go and demand of Baltimore the right of transit to the Capitol of the country; if refused, lay Baltimore and Annapolis in ashes. That is the only plan. Then Washington can get as many Northern troops as they want."

A rare and indomitable spirit this!

No more ardent patriot lives in this country than the phlegmatic Pennsylvania German. It fills the cup of bit-



William Wolf. First Defender. Corporal Allen Infantry, April 18th, 1861. In uniform of Allen Infantry, April 18th, 1861.

"If the Northern men take the stand in this matter that I did we will between now and three months march back to our native firesides with the minies on our shoulders, drums beating, trumpets sounding and playing 'Hail Columbia,' and the Stars and Stripes in our hands. But this stand our people of the free states must take immediately. Let them come in citizen's dress as passengers; they can be organized here. \* \* \* \* The only way is for the North to concentrate their troops in divisions and encamp on the Pennsylvania state line and

terness to the brim for Massachusetts to realize that the First Defenders of the National Capitol came from that section of Pennsylvania, upon whose inhabitants the descendants of Puritan New England have always looked as slow, and stupid, and "illiterate." The men of Massachusetts are no less patriotic than those of Pennsylvania; but the fact remains that five organized,

uniformed and equipped companies of Pennsylvania militia, located in four towns separated at some distance from each other, not members of one battalion or regiment, were, however, actuated about the same early moment by a like patriotic impulse to rush to the defense of their country imperiled by traitors. The Pennsylvania companies arrived at Washington at 7 P. M., April 18, 1861; the Massachusetts Sixth arrived there 24 hours later, on the 19th.

The merit of greater promptness belongs to the Pennsylvania soldiers. And so it was understood at the time. The thanks of the country were tendered by the Congress of the United States on the 22nd of July, 1861, to the five companies, as the Capital's First Defenders, and on the 4th of July, 1866, Hon. Simon Cameron, Secretary of War in 1861, wrote: "I certify that the Pottsville National Light Infantry was the first company of volunteers whose services were offered for the defense of the Capital. A telegram reached the War Department on the 13th making the tender—it was immediately accepted. The company reached Washington on the 18th of April, 1861, with four additional companies from Pennsylvania, and these were the first troops to reach the seat of government at the beginning of the War of the Rebellion."

No one, at this date, will dispute that the five companies of Pennsylvania deserve the honor, the glory, and the credit of having been the first to defend the National Capital. While their service was bloodless, yet they were prepared and ready at all times

to shed their blood in that defense; and no one can deny that their prompt appearance in Washington preserved the public buildings, the public records, and the government, to the Union; nor can any one deny that the result of the war would in all probability have been entirely different if the Secessionist forces had first occupied and taken them. The march of the 530 Pennsylvanians, insufficiently armed and supported only by patriotic fervor, through hostile Baltimore, and their prompt occupation of the halls of Congress in Rebel-infested Washington, will rank them in history with the 300 who defended the pass of Thermopylae, and the 600 who charged at Balaklava.

All honor, then, in all time to come, to Captain Yeager and his Pennsylvania German fellow-citizens of the Allen Infantry for the part they took in this glorious achievement. Their action will ever be a matter of pride and the source of patriotic inspiration in our community. So it has proven already; for in the late Spanish-American trouble, it was the writer's old command, Company B of the Fourth Regiment, National Guard of Pennsylvania, under Captain James A. Medlar, which first entered the service of the United States, followed closely by the Reading and Pottsville companies of the same regiment.

And so, in all time to come, the example of the First Defenders will remain, an inspiration to patriotism whenever our Flag and our country again need prompt, ready and unhesitating defenders.

# Early Berks County Tombstone Inscriptions

By Louis Richards, Esq., Reading, Pa.

Pres. Berks County Historical Society

(CONTINUED FROM FEBRUARY ISSUE)

## HEIDELBERG

### St. Daniel's (Corner) Church

- Fischbach, John Yost**, b. 1734; d. 1804.  
**Wirheim, George**, b. 27 Sept. 1742; d. 12 Feb. 1825; 82 y. 4 m. 15 d.  
**Sohl, Johannes**, b. 11 Jan. 1767; d. 22 Aug. 1837; 70 y. 7 m. 11 d.  
**Gerhart, Elizabeth**, b. 7 May 1752; d. 25 April 1824; 71 y. 11 m. 16 d.  
**Klopp, John Peter**, b. 11 Sept. 1775; d. 13 March 1853; 77 y. 6 m. 2 d.  
**Seibert, Christian**, b. 22 June 1773; d. 28 Aug. 1855; 82 y. 2 m. 6 d.  
**Fidler, Henry**, b. 11 Nov. 1779; d. 24 Sept. 1860; 80 y. 9 m. 11 d.  
**Stupp, John**, b. 6 Sept. 1794; d. 20 March 1877; 82 y. 5 m. 14 d.  
**Miller, Matthias**, b. 14 Jan. 1762; d. 13 Nov. 1848; 86 y. 9 m. 19 d.  
**Gruber, Adam**, b. 24 Dec. 1735; d. 6 March 1807; 71 y. 2 m. 15 d.  
**Wether, Wilhelm**, b. 23 Dec. 1761; d. 15 June 1849; 87 y. 5 m. 23 d.  
**Wenrich, Matthew**, b. 1735; d. 1808; 73 y.  
**Gerhart, Jacob**, b. 1752; d. 1824; 72 y.  
**Schardoner, Joel**, b. 1743; d. 1807; 64 y.  
**Fidler, Heinrich**, b. 1759; d. 1831; 72 y.  
**Schaeffer, Johannes**, b. 20 Feb. 1735; d. 17 Nov. 1803; 69 y.  
**Fisher, Catherine**, b. 1737; d. 1795; 58 y.  
**Schapler, Justina**, b. 1739; d. 1817; 78 y.  
**Sohl, Eva**, b. 1766; d. 1827; 71 y.  
**Schauer, Heinrich**, b. 1750; d. 1818; 68 y.  
**Schauer, Barbara**, b. 1750; d. 1818; 68 y.  
**Stub, Leonard**, b. 1756; d. 1827; 73 y.  
**Leininger, Peter**, b. 1755; d. 1835; 80 y.  
**Schucker, Carl**, b. 1743; d. 1807.  
**Eckert, John D.**, b. 8 Dec. 1799; d. 22 Jan. 1871.
- LOWER HEIDELBERG TOWNSHIP**  
**Hair's Church Ground**  
**Stein, Casper**, b. 1735; d. 3 Jan. 1788; 53 y.  
**Michael, Elizabeth**, wife of John Michael, b. Steiner; b. 6 Dec. 1758; d. 9 Jan. 1797.  
**Röscher, Johannes**, b. April 1733; d. 12 March 1798.  
**Ruth, Jacob**, b. Sept. 1726; d. 24 Sept. 1797.  
**Eckert, Conrad**, b. 6 Feb. 1741; d. 25 July 1791; 50 y. 5 m. 3 w.  
**Fischer, Eliza Gertraut**, wife of Nicholas, b. 1711; d. 4 Jan. 1768.  
**Fischer, William**, b. 1706; d. 1766.  
**Hain, Johannes**, b. 21 Jan. 1741; d. 21 Nov. 1800.  
**Schaeffer, Nicholas**, b. 14 Oct. 1723; d. 3 Nov. 1780.
- Fischer, Peter**, b. 8 Sept. 1735; d. 23 Nov. 1787.  
**Höhn, Casper**, b. 1724; d. 2 Oct. 1762.  
**Elizabeth**, wife of same, b. 20 Oct. 1727; 81 y. 11 m.  
**Eiizabeth**, wife of Conrad Eckert, b. 26 May 1750; d. 29 Sept. 1808; 58 y. 4m. 3 d.  
**Höhn, Peter**, b. 27 Jan. 1761; d. 16 Nov. 1811.  
**Höhn, Frederick**, son of Casper, b. 28 Jan. 1756; d. 23 Feb. 1812.  
**Catharine**, b. Haakin, wife of same, b. 1754; d. 1815.  
**Höhner, Magdalena**, b. Oct. 1723; d. 9 May 1796.  
**Fischer, William**, b. 20 June 1773; d. 20 June 1847; 74 y.  
**Fischer, Margaret**, wife of same, b. 29 Sept. 1770; d. 5 Dec. 1846; 76 y. 2 m. 6 d.  
**Höhn, Margaret**, b. 1708; d. 1777.  
**Fischer, Philip**, b. 11 Sept. 1777; d. 18 April 1816.  
**Klop, Merrina**, b. Becker, b. 24 June 1713; d. 30 Nov. 1792.  
**Klop, Peter**, b. 22 May 1719; d. 22 May 1794; 75 y.  
**Fischer, Philip**, b. 25 Sept. 1736; d. 14 Aug. 1803.  
**Miller, John William**, b. in 1731; d. 6 Jan. 1807.  
**Werner, William**, b. 16 July 1796; d. 7 Nov. 1834.  
**Miller, John**, b. 18 March 1757; d. 16 Jan. 1781.  
**Gerhard, Peter**, b. 1 Sept. 1744; d. 22 Jan. 1813.  
**Lasch, Christian**, b. 17 July 1740; d. 25 Oct. 1811.  
**Susanna**, b. Bauer, wife of same, b. 4 June 1742; d. 13 Jan. 1809.  
**Bollman, Johannes**, b. 17 May 1728; d. 12 Nov. 1803.  
**Barbara**, b. Scherman, wife of same; b. 25 Feb. 1735; d. 10 July 1813.  
**Ruth, Michael**, b. 1 Dec. 1735; d. 21 Oct. 1803.  
**Höhn, George**, b. 19 May 1746; d. 31 Dec. 1803.  
**Magdalena**, dau. of Christian and Barbara Ruth, wife of same, b. 3 Jan. 1764; d. 14 May 1845.  
**Ruth, Adam**, b. 1753; d. 1821.  
**Spohn, John, Ph.**, b. 24 Sept. 1737; d. 13 Sept. 1807.  
**Lerch, John Yost**, b. 30 Jan. 1752; d. 8 Dec. 1805.  
**Rosina**, b. Höhn, wife of same, b. 14 Aug. 1762; d. 21 Nov. 1823.

**Rittchart, Johan**, b. 29 March 1753; d. 3 June 1808.

**Bechtel, Frederick**, b. 1746; d. 10 July 1812.

**Klop, Jacob**, b. 18 July 1756; d. 2 Feb. 1807.

**Hurich, George**, b. 10 Jan. 1740; d. 15 Oct. 1815.

**Guldin, Abraham**, b. 4 March 1776; d. 5 June 1838; 62 y. 3 m. 1 d.

**Gockley, Dieterich**, b. 5 June 1777; d. 7 Aug. 1845; 68 y. 2 m. 2 d.

**Mohr, Eva C.**, wife of same, b. 9 Oct. 1784; d. 26 Sept. 1851.

### HEIDELBERG NORTH North Heidelberg Church

**Conrad, Joseph**, b. 6 Jan. 1759; d. 4 Oct. 1822.

**Gerhart, Frederick**, b. in Germany, 26 March 1715; d. 30 Nov. 1779.

**Beckel, Johan Tobias**, b. 6 Dec. 1754; d. 24 Dec. 1814.

**Conrad, Jacob**, b. in Munteshheim, in Hanauschen 3 Feb. 1717; d. 5 Sept. 1798.

**Bickel, Anthony**, b. 18 Aug. 1797; d. 2 Nov. 1859.

### HEREFORD

#### Private Burial Ground near Huff's Church

**Bechtel, Gerhart**, d. 4 June 1791.

**Rosina**, wife of do., b. Feb. 1747; d. 16 Nov. 1806.

**Huff, Johannes Frederick**, b. 1734; d. 1816; 82 y.

**Susannah**, wife of do. and dau. of Johann and Mary Eliz. Keim., b. 25 Dec. 1739; d. 12 May 1809; 69 y. 4 m. 18 d.

**Bechtel, Jacob**, b. 30 Aug. 1779; d. 30 Oct. 1800.

**Bechtel, Susanna**, b. 30 April 1786; d. 14 Nov. 1800.

**Bechtel, Isaac**, b. 2 May 1778; d. 9 Nov. 1800.

**Bechtel, Eva**, b. 19 March 1778; d. 9 Nov. 1800.

#### Huff's Church

**Thompson, John, Esq.**, b. in Chester Co. 28 Oct. 1764; d. at Dale Forge 23 March 1816 in 52 y.

**Schall, David**, b. 25 May 1801; d. 22 Jan. 1877; 75 y. 28 d.

**Schall, Catharine**, b. Endy, wife of do., b. 9 March 1805; d. 24 Aug. 1873; 68 y. 5 m. 15 d.

### KUTZTOWN

#### Lutheran and Reformed Church Ground

**Scharer, Michael**, b. 4 May 1747; d. 21 June 1828; 81 y. 1 m. 17 d.

**Bieber, John Dewald**, son of Theobold and Sibilla, b. 21 Sept. 1758; d. 14 Sept. 1827; 68 y. 11 m. 23 d.

**Bieber, Johan**, son of Johan and Margaret, b. 1 May 1748; d. 17 April 1844; 95 y. 11 m. 16 d.

**Elizabeth**, born Schaeffer, wife of same, b. 4 June 1752.

**Kutz, Anna Eliz.**, b. Kemp, wife of Jacob Kutz, b. 3 May 1720; d. 25 May 1805; 85 y. 22 d.

**Kutz, Margaret**, b. Bieber, wife of George Kutz, b. 1730; d. 1796.

**Schweitzer, Peter**, b. 1748; d. 1828.

**Ernst, Johan N.**, son of Peter and Elizabeth, b. 8 Feb. 1756; d. 29 Sept. 1825.

**Biehl, Johan Chm.**, b. 17 June 1763; d. 20 Dec. 1813; 50 y. 5 m. 18 d.

**Biehl, Abraham**, b. 19 Nov. 1754; d. 20 March 1848; 63 y. 4 m. 1 d.

**Wanner, Peter**, b. 15 Oct. 1739; d. 21 July 1831; 91 y. 9m. 8 d.

**Breifogel, George**, b. 4 Feb. 1747; d. 6 Oct. 1827.

**Kutz, Jacob**, b. 13 May 1741; d. 23 Dec. 1821; 80 y. 7 m. 10 d.

**Wink, Jacob**, b. 30 Oct. 1758; d. 7 Nov. 1842; 84 y. 7 d.

**Hoch, David**, b. 30 Dec. 1765; d. 17 Aug. 1831; 65 y. 7m. 17 d.

**Merkel, Daniel**, b. 18 Nov. 1767; d. 24 April 1852; 84 y. 5 m. 6d.

**Old, Gabriel**, b. 4 March 1779; d. 5 April 1860; 81 y. 1 m. 1 d.

**Catharine**, wife of same, b. 5 March 1776; d. 24 Oct. 1857; 81 y. 7 m. 19 d.

**Zimmerman, Isaac**, b. 10 Feb. 1769; d. 8 April 1853; 84 y. 1 m. 28 d.

**Kutz, Peter**, b. 9 May 1763; d. 20 Feb. 1848.

**Esser, Jacob**, b. 29 Nov. 1758; d. 24 Aug. 1845; 86 y. 8 m. 26 d.

**Oberbeck, Henry**, b. 12 July 1764; d. 30 April 1826; 61 y. 9 m. 18 d.

**Staudt, Jacob**, b. 12 Nov. 1738; d. 20 Jan. 1802; 63 y. 2 m. 8 d.

**Bieber, Dewald**, b. 16 Oct. 1729; d. 26 Jan. 1808.

**Glaser, Anna Maria**, wife of Michael, b. Mohn, b. in Europe 1 Jan. 1735; had 154 descendants; d. 7 Sept. 1831; 96 y. 8 m. 6 d.

**Schweitzer, Peter**, b. 1748; d. 1828.

### Fairview Cemetery

**Matthias, Jacob**, b. 23 Dec. 1793; d. 20 Nov. 1833; 39 y. 10 m. 28 d.

**Ely, Solomon**, b. Jan. 18 1783; d. 27 Sept. 1865; 82 y. 8 m. 9 d.

**Weiser, William**, b. 24 Sept. 1782; d. 12 April 1861; 78 y. 6 m. 18 d.

**Lobach, William**, b. 7 Sept. 1793; d. 17 Dec. 1851; 58 y. 3 m. 19 d.

**Gerash, Dr. Charles A.**, b. in Frankfort, Prussia, 17 Oct. 1798; d. 22 July 1876; 77 y. 9 m. 5 d.

### LONGSWAMP

#### Longswamp Church

**Ginkinger, John**, b. 2 Feb. 1788; d. 30 Sept. 1861.

**Klein, Peter**, b. 1731; d. 1813.

**Danner, Jacob**, d. 17 May 1771; 78 y.

**Sands, Samuel**, b. 28 April 1782; d. 24 Feb. 1833.

**Catharine**, wife of same, b. 6 May 1797; d. 2 Feb. 1827.



**Lescher, Catharine**, wife of Jacob Lescher, and dau. of Jacob Lebenguth, b. 12 Sept. 1737; d. 21 Dec. 1809.

**Fenstermacher, Elizabeth**, b. 1725.

**Butzin, Barbara**, b. 26 Nov. 1718; d. 6 March 1795.

**Butz, Peter**, b. 19 June 1718.

#### Lutheran Church, Mertztown

**Trexler, Reuben**, b. 22 Nov. 1781; d. 29 April 1846.

**Ann**, wife of same, and dau. of Jacob Leshner, b. 30 Nov. 1791; d. 12 May 1848; 56 y. 5 m. 22 d.

#### Private Ground near Mertztown

**Trexler, Johan Peter**, b. 15 Aug. 1748; d. 13 March 1828; 79 y. 6 m. 28 d.

**Catharina**, born Grim, wife of same, b. 30 June 1757; d. 7 July 1828; 71 y. 7 d.

**Trexler, Daniel**, son of foregoing, b. 1 Nov. 1799; d. 15 Sept. 1832.

**Trexler, Jonas**, b. 26 June 1789; d. 28 Dec. 1841.

**Drescher, Philip**, b. 17 June 1785; d. 9 Jan. 1818.

#### MARION TOWNSHIP

##### Zion Lutheran, (Reed's) Church

**Rieth, Christian**, b. 11 April 1777; d. 22 April 1847; 70 y. 11 d.

**Forrer, George**, b. 5 May 1785; d. 18 Nov. 1852.

**Pfeiffer, George**, b. 31 Oct. 1794; d. 13 Nov. 1877.

**Numan, Walter**, b. 1723; d. 1744.

**Graf, Johan Michael**, b. 1716; d. 1761 (?) son of George and Mary Graf.

**Rieth, Johan Leonard**, b. 1691; d. 1747; had by wife Ann Eliza Catharine 8 children, 6 sons and 2 daughters.

**Keiser, George**, b. 1762; d. 19 Nov. 1839; 77 y. 7 m. 5 d.

**Braun, Daniel**, b. 16 July 1768; d. 5 Feb. 1822; 53 y. 6 m. 16 d.

**Elizabeth**, born Rieth, wife of same, b. April 1766; d. 22 Sept. 1830.

**Borekholder, Peter**, b. 29 April 1769; d. 5 Sept. 1821; 52 y. 4 m. 13 d.

**Rieth, Valentin**, b. 8 Sept. 1749; d. 6 May 1825; 75 y. 7 m. 28 d.

**Eva Catharine**, born Seltzer, wife of same, b. 1 Jan. 1759; d. 5 Aug. 1828.

**Weiser, Philip**, b. 1722; 17 Sept; d. 27 March 1761; 38 y. 5 m. 4 d.

**Seibert, John**, son of Michael and Catharine, b. 1 July 1766; d. Feb. 1822; 55 y. 7 m.

**Maria Barbara**, wife of Nicholas Rieth, dau. of Christopher and Hannah Seibert, b. 18 May 1722; d. 14 Oct 1807; 85 y. 4 m. 3 w. 6 d.

**Fohrer, Michael**, b. 8 May 1732; d. 5 Nov. 1798; 66 y. 6 m. less 3 d.

**Rieth, Daniel**, b. 25 Feb. 1735; d. 14 June 1797.

**Slichter, Barbara**, b. Schumaker, b. 25 Nov. 1728; d. 8 Oct. 1790; 62 y. 10 m. 13 d.

**Rieth, Maria Elizabeth**, b. 18 Dec. 1725; d. 30 Aug. 1728; 2 y. 2 m. 14 d.

**Rieth, Johan Frederick**, b. 15 March 1718; d. 24 Dec. 1794; 76 y. 8 m. 22 d.

**Rieth, Johann**, b. 17 Dec. 1758; d. 17 Sept. 1801.

**Rieth, Leonard**, b. in Schochern 10 Sept. 1723; d. 28 April 1803; 79 y. 7 m. 17 d.

**Rieth, Johannes**, b. 4 June 1716; d. 7 Jan. 1788; 71 y. 7 m. 3 d.

**Rieth, Johann Adam**, b. 1756; d. 17 July 1815; 59 y.

**Juliana**, b. Braun, wife of same, b. 12 Nov. 1766; d. 9 Sept. 1826.

**Rieth, John Geo.**, b. 4 June 1714; d. 23 June 1791; 77 y. 2 w 5 d.

**Rieth, Jacob**, b. June 1746; d. 28 March 1821; 74 y. 9 m.

#### Christ Lutheran Church (above Stoucksburg)

**Scharf, Apolonia Elizabeth**, b. 1762; d. 17—.

**Becker, Maria Catarina**, b. 1706; d. 1745.

**Auspach, Johann Peter**, b. 11 Feb. 1715; d. 25 May 1797; 82 y. 3 m. 16 d.

**Magdalena**, wife of same, d. 10 Sept. 1785; 65 y. 6 d.

**Lechner, Christian**, b. 29 Nov. 1738; d. 26 Oct. 1785.

**Weiser, Jacob**, son of Christopher, b. in N. Jersey 22 Sept. 1736; d. 1 Jan. 1808; 71 y. 3 m. 8 d.

**Anna Elizabeth**, wife of same, b. 5 June 1740; d. 1 Oct. 1805; 65 y. 4 m.

**Weiser, Jacob**, b. in Tulpehocken twp. 5 Sept 1774; d. 30 June 1793; 18 y. 9 m. 3 w.

**Auspach, Johannes**, b. 13 Oct. 1750; d. 23 Sept. 1794; 44 y. 11 m. 3 w.

**Weygant, Johan Adam**, b. 8 Feb. 1768; d. 5 Dec. 1794; 26 y. 10 m.

**Groß, Andreas**, b. 25 May 1750; d. 19 June 1817; 67 y. 2 m. 24 d.

**Maria Elizabeth**, wife of same, b. 26 May 1764; d. 20 April 1839.

**Groß, Catharine**, b. Seybert, wife of same, b. 1757; d. 1792.

**Spücker, Elizabeth**, dau of Henry Spücker, b. 1788; d. 1790.

**Stein, Peter**, b. 1729; d. 1799.

**Braun, Peter**, b. 2 Feb. 1729; d. 1 Oct. 1808; 79 y. 8 m.

**Maria**, wife of same, b. 1731; d. 13 Feb. 1804; 73 y. 6 m.

**Anna Elizabeth**, b. Teison, wife of Johannes Lauer; m. 2d. Heinrich Spang; b. 1 Dec. 1753; d. 15 Sept. 1786.

**Ege, Elizabeth**, dau of Michael and Margaretta Ege, b. 1797; d. 1800.

**Sehultze, Catharine Henrietta**, dau. of Rev. Andreas Schultze and wife Susanna, b. 26 Dec. 1803; d. 5 Sept. 1807; 3 y. 8 m. 1 w. 3 d.

**Lechner, Frederick**, b. 15 May 1770; d. 17 Oct 1806.

**Barbara**, wife of Adam Kehl, b. 18 April 1777; d. 3 May 1826.

# Pioneers of Ashland County, Ohio

The following data, gleaned from "Knapp's History of Ashland County" Ohio, (1863), illustrate the mixed constituency of the population on the Ohio frontier almost a century ago. It shows from what States and counties the original settlers of Ashland County came, in what year they came and in what township they settled.

## CONNECTICUT

Bradford Sturtwant—1816—Ruggles  
Solomon Weston—1828—Ruggles.

## DELAWARE

James Boots—1828—Clearcreek.

## ENGLAND

Thomas Newman—1810—Mohican.

## IRELAND

James Gregg—1820—Clearcreek.

## MARYLAND

John Finger—1829—Orange.  
John Hough—1823—Clearcreek.  
John Neptune—1824—Green.  
Elijah Oram—1811—Lake.  
George W. Basford—1824—Mohican.  
Joshua R. Glenn—1818—Perry.  
Richard Wingbigler—1818—Mohican.  
Joseph Chandler—1814—Perry.  
Jonas H. Gierhart—1817—Jackson.  
Michael Sprenkle—1828—Jackson.

## NEW JERSEY

Allen Oliver—1811—Green.  
Sameuel Garret—1825—Hanover.

## NEW YORK

Samuel Graham—1821—Green.  
Ebenezer Rice—1811—Green.  
Major Tyler—1814—Mohican.  
Aldrich Carver—1825—Ruggles.  
Benjamin Moore—1833—Troy.

## NORTH CAROLINA

John McMurray—1816—Clearcreek.

## OHIO

### BELMONT COUNTY

Robert Culbertson—1825—Orange.

### CHAMPAIGN COUNTY

Andrew Humphrey—1824—Green.

### COLUMBIANA COUNTY

Peter Kinney—1810—Green.  
John Krebs—1829—Orange.  
Martin Mason—1815—Montgomery.  
James Andrews—1816—Milton.

### ONTARIO COUNTY

Josiah Lee—1819—Jackson.

### FAIRFIELD COUNTY

Luke Ingmand—1816—Mohican.  
Peter Bryan—1824—Jackson.  
Thomas Cole—1819—Jackson.

## JEFFERSON COUNTY

John Cuppy—1819—Clearcreek.  
Elias Ford—1819—Clearcreek.  
Elias Slocum—1817—Clearcreek.  
William Harper—1815—Vermilion.  
Richard Jackman—1823—Vermilion.  
William Karnaham—1815—Vermilion.  
Jonathan Palmer—1810—Vermilion.  
Joseph Strickline—Vermilion.  
James Gladden—1826—Green.  
William Wallace—1824—Green.  
James Allison—1818—Perry.  
Richard Smalley—1815—Perry.  
John Stull—1820—Montgomery.

## KNOX COUNTY

Alexander Finley—1809—Mohican.

## RICHLAND COUNTY

William Irvin—1816—Green.

## STARK COUNTY

Charles Hoy—1817—Jackson.  
James Medowell—1823—Montgomery.

## SUMMIT COUNTY

Harvey Sackett—1825—Ruggles.

## TRUMBULL COUNTY

Stephen Smith—Vermilion.  
Jesse Matthews—1818—Jackson.

## WOOSTER

George Snyder—1818—Hanover.

## PENNSYLVANIA

John Aton—1821—Clearcreek.  
James Gribben—1825—Clearcreek.

## BEAVER COUNTY

Hugh B. McKibben—1828—Clearcreek.  
Thomas Sprott—1823—Clearcreek.  
Jonathan Coulter—1816—Green.  
Isaac Wolf—1819—Green.  
William Lockhart—1818—Milton.

## BEDFORD COUNTY

William Ryland—1815—Vermilion.  
William Ewing—1814—Mohican.  
Philp Fluke—1816—Orange.

## BERKS COUNTY

Jacob Klingaman—1817—Perry.

## BRADFORD COUNTY

William Taylor—1821—Green.

## BUTLER COUNTY

Daniel Carter—1812—Clearcreek.  
Frederick A. Hine—1829—Jackson.

## CENTER COUNTY

John Hilman—1818—Perry.  
Adam Reichard—1829—Perry.  
Frederick Wise—1823—Perry.  
Henry Zimmerman—1823—Perry.  
John Keen—1828—Jackson.

## CHESTER COUNTY

Isaac Harvuot—1819—Clearcreek.

## DAUPHIN COUNTY

William Smith—1824—Jackson.

## FAYETTE COUNTY

James Burgan—1826—Clearcreek.  
David Burns—1815—Clearcreek.

## FRANKLIN COUNTY

Samuel Burns ——— Clearcreek.  
John Fry—1824—Perry.  
Jacob Hiffner, Jr.—1817—Orange.

## GREEN COUNTY

Jacob Myers—1829—Clearcreek.  
Cornelius Dorland ——— Mohican.  
William Fast—1814—Orange.  
Jacob Fast—1817—Orange.  
James Copus—1809—Mifflin.

## HUNTINGDON COUNTY

Daniel Summers—1817—Montgomery.

## LANCASTER COUNTY

John McMaull—1815—Clearcreek.  
Amos Morris—1810—Montgomery.  
Benjamin Hershey—1825—Mifflin.  
Henry Staman—1825—Mifflin.  
Rudolph Kauffman—1822—Perry.  
Matthias Dickel—1818—Jackson.

## MIFFLIN COUNTY

John Swarts—1813—Perry.

## NORTHUMBERLAND COUNTY

Leonard Croninger—1815—Mifflin.

## SOMERSET COUNTY

Nicholas Masters—1830—Clearcreek.  
Joseph Markley—1815—Clearcreek.  
Rev. John Cox—1823—Vermilion.  
Henry Grindle—1825—Perry.  
Philip Mang—1816—Perry.  
Michael Rickel—1817—Jackson.

## UNION COUNTY

Jacob H. Grubb—1823—Clearcreek.  
Henry Maize—1823—Clearcreek.

## WASHINGTON COUNTY

John Cook—1822—Clearcreek.  
Patrick Elliott—1817—Clearcreek.  
John Freeborn—1814—Clearcreek.  
Richard Freeborn—1814—Clearcreek.  
James Byers—1821—Green.  
Edward Haley—1810—Green.  
John Coulter—1810—Green.  
George Marks—1819—Green.  
Nathan Daly—1817—Mohican.  
John Carr—1814—Perry.  
Arthur Campbell—1815—Perry.  
Aaron Carey—1817—Perry.  
William Hamilton—1820—Perry.  
Jacob Lash—1824—Perry.  
Robert Smilie—1829—Jackson.  
Henry Shissler—1829—Jackson.  
James Clark—1818—Orange.  
William Patterson—1815—Montgomery.  
Christopher Richert—1822—Montgomery.  
Ephraim Welch—1828—Montgomery.  
David Braden—1815—Mifflin.  
Arthur Campbell, Sr.—1817—Mohican.  
John Tilton—1812—Montgomery.

## WESTMORELAND COUNTY

Abel Bailey—1816—Clearcreek.  
John Bryte—1819—Clearcreek.  
Henry Andress—1826—Vermilion.

William Reed—1814—Vermilion.  
William Hunter—1818—Green.  
William Reed—1829—Green.  
Dr. Abraham Ecker—1818—Perry.

## YORK COUNTY

James A. Dinsmore—1814—Jackson.

## PENNSYLVANIA

Jacob McLain—1822—Clearcreek.  
Jared M. Slonaker—1824—Clearcreek.  
James Kuydendell—1815—Clearcreek.  
Christian Miller—1829—Clearcreek.  
Michael Springer—1815—Clearcreek.  
George Thomas—1815—Clearcreek.  
Alanson Walker—1822—Clearcreek.  
George Marshall —1822—Vermilion.  
Michael Sigler—1820—Vermilion.  
Conrad Castor—1817—Green.  
Thomas Johnston—1828—Green.  
John White—1823—Green.  
James Loudan Priert—1810—Hanover.  
John Ewalt—1820—Lake.  
John Wetherbee—1817—Lake.  
Richard Hargrave—1818—Mohican.  
Richard Rhamy, Sr.—1813—Mohican.  
John Allison—1823—Perry.  
James Dickason—1817—Perry.  
Conrad Fridline—1821—Perry.  
John Kraemer—1829—Perry.  
John Maurer—1825—Perry.  
John Shissler—1823—Perry.  
John Tanyer—1824—Perry.  
Henry Worst—1814—Perry.  
Jacob Berry—1819—Jackson.  
Michael Keplinger—1823—Jackson.  
Michael Fast—1815—Orange.  
James McLaughlin—1816—Montgomery.  
Alexander Reed—1814—Milton.  
John Woodburn—1825—Milton.

## SCOTLAND

William Lemon—1818—Vermilion.

## VERMONT

Calvin Hill—1811—Green.

## VIRGINIA

James Chamberlain—1823—Clearcreek.  
Daniel Huffman—1819—Clearcreek.  
Abraham Huffman—1815—Clearcreek.  
Thomas Green—1813—Mohican.  
John Shinabarger—1810—Mohican.  
Phillip Biddinger—1823—Orange.  
Daniel Harlan, Sr.—1815—Mifflin.  
Abraham Doty—1816—Milton.

## UNCLASSIFIED

Thomas C. Cook—1822—Clearcreek.  
Peter Van Nostrand—1815—Clearcreek.  
Henry Baughman—1814—Clearcreek.  
Henry Ganible—1815—Clearcreek.  
Sage Kellogg—1818—Clearcreek.  
Christopher Mykrants—1823—Clearcreek.  
Andrew Proudfit, Sr.—1813—Clearcreek.  
Michael Riddle—1819—Clearcreek.  
Samuel Roland—1819—Clearcreek.  
Joseph Sheets—1817—Clearcreek.  
William Skilling—1817—Clearcreek.  
Peter Swineford—1819—Clearcreek.

Daniel Vantilburg—1816—Cleacreek.  
 Sterling G. Bushnell—1821—Vermilion.  
 Joseph Duncan—1824—Vermilion.  
 John Farver—1817—Vermilion.  
 Robert Finley—1811—Vermilion.  
 Andrew Newman—1825—Vermilion.  
 Gilbert Purdy—1817—Vermilion.  
 John Scott—1819—Vermilion.  
 Moses Jones—1815—Green.  
 William McMaull—1828—Green.  
 Nathaniel Haskell—1826—Hanover.  
 Mark Mapes—1822—Hanover.  
 John Hilderbrand—1823—Hanover.  
 George Bender—1828—Lake.  
 Jacob Emrick—1822—Lake.  
 John Cooper—1822—Mohican.  
 Thomas Eagle—1809—Mohican.  
 Edmund Ingmand—1816—Mohican.  
 William Newbrough—1819—Mohican.  
 Nicholas Wireman—1833—Mohican.  
 Henry Buffamy—Perry.  
 Benjamin Emmons—1810—Perry.  
 Thomas Johnson—1814—Perry.  
 Peter Lash—1823—Perry.  
 James Scott—1816—Perry.  
 John Smalley—1818—Jackson.  
 Hansom Hamilton—1815—Jackson.  
 John Davoult—1816—Jackson.

John Bishop—1819—Orange.  
 James Campbell—Orange.  
 Edward Muray—1820—Montgomery.  
 Solomon Uric—1815—Montgomery.  
 Samuel Uric—1815—Montgomery.  
 Jacob Young—1814—Montgomery.  
 Michael Culler—1816—Mifflin.  
 Daniel Beach—1823—Ruggles.  
 Norman Carter—1824—Ruggles.  
 James Poag—1825—Ruggles.  
 Nathaniel Clark—1834—Troy.  
 Joseph S. Parker—1832—Troy.  
 Francis Graham—1821—Clearcreek.  
 George Eckley—1811—Vermilion.  
 Simon Rowland—several years after 1812—  
 Green.  
 John McConnell—Montgomery.  
 Jacob Young—1814—Montgomery.  
 Thomas Selby—1813—Mifflin.  
 Peter Brubaker—Mifflin.  
 Joseph Bechtel—Mifflin.  
 Joseph Charles—Mifflin.  
 John Clay—Mifflin.  
 John Hazlett—Mifflin.  
 Henry Keever—Mifflin.  
 John Neal—Mifflin.  
 Michael Seltzer—Mifflin.

## “Oh Say” and “Oh Said”

There once lived in Carson City, Nevada, a teamster known to the old community as “Oh Say.” He was not a Chinaman, as one might think, but a German, and secured his name from ejaculating “Oh Say” whenever he spoke to a person.

When the mines of the Comstock lode were opened, “Oh Say” drove a mule team from the shaft down to the crushing mill, and later on his mules were bought by the owners of the mine, and used for some years thereafter.

“Oh Say” got other mules, but always had deep regard for the first mules he ever owned, which went down into that mine to drag cars from the facing.

They were named “Oh Say” and “Oh Said,” and for forty years they dragged ore on the lower level of Comstock mine, never coming to the surface, nor issuing in the open air.

But every holiday “Oh Say,” the man, went through the Sutro tunnel to visit his old mules in the bowels of the earth.

He carried them carrots and other delicacies for a mule’s palate, and returned with curious stories of their affectionate recognition.

In the long interval the teamster had become a freighter, and from that had drifted into the most important business of the state. Only his intimate friends recalled him as “Oh Say,” but others spoke of him as the “Hon. William Keyser,” and Mr. Keyser never forgot his mules down on the last

level of the Comstock mine, where they dragged ore through the long, dripping covert, called “Sutro tunnel.” The mangers of Comstock mine finally introduced machinery to haul out to the dumps, and the twenty or thirty mules were out of the job.

Then Hon. Wm. Keyser promptly bought his mules, “Oh Say” and “Oh Said,” and brought them to the surface of the earth, where they met the sunlight for the first time in nearly half a century. He turned them into the rich pasturage which formed the lawn about his fine home in Carson City.

There they lived in clover the short period of two weeks, and there they were both found dead one morning, cradled in the alfalfa, which had at once been a great joy to them, but from eating too much had caused their death.

The Hon. William Keyser buried them where they died, and reared over their tomb a carved stone which bears this inscription:

“OH SAY” and “OH SAID”

Two Mules Who Contributed More to the Prosperity of Nevada Than the Silver King.

They worked in the Comstock for forty years. They never took a dollar out of the state, but they moved millions of the values of its treasures. This stone is raised by their old friend, who seeks no higher reward than to rest beside them.

—Our Dumb Animals.

# Indian Relics of Lehigh County, Pa.

By D. N. Kern, Allentown, Pa.



MY first exploring trip for Indian relics was made October 25, 1899, to the farm of Robert Ritter near Wannerville about four miles west of Allentown. Around a fine large spring on this farm the

Indians had a village, and a short distance away, toward the north along a slope they had a workshop where they made arrow points, spears, knives and drills out of yellow jasper and quartzite. The quartzite they secured at the Lehigh or South Mountain which is about five miles to the south; the jasper was brought from the Macungie quarries. At this place I found in two hours 39 specimens. Since that time I have visited this farm about three times each year and have secured one thousand specimens. The next important place I visited was one mile north of Allentown at Helfrich spring. Here is one of the largest and finest springs in Lehigh County, Pa., also a large cave, a piece of woodland containing about four acres is left. In the middle of this tract, the Mincie tribe had a dancing circle, of about one hundred and fifty feet in diameter, a piece of ground on which no tree or shrub has grown to this time. A short distance to the east they had a workshop where they made many different kinds of stone implements out of different colored jasper, quartzite hornstone. Around this village site a great number of grooved axes were found. I myself found a ax here that is sharp enough to chop wood. All the arrows, knives, rubbing stones, hammer stones, war clubs and scrapers I found here, are of the very finest workmanship. The large cave gave them good shelter during very cold and bad weather. The big pond around the spring was always one of the biggest fishing places for trout along the Jordan creek. Before the Lehigh and Dela-

ware rivers were obstructed by dams the shad would come up to this place to spawn and it was a great harvest for the Indians to catch this fine large fish. When they wanted to raise large corn they would put a fish in the bottom of a foot deep hole, put well pulverized soil on top of the fish and plant therein a few grains of corn and then keep the soil well stirred around the plants with their large stone blades or hoes of which I have many in my possession. In that way they raised larger ears of corn than many farmers do at the present time.

My third place of investigation was at the jasper quarries at Vera Cruz, Upper Milford Township, Lehigh County, Pennsylvania. Through my uncle, Mr. George Neimyer, I learned a great deal while I was quite a little boy. He had shafts sunk, thirty to forty feet deep. In some of the largest and deepest holes that the Indians had dug, perhaps two hundred years before, he found round pieces of wood two and three inches in diameter, that were always pointed and charred. Occasionally he found large thin blades of jasper or argillite. Out of the sixty pits they must have taken great quantities of red, brown, yellow and mottled jasper. Their workshop covered about fifty acres. Here one can find chips by the hundred thousand. On this piece of ground I found several hundred of their hammers, some weighing only three ounces, others several pounds. I found one yellow jasper sledge hammer weighing twenty-seven pounds, I also found a great many turtle-backs and axes.

My fourth place of investigation was the jasper quarries, a little south of the village of Macungie. Here they had one hundred and thirty-eight pits, about one-half of them are in Upper Milford Township and the others in Lower Macungie Township. At this place most of the jasper was yellow.

Their mode of work was about the same as at Vera Cruz. Their main workshop covered about forty acres but from one-fourth to half a mile away they had smaller work shops, several covering only half an acre or less. These were always near a good spring. Evidences can still be seen that cooking was done here by the Indians. In these places I could always find knives, drills, scrapers, axes, celts, spears, pestles, beads, rubbing stones and broken pottery.

A fifth place to make investigations was in the Saucon Valley near the village of Limeport in Lower Milford, and Saucon Townships. Around the pits in Lower Milford I found many knives and fine blades. Around the pits in Saucon I found more arrows and axes. These pits were on the trail which they passed every year, starting at the Delaware river passing up the Saucon Valley to the Perkiomen creek and following that stream down to the Schuylkill river into Montgomery County, Pennsylvania. Towards fall they returned through Montgomery and Bucks counties over to the Delaware river again. Along this route they halted at different places to make arrows, spears, and knives. Over this route they found plenty of game and fish. Wild fruits were also plentiful.

After I had studied up these places quite well I began to trace up smaller village sites and small work shops. Some of the finest and rarest things I found were on the trail leading from the northern part of Lower Macungie near Trexertown through Upper Macungie, Weisenburg and Lynn townships, then across the Blue Mountain into Schuylkill County. In Upper Macungie there was a great Bear swamp and at the edge of this swamp I found twenty-five large knives, several axes, some spears, and many

arrows. I came to the conclusion that here Indians had a great fight with an old bear. Macungie meant in the Indian language Bear swamp. On the large farm that belongs to the State of Pennsylvania now, near Rittersville, where the State Hospital for the Insane is located I found a work-shop where the Indians worked the following named stones: yellow and black jasper, quartzite, hornstone, argillite and slate. On Kline's Island a little east of Allentown I found many fine relics, and a workshop where they had worked up the jasper that was mined in the Saucon Valley. Many fine grooved axes have been found on the island. During the time they were washing sand for building purposes arrows were found by the hundred and of the very finest workmanship. The Indians had brought to this island soapstone, quartzite, hornstone, black, brown, and yellow jasper. The quartzite was the only stone found near the island, the nearest hornstone and jasper were from six to ten miles away. The soapstone they had to get above Easton, a distance of eighteen miles. Only a short distance from where the Jordan creek and the little Lehigh empty into the Lehigh river was one of the best places to find different kinds of relics. Many axes, and ceremonial stones were found.

About two miles farther east is the Geissinger farm, the farm that Jennings got for his service in the "Walking Purchase", the original tract having contained five hundred acres. On this tract the Indians had a great village site and several workshops. Thousands of specimens have been picked up here, especially grooved axes of all sizes and shapes. The specimens I collected here are of the very best workmanship. Lehigh University at South Bethlehem has a large collection from this farm.

# The Early Pennsylvania German as Musician

By R. R. Drummond, Ph.D., Orono, Maine



Looking back over the centuries, the Pennsylvania German will find much, of which to be proud. The pioneers of Pennsylvania were, in great part, Germans, and as the state grew they

grew with it, and occupied some of the most important positions, that the state and later the nation could offer. They were not only good farmers and good merchants, but also good teachers, good soldiers, good statesmen and good musicians.

Philadelphia, for a time at least, was the great centre from which the early settlers were distributed to other parts of the country, and it is here we should expect to find the highest development of the German settlers in all lines. However not only in Philadelphia but in settlements like those of Lititz, Nazareth, Bethlehem, Ephrata, Lancaster, etc., music—especially church music—was early developed, and formed an important element in the life of the people.

In the peculiar religious settlement at Ephrata music early held a prominent place, and to Conrad Bissel one of its leaders is assigned the honor of being the first composer of music in America. The Moravians, too, held music in high esteem and in addition to the organ they used flutes, violins, oboes, clarinets, trombones, trumpets, drums, etc., in accompanying their hymns. Practically every religious sect from Germany, which was found in Pennsylvania, had hymn-writers.

Some of the Germans in this country were also musical-instrument makers. Of course in the early period organs were most desired to aid the church service. In the fifth decade of the eighteenth century there are two German organ-builders—John G. Klemm and David Tannenberger—the latter especially famous. It is known

that Tannenberger made at least fourteen organs, including some for Lancaster, Nazareth, and Lititz, in which town he lived for some time. Another organ-builder of renown was Philip Feyring, who built an organ for St. Paul's Church in Philadelphia in 1762. Later in the century other organ-builders appear, of whom the Krauss family, of Palm, Montgomery County, were especially skillful.

In Philadelphia, at least, German music teachers and dealers were few. Of the former John Stadler, Peter Kalckoffer, and George Isenberg taught the German flute, John M. Kramer, the violin, and Mr. Victor, the harpsichord, violin, and German flute. Of the music-dealers Michael Hillegas, first treasurer of the United States, was the most prominent.

Before the close of the Revolutionary War there were very few concerts given, but from 1783 on this form of entertainment was especially frequent in Philadelphia and evidently appreciated. As representative of the German element, Alexander Reinagle, one of the managers of the "City Concerts" in Philadelphia stands forth. He was an excellent musician, a fine composer, as well as director and performer, and was well known to the best musicians of Europe. It was undoubtedly owing to him that so much excellent music by German composers was played at these concerts. Two other eminent musicians were Philip, Phile and Philip, whose names occasionally appear on the concert programs. It is probable that one of these men wrote the music to "Hail Columbia."

There can be no question that the musical life in Philadelphia was greatly stimulated by German musicians, and it is likely that in other parts of the state the German element was still more prominent in musical affairs, and we may be sure that there were bands

and orchestras composed largely of Germans. At the fourth of July celebration at Easton 1798 a German translation of "Hail Columbia" was sung. "Vocal and instrumental music by a band from Bethlehem and Nazareth."

An investigation of local records in different parts of the state would without doubt reveal the fact that the

Pennsylvania Germans were much more prominent in musical circles than is shown above. Such an investigation would add greatly to our knowledge of the Pennsylvania German, as well as being an important contribution to the musical history of America.

NOTE.—For further information concerning music in Philadelphia, see my book, *Early German Music in Philadelphia*, published by Appleton & Co., N. Y.

## Zufriedenheit

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My Dear Mr. Kriebel: I beg to offer to the readers of THE PENNSYLVANIA-GERMAN an amendment to the "amendment" on page 315 (May 1910) by giving the poem as it appeared in a book which my father carried to singing school. It was called the "Union Choral Harmony" published in 1845 by Henry C. Eyer at Selingsgrove, Pa., and contained 192 pages of hymns and songs in German and English. The music was printed in what has been called "shaped notes" of oval, square and triangular forms. The last page in the volume contains the poem from which are incorrectly quoted on pages 250 and 315 some of its lines. The name of the exquisite letter poem is

### Zufriedenheit

Freund! Ich bin zufrieden,  
Geh es wie es will!  
Unter meinen Dache  
Leb ich froh and still.  
Mancher Thor hat alles  
Was sein Herz begehrt;  
Doch bin ich zufrieden,  
Das ist auch Gold werth.  
Leuchten keine Kertzen  
Mir beim Abendmahl:  
Blinken keine Weine  
Mir in dem Pokal:

Hab ich was ich brauche  
Nur zur Zeit der Noth,  
Süsser schmeckt im Schweise  
Mir mein Stick'chen Brod.

Schallet auch mein Name  
Nicht im fernen Land,  
Schmücken mich nicht Titel,  
Stern und Ordensband,  
Nur des Herzens Adel  
Sey mein höchste Lust,  
Und zum Glück der Brüder  
Athme meine Brust.

Geben auch Paläste  
Mir ein Obdach nicht;  
Auch in meiner Hütte  
Scheint der Sonne Licht.  
Wo die Liebe wohnet  
Lebt und schläft man froh,  
Ob auf Eiderdunen  
Oder auf dem Stroh.

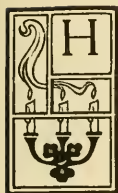
Gönnt mir meine Ruhe,  
Herrscher dieser Welt!  
Schlichtet Krieg und Frieden  
Wie es euch gefällt!  
In dem engen Raume  
Leb ich meiner Pflicht,—  
Wünsche eure Freuden,  
Eure Sorgen nicht.

Keine Pyramiden  
Zieren einst mein Grab,  
Und auf meinem Sorge  
Prangt kein Marschalls Stab;  
Aber Friede wohnet  
Um mein Leichtentuch,  
Ein Paar Freunde weinen,  
Und das ist genug.

E. GRUMBINE, M. D.



## A Sunday among the Seventh Day Baptists of Snow Hill



AVE part with me in one of the meetings of twenty-five years ago. Early on Saturday morning team-loads of people begin arriving on the grounds. It is a topographical fact that all

roads in that section of the county lead to the Nunnery and all roads hold an almost unbroken stream of vehicles. Before the sun is well above the high hills to the east of the buildings, the roads close by begin to be congested and soon one side of each highway is converted into a hitching place. Teams are tied to the fences for many rods in every direction. All the country side is here or arriving and with them visiting brethren of the faith from the congregation in Morrison Cove, Bedford County, and many who are attracted by curiosity from their homes thirty and fifty miles away.

It is an animated and oddly contrasted scene. In their plain garments come members of the Seventh Day Baptist Church and older members greet each other with a kiss—men so saluting each other and women extending the same custom to the women. In gayer clothes come the curious. It is the great clearing house of mild religious disputation, of crop prospects, of family prosperity and family misfortune, of the neighbors' goings, of the tittle-tattle that brings a smile or sends away an enemy.

Over all the grounds, over all the roads they spread. All peer into the monastery and at the church but not many go into the sanctuary. Only the plainly-clad members of the denomination gather there. It is theirs and they are at home there. They stand in groups under its shadow while all around them flit the curious-minded, many of them pretending to nothing much but a display of the gay gowns

and brilliant neckties provided for this occasion.

Along the roads for a quarter mile in all directions are the stands of lunch venders, who have brought sandwiches and cakes and candy and lemonade and colored water for the refreshment of those who purpose spending the day there.

Around the bend in the road comes a young man driving a pair of handsome horses with heads high and manes tossed by their speed and the slight breeze. Everybody gives way before him. He is the son of a well-to-do farmer of the neighborhood and this is a show day for him.

Almost his buggy pole is driven into the curtains of the plain carriage of a somberly garbed man who is letting his sedate old beast pull him and his family slowly to the church. This team load is come for worship.

These are some of the contrasts that are so many here on this day and that with every minute make a new picture for the onlooker.

But you have another purpose in coming to the grounds and about ten o'clock you follow the men and women of the congregation into their church edifice—plain, white, without attempt at decoration.

Soon the services are begun. Rev. John A. Pentz is in charge. There is singing of tunes that are probably somewhat familiar in their theme. There are fervent prayers and there are sermons. On this particular day it is your privilege to hear Rev. John Walk, a minister of the Snow Hill congregation, preach, and Rev. Jacob Diamond, of Morrison's Cove branch.

They impress you with their earnestness and their sincerity. They expound the Scriptures, which they hold to be the only rule of life; they put their own interpretation upon them and they proclaim some doctrines to

which you may not be willing to subscribe but which you know will lead men along right lines.

They do not preach from a pulpit or even from a platform but take their place behind a good-sized table and there, on an equality with the lay membership, they deliver the message of the Bible. It is a very close-listening congregation which they address and one that shows its great interest.

About noon the first service is over. Everybody leaves the meeting house, except the committee for the occasion and its helpers. These people quickly convert the church into a dining hall, fill it with tables and then in a remarkably short time invite the members of the congregation and the visitors back to partake of a lunch. Of course, you go, if room can be found for you.

In each table are big platters of applebutter and plates of butter and soon men come through the aisles carrying armsful of bread—white as snow, cut in thick slices and very appetizing—and serve a slice to each person. After them come men and women with steaming, fragrant coffee that has been boiled in the big boiler in the kitchen attached to the meeting house.

To each person is given a knife and he cuts his share of the butter from the plate and dips out from the platter a portion of the applebutter for his bread. Long in the afternoon the feeding of the visitors is continued.

Before it is over you may go to the stream of water at the west end of the church grounds, where a pool has been dug out of the sand, and observe the minister baptize new members. Their baptism is by trine immersion, the body being inclined forward and the face going into the water first.

When the last of the converts has been immersed there is a swaying of the crowds back and forward for a last look at all the important places of interest, for the last word with some old

or new friend, if he can be found, and then a scattering along the road to find the carriages and start the homeward journey.

By the time the sun has gone down back of the mountains far off on the other side of the valley, few are left except members of the denomination. There remain for them two important services. The first begins at early candle light. The first double method is practised here. Beissel instituted this method for the church. Two persons go together in administration of the rite. One washes the feet and the other dries them and the work is generally divided so that each pair serves only four or half-a-dozen people.

Then follows the Communion, at which bread and wine are used.

One of the older members will tell you that more than a half century ago there was observed the eating of the Lord's Supper between the feet-washing and the Communion. This was in perpetuation of the supper "in the upper room". The supper consisted of mutton broth and mutton and bread. For half a century this has not been observed.

With the last solemn service of the Communion the annual meeting comes to a close. The members from Morrison's Cove and elsewhere, who wish to do so, retire to the nunnery, to occupy the rooms and the beds once used by the monastical brothers and sisters.

The night closes in on them. The sounds of the day's activity are gone. A cricket nearby chirps. It seems an echo—a faint one—of the day full of life and busy scenes.

The day and night tell the story of the Snow Hill monastery.

C. W. Cremer, Esq., Waynesboro, Pa., in "Papers Read before the Kitchintinny Historical Society, Vol. VI, p. 10.

## Celia of Bernville

By Louis Reigner, Wyomissing, Pa.



WHEN the old church at Bernville was razed and the red bricks were built into the new edifice, the church yard with its ruined wall and its crumbling neglected headstones, was left intact;

that is, intact as time allows. Over the dim mounds or broken squares of sandstone and marble the long grass grows and dies and grows again, and every year sees the obliteration of faint letters and the history of a forgotten people sinking down into the earth. On a rounded sandstone, with a grotesque carved face and a long neck with a pair of handlike wings, is graven in better skill than the rude decoration:

“Hier ruhet CELIA ZORNDORF geb. 6 November, 1756, s. 3 Juli 1776. Ach Gott” and the rest is undecipherable. Why that despairing cry to the Almighty for her who saw but 20 years?

Lieutenant Granville Pencoyd, of his Majesty's Fortieth Regiment of Horse, in colonial service, was bitter against the fate that led him along the muddy Bernville trail in May, 1776. The driving rain beat upon his long great coat and revealed a bit of scarlet coat and white breeches spattered with mud. At each lurch of his horse he bewailed anew the orders which sent him to “this Godforsaken country” to learn the “sentiment” of the settlers toward that monarch who was fast getting himself into difficulties with his largest possession. Behind him dragged two troopers, leading a pack horse with two heavy portmanteau, for an officer of George III and the younger son of Sir Henry Pencoyd of Pencoyd Hall must travel in state. A glance at the pack horse now and then reminded Granville of the dances and teas he was leaving at Reading and increased his prospect of being bored in a back-

woods settlement with people whose language he only half understood. Thus it was that when they pulled up at the tavern at Bernville, the suspicious looks of the natives depressed him all the more. His majesty's sovereigns, however, opened the larders not the hearts of the settlers, and the detail of the Fortieth found shelter and stables. The troopers, one of whom, Hollingford, spoke German, gradually reached sort of a friendship with the Pennsylvania Germans. Pencoyd, left to himself, spent the time wandering along the Tulpehocken.

One of these rambles the officer happened upon a girl, whose slender figure quite discounted the buxom tendencies of many of the women of the settlement. At this venture, “I beg your pardon: Do I intrude?” he was surprised to hear in perfect English, “Not unless you prefer a lonely walk.” And the next day she came again, and the days that followed were Elysian. His majesty's lieutenant was learning the sentiment of the section. The girl's explanation was simple. Maximilian Zorndorf, her father, had been at Heidelberg University and had served under Frederick the Great. It was he who had taught Celia the languages.

Granville's friendship with the head of the community evoked unfavorable comment; comment which grew in intensity as neither of the two apparently noticed it. The crux of this feeling broke out in a yokel, Bauer Loomp, a farm hand in the employ of Zorndorf, and to the latter he blurted out, “Di madel geht mid der boomaladdie”—“Hal dei maul!” snapped the old soldier. Loomp “held his mouth” before Zorndorf but in the hearing of Pencoyd he mumbled a slighting remark about the girl and the lieutenant knocked him down.

Smarting under the blow, Loomp threatened to “lay the Britisher cold”,

and other "young sports" egged him on.

Pencoyd and the girl stood at the end of a footbridge across a wooded ravine which separated the farm of the Zorndorfs from the village. In the meadow the hay lay in rows, for July 3 saw a late harvest and the crops not yet housed. Across the field the first light twinkled in the farm house, though the sun was just setting. From the edge of the clearing a whippoorwill sounded his triple call and a stray breeze stirred the leaves.

The quiet was undisturbed till Pencoyd, with words that stumbled into his throat, whispered, "Cele-I-can't go back to England-alone-I" his arm swept around her neck and her head rested against his shoulder. Her hair disengaged itself and a loop of velvet ribbon twined itself in Granville's fingers. "Cele", he said, and she turned her face up to his, "I—love—"

Crack! "Granville"! she shrieked, and her arms about his neck tightened and relaxed and dropped. There was a scurrying in the bushes. Pencoyd lowered the girl little by little, till her body lay quite still on the ground. Then he rose and brushed his eyes in a vague sort of way. The sun had gone down. He looked curiously at the ribbon in his hand, and then stuffed it mechanically into his pocket. \* \*

Dorndorf was silent in his grief, and his family busied with the three days of preparation for the funeral feast, went about their duties sadly. Loomp left the settlement without any adieux, and the natives were divided on whether he had been a fool or a bad marksman. Pencoyd was dazed.

On the day appointed, the old church was crowded to the doors. Granville, obeying only instinct, entered the church with his men, and sullenly the natives made standing room for them in the rear. The Reverend Kasper Stober mounted the pulpit, and after a long harangue in German, he

continued: "It is better that this girl had died than that she go on her sinful way. Perhaps a worse fate was in store for her at the hands of—"

Zorndorf half rose in his seat but the fear of Lord's anointed was strong upon him and he subsided and bowed his head. Hollingford whispered rapidly to Pencoyd and the latter quietly unbuckled his sword and handed it to the trooper. Then he walked carefully up the aisle. The minister and the people stared in amazement. Up the spiral staircase he moved and steadying himself by the pupit rail he swung round and slapped the preacher's mouth. Then with tears in his eyes he descended and left the church.

At the gate a courier met the officer and handed him a packet, adding in the hearing of the crowd, for the service had broken up: "These rebels have decided to run this colony themselves; met in Philadelphia and declared war against King George." Such of the natives as paid attention said merely: "Yes, well, I knew it would go that away." In response to the orders for mobilization, Lieutenant Pencoyd left Berville within an hour and the red coats of the British Army gleamed for the last time among the trees along the Tulpehocken. Pencoyd did not open his lips till Reading.

The third of July at Pencoyd Hall was an ever increasing cause of anxiety to Lady Constance, for on that day her brother's lonely bachelorhood and his 75 years became buried in the deepest depression. Accustomed as she was to his solitary habits and his dislike for interruptions of his retirement Lady Constance ventured to enter the library about evening. He sat by the west window. "Granville", she whispered softly. "Granville"! she called. She threw her arms about his neck. "Granville"! she shrieked. But the sun had gone down forever. In his hand was twined a bit of velvet ribbon.

# A "Wheat Market" of Colonial Days

By Clara A. Beck' Centre Square, Pa.



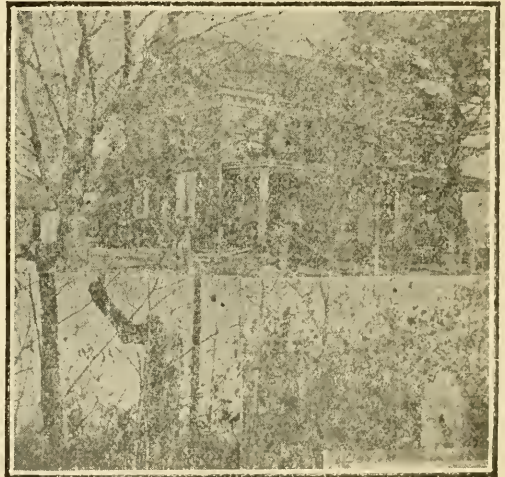
ORE than a century ago, Malthus, the great English economist declared that: "The increase in the world's population, would be halted by lack of food."

In contradiction of this dismal prophecy, comes the recently announced fact, that "Winnipeg has taken from Minneapolis, its long held position, as the largest receiving point of wheat in America, and ranks next to Chicago, as a market for this grain". This means, that a vast grain farming territory, of more than three million acres under cultivation, promises to supply the whole world with food, and involves methods of finance, in the disposal of it, such as our fathers never dreamed of.

It seems "a far cry back" to the days of the Malthus prophecy, and the wheat market of a period which seemed to justify it. Modern progress is so rapidly wiping out historic landmarks, or changing them beyond the possibility of recognition, that it was with pleasure we agreed to resurrect the history of one of these "centers of commerce", which had its beginning in Colonial days.

Facing the historic Skippack Road, at Centre Square, Whitpain Township, Montgomery Co., Pa., stands an old mansion, now the private residence of Mr. John Morris.<sup>1</sup> The ground on which it is built, is part of a tract of 4500 acres, which in 1682, William Penn "released" to Samuel Fox, Charles Marshall, and James Claypole. These men were not able to meet their financial obligations, and subsequently the whole tract "became seized in fee", and passed into the hands of Richard Whitpain", a citizen,

and butcher of London." Whitpain, after whom the tract was named, died in 1689, and five of his creditors became the owners. In 1731, William Aubrey, "of the town of London", sold it to Anthony Morris, "a malster, of Philadelphia", and Thomas Rees, of Merion. These men, disposed of it to John Johnson, a money lender, who in 1759 transferred 110 acres to Abraham Wentz. His descendents held it more than a hundred years, and made it a



The "Wheat Market"; Old Tombstones; Stump of the "Freak of Nature."

point of historic interest, and the pioneer of a great industry.

Abraham Wentz, died the same year in which he purchased it, and his grandson, Colonel John Wentz, inherited the property. In 1762 he built a large mansion, and had it licensed as, "A Public House." It had for its sign a "Rising Sun", and was known far, and near, as "The Wheat Market."

This house, practically unaltered, seems to have escaped the ravages of time. It is built of brick, red, and black, alternately. The red brick was

<sup>1</sup>By a curious circumstance, we have just learned, that Anthony Morris, who in 1731, is mentioned as part owner of the tract of land on which "The Wheat Market" stands, was a great uncle to Mr. John Morris, the present owner of the property.

burnt on the place, and the black, which is shiny, like glass, was imported at great cost from England. The floors are of oak, and the joists of hewn timber, and although the interior has been somewhat changed, the place still boasts two open fire places, one with swinging cranes, the other with brick tiling. In the days when these shed their light, and warmth, over a generation long since called to rest, the men who kept public houses, were mostly men of note and prominence;

The first landlord of "The Wheat Market", was no exception to this rule. The Supreme Executive Council of Pennsylvania, honored him by appointing him Cornet of the Troop of Light Horse, in the Militia. For twenty years he was Justice of the Peace. In 1804 he was elected County Treasurer. At the close of the War of 1812, the Government constituted him Collector of Internal Revenue Tax, and later he became the Principal Assessor of the 4th District of Pennsylvania. Added to this he made his house a famous "Commercial center."

In those days the farmer was still a pioneer, with much to learn regarding soil, and climatic conditions. A "winter wheat", which could be scientifically nurtured, and successfully grown, was unknown to him. Indeed wheat did not even ripen well, and much of the bread was made of "rye-an-injun", half rye, half corn meal.

Most of the wheat came from the then, upper counties. Among these, the Conestoga Valley district, near Lancaster,—called "The Garden of Pennsylvania",—seemed especially favored. It was of course necessary to get the crops to market. There were no railroad, nor shipping facilities. The pack horse, and bridle path period, was just passing, but a bright inspiration had evolved, and brought into existence, the Conestoga wagon, and this became the vehicle of transportation. In it, the careless observer saw only, a large canvas covered wagon, but the man of enterprise, "the promoter" of that day, saw its vast possibilities.

Gen. Braddock, made it famous in history, by cutting the first trail across the Alleghenies. Hovenden, immortalized it in Art, by his "Westward Ho!" And indeed, for ingenuity of construction, the Conestoga has known no rival. These wagons had large boat-shaped bodies, with curved canoe bottoms, which made it possible for them to carry freight safely, at whatever angle the body might be. The rear ends could be lifted from sockets, and on these, were placed feed troughs for the horses. On one side of the wagon was a tool chest, and under the rear axle tree hung tar buckets, and water pails, made of tree trunks, hollowed out. The wheel tires were nearly a foot wide, and some times a "lazy seat" was attached to the side of the wagon, for the driver who grew tired of walking. The covers of these wagons were of pure white woven hemp, tightly corded down to arched bows. Each wagon had a carrying capacity of from four to six tons, or a ton to each horse. Of course these horses were large, and of the Conestoga breed.

In describing market days to the writer of this article, the late Abraham Wentz,—grandson of Col. John Wentz said: "When farmers came from the upper counties to market their wheat, it was a sight worth seeing. As a boy I was impressed by the long procession of heavily laden Conestogas, each drawn by a team of horses, wearing fine harness, gaily decorated with housings of scarlet fringe, worsted rosettes, and bells. The farmers traveled together, because the roads were bad, and they could be mutually helpful. The procession grew, as farmer after farmer along the route joined it, and by the time they reached the "Wheat Market", there were nearly a hundred in line. We had stabling for sixty horses, and as each man had from four, to six or seven, many had to be turned out. Every farmer was his own hostler, and carried feed for his horses. As he also carried his own "grub", coffee, "flip", and drinks generally, were the only things bought

from the landlord. At night the teamsters brought blankets, and narrow mattresses, from their wagons, and spreading them out on the bar room floor, slept there.

Next morning early, the millers from Philadelphia, and the surrounding country, came to the "Wheat Market." Then there was a lively time bargaining, disputing, and settling prices. As



Earl C. Wentz, Great Grandson of Col. John Wentz, founder of the Colonial Wheat Market.  
(Photo by Bussa.)

much of the flour in those days was shipped to England, of course these transactions were carefully managed. After a day spent in this way, the buyers returned home, and the farmers spent a second night at the "Wheat Market", leaving early the next morning to deliver the wheat to the millers. This trip, and the trip back to Centre Square, was made in one day. After a

third night, spent at the "Market", the farmers rolled up their blankets, ate breakfast, took a last drink together, and with their wagons packed with necessary produce, bought in Philadelphia, returned home. This is how wheat was marketed for many years, at Wentz's tavern."

Connected with the history of the "Wheat Market", yet having no bearing on the subject under consideration, is a curious story. In those early days it was decided to build a church on this tract of ground. Preparatory to the carrying out of this plan, a graveyard was staked off, and a number of people lie buried here, in unmarked graves. Two stones only, have stood the test of storm, and time. One marks the last resting place of Barbara Kress, who died in 1757, the other that of Charles Kress, who "fell asleep", in 1766. Both graves are surrounded by thin timber, and underbrush, and were under the shadow of a great tree, which, accounted a freak of nature, was blown down by a recent storm. Tradition says, that over a century ago, when John Vanderslice was buried here, a person in attendance, stuck his cane in the ground to mark the grave. As the wood was fresh and green, it sprouted into a great maple, but being reversed in the planting, all the lower limbs crooked down.

Here, in the silence of a summer's day, undisturbed by the noise, and bustle of the busy world, we have stood and listened to the sweet melody of song birds, and wondered, what stories of enterprise, romance, and adventure, could have been told by these men and women, who so silently rest, near the once famous "Wheat Market of Colonial Days."

NOTE.—The writer of this article, wishes to acknowledge the kindness of Mrs. Elvie McCann, daughter of the late Hon. Jones Detweiler, (Archivist), for the privilege of referring to records in her possession.

## Merryall Settlement, Bradford Co., Pa.

By G. M. Brumbaugh, M.D., Washington, D.C.

The following quotations are taken from statements of Justus Lewis, late of Wyalusing, published in History of Bradford County, Pa., Craft 1878 p. 446:

"On the 13th day of July 1788 Thomas Lewis and family moved from the river on to a place now called 'Merryall' (after Merryall in Connecticut—G. M. B.). The year before they came from Conn. and made a temporary residence at the mouth of the creek, and on that day they settled in a log cabin in a wild dreary wilderness, four miles from a neighbor on one side and forty on the other. The prospect was dreary enough, but they persevered, and helped others to come in and settle around them.

\* \* \* \*

"In 1794 Joseph Elliott, Amasa Wells, & Guy Wells moved into the neighborhood. Joseph Elliott to where the family now live, Amasa Wells where Elijah Camp (lately) resided. In 1795 the mother of Amasa & Guy Wells (Hannah Loomis, widow of Lieut. James Wells) died, and while she lay a corpse, the neighbors cleared off a place for the grave, where the present Merryall burying ground is. She was the first corpse buried there. In the meantime the settlers began locating along up the creek. James Ingham & family came in 1795 William Dalton settled on the west side of the creek opposite the meeting house" etc.

Rev. Milton Lewis Cook,<sup>1</sup> pastor of the Merryall Church, resides in the old ancestral parsonage near the old burying ground, and opposite the site of the old Merryall Meeting House, (practically every vestige of which has disappeared) and carefully preserves the old church records (made by his grandfather Rev. Justus Cook, pastor) which are replete with interesting entries and should be published so as to become accessible for all who are interested in the early settlement of that section of Pennsylvania. The new church was erected several miles distant.

Older Inscriptions from Merryall Burying Ground. Literally reproduced as transcribed by the writer in the summer of 1910:

Hannah Loomis Wells 1725-1795; w. of Lieut. Jas Wells who was killed in the battle of Wyming July 3, 1778. (First interment).

Sacred to the Memory of Hannah the wife of Dr. Ebenezer Beeman who Died Jan 7th AD 1823 In the 46th yr of her age

Sacred to the Memory of EBENEZER BEEMAN who Died Feb 9th 1840 in the 82d Year of his Age. (Revolutionary soldier).

Joseph Black born June 24, 1762 died Nov. 20, 1834

Alice Wells Black born Nov. 30, 1772, died July 8, 1842

Israel Buck "died" Aug 8, 1858 AE 72Yrs 1m & 4d

Our Mother Eliza (Wells) Buck Died Jan 2, 1867 Aged 75yrs

Elijah Camp Died Dec. 17, 1873 Aged 85 Years 21 Days

Sally Wife of Elijah Camp Died July 27, 1849 Aged 58yrs & 4ms

Israel Camp Died Dec 27, 1868 Aged 74 yrs 6 ms

Mary his Wife, (Wells), Died Apr. 16, 1880, aged 83 Yrs 7Ms. Asleep in Jesus.

Here lies Job Camp Died Jan 17th 1822 AE 75 yrs (Revolutionary soldier).

ABIGALL CORNELL DIED JULY THE 1832 AGE 59 YEARS 1 MONTH AND 14 DAYS.

Here lies Henry Elliott Died Decr. 21st 1809 AE 97 y & Mary his wife died Decr. 1 1806 AE 91 y (Revolutionary soldier).

John Elliott Died Feb 19, 1876 AE 84 Yrs 9 Ms

Marietta Wife of John Elliott Died Oct 13, 1864 In the 74th Year of her age

Joseph Elliott Died Mch 31, 1849 Aged 92 ys 5 mos & 21 ds. He served his country In the Revolution, Lived a Patriot, And has gone to his reward.

Deborah (Lewis) w. of Joseph Elliott died Feb 24, 1840 AE 69 yrs 4 m & 27 ds.

Wrapped in the shades of death No more that friendly face I see. Empty, ah empty, every place Once filled so well by thee

<sup>1</sup>Address, Wyalusing, Bradford Co., Pa.



Wm Goodwin Died June 19, 1873 Aged 78 years & 4 ms

Polly wife of William Goodwin Died Apr 25, 1863 Aged 66 years

Ebenezer Lewis Died July 17, 1857 Aged 65 yrs 11 m's & 17 ds

Julia A. his wife died Mar. 16, 1847 Aged 53 yrs 10 ms & 13 ds

Justus Lewis died May 10, 1874 aged 86 yrs 9 months

Polly (Keeler) Wife of Justus Lewis Died April 20, 1857 AE 63 yrs 5 ms. "Asleep in Jesus" She hath done what she could

Lucy dau of Justus & Polly died Mar 12, 1837 AE 18 yrs & 11 months

Mary (Terrell) w. of Thos. Lewis b at New Milford Conn Mch 1, 1748 d Jan 21, 1813.

Here Lies Thomas Lewis Died Feb 7, A D 1810 AET 64yrs & Mary his Wife Died Jan 21 AD 1813 Aet 64 yrs 10 mos & 12 ds (Two coffins follow beneath upon the headstone).

(Thos. Lewis b New London, Conn. May 11, 1745—d Feb. 7, 1810; Revolutionary soldier).

Hannah wife of Asahel Southwell Sen Died Mar 22 1845 Aged 80 Years

Mary Wife of Asahel Southwell Jr. Died Sep 10, 1846 aged 50 yrs 2 months & 10 dys

In memory of Guy Wells Esq. who died Nov. 8, 1828 AE 62 yrs Elizabeth his wife died July 23, 1856 aged 86 yrs. 2 mos & 14 ds.

The AE and AD are digraphs, mostly carved so as to use the last part of the former letter as the first part of the latter. The cemetery is well sustained—a few of the oldest stones lack inscriptions, or contain merely initials. Washington, D. C., Feb., 1911.

## Luther the German Master Singer

Luther's reforms of public worship were not at all hasty, but extremely moderate. Vestments, candles, crucifixes and pictures, if not undue attention was given to them, he regarded as indifferent, and every congregation preserved full liberty of keeping or rejecting them.

Until then all singing, with the exception of some German hymns, had been Latin. Luther now planned a full German liturgical service (i. e. singing of the congregation, the choir and the minister at the altar. Two musicians, John Walter and Conrad Kupf, rendered him valuable assistance for the musical part. He paraphrased (put in rime) Is. 6:14, some Psalms, the Ten Commandments, the Creed, translated and improved some Latin hymns and the Litany, adding: "In all

time of our tribulation, in all time of our prosperity, help us, good Lord." (See Sunday School Hymnal, small ed. pt. I, p. 125.)

Luther's hymns produced a great revival of sacred song throughout Germany, and were sung everywhere, in the streets, fields, workshops, palaces, church, "by the children in the cottage and by the martyrs on the scaffold." The hymn, A Dear Christians, One and All Rejoice, is said to have converted many, and by it a congregation once silenced a Roman Catholic priest in the cathedral at Frankfurt.

Luther spent many a happy hour in singing with his children and accompanying their son with his lute. Next to theology he prized the art of music as the highest gift of God.—Brueggemann's Life of Luther.

## DIE MUTTERSPROCH

"O, Muttersproch, du bist uns lieb"—A. S.

### On Der Lumpa Party

(A. C. W.)

(No. 3)

"Yah, ihr weibsleit", sawgt die Billa,  
 "Arwet hut's wuh'n guter willa,  
 Ehnie fertich, kloppt die onner,  
 Yah, m'r mehnt sie winka nonner  
 Wie's dert war an's Dilly Gruhwa  
 Mit'm b'such, paar nochber's buhwa;  
 S'war uff Sundawg, derf's net lohwa,—  
 Was wit macha mit so schwohwa?  
 Gehn dorch alles fun g'beier,  
 Sei-schtall, wagaschop un scheier,  
 Hen die nahs in alla ecka  
 Wie der schrief an's Davy Flecka;  
 Endlich hen sie alles g'sehna,  
 Anyhow m'r sut so mehna,  
 Kumma noh mohl noch'm offa,  
 Hen's aw werklich gute g'druffa,  
 Hickerniss un walniss kloppa,  
 Kerna sctorra, adler ruppa—  
 Sawg der kan die tzeit ferdreiwa  
 G'schwinder wie der dreck obreiwha;  
 Glebra ivverdem die ponna;  
 'Kummt'n buhwa, setzt eich onna,'  
 Hen sich aw net schtompa lussa,  
 Draga lengscht schon langa hussa,  
 Schmockt'ne wie de Neiyohrschitza,  
 Mehnt g'wiss sie misste schwitza.  
 Wara in de rechta yohra  
 Wuh's em schmockt un nix ferlohra,  
 Brausch ken dokt'r obtz'fonga',  
 Hen don gessa un g'drunka  
 Bis der George 'm Dave g'wunka:  
 "Well, ich denk m'r missa sctoppa,  
 Gehn daich widder frisch an's kloppa."  
 "Yah, so gehts de weibsleit immer,  
 Rascht un ruh is nie un nimmer,  
 Morgets frieh gehts schon an's wev'ra,  
 Dawg un nacht bol rumtz'schtevra,  
 Scteckt in arwet, kop un ohra,  
 Deht schlier noth m'r graicht sich schpohra,  
 Kocha, bocka, wescha, flicka,  
 Reihwa, butza, naeha, schtricka,  
 Schoffa, macha, gropscha, sam'la,  
 Muss sich aw noch gons ferhamla  
 Draus im garta, an der scheier—  
 So gehts fert, die ewich leier."  
 Gehn don widder frisch an's schoffa,  
 Guckt net gute so rum tz' goffa,  
 Nix wie plaudra, nix wie lacha  
 Wan die nochbra parties macha;  
 Geht aw net yuscht grawd fer's essa,  
 Hehst als glei: 'S'is yuscht um's fressa!'  
 Hut so leit die schwetza immer,  
 Macha alles dreimohl schlimmer,

Muss sich watscha, muss sich hieta,  
 Schunschut duht's alla deivel bieta.  
 Gehn die shehra glitchie-wippa,  
 Dehl am trenna, dehl am rippa,  
 Nimmond hut 'n wort tz' sawga,  
 Kent'n meis'l hera nawga,  
 Geht fun selwer—'Ouch! tzum henker!'  
 Schtecht'n weschp die Mollie Schenker,  
 War dert in d' lumpa g'schtocka,  
 Im'a schtrump—so'n alter socka,  
 Hen sie noh g'tzerzt s'waer evva  
 Net profitlich weschpa hehwa,  
 Hetscht sie biss'l bonna solla  
 Wie der Bensch an's Gied's hut wolla—  
 Mach sie doht! Sie schtecht dich widder!  
 'Deutschland! in der offa mit d'r!'  
 Hut sie dert in's feier g'schmissa,  
 Hut d' schertz noch schier ferrissa,  
 Hen noh besser schnaufa kenna;  
 Duht ehns ovver weschpa nenna  
 Duhn sie schun gons tzommafahra,  
 Gucka rum—wuh kennie wara;  
 Lacha nob un schmunsla drivver  
 Won die anscht un frcht ferivver.  
 "Weck mit weschpa!" sawgt die Leisy,  
 "Week fum leib un wae'r'm weisie;  
 Ovver so gehts efters evva—  
 S'muss doch biss'l lehwa gevva,  
 Quakermeeting woll m'r kennie."  
 "Neh, g'wiss net," sawgt die Jennie,  
 "Hen g'nunk d'heem tz' brutza,  
 Triebsal blohsa, rotz t' butza;  
 S'maul tz' henka, s'ehlend klawga  
 Hengt m'r besser an d' sctawga,  
 Brauch's'm township net fermocha,  
 Hut g'nunk os huschta, lacha,  
 Kumma mit paar Hiobsdroppa,  
 Duhn em uff die axel kloppa,  
 Guta freind—doch hinner'm buck'l  
 Is's yuscht so'n daumagsuck'l."

### Twinkle, Twinkle, Little Star

Finkel, Finkel, klehne Schtern,  
 Wolt ich wisse, O, so gern,  
 Wass du Funke maeschte sei,  
 Juscht wie 'n Daemond in de Skei.

Wann die Sunn als nunner sinkt,  
 Un die Nacht der Dau haer bringt,  
 Weiss mer noh dei klehnes Licht,  
 Finkel, Finkel, mer in's G'sicht.

Vun deim dunkle Himmels Ort,  
 Seest du mich bal immerfort,  
 Dorch mei Fenschter in de Nacht,  
 Dis die Sunn dich weiche macht.

Schpote Trav'lers uf ihr Reise,  
Bitte dich der Weg zu weisse,  
Wees net wass du bischt, so fern—  
Finkel, finkel, doch du Schtern.

### Little Drops of Water

Klehne Droppe Wasser,  
Klehne Kernne Sand,  
Mache der mechtig Sae,  
Un des herrlich Land.

Maenutte, juscht so kleh,  
Sie werre net bei Leit  
Beacht, doch mache sie  
Die lange Ewigkeit.

Unser klehn' mistritte,  
Sie feere uns aweck  
Vum graate, saefe Weg  
Dief in den Sinden Dreck.

Unser milde Dahte,  
Die Lieb in unser Werte,  
Mache schun 'n Himmel do  
Uf derre scheene Erde.

### Mary Had a Little Lamb

Die Mary hot en Lamm gehatt,  
Mit Woll so weiss wie Schnee;  
Un's Lamm war reddie immerfort,  
Mit rum spaziere geh.

Es war eh Dag mit in de Schul,—  
Un kaepert uf em Floor;  
Der Maeschter sagt: " 'Sis geg' de Ruhl,"  
Un feert es naus am Ohr.

Sie hen all g'lacht iwers kleh Schoff,—  
So'n G'spass war ken defore.  
Un's hot getrei gewart im Hoff,  
Bis dann die Schul aus war.

Noh kummt's Lamm hie mit schneller Gang  
In d' Mary ihre Aerm.  
Un scheint zu sage; "Ich net bang,  
Du halst mich jo vun Haerm."

"Wass macht des Lamm die Mary liewe?"  
War, g'frogt der Maeschter, glei;  
Er sagt; "Die Mary duht browere  
Zum Lamm recht gut zu sei."

Translation by H. M., Rebersburg, Pa.

### Rindfleisch

When beef goes so high and it's up in the  
sky,  
Und da ist gar nichts zu thun  
Kartoffel salad is not very bad,  
When der cow jumps over der moon.

Wir essen und beizen die feinste speisen  
Als immer wir haben der Preis;  
Wir alle gesund mit den Arbeiter bund  
Und wir leben so gut und so nice.

Mit limburger cheese; it's go as you please,  
Pumpnickel is not very dear;  
Wir haben so viel and we're not going to  
squeal  
Mit das Kraut and das gut lagerbier.

GEORGE A. WILLIAMS, M. D.,  
Bay City, Mich.

### Mary's Lamm

Goethe von Berks.

Die Mary hot en Lämmel ghat,  
Sei Woll war weiss wie Schnee,  
Un wu die Mary hi' gange is,  
Des Lamm war schur zu geh.  
Es ist emol mit noch der Schul,  
Sei Kepers dort zu mache,  
Noh hen die Kinner in der Schul.  
A' gfangen laut zu lache.

Die Meeschtern hot sich noh verzernt,  
Un hot ihr Steckte krikt  
Un hot die Dier weit uf gemacht  
Un hot's Lamm naus gekickt.  
Sie hot zu ihre Schiler gsaat:  
"Un ihr verbrecht mei Ruhl,  
Ich hab schun zu viel junge Schof  
In meiner kleene Schul."

Des Lamm is noh um's Haus rum gsprunge,  
Hot sich im Gras verweilt.  
Die Mary hot im Schulhaus ghockt  
Un hot en paar Stun gheilt.  
Noh wie die Schul ausgange war,  
Is sie grad uf un fart  
Un hot ihr Lamm mit heem genumme  
Un hot noch sel'm eigsperrt.

Sie hot's gut gfiertert alle Dag,  
Sei Trog war alfart voll;  
Es is noh starrik ufgewachse  
Mit scheener, weiser Woll.  
Die Mary hot ihr Scheer noh g'sucht—  
Sie hot sie als verlore—  
Us hot des Lamm uf Riegel gschnallt  
Un hot sei Woll abgshore.

Sie hot noh gschafft an ihre Woll,  
En Woch schier Dag un Nacht,  
Un hot sich vun der schenschte Woll  
En neier Frack gemacht.  
Un wie der Frack recht fertig war,  
Hot sie sich Nodle krigt,  
Un mit der Woll, wu iwrig war,  
Hot sie sich Strimplen gstrickt.

Wie's Lamm noch jung war, war's so schee  
Wie'n schener Blumestock,  
Wie's awer ufgewachse war,  
Noh war's en wieschter Bock.  
Die Mary hot ihn noh verkaaft  
Zum alte Butscher Kamm;  
Der hot ihn gschlacht un des, ihr Leit,  
War's letscht vun Mary's Lamm.

## REVIEWS AND NOTES

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

The Century Company, New York, has among its spring announcements "When Half Gods Go" by Helen R. Martin, author of "The Crossways".

Miss Katherine Riegel Loose ("Georg Schock") author of "Hearts Contending", spent the winter at her home in Reading, Pa. She is at work on a novel in which she will make use of familiar scenes around her.

The Mercantile Library of Philadelphia has barred Reginald Wright Kauffman's latest book, "The House of Bondage", from its shelves. In consequence of this the author of the book wrote to the Library as follows: "I am told that your politicians call Philadelphia 'The Cradle of Liberty'; I assume that this is because, in Philadelphia, Liberty has never developed beyond its infancy." This seems but a fitting rebuke to the prudery and assumed modesty that would keep the lid on the pit of social corruption.

**GERMAN STYLE**—By Ludwig Lewisohn, A. M., Instructor in the University of Wisconsin. Cloth; 215 pp. 16 mo. 75c. Henry Holt & Company, New York, 1910.

This is a collection of extracts, or specimens, from some of the masters of German prose; they are chosen for their literary excellence.

The writer of this book works in a fair and large field or virgin soil; for German prose, as far as its formal beauty is concerned, has scarcely been touched in a technical manner. For, as the writer says, many German writers on style desert the treatment of form for that of substance, and even standard histories of German literature say very little on the subject. The book is a study of the formal beauty of German prose; and it is not a treatise on its historical development.

Formal German prose as a conscious art-form is only a century and a half old; it is thus antedated by English prose by a century.

The writer's method of procedure and treatment is rather new; it seems, nevertheless, reasonable and acceptable. He subjects the prose of the several writers to the principle of structure; and orderly building of paragraph and division of thought; to the principle of diction; the filling up of choice words discriminately selected for their significance and beauty; and lastly to rhythm;

the harmonious arrangement of the diction. In this manner he takes up the prose style of Luther, Lessing, Goethe, Heine, and Nietzsche. Inasmuch as the book has to do with the prose style of only some of the German writers, one is not permitted to make any remarks about the omission of some conspicuous writers.

The book is scholarly and highly analytical; it is a serviceable work on the technique of German prose. It is adapted only for advanced study.

**DEUTSCHE GEDICHTE**—With Notes and Introduction by Camillo Von Klenze, Ph. D., Professor of German in Brown University. Second edition; revised. Cloth; illustrated 332 pp. Henry Holt & Company, New York, 1911.

Here is a second and revised edition of a favorite collection of German poems. It first appeared in 1894. It contains the most characteristic German literary ballads and lyrics since the beginning of the classical period. The editor has wisely omitted specimens of popular poetry (Volkslieder), as there are a number of such collections, but he has included some typical German student songs. A few new poems have been added from such noted writers as Hebble, Storm and others; and several poems of the first editions have been omitted. The book does not include the lyrical expression of the last two decades; this leaves the field open for the editing of recent lyrical poetry for use in colleges.

The introduction gives a scholarly and comprehensive view of German literary history of the period from which the selections have been taken.

The concise biographical notices and critical estimates of the writers concerned form an admirable feature of the notes. The notes, furthermore, clear up a number of linguistic difficulties, and questions regarding literary and historical interest.

The editor has grouped the authors in a way to show the evolution of Germany's literary life for the last two centuries. An effort has been made to arrange a writer's poems so as to reflect the growth of his literary personality.

Taste differs, and the old maxim says there is no disputing about it. A poem that appeals to one person will not appeal to another person; and so there is no use in saying that this or that poem should have been included or omitted. The selections

in this book should meet with the approval of all lovers of German poetry.

**HANDBOOK OF GERMAN IDIOMS**—By M. B. Lambert, Author of "Alltägliches"; Richmond Hill High School, New York City. Cloth; 100 pp. 40c. Henry Holt & Company, New York. 1910.

These two thousand of the commoner idioms and phrases have been compiled from the Muret-Sanders "Encyklopädisches Wörterbuch", from the Flugel-Schmidt-Tanger "Wörterbuch der Englischen und Deutschen Sprache", and from Hetzel's "Wie der Deutsche spricht".

Some of the idioms have more than one English meaning, but only one is given; for it is natural that the connotation should differ as the purpose differs for which the idiom is used. The book contains very few proverbs and "stock" expressions; these have been wisely eliminated, for the book aims to afford the pupil exercises in practical conversation, and these proverbial expressions would hardly tend to do that.

As a means of ready reference, presumably, the idioms have been arranged alphabetically according to some key word which is printed in black-faced type.

The book seems to be another evidence of the fact that the trend both in English and German is more and more away from the letter and the word and more towards the sentence as the unit of expression. It is a workable book; the numerous exercises at the end make it available for frequent class drill in composition and conversation.

#### CALEB ATWATER. THE HISTORIC COLLEGE OF THE NORTHWEST.

For two brochures, bearing these titles and reprinted from the "Ohio Archaeological and Historical Quarterly" we are indebted to Clement L. Martzoff, Alumni Secretary, Ohio University, Athens, Ohio. Caleb Atwater was Ohio's first historian, but had he never written his History of Ohio his efforts to provide an educational system for the state and the record he made in Archaeology might in themselves be sufficient reason for placing his name in "Ohio's Hall of Fame". He was a "versatile, peculiar, eccentric and visionary individual" . . . a minister, lawyer, educator, legislator, author and antiquarian. "Yet when he died the local paper barely mentioned the event."

"The Historic College of the Northwest" gives an interesting account of the rise and

growth of Ohio University, situated at the little city "which according to Theodore Roosevelt 'with queer poverty of imagination and fatuous absence of humor has been given the name of Athens.'" This historic old school has had an interesting and checkered career and rejoices in a splendid list of Alumni, a flourishing present and a promising future.

Our esteemed friend William Riddle, of Lancaster, Pa., has issued *Cherished Memories of Old Lancaster—Town and Shire*, a book that has well earned the many flattering reviews it has received. We quote the following from the "Lancaster Intelligencer":

There is so much of interest to quote that the temptation must, in fairness to the book, be resisted. The volume is, in fact, a mine of the sort that great historians long for when seeking to reproduce for us the spirit and life of an era; but it gives us the daily life and spirit of our own times not long gone, and it leads us, by pleasant and discursive ways, to that point of vantage held by a man who is old enough to remember quaint folk and who is not yet too old to appreciate the men and things of today. Mr. Riddle has supplied a valuable and entertaining contribution to local history.

The author informs us that he has only a few copies left. (Price \$1.50.)

The book is very fascinating, weaving fact and fancy so closely together that one is perplexed at times because he can not tell the one from the other. Personally we prefer to be saved the sifting process.

#### Acknowledgment—Books Received

*Burning of Chambersburg*, (1879), a poem of 300 lines written by Samuel R. Fisher, D. D., who was a citizen of the place for a period of twenty-five years prior to the burning of the place and was an eye witness of the scenes.

*Proceedings of The Pennsylvania-German Society*, Vol. XIX.

*A Drama of Ambition and Other Pieces of Verse*. Benjamin F. Meyers (1901), a limited edition "published for distribution among the relatives and friends of the author". The contents of the volume merit a much wider circulation. We shall quote from the volume in a later magazine.

*Report of the Superintendent of Public Instruction of Pennsylvania 1910.*

## HISTORICAL NOTES AND NEWS

### The German-American Historical Society of Illinois

held its Twelfth Annual Meeting, Monday, Feb. 13, 1911, on which occasion Prof. Dr. Julius Goebel, of the University of Illinois, gave the address on "The German Origin of the American Liberty Sentiment".

### Historical Society of Montgomery County

The annual meeting of the Historical Society of Montgomery County, Pa., was held in the Society's rooms, Penn street, opposite Court House, Norristown, Pa., on Wednesday, February 22, at 2 p. m.

The business included reports of officers and standing committees, and the election of officers for the ensuing year.

Program: "The Influence of History on Patriotism," Rev. Charles H. Rorer, D. D.; paper, "Since Hancock's Death," Mr. Edward L. Hocker. Testimonial to General W. W. H. Davis by Mr. S. Gordon Smythe.

### Lancaster County Historical Society

The following are the officers of this society for the present year: Pres., George Steinman; Vice President, F. R. Diffenderfer, Litt. D.; W. U. Hensel, Esq.; Recording Secretary, Charles B. Hollinger; Corresponding Secretary, Miss Martha B. Clark; Treasurer, A. K. Hostetter; Librarian, Charles T. Steigerwalt; Executive Committee, D. F. Magee, Esq., G. F. K. Erisman, D. B. Landis, H. Frank Eshleman, Esq., Mrs. Sarah B. Carpenter, Monroe B. Hirsh, Miss Lottie M. Bausman, John L. Summy, L. B. Herr, Mrs. Mary N. Robinson.

### Hamilton Library Association

This Association has issued in pamphlet form the Annual Report of its President for the year ending Dec. 31, 1910, containing an excellent "cut" of the president and 6 pages of print. The report breathes a hopeful air. One of the most interesting items tells of the bequest of \$2500 by Charles Lyte Lamberton of New York City, a descendant of one of the old and prominent families of Carlisle, the income from which is to be paid in prizes to the two pupils of the public schools for the best essays upon the early local history of the Cumberland Valley and its people. Such prizes must prove a great stimulus to the pupils of the public schools to study the history of their county.

### Northampton County Historical Society

At the annual meeting of this society, Jan. 1911, the following officers were elected for the ensuing year: President, Dr. Charles McIntire; Vice Presidents, Dr. B. Rush Field and Dr. G. T. Fox, of Bath; Secretary, David M. Bachman; Treasurer, V. H. Everhart; Librarian, H. F. Marx; Executive Committee, Charles Stewart, J. V. Bull, F. S. Bixler, Prof. J. F. L. Raschen, W. J. Heller and Dr. J. C. Clyde.

W. J. Heller made the following statement:

"On Thursday, April 18, 1861, there was gathered on South Third street, from the Square to the Lehigh bridge, the largest concourse of people ever assembled on that thoroughfare before or since. This vast multitude here congregated, consisted not only of our own enthusiastic citizens, but of those of the regions 'round-about and many thousands also lined the hillsides to witness the departure, southward, under the noon-day sun of that memorable day, Northampton County's First Defenders.

"President Lincoln's call for volunteers was received and read at a public meeting in the court house on Monday evening, April 15. Recruiting began on Tuesday, the 16th; two companies went forward Thursday, the 18th, two more Saturday, the 20th, and one departed the following Monday, the 22nd. It is particularly gratifying to note that the quick response of these five companies enabled them to reach Harrisburg in time to be incorporated in the First Regiment of Pennsylvania Volunteers. They are recorded as companies B, C, D, H and G, a total of 390 men, out of which there is living today less than 50.

"Tuesday, April 18th, next, will mark the lapse of a half century since that famous exodus began. It is entirely proper for us, as a historical society, to emphasize the importance of a public recognition of that event. I would therefore make a motion that our secretary communicate with the Easton Board of Trade requesting a fitting observance of this fiftieth anniversary."

This suggestion was adopted.

Dr. Charles McIntire then read a most interesting paper upon "A Century of Presbyterianism in Easton".

### The Historical Society of Schuylkill County

The Society has had a prosperous year; its membership has increased to nearly two hundred, but a few faithful members died within the year. The library is slowly increasing, among the most important addi-

tions was a full set of **The Pennsylvania Magazine of History**.

Owing to a lock-out in the local printing offices the Society issued only one publication, thus completing its second volume. The principal articles were:

The History of the Henry Clay Monument, by Miss Ermina Elssler.

Reminiscences of Schuylkill Haven in the Civil War, by Mr. Isaac Paxson.

Address delivered at the Sesqui-Centennial of the Red Church, by the Hon. D. C. Henning.

Schuylkill Chronicles for 1827-1828, Collected from the "Berks at Schuylkill Journal", by Dr. H. J. Herbein.

The Schuylkill Navigation, by Edwin F. Smith, General Manager.

The Center Turnpike Road, by Dr. J. J. John.

A separate volume, which is now in press, is to be composed of "The Blue Mountain Tales", with in some years ago by the late Judge D. C. Henning.

At the annual meeting held Jan. 30, all the officers were re-elected, excepting the vice presidents: President, Wm. H. Newell, Vice Presidents, Jos. F. Patterson, Mrs. Louisa Hausa and Geo. W. Gensemer; Recording Secretary, D. G. Lubold; Treasurer, J. W. Fox; Librarian, Dr. H. J. Herbein; Assistant Librarian, Claude G. Unger; Trustees, Dr. H. J. Herbein, A. A. Hesser.

## GENEALOGICAL NOTES AND QUERIES

Conducted by Mrs. M. N. Robinson. Contributions Solicited. Address, The Penna. German, Lititz, Pa.

### QUERY NO. 8

#### Kloss Family Information Wanted

Johann Klass or Klose landed Philadelphia, Pa., Nov. 22, 1752, in the ship "Phonix" from Rotterdam and Cowes. He located within two miles of Bethlehem, Pa., where, in 1768, he had according to the township tax list 362 acres of land. He had 9 children as follows: "Phillip, Jacob, Michal, Johannas, Jr., Valentine, Cathren, Elizabeth, Annamaria, Christian." The writer desires information about the descendants of Phillip, Michal, Johannas, Jr., and Christian. The name is spelled Klase, Kloss, Klose, Glase. I want to gather all the information I can for the next Family Reunion to be held the second Wednesday of August, 1911, at Rolling Green Park, Sunbury, Pa.

J. H. KLASE, Snyderstown, Pa.

Sec. Klase Family Reunion.

### QUERY NO. 9

#### Seiler Family Data

Dr. J. H. Seiler, Akron, Ohio, writes:

"I am trying to get track of my Great Grandfather Seiler who came to this country from Germany with his family and two brothers, late in 1790 or about 1800. He settled in Penna. and was a school teacher. That is all we know of him. One of his brothers settled in New England and the other in the South."

Can any of our readers give information respecting the family?

### Hessian Soldiers

In a former issue of **The Pennsylvania-German** a subscriber asked for names of, and information about the Hessian soldiers. After the war, those who remained in Pennsylvania, as a rule, sought the hilly sections of our eastern counties of the State.

In the western part of Schuylkill County settled, among others, the following Hessians who reared families: Johannes Schwalm, Conrad Dietz (1752-1812), Andraes Schmeltz, Peter (?) Stein, ——— Yund(en) Johannes Stang (1761-1855). Tradition states he was a mere lad when he came to America, that he often spoke about the war and New Jersey. All above named pioneers are buried at Klinger's Church.

The lower end of the Mahantango Valley embraced in lower Mahanoy Township. Northumberland County was another settlement of these worthy but much abused pioneers. Among the numbers were:

Johannes Biagaman—who had sons Adam and Nicholas, and they have a large descendancy in Northumberland County, many live about Dalmatia. They are known even to this day as the "Hessians"—or the "Black Hessians". The ancestor was of dark complexion, and had a rather irritable disposition of mind, and often was called "Der base Johann Hess". He was prosperous, and one of his grandsons who bore his name was the largest real estate owner and leading business man of Georgetown (Dalmatia) a nice town along the east bank of the Susquehanna river. Nicholas Bohner (1754-1837) was another Hessian who

founded a large family. Three of his descendants are ministers of the Evangelical Church, and the family are one of the most prosperous and esteemed people in that section of the county. They are most numerous. The ancestor is buried at Zion's Union Church in Stone Valley, where many Hessian pioneers are buried, as well as of their descendants. Among other Hessians buried there are Kepners, Dockeys, Sessmans, Allemans, Ossmans, Bachmans, Hoffmans, Gessners.

The full names so far as I could obtain and verify were as follows: ——— Hepner, John Adam Dockey, Johan Lessman, Jacob Alleman, ——— Ossman, George Hensyl (Located in Little Mahanoy Township. A great grandson is an Evangelical minister, another a doctor located at Rebeck, Pa.), Daniel Dornsife (His son Daniel located in Little Mahanoy Township and had a brother by name Henry who lived in Cameron Township. They were known as the "Potato Hess".)

In Snyder County, across the Susquehanna river from Dalmatia, in Northumberland County, was another settlement of these people. Among them were the Kreitzers, Shatzbergers, and Wolfs.

In Earl Township, in Berks County, many Hessian soldiers settled after the close of the War for Independence. These were of the number who were confined in Hessian Camp, on Mount Penn, Reading. Among the number were: Caspar Spohn (He would become so angry when called "A Hess". Tradition), ——— Aumans, ——— Boyer.

In Rockland Township George Gabel settled. He too was a Hessian and had 9 children. His will is on record at Reading. His family genealogy appears in Berks County History.

In Alsace Township settled Christian Schaffer, who was 15 years old when he came to America, ——— Bower, Godleib Moyer, who had a son George, and others.

In the South Mountains in Berks and Lancaster Counties was another settlement of these people. It was there that Peter Texter made his home, also Fredrick Moyer and others.

Other Hessians in Berks County were: Seidel, Althouse, Benver, Hoyer, Rissmiller, Conrad Shepp m. Christina Close, Bergman, Stertzter.

WILLIAM J. DIETRICH.

## THE FORUM

The P-G Open Parliament, Question-Box and Clipping Bureau—Communications Invited

### For Sale

Pa.-German Vols. I and II. Thos. S. Stein, Annville, Pa.

### MEANING OF NAMES

By Leonhard Felix Fuld, LL. M., Ph. D.

EDITORIAL NOTE.—Dr. Fuld has kindly consented to give a brief account of the derivation and meaning of the surname of any reader who sends twenty-five cents to the editor for that purpose.

#### 68. MELL

The surname MELL is derived from MALLET and was used derisively to mean a head or a person. The mallet was a heavy wooden hammer used by a carpenter and the name MELL was also a surname of occupation indicating a carpenter. The surname was also written MALL. The Middle English was MALLE, the Old French MAUL, the French MAIL, the Italian MAGLIO and the Latin MALLEUS. The mallet was also used as a war hammer and the name came to indicate a good fighter.

From the French and the Spanish MIEL the surname MELL was used for honey and its maker and from the Old French verb MELLER meaning to mix it meant sometimes one who meddles or quarrels.

The surname MELL was also sometimes given to a man having many children or a man of bad moral habits.

### Where Was or Is Morea?

Charles Spaeth, 61 La Salle St., Chicago, of the "German Society of Chicago", wishes to know "if there ever was a town in Pennsylvania by the name of Morea and where it is or was located". Parties able to give the desired information are requested to write to Mr. Spaeth or answer through the "Forum".

### Reputation for Hospitality

A subscriber of Washington, D. C., in sending in a new subscription says: Ich habe gewohnt bei Hanover und da sagen sie —'Selle weg must du noch Honover ge'



(York Co.) 'un hust du schon dei mittag esse gehat?' 'Ne?' 'Dann hock dich zu tisch anne un es.' Un die fra hot mer geve Fläsch, un Krumbere, Pai un Hokeiberre schnitz un Wei und hot gesaad, 'es dich yust sott.'

#### A Rare Old Book

Rev. A. M. Fretz, Souderton, Pa., owns a book bound in heavy boards, covered with leather, size 11 by 16 inches, printed at Noriberge, Germany 1599 by Elias Hutteri containing the Four Gospels and the Acts of the Apostles in twelve languages arranged in parallel columns, named on the title page: Siriace, Ebraice, Graece, Latine, Germanice, Bohemice, Italice, Hispanice, Gallice, Anglice, Danice, Polonice. Interested parties can address him for additional information.

#### The "Good Old Times" in Massachusetts

We find interesting accounts of some customs of Dunstable (Mass.) at that time. Dancing at weddings was forbidden. In 1666 William Walker was imprisoned a month "for courting a maid without the leave of her parents". In 1675 "there is manifest pride appearing in our streets" and also "superstitious ribbands used to tie up and decorate the hair". These things were forbidden under severe penalties; the men were forbidden "to keep Christmas" because it was a "Popish custom".—*Annals of Iowa*, 1910, p. 501.

#### Death of Rev. William Henry Rice

Rev. William Henry Rice died suddenly January 11, 1911, at South Bethlehem, Pa., aged 70 years. During a 50 years' ministry he served as pastor of Moravian congregations, New Haven, Conn.; York, Pa.; Brooklyn, N. Y.; Philadelphia, Pa.; New York City, New Dorp, N. Y.; Gnadenhütten, Ohio, and South Bethlehem, Pa. He was a very prominent member of the Moravian Church, senior minister in active service, a devoted son of the church, proud of its history, loyal to its spirit and cardinal principles and untiring in its service.

#### Records of Groundhog's Veracity

William Gehman, one of our subscribers, of Macungie, has given the groundhog's veracity as a reliable weather prognosticator a severe blow.

Since 1864 Mr. Gehman has kept a diary in which he noted carefully each year what the weather was for the six weeks following each annual Candlemas or the day on which the groundhog either returns to his burrow or remains outside to frisk and bask in the sunshine.

Since 1864 the groundhog has made good about once every ten years. The average is entirely too low, and to regain former status and re-establish a record of credulity the ground hog will have to do much better.

#### Hatred of Hessians

When the captured Hessians of the Revolution were paroled many of them decided to stay in the new country and a number found their way into the Cumberland Valley. In this out-of-the-way valley several made their new homes. Hessian was a term of much opprobrium for more than a century after the revolution, and the descendants of Hessians were looked on with suspicion if nothing more. But that feeling is passing and their descendants are good, trusty American citizens.—Papers Read before the Kittochtinny Historical Society, Vol. VI, 170.

#### A Gaelic Dictionary

Mr. Edward Dwelly (Ewen Macdonald) of London, England, after many years of continuous application will soon issue the first complete Gaelic Dictionary, containing 80,000 Gaelic words. He has compiled the words, set the type, prepared the illustrations, stereotyped the matter, raised the funds and performed practically all the work single-handed. At seventeen he did not know a word of Gaelic. Twelve years have been spent on the printing alone. Would that we had a score of enthusiasts to take up and work out phases of the history of the Germans in America!

#### A New Departure in a Branch of the Mennonite Church

On Sunday, January 15, 1911, Miss Annie J. Allebach was ordained to the Gospel ministry in the First Mennonite Church of Philadelphia, Pa., the first occasion of the kind in the history of this denomination. Born in Greenlane, Pa., Miss Allebach studied at Ursinus College, taught in public schools, took a course in Elocution and Oratory in Philadelphia, taught at Perkiomen Seminary and at Darlington Seminary, became Principal of the East Orange Collegiate and began to study at Columbia and New York Universities taking up the subject of Pedagogy and Philosophy.

She has been engaged as a church worker in one of the chapels of Trinity Parish in New York City where she established an extensive employment bureau, a stenography class, a clothes bureau, a large Kindergarden, Mother's Society, a church Monthly, and was assistant treasurer of the church and taught a large young Men's Bible Class.

Miss Allebach holds the degree of B. E., M. E., A. B., and is studying for the Master's and Doctor's degree in Pedagogy. She has lectured on "The Speech Arts in Education" and is President of the New York University Philosophical Society and Vice President of the 23rd Assembly District Club of Woman's Suffrage in New York City. Her thesis "My Life's Philosophy" is held to be a good working Christian Philosophy of life.

### Ten Generations: Who Can Beat This?

My dear Brother H. W. Kriebel:

By the way that was an interesting sketch in the P.-G. of the Supplees in the Feb. number. It gave I believe nine generations. You ask who can give ten generations. Well, I can do even one better. In my own family I can give you eleven generations in straight goods as follows:

Rosier Levering born about 1600 whose two sons Gerhard and Wichard came to Germantown in 1685 leaving nineteen brothers in Germany, so tradition tells us. So here is brief of sketch:

- I. Rosier Levering born about 1600.
- II. Wichard Levering born 1648.
- III. Catharine Levering, born 1673. Married Henry Frey 1692.
- IV. William Frey born 1693.
- V. Elizabeth Frey born 1734. Married Abraham Grubb son of Pioneer Henry Grubb who emigrated to America in 1717.
- VI. David Grubb born 1768.
- VII. Jacob Grubb born 1793.
- VIII. Silas Grubb born 1819.
- IX. N. B. Grubb born 1850.
- X. Silas M. Grubb born 1873.
- XI. Robert Rothe Grubb born 1900.

N. B. GRUBB.

### Industries of the Past

There have been ninety-one industries on the Conodogwinet and its tributaries making use of their various water powers. Of these, twenty-one were grist mills, twenty-nine saw mills, four chopping mills, four oil mills, five fulling mills, two forges, two furnaces, one lath mill, one stove mill, two axe factories, four clover mills, one carding mill, four stills, two sumac mills five distilleries, one cider mill, one buckwheat mill, one overall factory. Of these the Conodogwinet had eight grist mills, two chopping mills, seventeen saw mills, two oil mills, three fulling mills, one forge furnace, one lath mill, one stove mill, one axe factory, one overall factory, one distillery, one still, one cider mill, one buckwheat mill, three clover mills, two sumac mills; in all forty-seven. Of these industries run by water power four grist mills, five saw mills, one cider mill, one buckwheat mill, one chopping mill and one overall factory, thirteen, continue in operation. (The Conodogwinet

is a stream of the Cumberland Valley one hundred and eight miles in length flowing into the Susquehanna).—Papers Read before the Kittoctinny Historical Society, Vol. VI, p. 171.

### The Remarkable Record of Pennsylvania College

The President of Pennsylvania College at Gettysburg, the oldest Lutheran college in America, has issued a call for a \$300,000 additional endowment in which he gives the following account of the careers of former students of the college. He says about the list: "What an amazing record \* \* \* From top to bottom the list is a most remarkable one, and no institution known to me can show an alumni record that equals this along lines of the highest type of leadership."

Ministers .....	655
Presidents of Theological Seminaries....	10
Professors in Theological Seminaries....	26
Presidents of General Synod.....	13
Presidents of General Council.....	2
Bishops of the Episcopal Church.....	1
Secretaries of General Mission Boards..	9
International Secretary of Y. M. C. A... 1	
State Secretary of Y. M. C. A.....	3
College Presidents .....	32
College Professors .....	107
Heads of Departments in Universities... 4	
Provost of University of Pennsylvania... 1	
Vice-Provost of University of Pennsylvania .....	2
Lawyers .....	196
Justices of the State Supreme Courts... 2	
Chief Justice Supreme Court of District of Columbia .....	1
Judges of District Court.....	14
Physicians .....	112
Journalists .....	87
Editors of Papers or Journals.....	43
State Governors .....	1
Members of Congress.....	9
State Senators .....	10
Members of State Legislatures.....	29
Bank Presidents .....	7
Other Bank Officials.....	48
Railroad Presidents .....	2

### Death of Mrs. Sarah Dechert Young

Mrs. Sarah Dechert Young, widow of Edmond Stafford Young, one of the oldest members of the Daughters of the American Revolution, died January 9 in Dayton, Ohio, aged 86 years.

Mrs. Young's maiden name was Sarah B. Dechert, and she was the daughter of Elijah Dechert, a leading lawyer of Reading, Pa., who was a son of Captain Peter Dechert, an officer in the Revolutionary War. Mrs. Young's mother, Mary Porter Dechert was a daughter of Judge Robert Porter, also of Reading, Pa., who sat for more than twenty

years on the bench in that city. The Porter family descended from Robert Porter, a native of Ireland, who emigrated to Londonderry, New Hampshire, and afterward removed to Montgomery Co., Pa. The most prominent and successful son of Robert Porter was General Andrew Porter, the great-great-grandfather of Mrs. Young. He was a prominent Revolutionary officer, and a close personal friend and associate of Washington, and after the close of the war was commissioned major-general of militia of Pennsylvania. Later he was tendered the position of secretary of war by President Madison but declined the honor. Both General Andrew Porter and his son, Judge Robert Porter, were members of the order of the Cincinnati, an honor which has passed to their descendants. Mrs. Young's uncle, David R. Porter, was at one time governor of Pennsylvania, and another uncle, George B. Porter, was governor of Michigan. General Horace Porter, recently minister to France, was a cousin to Mrs. Young, and Henry M. Dechert, the prominent lawyer, of Philadelphia, Pa., was a brother. George R. and William H. Young, sons, of Dayton, Ohio, are the only surviving members of her immediate family.

#### Unusual Records of a Justice and Constable

During his two terms, a period of almost ten years, 'Squire Bartenschlager, of Dallsstown, Pa., has not had a suit from his hands to pass before the grand jury and hundreds of cases have been disposed of. Mr. Jackson, his constable, has yet to have a bill of costs taxed by the county solicitor and approved by the county commissioners though an officer for almost three years. The only money received by the constable from the county was for his quarterly return to the court, which must be made.

Squire Bartenschlager and his constable believe in the settlement of all cases in an amicable manner and the saving to the parties interested, as well as the county and taxpayers, considerable expense which lawsuits invariably entail. At the same time they endeavor to shield the parties from humiliation and disgrace where it is possible. While this procedure has been disadvantageous to both financially, they look at

it from a humanitarian standpoint and are satisfied with being able to keep many homes intact and persuade the majority to lead a better life.

"When persons come to me with a complaint," said Squire Bartenschlager to The Gazette, "and desire to enter suit against some one else, I secure the facts as near as possible. If the matter is trivial I try to dissuade them. If not successful, I tell them to come back at a certain time and I will have the other party present. I serve no warrant, but make it plain to the accused that they must be here at the proper time or I'll send for them. I then explain what a suit means—cost of a warrant, serving same, fees of lawyers, witness fees, court costs, etc., and ask them if they have that much money to throw away. It opens their eyes and an amicable settlement generally results. Of course there are some who will not heed my advice and they go elsewhere to their sorrow as they have afterwards told me."—Gazette, York, Pa.

#### "P.-G." English "As She Is Spoke"

Editor Pennsylvania-German:

Dear Sir: Answering "Query No. 7" under "Genealogical Notes" in your February number, I would say that Mr. Taylor, (Schneider) when he spoke of his shoats and said, "I pulled up these walkers on playwater," meant to say, I raised these shoats on dishwater. He translated verbatim from the German, "aufgezogen", "läfer" and "Spiel-Wasser."

In his mother tongue he would have said, "Ich hab diese läfer 'ufgezoge 'uf Spielwasser."—I have a few almost as good. A certain boy in Lebanon County in answer to an inquiry as to the condition of his sick sister, said, "She is not yed better; she still breaks herself!" He meant to say, "She is on better, she still vomits." Here is another: In ordering her young son not to climb up a dangerous place a mother called out to him: "Cheremiah, if you craddle up dere again I'll take de bakin-sneider and I'll beat you swartz and blee!" What did she mean?

E. GRUMBINE.

Mt. Zion, Pa.

# The Pennsylvania-German

(Founded by Rev. Dr. P. C. Croll, 1900.)

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**SUBSCRIPTIONS HAVE BEEN PAID** by the persons named, to and including month of the year given—'12-10"signifying December, 1910

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# The Pennsylvania-German

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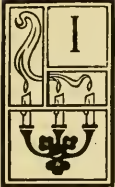
No. 4

## A Study of a Rural Community

By Charles William Super, Ph. D., LL. D. Athens, Ohio

(CONCLUDED FROM MARCH ISSUE)

XXV.



HAVE already stated that most of these people were profoundly religious without intending to say that they were Christians, but only that they had an ever-present sense of a supernatural power that presides over the destinies of men. No matter how profane a man might be he would not use an oath in the presence of death or a thunderstorm. Most of the younger generation felt the need of conversion and admitted its reality even when they hesitated "to go forward." I have often pondered the peculiar state of mind and heart that was so much in evidence in matters of religion. Generally the German is rather phlegmatic; in fact he has the reputation of being more so than he is. Nevertheless these Teutons of the third and fourth generations were frequently surprisingly emotional. Often during "protracted" meetings, and not infrequently during the regular services they gave vent to their feelings, not only in words but in actions. These demonstrations were not confined to the younger folks; in fact they were as a rule less impulsive and less demonstrative than those in middle life and beyond. I recall a few men who never at-

tended a prayer-meeting or a preaching service without being taken possession of by the "spirit" to such an extent that they shouted and made more or less violent physical exhibitions. These sectaries stoutly maintained that a man can not be saved by good works without the internal witness of the spirit. A merely moral man was held by them to be in greater danger of damnation than one who was merely unconverted, because the moralist was so self-righteous that the spirit of God could not or would not enter his heart. On the other hand, the wicked man might repent and obtain forgiveness any time before the breath of life had left his body. Postponement was nevertheless dangerous. Many church members regarded such a belief as the crassest foolishness, although they did not deny the efficacy of the ordinances of the church. What rationalists thought is well enough known. I have often said one could tell from the countenances of the auditors under the auspices of what denomination a religious service was being held. The older ones that originated in Germany seemed to impress upon the countenance a look of indifference; nor did they hesitate to talk about secular matters while the services were not actually in progress. One was tempted to believe that to them re-

ligion meant what it meant to the ancient Romans: certain rites to be performed at stated intervals and on particular occasions in a well established manner, but not something that need exercise any influence on the daily life of the votary. Those that professed the Presbyterian creed kept solemn faces, and on the Sabbath day devoted themselves to religious affairs and meditations exclusively whether at church services or at home. Apropos of this ostensible attitude of mind an acquaintance of mine once told me that a neighbor of his recalled to him a Scotchman who met another riding a fine horse. Observing this he remarked that if it were not the Sabbath day he would felicitate him on his purchase and ask him how much he had paid for the beast. The reply was that if it were not the Sabbath he would answer twenty pounds. And so with proviso after proviso the conversation went on until one man had asked and the other answered all the questions that came to the fore. He quoted also the following doggerel the origin of which I do not know although it sounds Hudibrastic:

“From Roxbury came I, a profane one,  
 And there I saw a Puritane one  
 A hanging of his cat on Monday  
 For killing of a mouse on Sunday.”

Those who professed the Methodist creeds were wont to express their approval of sentiments voiced in the sermon or in prayer by such ejaculations as “Amen”; “Do Lord”; “Bless the Lord”, and more of the same sort. The Sabbath was decorously observed by almost every one. I do not recall having heard any one argue that the Puritan Sunday was not that of the New Testament, or that the command given to the ancient Jews to keep it holy had been unwittingly transferred into the New Dispensation. There was, of course, no ban on talk. It might range over subjects profane as well as religious; in fact the former had much the larger share, as religion was not a frequent topic of discussion, except among a few zealots. Although but little was known about the affairs of the “wide, wide world” there

was never any lack of matter for conversation when two or three were gathered together. The topics discussed were quite as important as those which engage the attention of fashionable society, and the number of lies told far less. The women had their affairs to recapitulate, the men theirs. When the company was mixed there was an interchange of views on a larger number of themes. As every-day matters varied with the seasons and the weather, the same could be gone over every twelve-month. Once in a while an occurrence a little out of the ordinary gave variety to the conversation. There was so far as I had the means of knowing, very little malicious gossip indulged in except by a very small number of persons. There were other less frequent occasions when people met together besides those already mentioned. The elections once a year or oftener brought to the township polls a proportion of men according to the supposed importance of the issue involved. The Evangelical Association held a camp-meeting in the vicinity almost every year. It was usually well attended on Sunday by the people of our neighborhood. In August there was often a Sunday school picnic or Harvest Home for which two or more Sunday Schools joined forces. On such occasions there was an abundance of good cheer and a speech or two. I recall that when I was a very small boy my father, along with the rest of the able-bodied men of the township of military age, attended the annual muster. Those who had no muskets made canes and sticks do duty for the lacking firearms. I recall too that the commanding officer, the fifer, and one or two of the prospective warriors never failed to get drunk; and that the fifer who was somewhat of a local celebrity, bore the name of Kirkpatrick. It used to be said of him that he never missed a note although he might be so maudlin that he could scarcely walk while his instrument would sometimes be six inches from his lips. The fire-water was carried to the grounds for consumption as there was no established place for its sale, for as I have

before stated, there was no incorporated village within the region. Once in a while a "woods-meeting" under the auspices of one of the minor denominations was held.

### XXVII.

Number Three however contained some survivals of an earlier, perhaps of a geological age. One family which contained representatives of this class I knew well and can therefore portray accurately. The father although without systematic education, had picked up a good deal of miscellaneous knowledge. He understood the government of the United States and of his own State in all its details. He bought a book now and then and read it; perhaps a History of the Union, the biography of some distinguished American, or a volume of popular lectures on some practical subject. He subscribed for two or three newspapers and read them, at least in the winter. His oldest son took enough interest in the systematic acquisition of knowledge to prepare himself for a Civil Service examination and passed it successfully. The mother, on the other hand, manifested no interest in anything except in what pertained to her every day duties. She rarely opened a book or looked into a periodical. Although she could read she probably could not do so with any degree of satisfaction when the matter dealt with what fell outside the narrow range of her experience. She was not particularly industrious and would sit for hours, especially on Sundays, gazing into vacancy. The only labor she performed that was not strictly practical was to care for some flowers in spring and summer. All her conversation was about domestic affairs or the farm. I doubt whether she added a word to her vocabulary after she became of age. She did not care enough about her neighbors to take part in gossip, although she never refused or withheld aid when called upon. She seemed to be without any curiosity whatever and frowned upon it when exhibited by children. To be "good" meant to her to be indifferent to everything in which she

took no interest. Her whole being was absorbed in the daily routine of her uneventful life. She never showed the least desire to go a dozen miles from the spot where she was born. It was next to impossible to interest her in anything barring domestic matters. Her daughter was constructed mentally like her mother, as was also one son.

The two former had all the characteristics of Turkish women in their attitude towards knowledge. They exhibited no more vivacity than a statue and about as much animation as an Amerind. We may call this philosophical composure or designate it as that quality against which, according to Schiller, the very gods contend in vain. She seemed to take a certain pleasure in doing kindness to others, and was not ungrateful when she received similar favors from others; yet one could hardly infer her feelings from her words. As for sentiment, she was as devoid of it as an Eskimo. Every part of her psyche that approximated thereto was atrophied. I have asked myself a good many times how it was possible for a human being between the ages of forty and fifty to have so completely forgotten the days of her youth. I suppose the frog no longer remembers that it was once a tadpole; but one doesn't expect much of a frog, one expects a good deal of a person living towards the close of the nineteenth century. Although she sometimes spoke of the past it did not furnish her mind with materials for reflection or comparison. She was not ill-natured, perhaps chiefly for the reason that in her later years she had become so apathetic that she was not moved by anything. As her vocabulary was virtually completed before she was out of her 'teens she repeated the same round of words and phrases over and over again; not, of course, in the same order in all cases. That a statement might be made with greater accuracy than in the phraseology to which she had become accustomed never entered her mind. She did not have the mastery of her speech; it should rather be said that speech was her master. She never noticed that per-

sions sometimes used the English language differently from herself, although she did not understand German. Her psyche appeared to differ but little in some of its aspects from that of a carefully trained brute. It is assumed that man is a reasonable and reasoning being; experience proves that the assumption is well founded only within very narrow limits. Often and often as my mind turns back over the past have I wondered how it was possible for persons who had any intellect at all to be so completely under the sway of prepossession and prejudice. The most cogent arguments had no more effect upon their minds than a handful of pebbles upon the back of an alligator. Sometimes the very man who endeavored to convince others by an appeal to their person were themselves as prejudiced in other matters, and as hard to convince as those whom they plied with their arguments. How hard it is to see ourselves as others see us, or to translate into action the injunction: "Put yourself in his place!" "I am open to conviction but I should like to see the man who could convince me."

### XXVIII.

The following trivial incidents are so characteristic that I must not omit to mention them in this connection since they illustrate so clearly the mental horizon of some of my father's neighbors. One day after taking my seat in a railway car, I noticed that the two men who sat next to me were talking German. One of them was a Pennsylvanian, the other a foreigner, who, as I learned afterwards, was on his way to visit his native land. The former, who was evidently a farmer of some means was neatly clad, and had an agreeable, kindly countenance. In the course of the conversation the German mentioned several countries he had visited naming among others Italy. To this his interlocutor remarked: "There is one country I should like to see, that is the Holy Land. Is it in Italy also, or is it a country by itself?" The speaker had evidently heard of the Holy Land in church or had read about it in the Bible—prob-

ably both; yet it had never occurred to him that he ought to look it up in an atlas even if he had one within reach as he surely must have had at some time in his life. All he knew about Palestine was so vague that it can hardly be called knowledge at all. But the fact had been impressed upon his mind that it was the country in which most of the events narrated in the Bible had taken place. I am sure that many, perhaps, most of the older people had never looked at a map; if they had, their general knowledge was so meager that it would not have conveyed to them information of any value whatever. As a small boy I was once at a neighbor's when the conversation turned upon the Atlantic telegraph cable, which was just then attracting a good deal of attention. One of the company remarked jocosely that the men engaged in laying it upon the bottom of the ocean must have a wet time. Thereupon the hostess gave utterance to this query: "I wonder how they get down to do it?" I once heard a man who was perhaps sixty years of age say that he never rode in a railway train and had no wish to do so, as railroads were the work of the devil. Such must have been the mortals felicitated by Pope in the oft-quoted lines:

"Happy the man whose wish and care  
A few paternal acres bound;  
Content to breathe his native air  
On his own ground."

In my later years I have often reflected upon the complete blindness of my early associates, including myself also, to the beauties of nature that surrounded us on every side. It is often said that fine natural scenery arouses the imagination to express itself in poetry. I doubt it. Most people cultivated a few flowers, but it was a rare thing for any one to plant a tree except for its prospective fruit. The scenery of this region like that of many other parts of Pennsylvania is unusually varied. From the tops of countless hills that were cultivated to the summit, the spectator might view long lines of mountains extending westward until they faded in the distance. To the east



Round Top is a conspicuous object. Within the hundreds of square miles over which, from many elevated points, the eye could range, lay woodland and clearings, farmhouses and barns with the necessary outbuildings, furnishing scenes of intermingled natural and artificial beauty that it would seem every one must admire. But as it was in the olden time, we having these things always with us were not aware of their existence; only later the eye had been trained by travel, or the enjoyment of them sharpened by the privations of city life, did we come to comprehend how much we had missed.

### XXIX.

Although this little volume is designed to be descriptive and neither philosophical nor speculative the question suggests itself whether any one would deliberately prefer Arcadian simplicity to the push and jostle, the hurry and flurry of urban life. As indicated above, a few persons have answered this question in the affirmative. There is a certain attraction in social condition where locks on doors and granaries are almost unknown; where banks do not exist because no one has money to deposit; where the usual method of trade is the exchange of commodities or labor; where it was not always easy to find a man for Justice of the Peace because the cost of the indispensable law books and his commission would likely exceed the emoluments of the office; and where the Common Pleas Court was occasionally heard of but can hardly be said to have been known since a law-suit was the one thing above all others to be avoided. Perhaps the greatest reproach was brought upon the community by a few persons who were guilty of sexual immorality. The question asked above has been answered in the negative by many of those best able to pass judgment upon the conditions. They yielded to stronger attractions elsewhere and only the less energetic, with some exceptions, remained behind. It needs to be repeated here that most of these people felt less poor than they seemed. Those

who had virtually no money spent none; those who had a little hoarded it and were therefore equally close-fisted. It was an accepted axiom that cash is to be saved, not to be spent. Hardly any one was so poor that he had not now and then at least part of a dollar to give for something that he might have done without, to attend a circus, for instance, or for tobacco, or for sweetmeats. Riches are not a matter of possession, but of the absence of wants.

As I look back upon the lives of these people, and view it across the space of forty and fifty years and judge it then in the light of a fairly wide intervening experience I find myself prone to call it dull and monotonous. But calmer reflection presents another aspect of their condition. It was not meaningless or tiresome to them. There was always something to do. The time never hung heavily on their hands. When they were not at work as on Sundays they were enjoying a grateful rest. They were never at a loss for some diversion with which to kill the slow moving minutes and dragging hours. Their enjoyments and their conversation were more rational than those of people who knew far more than they knew. They seldom talked for the mere purpose of hearing themselves talk or whiling away the time. Then too they were producers of something that benefitted the world, albeit in a material way and to a limited extent. If they did not much add to the world's store they took nothing from those who had earned the right to live decently, if not a little more. I have since heard teachers in city and town bewail their fate far more bitterly than I ever heard a farmer boy or girl bewail theirs. When we wish to judge the attitude of a class toward life we must regard it from within and by its own standard, not from without and by an alien standard, or our judgment will be unfair and unjust. If we measure the life of the tiller of the soil we must admit that it is capable of improvement from the same standpoint; it therefore differs radically from that of the savage which must be totally reconstructed

before it can be made of any value to himself or to the world.

I have often pondered over the possible destiny of a few men in our neighborhood had their circumstances been more propitious. I am sure they would not have been "village Hamptons" or "mute inglorious Miltons", in any case. But, although "Knowledge to their eyes unrolled her ample page", Penury repressed their noble rage and froze the genial current of their souls. "Their lot forbade." Not only had they to support themselves; they had also to assist in supporting their relatives. Figuratively speaking, their hands were tied; literally, the sphere of their activities was narrowly circumscribed. Had they been blessed with exceptional energy, or endowed with extraordinary abilities they might have triumphed over all obstacles and have at last "commanded the applause of listening senates". Yet because they lacked the "one thing needful", it may be said of them that

"Far from the maddening crowd's ignoble  
strife

Their sober wishes never learned to stray;  
Along the cool sequestered vale of life  
They kept the noiseless tenor of their way."

I know they felt that by necessity they had missed their calling; but I am equally certain that this circumstance did not embitter, as it certainly did not abridge, their lives.

Although the farmers for the most part lacked initiative and were content to do as their fathers had done before them they took good care to preserve what they had. Their hay and grain were carefully stored in barns where they were in the dry. The same must be said of their farming utensils. I have frequently noticed the difference fifty years later in southeastern Ohio. Reapers, mowers, and other appurtenances are left in the rain and sun where they rapidly deteriorate. And the same class was in no better condition to bear the loss in the latter region than in the former. I have observed a similar difference in morals. A number of cases of frightful immorality of a kind I never

heard of in my youth have, in my later years, been brought to my attention. In this respect also my later observations have led me to believe that my earlier experiences indicated a higher civic and moral responsibility than that which prevailed in a region that ought to have represented fifty years further progress. And it was not foreigners but native Americans that stood on the lower level.

As my mind travels back over the vista of the four or five decades lying between the *then* and the *now* and I try to form a just estimate of the moral qualities of my father's neighbors compared with the men I have known more or less intimately since, I find myself forced to the conclusion that they gain more than they lose by the comparison. The testimony which I have been able to obtain from persons who have had a wider experience than mine is conflicting; but in the main the verdict accords with my judgment. I am led to conclude that the proportion of honest men among these farmers was somewhat larger than I have found it in other spheres of life. Almost all were what would be called close-fisted and bent on small gains. They could hardly help being so. But I doubt whether any one would have taken advantage of a bankrupt act, if he had known that he could do so. The large class proverbially known as "sharps" and "dead-beats", men who make no more than a shallow pretense of giving an equivalent for what they get, are not residents of the country districts. Persons who have a fixed abode, who can always be found when wanted, are more likely to deal "on the square" than those who shift their quarters to suit the exigencies of their occupation. Few persons are aware how much influence the desire to stand well with their neighbors and acquaintances has in the formation and support of morality and integrity of conduct. A well known writer has truly said: "A young man is not far from ruin when he can say, 'I do not care what other people think of me.'"

I am furthermore inclined to believe that their strong aversion to politics, or

rather to the politics of that day, was largely owing to the unreliability, the dishonesty, and the bibulous practices of those who engaged in it.

## XXX.

It is not my purpose here to furnish the reader with a list of the peculiarities of speech that were more or less of a local character. I merely note a few that have occurred to me from time to time. Some of these are used in other parts of the Union whither they had been transplanted directly from New England; others have been carried westward by Pennsylvanians. While the Pennsylvania German is somewhat of a mixture of different dialects brought from their native land by immigrants, the largest contingent of words came from the Palatinate. A similarity of pronunciation and intonation has persisted to the present day. Words designating objects not known beyond the sea, or that had no existence before the beginning of the nineteenth century were for the most part called by their American names even by those who spoke no English. To the first class belong such as *fence*, *creek*, *mush*, *cider*, and so forth. To the second belong *railroad*, *cars*, *steamboat*, and others. One might also hear such expressions as "bat loke" (bad luck), "ope shtairs", "boy" (pie), and many more. I do not recall hearing any one use the German word for skates and skating; "skeets" and "skeeting" did duty both in English and German. Proper names were no criterion of nationality. If a family bore the name of Smith, or Lyons, or Brown, or Cook, one could not decide whether it was a transfer or a translation. Most of those who bore them had a very hazy notion of their origin, and no curiosity to make inquiry. Once in a while a farmer got it into his head that a fortune was awaiting him in the "old country", but I never heard of any one who took the trouble to verify the rumor. In our community no one talked or acted like the characters in Tillie, a Mennonite Maid.

*All*, or *all any more*. Consumed, used up. When we find Goethe's Egmont beginning with, "*Nun schieszt hin dasz es alle wird*" we are inclined to attribute it to a German origin. Albeit, the schoolboys' rhyme: "Peter said unto Paul, My tobacco is all", seems to show that it is an abbreviated phrase.

*Allow*. Believe, think. Used only by certain families. The frequency of this word in the South as well as in New England proves that it is an immigrant from the British Isles.

*Brauchen*. A German word meaning to use incantations for the cure of diseases.

*Bullyrag*. Revile, vilipend.

*Bunty*. A genus of short-tailed hens. The Encyclopedic Dictionary says it means in Scotch, "hen without a rump".

*Catawampus*. Awry, unsymmetrical, out of proper shape.

*Chunken*. Pieces of wood about a foot in length wedged between the logs of houses. It is evidently connected with chinking, and may be a corruption of this word. The process is called to chunk. A large piece of anything is also called a chunk.

*Dinge*. To make an indention on a hard surface, or the impression itself.

*Dumm*, meaning stupid is one of the most frequently used words of reproach. As most of the German immigrants belonged to the peasant class who were dull of apprehension like all of their kind, it is probable that the epithet was frequently applied among themselves to one another. Its appropriateness soon became evident to those who spoke English; they accordingly transferred the epithet instead of translating it. It has become so general that it is often employed by persons of fair education. It would however be unjust to suppose that the inhabitants of southeastern Pennsylvania have been burdened with an unusual amount of the quality which it designates. Yet there is no doubt that the German peasant had through centuries of oppression

- in his native land, become mentally more obtuse than his fellow in the British Isles.
- Dominicky*. A species of domestic fowl with regularly speckled gray and white feathers.
- Dipper*. A tin cup with a long handle. The Immersionists were also called Dippers, a term that did not necessarily convey any reproach. Two constellations in the northern sky were likewise called Dippers. *Dip* was the usual designation of meat-gravy.
- Fer* was used both in place of far and for, just as funder was employed to designate time and space. "What fer?" "How fer?" "I aint goin' no funder"; "I can't sing any funder".
- Faze* or *phaze*. To produce an impression; generally said of hard objects.
- Footy*. Insignificantly small.
- Galluses*. Suspenders.
- Gathering*. A swelling; also called a healing.
- Jerks*. The St. Vitus dance.
- Juke* or *Jouk*. To lower the head quickly; to dodge. The word occurs in both Scott and Burns.
- Juggles*. Large chips from logs in hewing.
- Lotes*, or *lots* and *slathers* or *slews*. A large quantity, or a great many. The first of these words is common wherever the English language is used.
- Obstropelous*. Stubborn, recalcitrant. Perhaps a perversion of obstreperous. It was rather common among the illiterate.
- Old rip*. A broken down horse. Applied also to women as an epithet of opprobrium.
- Roushen* or *rousen*. Big, large, exciting.
- Rambunctious*. Spirited, fiery.
- Real down*. Very exceedingly. "A real down nice boy."
- Scutch*. To knock nuts from a tree with a pole. Scutching; a whipping. Halliwell says the word means "to beat slightly". In Pennsylvania it means "to beat hard". To scutch flax" is a common phrase.
- Shite-poke*. An awkward or unreliable person. The word is often employed by persons who never saw the bird.
- Shoe-mouth deep*, *boot-top deep*. A familiar way of estimating the depth of mud, water, or snow.
- Slantendickler*. Evidently a sort of correlative to perpendicular.
- Smack*. To strike with the palm of the hand. Spank is not in use.
- Snollygoster*. Applied to anything that is unusually large.
- Snoot*. A vulgar designation of the mouth. Kuhn says *Die Schmutz* is thus applied in Rheinfranken.
- Sock*. To hit with a ball. Sockball is a familiar game.
- Sturk*. A young bullock. So far as I know this word was used by one family only. Its connection with the Anglo-Saxon is evident.
- Throng*. Pressed with work or business.
- Throughother*. Confused, mixed up. This is doubtless a translation of *durcheinander*.
- Swithers*. A quandary. "I am in the swithers what to do". Used by Burns.
- Spite* is a very common word both in English and German to signify vex, annoy, chagrin. "It spites me that I lost my knife." My man is very much spited at the storekeeper.
- Still* is a word much used with various significations. In general it means habitually, customarily. "I still go to school at eight o'clock", did not mean I continue to go, etc. In Hamlet we find: "Thou still hast been the bearer of good news." Often it seems to be thrown into a sentence for the reason that it may mean anything or nothing.
- Tin*. A tin cup.
- Toadsmasher*. A wagon with broad tires on the wheels.
- A mattock was called a "grubbin' hoe" although "mattick" was also used. The preterit of the verb beat, to outdo, was *bet*; but it seems strange that the Old and New England *het* from the verb to heat was not in vogue. I am however of the opinion that I heard *overhet*.

*Put it past. Be surprised.* As, "I wouldn't put it past him to steal."

Land that was too wet at certain seasons of the year to be cultivated was said to be spouty; a weaker term than swampy.

In looking over J. R. Lowell's Introduction to the Biglow Papers I was surprised to find how long is the list of words which I heard in my youth that were current in England aforesaid and thence transplanted into New England where they were regarded as Yankeeisms. Among these are *cowcumber, hankercher, lick, jist, bile* (for boil), *cornish, shet* (but not het) *growed, blowed, knowed, hev, hed, hez, rench and renched* (for rinse and rinsed), *thrash, shet* (for shut), the latter is also used for rid but is not in Lowell so far as I have noticed, *chimley, ferder, chist, briches, slick, git, let 'er slide, agin, ben* (for been), *allow*, (for believe or declare), *wilt* to begin to with, but likewise to become suddenly embarrassed, *yon* and *yan*, *crick* and *run, wrastle, fleshy* (for stout), *purvide, heap* (for many), *hollow* (for a halloo), *drowned* (for drowned), *more'n, onst, sight* (for a great many), *raise* a house and *house-raisin' side-hill, spark* (for pay court to), and a considerable number of others.

Two words that were never called into requisition by anybody were *whose* and *whom*; and the statement holds good as to the former in both English and German. You would not hear any one say: "The man whose wife is sick", but: "The man that his wife is sick", or some similar phrase. In the German the dative takes the place of the genitive. The accusative 'who' is probably a survival rather than a grammatical error, since we find it so used by the Elizabethan writers. *Yon* and *yan* were also heard, but only from persons of English or Irish descent. In German the dative is much used where the genitive would be put in literary speech. It is an interesting fact that in other languages, in Modern Greek, for example, the genitive is also lacking in the speech of the unlettered. The general statement may be made that certain words and expressions

were peculiar to the farmers of Scotch-Irish descent and others to those of Teutonic ancestry and that they were interchanged but rarely. Parental usage had so thoroughly impressed itself upon the minds of the children in certain peculiarities of speech, in the case of persons who read little, that it was not eradicated in mature life. So much is the speech of the unlettered a part of their personality. Habit is not second nature, but nature itself.

It must be considered remarkable that in a community in which there was probably not a man who had been born in England there should be in use so many words transplanted from British dialects. It is hardly less strange that no more are of German origin in view of the fact that the German element was so strongly represented. I recall very few words used in a somewhat peculiar or archaic signification among those I have investigated that I was unable to find in dialect dictionaries. As late as the sixteenth century there were no dialects, strictly speaking, in Great Britain. The literary language that began to be systematically developed a little earlier is made up of selections in use in different parts of the island that were gradually disseminated everywhere by means of the printing-press. In the cases before us we have the survivals handed down orally through several generations—three at least,—although they were not in the direct line of descent. The intervening ocean did not break the continuity.

The patriotic and praiseworthy efforts of a comparatively small number of Germans to keep alive their language in this country is not meeting with much support from their fellow-countrymen. It is probable that German literature, German science, German theology and German philosophy are, on the whole better known to those to whom the language is not a vernacular and who therefore do not speak it with ease than to those whose ancestry is Teutonic. Our public schools are rapidly Anglicising all who expect to make their permanent home within the confines of the Great Republic.

# An Interview with Lawrence J. Ibach the Amateur Astronomer

By Dr. I. H. Betz, York, Pa.



THE partial eclipse of the sun on Sunday, June 28, 1908, was an event that called forth much comment, not only on the part of the daily press, but among individuals of all classes.

Eclipses and comets which formerly inspired so much uneasiness and dread among all classes, are now associated with curiosity from the standpoint of natural causes which produce them. But an eclipse even yet is viewed by savages as a monster who is hiding the face of the sun, and they believe that it is their bounden duty to scare him away with tin pans and tom toms. They claim to be absolutely successful every time! Are not some of our own reasonings often on a par with theirs?

Astronomy, as we know it, while young in name is one of the oldest of the sciences. It was known during the Middle Ages by the name of astrology or the science of the stars. Such phrases as the "star of destiny," his star is in the ascendant," or the "result of the mission was disastrous" indicate that stellar and planetary influences at one time were predominant. To be born under a lucky planet, or some other favorable influence, was "a consummation devoutly to be wished" by fond parents who had the welfare of their offspring at heart.

The moon also seemed to shed a malignant influence upon human kind, since it was held to produce aberrations of the mind. From this we derive the terms "lunatic" and "lunacy", from the fact that the moon was termed "luna" in the Latin tongue. Long before this time—in the dim and distant past—on the plains of Babylonia and Assyria, where the air was clear, dry and transparent, men had viewed the heavenly bodies and made well marked and definite observa-

tions upon them with the unaided senses.

At a still earlier time, when the wealth of men consisted in their flocks which were herded from place to place, the bright and starry sky offered rare opportunities in this nomadic life to observe the starry vault with all the minute intent that the unaided eye was capable of. The heavenly bodies being the most striking and brilliant objects visible to the inquirer, they became associated with a host of fancies and crude speculations. In fact they became adored and worshipped, and were believed to influence man and his destiny. Thus man became a sun worshipper and a worshipper of the stars and planets as minor deities. When we defer to the almanac and its guide marks we but make obeisance to these ancient worthies, to whom we are indebted for the sexagesimal divisions of the day, hours, minutes and seconds.

The sages of India, Assyria, Babylonia, Arabia, Phoenicia and China have made many observations and reached many conclusions which have been incorporated and verified by the modern mind and have been assimilated by the science of the day. That many of these old time beliefs have become antiquated and discarded goes without saying. The signs, up and down, in which implicit confidence is placed by devotees of the almanac, would seem to be based on phases of the moon. Whatever they do signify is not definitely known yet they are still deferred to on traditional grounds. However the day has come, or is pretty generally at hand, when all old, time-honored practices and beliefs in the natural world must give reasons for their existence. Mere say-so will no longer pass muster. Mathematics, physics, chemistry and astronomy are now in the domain of the exact sciences, and it

is vain to enter the arena and challenge their credentials. The three last have had their contests in the domain of matter, motion and force with its modifications and its transformations, and have maintained their claims successfully.

That department of physics termed meteorology is confessedly, still incomplete. When we come to the domain of life and mind, whether in their individual or collective capacities, the modifying influences become greater and more involved and those sciences arising from them are attended with much uncertainty, and can no longer be termed exact. Thus in biological, pathological, physiological and psychological science, differences of opinion may accompany different methods of interpretation. In sociology, different forms of government may be contended for in different lands and countries. It is for this reason that different political parties prevail, strenuously maintaining they are right and if they fail of success the country will face about towards retrogression.

A science so exact that it can predict long previously an eclipse within a fraction of a second appeals powerfully to all who observe and reason from cause to effect. Such sciences are fascinating in the extreme, and their outcome being verifiable truth, they produce a habit of mind that is satisfied with nothing but exact demonstration.

Of the great astronomers of the world we may name Ptolemy, Copernicus, Kepler, Galileo, Tycho Brahe, Herschel, Newton, Huygens, Proctor, Young, Newcomb, Holden and others. Their names and inspiration to pursuits of the immensities which produce and add grandeur to the verities of existence. Boys who have a taste in this direction can never divest themselves of this tendency, and even though their desires are ungratified, they will always in their musings of the past dwell upon "what might have been" had fortune smiled but kindly upon their longings, ambitions and aspirations.

But let us proceed to an amateur astronomer whom the writer met and in-

terviewed years ago at Newmanstown, Lebanon County, Pa. This is a small town on one of the leading highways of the county and about two miles from the Philadelphia and Reading railroad, the nearest railroad station being Sheridan. This region is fertile limestone land. About ten or twelve miles to the north in what is known as the slate land belt is situated Fredericksburg formerly known as Stumpstown. This was the birthplace of James Lick. This town has about six hundred inhabitants and is situated a few miles west of the Berks County line. It is a rural community and has no railway communication. We made copious notes of the conversation, surroundings and library of Mr. Lawrence J. Ibach at the time and found him to be a very interesting gentleman.

His home was a modest unpretending two-story frame house. In the rear portion of it the philosopher and astronomer had his study. In this were all the appurtenances of an astronomical student's life. On the walls were hung maps descriptive of his profession. Placed upon the low old fashioned table which stood in the middle of the room were several elegantly mounted globes. Lying in a rack was a large sectional telescope while around the room a number of smaller ones were seen.

In the corners of the apartment were great stacks of books and also on many shelves that lined the room. Among his rare books was a copy of "Montcula" recounting observations and calculations many thousands of years ago. Here were also reminiscences of the Ptolemies, Thales, and others. Here were also found standard and learned works on astronomy such as the opinions of Kepler, Lu Caille, Lambert, Tobias Mayer, Euler, Huygens, Galileo, Maupertius, and others of a more recent date. Our friend was a lover of Tycho Brahe and Copernicus. To hear him go into ecstasies over these favorite authors was a treat.

He was an ardent admirer of Johannes Müller to whom he claimed must be assigned the honor of giving the completest ephemerides.

Here and there were scattered only as a student can scatter, charts and calculations of wind currents and air lines, sketches of particular stones, instruments to measure the sun and moon, and such articles as pertain to the science of astronomy. It was truly a singular apartment to those uninitiated. Mr. Ibach like Elihu Burritt the learned blacksmith who acquired more than seventy languages was also a son of Vulcan who gained his knowledge amidst patient industry and toil. We noticed in Mr. Ibach's study a file of the Boston Investigator a sturdy sheet whose motto was, "Hear all sides then decide." We soon learned by his conversation that he was an original thinker of no mean order yet exceedingly hospitable toward new ideas yet conservative as regarded new departures from those which were thoroughly based on experience. He did not base his dicta on other men's opinions and mere say-so but on verified conclusions not hastily formed but with time as the arbiter.

During a long and interesting conversation with Mr. Ibach we learned much of his family history and antecedents and also of his career as a man and as a student in his favorite study. He was a son of Gustavus Ibach a native of Dusseldorf, Germany, and was born January 17, 1816 at Allentown, Pa. His father was well known in his day as a successful worker in skillets and ladles. Young Lawrence was sent to school until he was 15 years of age after which he commenced to learn the trade of his father.

In 1835 the family removed to his then present residence at Newmanstown, Lebanon County, where they lived until 1849 when the subject of this sketch rented a forge near Reading from a Mr. Sidle a nephew of the then somewhat noted astronomer Charles F. Engleman. In 1852 he returned to Newmanstown the surroundings and climate near Reading not agreeing with him. During his stay near Reading he was a frequent visitor to Mr. Engleman and his boyish love of astronomy and mathematical subjects was freshly inspired.

The intercourse with Mr. Engleman proved of much benefit to the nascent astronomer and he spoke with kindly feelings of the pleasure and instruction he received from him on astronomical topics. At the death of Mr. Engleman which occurred in 1860 he became the purchaser of all his books, charts and unfinished calculations. These latter by the advice of friends he was prevailed upon to finish. In 1863 his first calculation appeared. Since that time he had calculated for various almanacs in the United States. Among them being the Hagerstown of Maryland. At that time he was also engaged in calculating for some of the largest houses in the country. He also was in the employ of the large metropolitan dailies who issued yearly almanacs.

In 1875 he translated his work into four different languages, — French, Spanish, Italian and German, thus showing that though wrapped up in his particular business he had taken time to study other branches of learning. Mr. Ibach being of German descent spoke the Pennsylvania German dialect in all its niceties. He was frank, affable and courteous in his manners and received strangers with politeness. He was a good conversationalist and above all a good listener. He was deferential in manner but without a trace of obsequiousness.

On all subjects our astronomical friend impressed himself most sanely and on all the problems of mathematics and physics which have so often disrupted the understanding. The squaring of the circle, perpetual motion, the philosopher's stone, the fountain of youth, the elixir of life, the duplication of the cube, the dissociation of matter and force, the destruction of matter and force and other erratic problems found no lodgment in his hospitable mind. He was familiar with all of them and with their checkered history. His ingenious comments, his shrewd remarks and inferences impressed one most forcibly.

We took leave of our versatile friend with many good wishes and thanks for the interesting hours we had spent with



him so agreeably and instructively. We never met him again but his memory has recurred to us repeatedly through the long years which have intervened since that period. Here and there might formerly be met of like tendencies men who beguiled their leisure hours with studies which appealed to them. Strange to say a number of these individuals were blacksmiths and shoemakers. The noted mystic philosopher Jacob Boehme whose influence has been so great upon this division of thought was a shoemaker's apprentice at Görlitz in Silesia. The same can be said for Andrew Jackson Davis in America and of Benjamin Offen the shoemaker who delivered courses of lectures in Tammany Hall, or of Samuel Smiles the shoemaker of Great Britain who became a self taught naturalist. Of Elihu Burritt who created so much attention a generation ago in pursuits which he anticipated we have already spoken. The tastes of Mr.

George Miller of York in the pursuit of practical entomology and ornithology during a long life time in the home field of York County the fruits of which are now stored in the rooms of the Historical Society of York County are most praiseworthy in character and stamp their collector as one of tenacity of purpose and of untiring energy. This may also be said of other collectors and founders of science like the Melsheimers, father and son, of Revs. Wagner and Morris in York County. Such pursuits are stimulating and healthful and by their example lead others to travel in their footsteps and thus lead to the acquisition of knowledge in a field that seems almost boundless. Therefore the labors of an Ibach which we have primarily sketched in this paper possess its uses and let us hope may have many imitators in this and kindred fields. Mr. Ibach died some years ago and was succeeded by his son.

### Things Haint No More Like They Wus

Haint? Things haint no more like they wus  
 When Me and Becky wus girls,  
 An did comb alwus in two long plats  
 And yet two sech nice spit-curls.  
 Et don't give no more the Bellsnickles  
 For et calls now Sandy Klaus  
 Et wonders me too how et comes  
 But I mean tis jest pecause.  
 An they dont set no more an tat  
 Like when me an Beck wus girls,  
 But set alwus now an broity  
 The same like the styleie girls.  
 An tresses do open in back now  
 Whiles baskes haint styleie you see,  
 An they comb alwus in sech sigh-keys  
 But so dunn I don't comb me.  
 An when fellers come oncet to spark  
 The old ones don't go to bed  
 But set alwus up in the parly  
 And hark at all wot is sed.  
 An the young ones shame them to work  
 still  
 An wear every day kit glufs,  
 I sham myself too but sure am glad  
 Things haint no more like they wus.

BECKY-TABOR.

March 12, 1911.

### Caldeno Falls, Delaware Water Gap

In a covert cool and dim  
 O'er which trees both great and grim  
 Lean with limb entwined in limb;  
 In this dank and darkling dell  
 Like a cave where monk doth dwell  
 Thinking that his soul is well;  
 Mountain waters gently play  
 On their leaf-hid winding way,  
 Dashing into softest spray.  
 To the tinkling water's brink  
 Downy mosses creep to drink  
 While their sleepy wee eyes blink.  
 Timid flowerets here and there  
 Tremble in the chilly air  
 That doth lift their gossamer hair.  
 Now and then the whirl of wings  
 Brings a mountain bird that sings  
 Rarely, to his bardic springs.  
 Where I see her water's fall,  
 Where I hear her liquid brawl,  
 I'm Caldeno's willing thrall.

CHARLES K. MESCHTER,

Bethlehem, Pa.

# The Germans in North Carolina West of the Catawba

By Rev. L. L. Lohr, Lincolnton, N. C.



LITTLE is known except in a general way of the history of the early settlement of this section by the German colonists. As there were no newspapers in this locality at that time, and as no local historian existed among them, there is no record of their early struggles and conflicts. But from such accounts as have been handed down from one generation to another, there is reason to believe that they were not without such experiences as usually accompany pioneer life.

The land was heavily wooded, and as much of the smaller timber was overgrown with vines, it was a task of no small magnitude to clear away the forest and prepare the soil for cultivation.

Wild beasts were quite numerous, and these were a source of considerable annoyance, especially on account of their destruction of small stock. Their Indian neighbors were not hostile, still they could not be trusted at all times. Burning of property and other acts of violence were by no means uncommon among them. But according to certain information, said to be reliable, there was more trouble with their ghosts than with the Indians themselves while roaming about in flesh and blood. There are a few localities which are said to have been at one time, the scenes of frequent visits from some departed Indians whose war-whoop broke in upon the stillness of the night, till the more heroic residents would take out their trusted flint and steel rifles, fire a few shots, when peace and quiet would again reign supreme. Another locality said to have been the burial place of Indians was often visited on Sunday afternoons by groups of young men leisurely strolling here and there. On one occasion one of them concluded to thrust his walking stick into one of the graves. He did so

only to find to his great surprise that he could not withdraw it. His companions came to his assistance, but to no purpose. The stick remained in the earth wedged no doubt between the rock, but supposed by them to be in the firm grip of the old Indian who had determined that that stick should never molest him again in the future. Curious spectators, it is said, often came and viewed that mysterious stick protruding from the Indian mound, but not being sure as to what might happen, there was no one courageous enough to attempt to remove it.

The entire country abounded also in witches of various degrees of ability in witchcraft. These were dreaded even more than wild beasts, Indians, Indian ghosts, and the whole category of other evils. And many of the older residents had some marvelous and thrilling stories to relate of their observation and experience with witches. Of course, this condition of things has long since passed away. There is but one residence in all these parts still supposed by its owner to be witch-ridden. A visit to that home when the occupant is away, will afford the opportunity to see heavy padlocks swung to the doors, and in addition massive chains curiously kinked and knotted, securing the doors to the porch posts. The former are intended to keep out thieves; the latter, to hold back witches.

Emigration to this locality began about the year 1750. A few of the settlers may have come as early as 1745. There is practically no information on the subject except that which is gotten from grants, deeds, legal papers, family Bibles, and tradition. The majority of the colonists were from Pennsylvania. Some of them located for a time in Rowan, a county about fifty miles to the East; but hearing of the more fertile lands on the west bank of the Catawba,

especially on the waters of its principal tributary, the South Fork, they soon took possession of these and formed permanent settlements. However, there is some reason to believe, as will be explained later, that part of the emigrants came directly from the Palatinate; or that at least they were not long in this country before taking up their abode here. But most of them came directly from the counties of York and Lancaster without stopping at any intervening points. The older people of this community speak of the above counties and of the experiences of their ancestors in coming from there to this locality. The great grandfather of the writer was a stage driver, and held his position for several years; but a fierce encounter with some highway robbers about two miles from the present city of Lancaster, and in which a couple of men were killed, caused him to change his occupation and seek his fortune elsewhere. He was the original pioneer to this section of the many families who now bear his name.

As to the causes which brought the early settlers to this section of the South, these were the same as those which sent them to other parts of the world. In some cases the cause was incidental, as in the above example. But on the part of those who came directly from the ancestral homeland, there was much dissatisfaction with the treatment received at the hands of intolerant rulers. This hardship was felt by Palatinate German and Swiss alike. The latter are also represented here by such family names as, Bauman, (Bowman), Behm (Beam), Huber (Hoover), Hoffstetter, Muller (Miller), Schneider, Taylor), Schenck, and Yoder. Some were influenced in their coming by Wanderlust, a trait of character possessed by the German people in all their history. But no doubt the primary motive for many was the desire to acquire, to accumulate wealth, and to improve their conditions in general.

And in all this section they could not have chosen a more desirable locality than that which is embraced in what is

now the counties of Lincoln, Catawba, and Gaston, covering an area of about fifty by thirty miles. The soil is productive. Much if it is very fertile. There are no other lands anywhere in the South better adapted to agricultural purposes in general. But under the old regime of farming which existed here till within the more recent years, no one seemed to know just what the soil was capable of producing. Even down to a period as recent as thirty years ago farming was done in a very superficial way. There was no effort to increase the yield except by increasing the acreage. The bull tongue, the twister, the bar share (in some instances with a wooden mold board), the hoe, the hand rake, the mattock, the grass scythe, and the cradle for harvesting wheat, constituted the entire outfit of farm implements. With the natural fertility of the soil, these would have done well enough, if only better use had been made of them. But as they had large tracts of land, there was no desire to cultivate a particular field longer than to draw out its natural strength, when the neighbors were invited in for a chopping and log rolling, and another was opened up. And to have seen some of these farms as they appeared during the 70s and 80s, overgrown in places with briars and broom sedge, furrowed with gullies, on account of poor drainage, lack of terracing, shallow and improper cultivation, and consequent rapid erosion produced by the winter rains, would have been to see a picture of agricultural life rather uninviting. But conditions have changed. The new awakening which has come to the South as a whole is nowhere more evident than here. Farm implements and machinery of the best and latest designs are being used. The intensive idea of farming obtains almost everywhere. Under the more progressive spirit of the present, aided by state demonstration work, the yield has been increased a hundred fold. Fields and farms once discarded and supposed to be practically worthless — although naturally rich but poor on account of neglect—are being reclaimed. The re-

sponse to the better treatment is all that could be desired. In this particular locality, 50 to 75 bushels of corn, 50 bushels of oats, 30 bushels of wheat, 250 bushels of sweet potatoes, a bale of cotton worth \$75.00, can be easily produced on an acre. This is not a chance possibility which may occur under certain extraordinary conditions; but it is what is being actually done by all the better grade farmers.

And just here it ought to be said that those who pass through the South and whose observation is limited to the view obtained from the window or steps of a moving train, do not see enough to appreciate its agricultural possibilities. In fact the impression thus obtained is somewhat disappointing. This is especially true, if the observer has ever gone by rail through the Cumberland or Lebanon valley, or from Reading to Lancaster, and noted the magnificent farms that appear on either side. But here the railroads cross the streams at right angles, or follow the dividing line on the water sheds, thus affording but little opportunity to see the better sections of the country.

From an industrial standpoint also, this territory is of strategic importance. It is situated partly on and partly above the "fall line" which marks the junction of the Piedmont Plateau with the sandy coastal plain. It has an abundance of available water power that is not excelled anywhere south of the Merrimac. Twenty-five years ago this was unutilized; but the growth of the textile industries, and the advance in the knowledge of transmitting electric power, have given a wonderful impetus to the development of these falls. There are now 74 cotton mills in active operation on this territory. The majority of these are either run by water or operated by electric power from the neighboring streams. Miles and miles of copper and aluminum wire are now stretched upon steel towers and wooden poles, and carrying energy from the source of power for the use of factories and mills at points favorable to transportation and health, instead of requiring the mills to

be built near the streams, where ill health and poor work are bound to result. Many of these mills are owned and controlled by these German descendants, and in others they have large holdings. The whole section is one of vast industrial possibilities. And judging from what has been accomplished during the last ten years, we may confidently look for greater things in the future. Natural resources and climatic conditions are such that the appeal thus made to the capitalist is very strong. In fact with the raw material right here on the ground, and with abundant water power for manufacturing purposes, this is destined to become one of the great industrial centers of the country. It shows at once the wisdom and the foresight of the fathers in selecting for themselves and their children such a goodly land.

In educational matters their training for many years was not extensive; but it was thorough as far as it went. They made provision for good schools as soon as conditions and circumstances would allow. The church and the school house went up side by side. Their interest in education of an approved type is seen in the action which they took in sending Christopher Rintleman and Christopher Layrle (1772) as a delegation to Europe for the purpose of applying to the Consistory Council of Hanover for ministers and school teachers to supply the various congregations ready to be organized. They succeeded in getting one minister, Adolph Nussman, and one teacher Gottfried Arndt. These came over the next year (1773), and did very effective work in caring for the educational and religious interests of the colonists. Other helpers would have followed, and the good work begun by these pioneer teachers would have progressed more rapidly; but the Revolutionary War which came on in the meanwhile, cut off all intercourse with Europe, and demoralized the country in general. This section especially felt the effect of the disturbances to no small degree, as it was the scene of two fierce conflicts between the Patriots and the Tories,—that of Ramsour's mill, June

20, 1780, and the battle of King's Mountain October 7 of the same year.

A very commendable feature of the educational work of that period, and one for which the German people have always been noted, was the emphasis laid upon the religious idea, making all their training distinctively Christian. This is seen in the subject matter of their text books,—their readers abounding in selections from the Bible, and the contents as a whole appealing to the heart as well the mind. Even such books as the *A B C Buchstabil-und Lesebuch* by Billmeyer, and the *A B C Buch* by the Henkels, gotten up for the children, are not without the Creed, the Lord's Prayer, other short prayers, and hymns. It is not to be wondered at, therefore, that the children of that day grew up as a rule into men and women with a high sense of honor, a keen appreciation of right and wrong, and with such other qualities of mind and heart as help to make up ideal citizenship.

But we have come upon more evil times. What we have gained in pedagogical methods and in meaningless fairy tales, no doubt somewhat interesting to the children, we have lost in weightier matters.

The school houses of that period, like those which existed everywhere else under similar conditions, can not be said to have been models of construction and convenience. They were invariably built of hewn logs, with an immense fire place, one side of which was occupied by the teacher, while the scholars perched on slab benches high enough to keep the little folks from dangling their feet on the floor, were gathered around in a kind of semi-circular order. On the rear of the building an opening was usually made by cutting out one of the logs, almost its full length. This, sometimes with sash, but more frequently a drop shutter hinged with leather straps, served as a window to throw light upon the improvised writing desk which was ordinarily a plank supported on pegs driven in the wall. Here the children were gathered together immediately after the noon hour to receive their usual

instruction in penmanship. How they could ever learn to write at this particular period with nerves and muscles all wrought up from the strenuous exertion on the play ground, indulging in bull pen, town ball, shinney, and other vigorous sports, is somewhat hard to understand. But withal, they did well, remarkably well, even better than the majority of the vertical enthusiasts of the present day. But these old-time school houses with their cherished memories have passed away. They were primitive enough it is true. Still they rendered a most splendid service as they had to do with the making of some of the best men and women which the state has ever had. In their stead there have arisen other buildings strictly modern in their appointments. During the last five years especially there has been a decided advance in rural educational work. No other section of the country anywhere has better school houses than those which are being erected at this time in this vicinity. Lenoir college (Lutheran) at Hickory and Catawba college (German Reformed) at Newton, are two flourishing institutions of learning conducted in the interests of Christian education. These schools are patronized not only by the families of German descent but by others also; and the young men who go out from them are taking high positions in the professional, business, and social life of the state. From a denominational viewpoint the pioneers were either German Reformed or Lutheran, principally the latter. There were a few German Baptists at the beginning, but these were never strong enough to form an organization. For many years churches were built and used in common, each denomination however teaching and preaching the tenets of its own faith, but at present the union house of worship is the exception and not the rule. Almost every family had its own private burying ground. This was no doubt in part to the absence of churches and church cemeteries for a number of years. In some cases it may have been due to the lack of bridges and the consequent inability to cross

swollen streams. This would necessitate selecting some plot of ground nearer home, preferably of course on the old homestead. There was naturally a desire to bury the rest of the family at the same place. Hence these family burying plots when once started were kept up for years, and in fact until in some instances desecration to the graves on the part of new and disinterested owners of the land caused the younger generations to see the propriety of taking their dead to the church cemeteries where their mortal remains could rest in peace undisturbed by the ruthless hand of greed and gain.

Like all their ancestors these people were devoutly religious and well read in the Bible and in their devotional books. Almost every home was supplied with choice books bearing on religious subjects, even more so than can be found in many homes of the present day. And the fact that these Bibles, hymn books, prayer books, and religious books in general invariably bore the imprint of some German publisher, may be taken as an argument for believing that some of the early settlers came directly from the Palatinate. Had all who came into this section, come directly from Pennsylvania, and had they lived there for a considerable length of time before moving here, it is reasonable to suppose that they would have supplied themselves with many of the devotional books gotten out by its numerous publishers. Of course there are here a number of books bearing the imprint of Saur, Billmeyer, Zentler, Cist, Mentz, and other early German American publishers, but the greater part of the old German literature found in this locality was produced in Germany.

It should be said, however, that with the beginning of the Henkel publications in New Market, Va. in 1806, almost every house was supplied with the productions of their press. This printing house on account of its continuous existence of more than a century, and on account of the high character of its publications, has had a remarkable in-

fluence upon the religious life of the South.

So far as we know, no pastor lived and labored among these pioneer settlers during the first twenty-five years of their residence here. They may have had an occasional visit from some traveling missionary. Under existing conditions, therefore, it became necessary for their school teachers to look after their spiritual needs, visit the sick, bury the dead, and read prayers and sermons in the service on Sundays. They applied to Muhlenberg for help, but he had no men to spare. Hence they sent a delegation to Europe to lay their case before the church authorities there. As the result of that effort has already been stated, it is only necessary to add that Arndt who came here as a teacher, was ordained to the office of the ministry two years later (1775). While there is no known record of his work as a whole, it is generally believed that he organized all the older congregations in this section. Rev. Paul Henkel, himself a pioneer minister born near Salisbury, Rowan County (1753), and preaching in that vicinity (1781-1792) and again 1800-1805), in a report to a Virginia Conference, has this to say of the labors of Rev. Arndt,—“In Lincoln County there are eight or nine congregations, several of which are quite large. All these have erected joint houses of worship. The Lutheran congregations were served by Gottfried Arndt for twenty years; and even before that time he had often traveled among these churches and performed official duties as far as his circumstances would permit. Four years before his death which occurred in 1807, he had the misfortune to lose his sight. He is buried under the Lutheran Church at Lincolnton.

Living at the same time and caring for the religious interests of the Reformed people, was Rev. Andrew Loretz. Little is known of his history, although he is supposed to have been a native of Switzerland. He died in 1812. His residence, a substantial brick structure which he erected in 1793, is still fairly well preserved, and is one of the oldest

landmarks in the community. Following Arndt came Revs. Philip Henkel, David Henkel, and Daniel Moser, who laid deep and well the foundations upon which much of the present work of the church is standing. Beginning with the death of Arndt, their work extended down to the year 1830. With few exceptions all the congregations whose organization dates back to the beginning of the last century, are strong and flourishing. And although most of them have sustained the usual losses which come from death and removal, the old mother congregations were never more active and vigorous than now, and they are showing a most commendable zeal along lines of practical church work. As an example of religious activity among these people, it must be said that the N. C. Conference of the Tenn. Synod, which is confined almost entirely to the territory designated in the caption of this article, and which is composed of about twenty-five ministers, has its own Field Missionary whose whole time and service are given to the work of developing new congregations within its bounds. Of course the strategic importance of the points cared for, makes this work necessary; but it is the co-operation of the churches already established that makes it possible.

The oldest plot of ground west of the Catawba set apart for religious purposes is that jointly owned by the Daniel's Lutheran and Reformed congregations, and on which since 1889, each has had its own house of worship. It consists of about sixty acres of land and is comprised of an original grant made by George III to Matthew Floyd, and deeded by him to Nicholas Warlick, Frederick Wise, Urban Ashebanner, Peter Statler, Peter Summey, and Peter Hafner, for the consideration of 10 £s, and by them conveyed to the "two congregations of Lutherans and Calvinists",

January 9, 1774. But we are fully justified in believing that service was held here in what was then known as the school house church, even before the above date, as the old deed shows that these parties had purchased the land from Floyd six years before a formal transfer was made by them to the congregations.

The location is ideal and one that is beautiful for situation, and is in the midst of one of the finest agricultural sections in the state; while the surrounding community is made up of substantial and high-class citizens. This special mention is made of this particular locality, because here was the first settlement west of the Catawba, and the first congregation; and because of the many useful men whom it has sent out into the professional ranks of life. The following ministers were born in this community and partly reared within the bounds of its two congregations; German Reformed, Revs. John Lantz and Chas. W. Warlick. Lutheran,—Revs. Polycarp Henkel, D.D., Socrates Henkel, D.D., until his death Editor of "Our Church Paper", New Market, Va., Jesse R. Peterson, L. A. Fox, D.D., Professor of Philosophy in Roanoke College, Va., Junius B. Fox, Ph. D., at the time of his death Professor in Newberry College, S. C.; R. A. Yoder, D.D., for many years President of Lenoir College, Hickory, N. C., J. A. Rudisill, H. L. Seagle, H. A. Kistler, and the present pastor of the congregation, L. L. Lohr. And to this list it may be well to add the name of the present Supt. of the City Public Schools of Wilson, S. C., and Pres. of the State Teachers' Association, Prof. Chas. L. Coon. The German descendants in North Carolina west of the Catawba have done reasonably well in the past; and it is confidently hoped that their future will show no steps backward.

## Stories of Old Stumpstown

Under this heading E. Grumbine, M.D., of Mt. Zion, Pa., has collected a handful of very interesting sketches giving a history of events, traditions and anecdotes of early Fredericksburg. These were read before the Lebanon County Historical Society in 1909 and 1910 and have been issued in paper cover book of 152 pages. The following extracts give a fair idea of the contents of the whole book. We hope there are many others at work or ready to go to work to gather up equally valuable sketches of their respective communities.—Editor.

FREDERICKSBURG 100 YEARS AGO (p. 119)

One hundred years ago (in 1810), the name of the village was still unsettled. It was known as Stump's Town, "Shtumpa Shtedd'l". New Town and Fredericksburg. There was no postoffice before 1826.

There was no free school house. The school was kept, and only German taught, in the small log school building located on the south eastern corner of St. John's churchyard. There was only one church, built of logs, and it had no bell.

Kerosene and other illuminating oils were unknown. So were electricity and gas. Tallow candles, and wrought iron lamps in which hog's fat was burnt, were in use.

Farmers raised flax, and from it such warp and woof which was woven on home-made wooden looms into linen cloth of finer and coarser texture. Out of this cloth were made towels, bed-linen and underwear. They also made a very coarse fabric of the thicker fibres of the flax plant, called tow-cloth—"werrigich Tuch". "Half-linen" or linsey-woolsey was a cloth made of linen warp and woolen filling or woof, and was fashioned into clothing for both sexes. Both warp and woof were the product of the spinning-wheel and the weaving was done on small looms. Another product of the local weaver was a heavy woolen bed blanket in two or more bright colors, with the name of the maker and the year *Anno Domini* woven in English capitals in one corner. One of the manufacturers was Emanuel Neily, and his name can still be found

packed away in old-fashioned chests and on beds of Lebanon county guest rooms. Philip Krebs was a weaver in "Reams-town" street. These blankets are heir-looms in some families, having descended through four or five or more generations, and they are highly prized by their owners.

The village contained only two religious organizations, the Reformed and the Lutherans, but a mile south the Mennonites were numerous, and worshipped in a building of logs, erected in 1775. It contained a plain pulpit, unpainted wooden benches and was erected on an acre of land donated by Casper Sherrick in 1774.

Three miles to the northwest of the little Mountain was a large wooden structure in which a Moravian congregation worshipped. It was known as the "Herrnhuter Schulhaus"—the Moravian Schoolhouse. The auditorium was on the second story, while the ground floor was used as a dwelling by the schoolmaster, who taught in it six days in the week during the winter months.

The morals of the town and vicinity were not of the strictest order, and the people were not all of the pious and goody-goody kind as they are described by some local historians. The village people at Lebanon and neighboring counties were not all saints, and had their vices. Gambling was not unknown and drunkenness was not uncommon. Whiskey was cheap, brawls at the taverns were frequent, while scarcely a public vendue, a political gathering or a military parade passed off without a fight. In later years one of the habitual brawlers of the vicinity acquired the nickname of Bully Wagner, and another, a Light, was known as the "Butta Wamsher".

Very few newspapers were brought to the village, and these were mostly printed in German. Dailies were unknown; so were the magazines.

The county was not Lebanon, but Dauphin. It was not before 1813 that Lebanon County was erected.



Oranges were seen about twice a year. When the merchants brought new goods from Philadelphia their stock of merchandise included a box of oranges. Bananas were unknown in the town.

The spinning-wheel and reel were in nearly every home. The reel was called a "Hoshpel". There were also "wool-wheels". "Hospel" was often applied to an unsteady, foolish fellow. The spinning-wheel, the reel and the wool-wheel have all gone out of business, and only the foolish, human "hospel" remains.

There was not a mile of telegraph nor a single trolley car in the State and the telephone had not even been dreamt of in Stumpstown, nor in any other town or out of it.

There was no threshing machine; wheat and other cereals were threshed with flails, or tramped out on the barn-floor by horses. An able workman could earn 40 cents per day and board, in threshing with a flail in a farmer's barn in the winter time, but he was obliged to labor from early dawn till dark night.

There were no mowers, no reaping machines, no self-binders. Grain and grass were cut with sickles, cradles and Dutch scythes. The Dutch scythes were sharpened on a "Denglestock" with a "Dengle hammer".

Rye-bread was largely eaten, and applebutter was a universal sauce. Cherries, apples and peaches were dried for winter use, and canned fruit was not known. There were no pure food laws, and no cases of ptomaine poisoning. So-called "sanitation" of the present day would have been hooted and regarded with disgust and contempt.

The Sunday collections in church were taken in a small black velvet bag, eight inches in depth, the top kept open by means of an iron ring four inches in diameter, suspended from the end of a long pole. The bag had a small bell attached to the bottom, to arouse drowsy members into a sense of giving. The coins dropped into it were the big copper cents of the time. It was called a "Klinge-Seckly", which means, literally, a tinkling-bag. There was congregational singing led by a "fore-singer", and no

instrumental accompaniment.

Within the schoolhouse there were no wall-maps, charts, globes nor blackboards. Goosequills were in use instead of steel pens. The cost of tuition was two cents per day and the county commissioners paid the schooling of indigent children. Attending school was not compulsory. It was a "free" school, inasmuch as one was free to attend, or not, as he pleased. And still the children grew up to useful manhood and womanhood.

There were no licensed saloons. Every storekeeper sold whiskey by the pint or quart, and the price was six cents per pint. Lager beer was not heard of. Neither was ice cream.

Cigars could be bought at the rate of four for a cent, or twenty cents and less per hundred, tied together with a strip of corn husk.

There was not a single organ or piano in any private house or church in Bethel Township, and extremely few within the present borders of our county.

#### SILENCE—SI LENTZ (p. 45)

One of Mr. Shlatterly's habits was, when the school-room noises became too loud and annoying to give a smart, resounding rap on his desk with his rod or ruler and call out in a loud voice, "Silence". It so happened that a certain boy named Bentz came one morning as a new pupil, and during the day he was greatly disturbed by the teacher's exclamations, being under the impression that they were addressed to him individually and calling him Si Lentz. Now be it understood that "Si" in the Pennsylvania German lingo stands for the plural of pig and the poor boy imagined that he was being called a "Pig-Lentz" all day long. Therefore after his first day he astonished his parents by declaring that nothing would induce him to return to school only to be abused and called a "Si-Lentz" from morning till evening. It is interesting to note that after having the meaning of the term explained to him, the lad came back, developed a mathematical turn of mind and became the best arithmetician in the district.

## THE BUCHANAN POLE (p. 35)

Twelve years later there was another pole-raising by the Democrats in front of John Foesig's tavern, near the corner of Market and Pinegrove streets. It was accompanied by an ox-roast and followed by a roistering frolic at night. Three Reading artists were brought to the place, one to paint in big letters the names of Buchanan and Breckinridge on the large square canvas attached to the pole, and all three to play stringed instruments for the crowd. It was a rainy day, and when the first attempt failed to raise the shaft and plant it into the deep hole excavated for its reception, a gathering of Fremont Republicans on the opposite side of the street in front of old Jacob Eshleman's house, cheered vociferously as it came down into the mud. But when in a second attempt the Democrats made a "long pull, a strong pull and pull altogether", when the pole reached the perpendicular, and the names of the distinguished Pennsylvanian and the Southern slave-holder were flung to the drizzling air, then it was their turn to cheer and they did cheer. Perhaps their enthusiasm would have been less vociferous had they foreseen the long years of bloody strife between the North and the South which was to begin before the administration of James Buchanan and John C. Breckinridge came to a close.

This occasion furnished a theme for a rhymester who wrote a lampoon in the vernacular against the local Democratic leaders, which appeared in the "Libanon Demokrat". It was too good to be entirely lost, and a part of it is here reproduced:

*An Invitation.*

Hurrah, hurrah, ihr Demokraten!  
Kommt herbei zum Ochsenbraten.  
Macht euch raus in aller Freeh,  
Es gibt e'n wedderliche Shpree!

E'n alter Ochs ist an der Heck,  
Den braten wir mit Haut un' Dreck;  
Der Kalbs-kop Butcher un der Hans  
Die heben schon den Ochs am Schwantz!

Der Buck, so hab ich hoere sagen,  
Wollt komme' auf 'in Wind-Muehl  
Wagen;  
Und wei bei jeder Lumperei  
Ist der Huchster au' dabei.

Der Kueh-Dokter derf der Wampe  
lehren,  
Und sich e'n neues Hemd raus scheren;  
Und wass noch gibt der groesste G'späss,  
Ein gut-gefilltes Whiskey-Fass!

## CAKES AND BEER—MAMMY STROH (p. 37)

In the northwest corner of Market Square stood in the first half of the nineteenth century a steep-roofed brownish-red, one-storied house which was the residence of Michael Stroh and his wife, whose maiden name was Rudy. Mrs. Stroh was known to all the boys and girls of the village as Mammy Stroh, and every one loved her and her large and comfortable sitting room, as well as the toothsome wares which she sold there. These consisted of sweet cookies, "mintsticks" and black molasses candy, called "mozhey". Besides these she kept for sale inch-sized blocks of candy, wrapped in papers of different colors with narrow slips, on which were printed sentiments in two rhyming lines, known as "loveletters". They might have been termed "courtship made easy". They were sold at the rate of four for a cent, and the rhymes were like these:

"Our joys when united will always in-  
crease,  
And griefs when divided are lull'd into  
peace."

Another was like this:

Love all sincere, dear youth, is mine,  
For oh! my faithful heart is thine.

Cigars tied together in bundles of 100 with narrow strips of corn husks were sold at the rate of four for one big copper cent.

She also made and sold a sweet drink, known as mead, which was a veritable nectar to young palates. She wore a snow-white cap with a big ruffle, or frill, which surrounded her kind, brown,

wrinkled, motherly, old face as with a halo of glory. Her room was heated by means of a big, old-fashioned stove and the fuel burned in it was white oak and solid hickory wood. For a youth of romantic seventeen to sit on the shiny, old-fashioned, red wood-chest, behind that warm stove, next to a girl of sweet sixteen was like enjoying a seat beside a redeemed Peri in Paradise, and the buzzing of the fire in the old wood-stove was like the music of the sphere falling upon the ears of the blest!

Mammy Stroh's parlor was a sort of trysting-place for the Dutch lads and lassies and many an acquaintance begun there in the dim light of her fat-lamp ripened into friendship and the closer ties of love. Many a matrimonial match had the beginning in Mistress Stroh's cake-parlor over a glass of spicy mead and a delicious "Leb-kuche", paid for by the boy's copper pennies. She drove an especially brisk trade during the Christmas and New Year holidays, when many a fip and levy and a big shower of coppers, found their way into her money box. The young people of that day spent more copper than silver pieces, and despite the fact of having no end of pure-food legislation in our time, the dappled cookies and the black "mozhey" of Mammy Stroh's manufacture were purer and healthier than the disgusting chewing-gum and the unwholesome sweetmeats that are annually thrust upon the holiday market to sow the seeds of ill health and bad habits.

#### A TEACHER'S EXAMINATION (p. 55)

The advent of the County Superintendent in 1854 marked a new era in school affairs. The first incumbent was John H. Kluge of Lebanon, a teacher in the Lebanon Academy building on the corner of Willow and the "plankroad" now Tenth Street. He was a short, fat man, with a round pleasant face and a kind heart but withal of a somewhat sarcastic turn, as the following incident will show: It was a day in the month of September, early in the fifties. A number of old schoolmasters with some younger men were behind the desks in

room number 4 in the old schoolhouse, while Mr. Kluge, as examiner, occupied the large desk facing the class. The branch was English grammar, and the examination was oral. "Mr. X," said the Superintendent in mild tones, "what is English grammar?"

In a shrill treble Mr. X. replied, "Well, I cannot say much about it."

"Don't you know anything about English grammar?" was the next question.

"O, yes, I know some."

"Well, then, Mr. X. will you tell me what a noun is?" said Mr. Kluge.

"A noun?" repeated the old pedagogue, rolling his eyes along the ceiling as if to find an answer there. "No, sir; I cannot say chust now what—what a noun is."

"Why, Mr. X. if you know anything at all about grammar you should be able to answer this question; it is the simplest one I can ask you."

This was too much for our old friend Mr. X. and in his thin treble he almost shouted, "Well, I haf kep' school dese twenty-five years!"

"Is it possible?" said Mr. Kluge, slowly but with emphasis, and passed on to the next candidate for pedagogical privileges.

#### A PRAYER MEETING INCIDENT (p. 92)

They often suffered persecution at the hands of the unregenerated sons of "Belial" who during the evening services would play all manner of tricks on the rear and illy lighted benches, or in the darkness outside. On one occasion, at a meeting on Mechanic street, held on a warm summer night, when all were on their knees and nearly every one's voice shouting irregular responses and loud amens to the one who was leading in prayer, a certain elderly brother was kneeling with his back toward the open window. He wore very long hair, and when one of the "wicked ones" armed with a long, slender stick having the end split into short, brush-like splinters, quietly poked it through the window, and, twisting it like a screw into the devout brother's long locks, gave it a

sudden wrench and tore out a handful of hair, the sufferer leaped to his feet and shouted, "Hier in unsere Mitte is der Almechtig Gott, aber drous in der dunkele Nacht ist der lebendig Teufel!" (Here is our midst is the presence of Almighty God, but out in the darkness of night is the living devil!")

#### DOMESTIC REMEDIES (p. 78)

The minor ailments, especially of children, were as a rule, treated with domestic remedies in the first fifty years of the town's existence. The garrets held a store of recognized remedies for many of the ills which flesh is heir too. Suspended from the rafters, tied in paper, were sage, and hyssop, catnip and boneset, rue and rosemary, thyme and mint, horehound and coriander, fennel and pennyroyal, elecampene root and hollyhock flowers. For rheumatism there were the amulets, the pow-wowers and prickly ash bark; for erysipelas there was the woman who, with three strands of red silk, or red wool, could charm it away, or if silk and wool were difficult to get, three shovelfuls of live coals carried thrice across the person of the patient would of a certainty afford relief. In the corner cupboard were the camphor bottle and the lily-dram, the walnuts in whiskey and the tansy bitters.

Living the simple life, sleeping in attics so well ventilated that little snow-drifts were often found on top of the featherbed or on their woolen stockings on the bare floor as they opened their eyes in the early dawn the boys and girls became hardy and strong. Making their morning ablutions, not in a warmed bathroom, but out at the pump, surrounded by snow, with icicles pendant from the spout, they became robust and rosy-checked, and it is safe to say that the death-rate among the early villagers was no greater than it is in our own time of State Health Boards, Anti-toxin fakes, subsidized, outdoor, hospital camps and Christian Science humbugs.

#### THE STORE (p. 74)

The merchants of the olden time bought their goods at Philadelphia,

whence they were brought in big Cone-stoga wagons by farmers, who, when taking to the eastern markets the products of the farm and the still, brought dry goods, hardware and groceries on their return home. This was the custom before the building of the Union Canal, but after the opening of that water-way, the goods were carried to Lebanon by boat, and thence hauled to their destination for the retail trade. Spring and autumn were the seasons for the merchant to replenish his stock, and these were great times for the housewives who needed gingham and calicoes, muslins and ribbons, to go and see the new goods. The crowds on these occasions were similar to those in a modern department store on a bargain day, and for weeks the merchant's money-drawer was converted into an instrument of music, as the Spanish dollars, the quarters, fips and levies dropped into them in great profusion.

Among the curious dames who at an early hour hastened to see the latest novelties was one whom we will call Catherine Q. She seldom bought anything, her scant supply of pin-money forbidding it, but she took a great interest in the newest textile fabric, especially in blue cotton prints, and she loved to smoke cigars. She was the first one for whom the salesman made a display of calicoes, his silk ribbons and his new fip-sugar. She spent hours in examining the various kinds of merchandise, the proprietor knowing well the value of her advertising tongue if he was patient and obliging. After having taken a mental inventory of almost the entire stock, but buying nothing she would say, "And now you ought to present me with a real good cigar!" And she got it every time. She spent the remainder of the day in going from house to house with a glowing account of the fine bargains to be had.

Among the merchandise of a general store were rye, whiskey and other liquors. Monongahela whiskey could be bought at eight to ten cents per quart, and it was a common thing to keep a

rum bottle in the family cupboard. When new goods arrived, and the huge hogs-heads of sugar, the puncheons of rum and the heavy casks of molasses were unloaded, the whiskey bottle was free to all obliging persons who assisted in the work. On one of these occasions a lad of thirteen was among the busy crowd and was busiest where the bottle was kept. In the course of an hour or two he was unable to walk. His fond mother, supposing her boy had been taken suddenly ill, put him to bed and nursed him as a sick child. All at once his stomach rebelled, and there was a fearful upheaval, which by its odor, betrayed the lad's condition to the mother. Starting away from him in disgust and indignation, she cried, "Why, my God, Obadiah, you are drunk!" "Do you really think I am, Mom?" said the lad and took his time to become sober.

#### THE OLD-FASHIONED BAKE-OVEN (p. 113)

Every Fredericksburger had a meal-chest, or a flour barrel, a dough-trough, or "Bock-muld", and also bread-baskets made of rye-straw and hickory-splints. These articles were kept in a small room called the "meal-room". To this room the miller carried the bag of meal. The bran was taken to the stable and then fed to the cow. The miller was always sure of his pay, for he took toll before grinding the grain. The toll amounted to ten per cent. and it was measured out with a small wooden box called a "mulder-bexly" or toll-box, which was filled and taken for each bushel that was ground. Every customer got the flour of his own wheat, and the miller was said to be doing "custom work". This custom has passed away. A farmer may still take a bag of wheat to the mill, but he only exchanges it for its value in flour. Every family in those old days baked its own bread, in a brick oven. No house was complete without a "bake-oven". There were three utensils used in the process of baking bread, which are quite unknown to many persons of the present day. They were the "Back-ofa-kitch", the "Back-ofa-huddle", and the "Back-

ofa-sheeser". The first of these was a sort of long-handled hoe with which the live coals were raked or dragged out of the oven after it was heated—literally, a bake-oven catch, catch having been corrupted to "kitch". The second consisted of a cloth tied to a long pole with which the oven was swept clean of what the "kitch" failed to remove. The last—literally, a bake-oven shooter—was a flat, wooden shovel, also with a long handle, which was used to convey the pans containing the dough into the hot oven, as well as to remove them when baked. The baking was done on Friday, as a rule, and on the same day was baked the week's supply of pies. I heard of a certain economical housewife, who, when she was boarding the laborers, baked a supply two weeks ahead in order to have them stale all the time and consequently have them last longer.

#### FUNERAL CUSTOMS (p. 94)

When a death occurred, messengers were at once sent out to carry the sad news, with the date and hour of the funeral, to friends and relatives. Four persons of the neighborhood were selected as "grave-makers"—married men if the deceased died in wedlock; boys or young men in case of an infant or unmarried person. These four dug the grave, acted as pallbearers, and made the interment.

Soon after the death the church bell would ring for a short time, and, after a pause, would "toll" forth the number of years of the deceased. In case of an infant of an age under three, the bell would "toll two". The neighbors would offer their services free to make preparations for the funeral. A calf would be killed and numbers of chickens decapitated. There would be roasting and stewing and baking, and a great array of funeral meats, cakes and pies would cover tables and benches in the cellar. In order to keep rats and mice away, small lights were improvised by cutting out of a newspaper or some wrapping paper, a circular piece the size of a saucer. The centre of this was twisted into the shape of an inch-long wick and

put in the bottom of the saucer. Lard or hog's fat used for burning in the saucer in a "Fett-Amshel", or fat-lamp, was pressed on the paper in the saucer around the wick-like projection, which was greased and lighted. Three or four of these night-lamps were placed at different points in the cellar, where they burned all night and kept the little four-footed thieves away.

As late as the middle of the last century, and even later, it was a common custom for the neighbors to sit up all night and keep watch with the dead. Though far from approaching the convivial Irish wake, the occasion was made more or less of a social gathering, and at midnight refreshments were served to the watchers. Hymns were sung at intervals, and the younger folks often managed to do a little decorous love-making on the quiet towards the wee small hours of the morning.

There were no hearses in those days, and when from the country, the dead were carried in large "Conestoga" wagons covered with canvas, spread over big bows arching from side to side. At other times the coffin was placed on the straw-spread bottom of a coverless wagon, with the driver and undertaker seated in the forepart on a board laid across the box. The preacher and the "foresinger" headed the funeral train in a rockaway or in an old-fashioned family carriage. The friends followed in different kinds of vehicles from the heavy carriage to the lumbering, springless

two-horse wagon which had an abundant supply of straw in the bottom and had boards laid across the box to serve as seats.

The funerals coming from the east, from the north or from the west, halted just south of the crossing of Pinegrove and Market streets. The coffin was placed on the black bier near the sidewalk. The minister, the "foresinger", the relatives and friends, together with a number of idlers and apprentice boys, were grouped around. A hymn was sung as the undertaker turned back on its hinges the upper sections in two parts, of the coffin lid, exposing the face and upper parts of the shroud, and then, the bell began tolling and continued to do so until the open grave was reached. There the burial service was recited, another hymn was sung, generally from the "Saenger am Grabe" and the coffin was lowered into the grave. The friends followed the minister to the church to sit under a long and often tedious sermon. It was the custom for the kinsfolk to keep their hats on their heads in church during the services. The apprentice boys and the village idlers remained at the grave until the "grave-makers" had rounded the mound and also gone to the church. Then the boys returned to their tasks in the shop, and the few idlers to their accustomed benches and boxes in the stores and taverns, there to discuss the merits and faults of the departed.

## German Social Ideals



WISH to thank you most sincerely for the privilege of appearing before you on the birthday of your national hero who with Frederic the Great initiated the friendship between our two countries,

which has existed unbroken ever since. I most highly appreciate the great honor conferred on me by this University of world wide fame. This is all the more the case as the same honor has some years ago been conferred on His Majesty the Emperor. It is exceedingly gratifying to me, that the degree of doctor of laws brings me in a lasting connection with the celebrated University of Pennsylvania which under the leadership of its distinguished presidents has become a centre of light and inspiration to the whole world. I am well aware, that in conferring such a great honor on me you were less prompted by the wish to recognize my small personal merits than by the desire to express your friendship and sympathy for the nation I have the honor to represent. Such friendship seems especially natural at Philadelphia, as this beautiful city has been the home of the first German settlers, who reached this hospitable country. In the days of the great founder of this University, Pennsylvania was the most German of the colonies. That is, however, a story which you all know more about than I do. Those German settlers and the many millions of others who came here in later days have since been Americanized and proved to be very good citizens. They now form a natural bond of an ever increasing friendship between Germany and the United States. Most of them left their old home, when the name of Germany only lived in verse and song and the nation was granulated into many political units. Unfriendly foreign critics who regret that Germany cannot in our days be bullied as in former centuries are apt to reproach us for having, with our

political sleepiness, also laid aside our old and true German ideals. This, however, is not at all the case. I believe that no better proof could have been given that idealism is still the chief characteristic of the German soul and that righteousness is the dominant motive in the will of our nation, than by the efforts made in my country to solve the social problem which is the problem of the day. A celebrated German author has said: "Mankind is pitiful, as it has not even been able to devise a method of clothing everybody and protecting everybody against hunger and thirst." We are still far from attaining this ideal goal. Very much can, however, be done to alleviate the state of dependence on the rich man in which the poor man now lives. This state of dependence is apt to lead to political agitation of a dangerous and utopian kind, but one of the great lessons history teaches us is, that no population is ever disturbed by wholly imaginary grievances and that political agitation lives and is formidable only by virtue of what is reasonable in its demands. The faculty to distinguish clearly how far such demands are reasonable is an indispensable element of statesmanship, and a statesman who intends to take the social problem in hand must be gifted with that dramatic instinct, that fine, sympathetic insight, which enables a man to put himself for a moment into the condition and mood of men entirely unlike himself in feeling, education, habits and principles. Our great Bismark was such a statesman. After he had restored the unity of the German nation and reformed our tariff law, he realized that it was his duty to take a bold initiative in the domain of social legislation under the Government of our present sovereign with the assistance of the federal states, the Imperial Parliament, and the whole nation.

This legislation throws a heavy burden on the tax payer in general and the employers especially, a burden which they, however, have gladly taken on

their shoulders, because the new institutions, in practically raising the wages of our working classes, have secured to them a tolerable standard of life, guaranteed their physical health and so furthered their social, moral and intellectual interests.

If the workman is without employment, all the municipal and associated effort, skillfully co-ordinated and efficiently directed, can do to find him work is promptly done. For the workless man who thinks he can better his prospects in a new home, the "herberge" and the relief station exist and offer the traveler hospitable lodging and food by the way. To the needs of the miscellaneous crowd of unemployed whose love of steady industry is not always above suspicion, labor colonies, conducted both on industrial and agricultural lines, minister in their special way. In the towns exceptional seasonal distress is more and more met by the provision of public works. To encourage the provident a method of insurance against worklessness has been introduced in some cities.

If the workman wishes to change his dwelling, the municipality has a house agency of its own, at which all desired information and help can be obtained without charge. If he wishes to buy or to build a house for himself, public funds of various kinds—state, municipal, philanthropic—are available, and many millions of dollars have already been advanced in this way.

If the money is wanted on loan the municipality acts as pawnbroker and offers prompt relief with absolute assurance of fair dealing.

If the workman is in difficulty from want of friendly advice, the municipal information bureau is prepared to counsel him on every subject.

If capital and labor have fallen out, the industrial courts offer facilities for settling the disagreements expeditiously and without cost.

If sickness throws its shadow over the worker's home, the gloom is relieved owing to the fact that the needs of wife and children are supplied by the insurance fund to which he has contributed

during health. So, too, in the event of accident, there are well ordered public hospitals and convalescent homes, to which every rate-paying citizen may go for nursing and rest, and there is also an excellent system of healing agencies which has been set up by the insurance authorities and which is at the disposal of all insured workers of any age and of either sex.

When the age of decay and helplessness has come, a pension awaits the weary soldier of industry, a pension not large, nor yet as large as it might be, but a welcome supplement to his own savings or to the sacrifice of children or relatives.

All these practical experiments in the science of social government are remarkable for their originality. I hope therefore to foster your friendly feelings for my country by speaking of them, as Germany has in this domain shown an initiative and a boldness which, whether the results always give satisfaction or not, compel admiration and respect.

As you see our efforts to solve the social problem, cover the whole range of life and action, and it would therefore be quite impossible to deal with all our social institutions today. I would not venture to engage your attention for such a long time. I will begin with the industrial insurance laws, because these are of the greatest interest to foreign nations and are being copied by many.

These industrial insurance laws must be taken into account if we wish to pass a fair judgment upon the wages and standard of life of the German workmen.

On the one hand the employer is heavily taxed by these laws, a tax which must be added to the cost of production, and on the other hand, thanks to the insurance laws, the employed enjoy benefits such as the workmen of other countries can not count on.

The first of the three laws I intend speaking of without going into more tedious details than are absolutely necessary, requires insurance against sickness in the case of all persons who are regularly employed for wages. There



are various groups of insurance agencies whose regulations differ in many details from one another, but the general basis of insurance is the same.

The law provides for a minimum benefit, which consists of free medical attendance and medicine from the beginning of the sickness; and in the event of incapacity for work sick-pay from the third day of illness, amounting to half the daily wages, on which the contributions have been based. The longest period for which sick-pay is granted is twenty-six weeks, after which, should incapacity continue, the liability is transferred to the invalidity insurance fund, though medical assistance may continue for a year.

Instead of insured persons receiving free medical attendance at home, they may be treated in hospital—with their consent in the case of people having homes of their own—without their consent, when to their cure are necessary such attending and nursing as cannot be efficiently given in their own homes. Where a person upon whom others depend for support is attended in a hospital, half the sick-pay to which he would otherwise have had a claim is paid to them.

It is within the power of most of the funds to extend the sick relief to a maximum of one year, to increase the benefit to three quarters of the wages and to increase the relief given to the families of persons treated in hospital to half their wages.

The contributions are paid to the extent of two-thirds by the insured and to the extent of one-third by the employers.

The workmen have a large share in the management of the sick-funds, the board being elected by employers and employed. The employers' representatives may never number more than half of the workers' representatives.

The accident insurance laws embrace the same classes of wage earners. The insurance is carried out under the guarantee of the empire on the mutual system by the employers united in trade associations, which may embrace all the

several branches of industry in certain districts or in the whole empire, parity of risk being thus aimed at. The associations enjoy the privilege of legal person are self-governing, the members of each association electing their own executive, membership to which is honorary. The imperial insurance board exercises supreme control and oversight over the whole of the trade associations, yet only with a view to the full observance of the law. Every employer becomes a member of the association of his trade by the fact of his establishing an industrial undertaking, and the liability to insure his work-people and to pay contributions on their behalf necessarily follows. The whole of the employers are divided into danger classes and the premiums levied are fixed accordingly in a danger tariff. The workmen make no contribution, the employers bearing the whole liability. The trade associations do not, however, confine their attention to paying compensation for accident. As it is evident that both the trade associations and their individual members have a strong interest in diminishing the chances of accidents, the law confers on the trade associations the important privilege of prescribing regulations for the prevention of accidents. By such regulations not only the employer can be compelled, under penalty of higher assessments to adopt the necessary measures for safety, but the workmen can also be forced by fines to follow these rules.

Compensation is paid even though there be negligence on the workman's part. The compensation payable in case of injury begins only at the expiration of thirteen weeks after the occurrence of the accident, the sick-fund being responsible in the interval. After that time the association provides all requisite medical attendance, and also pays a weekly pension so long as incapacity lasts.

The amount of the pension depends on the yearly earnings of the injured person and on the degree to which his earning power is depreciated. The full pension amounts to two-thirds of the yearly wages and is given in case of complete incapacity to work; while a

smaller percentage is given where the earning capacity is only partially destroyed.

In place of free attendance and a pension an injured person may be given gratuitous treatment in a hospital, in the same way as under the insurance law against sickness. Should an accident have fatal result, death-money, to the extent of one-fifteenth of the yearly earnings, and pensions are paid to the relatives dependent upon a deceased person.

Liability to insurance against old age and invalidity falls on all workmen who have completed their sixteenth year, and no fixed period of employment is necessary as a prior condition.

The work of insurance is carried on by insurance societies in co-operation with State administrative bodies subject to the control of the insurance board of the empire. These societies are formed for single or combined communal unions, for portions of a State, for a whole State, or for several States together. Representatives of the employers and employed are elected in equal numbers upon the several organs of management. They are honorary officers and have only a claim to out-of-pocket expenses, these covering, in the case of work-people, loss of time and earnings.

The receipt of an invalidity or old age pension depends on the payment of the prescribed statutory contribution and the occurrence either of inability to earn a livelihood or the prescribed age of qualification namely, the seventieth year. There are three contributions, equal payments by the employers and their insured work-people and a subsidy by the empire of fifty marks toward every pension granted. The empire also pays the contributions of the workmen while serving in the army or navy, defrays the expenses of the imperial insurance office and effects gratuitously, as in the case of accident insurance, the payment of pensions through the postoffices. The premiums are payable for every week of work and the insured are divided into five wage classes. The premiums are levied in the form of stamps, which are

issued by the various insurance institutions for the several wage classes and are sold at the postoffices. These stamps are affixed to receipt cards which are exchanged for new ones when filled up. The employer deducts a workman's premium from his wages and affixes the stamps.

The amount paid as pension differs according to the wage class and the duration of the contribution. The pensions are paid through the local postoffice where the recipients live. Finally, to meet the case of those who, after contributing to the funds, do not live to enjoy the promised benefits, it is provided that half of the premiums paid by insured persons shall be returned in the event of death before the receipt of a pension and in the event of incapacity occurring owing to an accident which is compensated out of the accident insurance funds.

You will have noticed, ladies and gentlemen, that there is a fundamental difference between our compulsory insurance system and the new English old age pension law, inasmuch as in the latter country the workmen pay no contributions. I will, however, refrain from discussing the merits of the two systems.

The enormous sums accumulated by our triple insurance system are not a dead charge on the national household, they remain its property and also really benefit the nation by increasing the capacity of the workmen, who are improved in health and power by resistance, by unburdening private charity, and by furthering important national aims such as satisfaction of agricultural requirements of credit, building of workmen's homes, hospitals, sanatoriums, schools and so on.

The workmen's insurance laws have had a great influence on the German cities in giving a strong impetus, which led to the creation of very many useful municipal institutions.

The cities are burdened by the workmen's insurance partly in their quality as administrative authorities having to perform a certain quantity of work for

the execution of the three branches of insurance, partly as the responsible executors of the communal sick insurance which often requires subvention out of communal funds, and partly as employers in the municipal public works, such as gas, water, electric works, and tramways.

Considering that the workman is only entitled to claim the benefits of the insurance laws in case of sickness, accident, invalidity and old age, if his position is that of a workman from the legal point of view, many towns have taken measures to the effect that every healthy workman gets occupation, if possible, and remains insured.

For that purpose, labor register offices have been instituted which, under responsible direction, form central offices for the labor market and assist the workman in looking for employment. They supply to the unemployed workman quick and gratuitous information about vacancies and so reduce the time of involuntary idleness and enable him to earn his living and, at the same time, to found his legal claim for further assistance. Hardly any German city of any industrial importance can be named which has not in regular operation an efficient labor registry.

The executive bodies are chosen in different ways, but employers and work people are generally given a place and a voice upon them. In the great majority of cases the bureaus are independent departments of municipal government with separate officials and offices, though here and there they are associated with other branches of work. In most cases the seekers of work like the seekers of workers are simply registered in lists, classified according to occupation and at stated times are invited to call and inquire whether their needs can be supplied. It is becoming very common, however, to provide convenient waiting rooms in which the registered unemployed can be sheltered during the day. Where this is done a vacancy list is usually read out in hearing of the assembled applicants at regular intervals. Several cities have devoted and have

even specially built large and convenient buildings for this important branch of work. As a rule the bureaus are open all day on week days, and in many cases a few hours on Sundays as well. Free service is now the almost universal rule, whether the applicant be a workman or an employer, the costs of the institution all falling on the municipality.

The period for which applicants are registered varies from a fortnight to several months, but at the end of the time registration may be renewed, should work not have been found. No uniform rule is followed in the consideration of applications for employment. Nominally, indeed, such applications are taken in the order of priority in the case of unskilled workmen, though the head of a household will not uncommonly be given preference before a single man. In dealing with skilled labor a man's capacity and his fitness for the special task offered are considered, even where the employer does not make express stipulations on the point. It is unusual for the labor bureau to inquire into the personal character of the applicants: here master and man are left to the test of experience. It is, however, an almost invariable rule to require an applicant for work to legitimize himself by the production of some such official document as a labor book, army discharge certificate, or insurance paper, which not infrequently has to be deposited until he either finds work or is discharged from the register. There is no rule debarring men in work from seeking new employment through the labor bureau, but it is seldom that questions are asked on the point.

The towns are further endeavoring to reduce involuntary idleness by providing for work, viz., by having so-called "distress work" executed. This kind of work has been undertaken by the cities to a great extent during the last years of economic depression. The municipalities are recognizing the opportunity, if not so readily the duty, of offering a helping hand to the laboring class in time of need. In most large cities the undertaking of "distress works" in times

of exceptional unemployment is now a part of a well devised scheme and is regulated in every detail by elaborate municipal statutes or By-Laws. As a rule such works are carried out during the winter months only, from the beginning of December to the end of February or the middle of March. And yet the fact should be emphasized that the municipalities are adverse to any formal recognition of the workless amongst their citizens. Even in the cities where the provision of distress works is systematic and recurs unerringly with the revolution of the year, the authorities, in self-protection, generally take care to disown any direct social obligation. They act of grace and not of moral compulsion. Sound reasons point to the desirability of such a policy of prudence. The concession of the principle of a "right to work" involves a responsibility, which, whether justifiable or not, is one of immense significance. Moreover, if a municipality is morally bound to provide its members with employment it is obvious that such a responsibility cannot be extended to outsiders whom roaming ways, encouraged by an adventurous spirit or even a genuine desire for work, may have brought to the town. If a universal right to work be admitted, the question becomes a national one, and the State must in that event intervene. At the same time it is recognized that it is a wise policy to keep deserving people off the poor law, so helping them to retain the spirit of independence and self-reliance and not less to protect them from idleness, which is so fruitful a cause of demoralization in every class of society. It is the recognition of this fact more than any other consideration that has led so many municipalities in Germany to over-ride objections and difficulties and under proper safe-guards to create facilities for work in times of special scarcity. There are two ways of doing this; where possible work of an ordinary kind is offered on normal conditions as to wages, either by the municipality engaging direct from the labor bureau such of the unemployed as can be accommodated or by its requiring its

contractors to cover their labor requirement from the local supplies. Where such normal work cannot be offered, distress or relief works of a temporary character are carried on under special conditions. The works of the latter kind most commonly undertaken are excavation, the laying out of parks and gardens, the constructions of roads and streets, forest work, sewerage work, paving, stone breaking and so forth. In most cities distress work is only offered to persons selected by various tests, as residential qualification or responsibility for the maintenance of others.

Some municipalities have also approached the question of insuring workmen against involuntary idleness and thus providing assistance for them when they are out of employment.

The institution of insurance against worklessness is an offshoot of the labor bureaus. Not only is it a product of the experience gained in the work of labor registration, but, where introduced, it has generally been directly associated with that work, if not under the same officials, at least as an integral part of the policy of labor protection. The enterprising municipal workers of Cologne were the first to supplement their existing admirable labor bureau by an unemployment bureau. Other cities have followed this example. The executives of these institutions generally consist of the mayor, or a deputy named by him, the chairman of the municipal labor bureau, and elected members, half insured workmen, half patrons or honorary members, of whom some must be employers. Unemployment bureaus mostly confine insurance and its benefits to worklessness occurring during winter. In this way they greatly narrow their liabilities, while yet protecting their members against want and suffering in the most trying season of the year. Worklessness must also be unavoidable and free from culpability. Every member must pay weekly contributions in order to be entitled to out-of-work benefits. There are, however, three other sources of income, the contributions of patrons and honorary members,

contributions from societies, employers and others and a liberal subvention from the municipality.

In return for their contributions the insured have a claim to support from the funds in the event of inculpable worklessness occurring during the period December 1 to March 1 for so long a time as such condition continues and work cannot be found for them. Such unemployed persons are required to present themselves at the bureau twice a day. Should work be offered, suitable as to the character and remuneration, it must be accepted on pain of forfeiting the out-of-work benefit. Here will be seen the practical advantage of having the insurance fund connected with the labor bureau. It is usual to give to members of the fund prior consideration in the filling of vacancies by way of encouraging them in a provident spirit.

The cities are also devoting ever increasing attention to the housing of the workmen employed by them and of the less prosperous inhabitants of their districts in general. On the one hand, they construct cheap dwellings of a small size for the municipal workmen, or they stipulate by statute that such dwellings constructed by them may only be let or sold to workmen and subaltern officials, on the other hand, they encourage private builders or building societies to construct such dwellings by granting them certain favors and subventions in money or by conceding municipal ground to build on. Besides, they endeavor to improve the dwellings in existence and help the requirements of offer and demand to be met with by emitting police rules for the conditions of dwellings, by appointing inspectors of dwellings and opening dwellings' register offices. In their treatment of this problem the German municipalities have an advantage in their favor in the landed estate which commonly forms an important part of a city's assets. It is for the most part land unbuilt upon and not always within the present municipal area, yet its eligibility for public and for residential purposes increases every year

as the means of locomotion are improved. Berlin, Cologne, Munich, Dresden and Frankfurt among the larger German cities are especially rich in this respect, thanks largely to the foresight and intelligence of their local officers in the matter, and few places of any consequence are entirely without. There are also few which do not entrust to their statistical bureau, which forms so important and so instructive a department of municipal government, the duty of enumerating houses, with details as to character, proportions, number of rooms, and inhabitants, rents, etc., so full and exact as to give to the report a high social value. Leipzig is one of the cities and there are many of them—which have devoted a portion of their real estate to the housing of the working classes. The municipality there has leased for 100 years at a low rent to a philanthropic building society a large piece of communal land in the environs for the erection of cheap houses. The majority of the houses have to contain three and some of them more than four rooms. This society cannot transfer its leasehold rights to third parties without the consent of the municipality, and in the event of doing so, both the offending contract and the lease itself may be cancelled. The municipality undertook the initial construction of all squares, roads and footpaths, and went further in undertaking to advance money on mortgage for building purposes should the building societies' revenues prove inadequate, with the provision that the society must refund the loan by regular repayments in such a manner that on termination of the lease the mortgage will be redeemed. The municipality will then take over the land and the dwellings built upon it without compensation. It should be stated that the society itself is being financed by the insurance board of the State of Saxony. This is only one illustration out of many which might be cited of insurance boards making loans for the erection of workmen's dwellings. The profitable employment of the enormous accumulations of insurance contributions had become a

question of acute difficulty until the happy idea was devised of making advance from them to public and philanthropic societies formed for the establishment of agencies directly concerned with the welfare of the working classes.

The cities are further endeavoring to satisfy the requirements of the working classes for education, for these requirements are steadily increasing with the improvement of the workman's material position. For that reason a number of communities have instituted compulsory industrial schools for youths, popular libraries, reading rooms, lectures, house-keeping schools for the inhabitants, especially the workmen, for the true ambition of the masses of the German nation is less for economic amelioration and material advantages than for education. It is of course difficult to say how far education is followed for the sake of the material benefits which it is able to bestow and therefore is an indirect object of pursuit. Yet every one who has followed the German working class movement and is acquainted with the intellectual life of the German masses will be ready to testify to the widespread popular desire for education, for knowledge, for a greater share in the spiritual treasures of the time. The masses see in education endless perspectives; their thirst for knowledge, like their ambition, impels them to one aim, to be educated. More or less all acknowledge, that this, more than anything else determines a man's rank in modern society, that personality is won by force of education. All the means of extending and perfecting education are seized with zeal and often with passion.

For the performance of the social tasks described above, a number of towns have thought fit to appoint special deputations, so-called "social commissions" whose duty it is to propose desirable measures for the welfare of the working classes and to give their opinion on similar measures that are proposed from other quarters. Among the mem-

bers of these commissions there are also representatives of the working classes, so that all preliminary work is done from the very beginning in touch with the interested workmen and the measures, when adopted, may be sure of being well received by them.

What I have mentioned in no way gives a complete picture of the present social activity of our communities. But it will be sufficient to show to what degree the cities develop and extend the workmen's insurance and complete the institutions created on account of it; it will show, how, under the influence of the principles established by the workmen's insurance, the cities take new departures in the interest of improving the conditions of the working classes and how, by doing all this, they are the pioneers, as it were, who prepare the ground for State and imperial legislation. Thus the cities, these most important members of our national household, have highly developed the effects of the workmen's insurance and have increased its influence upon our national economy. I am afraid of overtaking your patience, so I will close my address in thanking you most sincerely for your kind attention. I hope I was able to give you the impression that idealism is still a very effective motive in the acts of the German legislation and that the German nation feels its social responsibility and considers it a duty to assist the weaker classes in their struggle for existence and to help them to attain a higher social, moral and intellectual standard.

NOTE.—The foregoing, quoted from "Old Penn," is the address of the German Ambassador, Johann Heinrich von Bernstorff, LL.D., delivered on the occasion of his receiving the honorary degree of LL.D., conferred by the University of Pennsylvania, February 22, 1911.

Germany has been our schoolmaster in many respects and can teach us as Americans how "to assist the weaker classes in their struggle for existence and to help them to attain a higher social, moral and intellectual standard." The address merits the widest possible circulation.—Editor.

# Historic Pilgrimages Along Mountain By-Ways

By Asa K. McIlhaney, Bath, Pa.

## PART IV.



OHOQUALIN, meaning "the river between the mountains," is what the Indians called the Delaware Water Gap. Here, where the ponderous Kittatinny is rent asunder, the majestic Delaware

flows through it with a width of 800 feet, and at an elevation of 300 feet above tide water. The two formidable peaks guarding the portals of the pass tower 1600 feet into the air,—Mount Minsi commemorates the tribe of the Minisinks on the Pennsylvania side, and Mount Tammany, so called in memory of the great chief of the Lenni Lenapes, standing sentinel on the New Jersey side of the river.

Leaving this fairyland of hill and dale famous for its glorious sunrises and golden sunsets, we begin our journey through Upper Mount Bethel the largest township in Northampton County. It was erected a separate district in 1787, from the territory of old Mount Bethel which was originally a part of Bucks County before the erection of Northampton.

For the next six miles we follow the course of the Delaware, and of the Delaware, Lackawanna and Western Railroad which hugs the banks of the river. The Mount Minsi Hotel not far from the southern base of the mountains is near the Cold Cave of which we have heard so much. This is a passage in the loose mountain rock from which constantly issues a current of cold air. Formerly it was thought by many that a cave existed here, and that the current of air probably came from a large subterranean channel of water running under the mountain. A gray-haired hermit stands guard to its entrance; but we do not stop long enough to prove the truth or falsity of this theory.

It should be stated here that the Delaware Valley, from this point to

Trenton, is one of the most interesting and historic locations on the continent, and perhaps in the world. For the past thirty years, it has been the theatre of investigation by the most eminent scientists in the domain of archaeology and geology. Important discoveries have been made, as the result of excavations conducted under the auspices of the American Museum of Natural History. Many scientists claim that three distinct periods of culture existed in this valley,—the paleolithic, the intermediate, and the historic Indian. Prof. Putman of Harvard, Prof. Holmes of the National Museum, Dr. Brinton of the University of Pennsylvania, Prof. Libby of Princeton University, and Dr. Abbot of Trenton, are some of the men who have made investigations.

Looking south from the Gap is seen a dip of rock under which was the Indian workshop; a person is able also to get a good idea of the passage of the glacier through the rock gorge down into the valley where it began to break up in the vicinity of the rope ferry north of Belvidere. In front of us is

### SLATEFORD

situated on Slateford creek which rises in the mountains near Tot's Gap, and flows into the Delaware. The slate deposits of Pennsylvania begin at this place, and extend in a southwesterly direction across the southeastern part of the state into Maryland, following a line nearly parallel with the Blue Mountains. Hon. James Madison Porter of Easton, Secretary of War under Tyler, owned and operated the slate quarries here as early as 1805.

Among the names of the first settlers in Mount Bethel, we find that of La Bar,—three brothers Peter, Charles and Abraham, who emigrated from France to this country before 1730.

"After landing at Philadelphia," writes Capt. Ellis, "they at once started

out in pursuit of a home. Making their way up the Delaware, partly through dense forests, they finally reached the southern base of the Blue Mountains, where, believing they had penetrated beyond the bounds of civilized man, they located a tract of land, built a log cabin, and settled on a place a half mile south of Slateford. Here the three brothers commenced the hardships of a pioneer life. They were the first who cleared land on the Delaware north of the mouth of the Lehigh. They had been in their new home but a short time, when the tawny neighbors began to manifest a friendly feeling, and evinced an inclina-

region, for just north of the mountains they found Nicholas Depui, who was then quite an old man, and settled at a place called Shawnee, on the Minisink lands, one of the first settlements made in the state.

Not long after they found another small settlement; probably that part of the Hunter settlement, planted by the Scotch-Irish at Williamsburg.

During this brief period, the three pioneers had obtained considerable knowledge of the "Forks" region, and the friendly intercourse with the Indians, had enabled them to learn considerable of the Indian language. While at



A STREET SCENE, BANGOR

tion to become acquainted. This feeling being reciprocated by the new pioneers, it was not long before amicable relations had been established between the brothers and the curious red men, then numerous at this point near the Gap. This friendship greatly promoted the safety of the brothers, and enabled them to procure from the Indians a supply of corn, which, in those days, must be pounded in a mortar, by hand; for there was no grist mill.

At this time, the young pioneers were progressing favorably, and they began to look about them. They soon found that they were not the only whites in this

place the La Bar brothers married, and soon afterwards removed north of the mountain into what is now Monroe County.

A few years later, George a son of Peter, moved south of the mountain, and settled near the original La Bar cabin, where he reared a large family. He lived to the age of one hundred and six years, and his son, also named George, died in 1874 at the age of one hundred and eleven years and nine months. Many La Bar descendants still live in this valley."

We wend our way a mile or two southward, pass the new D. L. & W. railroad bridge, which is being constructed over



the Delaware, and enter the borough of

#### PORTLAND

first known as Dill's Ferry, later as Columbia Station. It has a population of about one thousand. The *Enterprise* a weekly paper first published here in 1874 is still issued, and growing in circulation. The D. L. & W. Railroad built in 1856, passes through the borough, on the west bank of the river. The land on which the town was started was originally the farm of Enos Goble who became the first station agent.

A few rods north of the station is a wooden arch bridge, eight hundred feet long and eighteen feet wide, over the Delaware, constructed in four spans, and supported by three stone piers. Before the erection of the bridge, the inhabitants crossed the river by the ferry, just north of where the bridge stands. Mr. Dill was the first ferryman,—about 1780. He also had a log tavern on the hill opposite the ferry. This has long since been demolished. Other ferrymen were the Deckers, Jacob Lamb, Michael Weller, and John Ott. In Portland is also an excellent flouring mill on the banks of Jacobus Creek. It was built in 1815, by Robert Butz, and is now operated under the name of the Portland Roller Mills.

Just opposite Portland is said to have been the first slate quarry operated in the United States. This was in 1804 when a Welshman named Evans worked it in a primitive way.

Adjoining Portland on the southwest is a pretty village called Middleville. Here once lived the Shannons, Frys, and Nelsons.

Hurrying on a few more miles, over dusty roads brings us to

#### MOUNT BETHEL

which at first was named Williamsburg. It is one of the three points of the location of the "Hunter Settlement." The earliest records have been lost or destroyed, which leaves much of its early history only traditionary. It is known however that the first log church erected here was used for school, as well as for religious purposes. This must have been before the Revolution, and the old

graveyard adjoining it, is still older, for there is in it a tombstone with the date of a death in 1750. The Lutheran and German-Retorned people built the church and held the burial-ground in common.

Some years later a schoolhouse was built and Mr. Laughlin was the first teacher in this building. In those days a winter school of two or three months was all that could be afforded, and it was no unusual thing for boys and girls to have to walk two or three miles, for the little instruction the schoolroom afforded them. The people felt the need for better schools, and the term was often extended by subscription. Such was the case when the project of the Williamsburg Academy was conceived by a few of the citizens. The Rev. Gershow Goble was especially active in the matter, and it was acted upon so energetically that in April, 1853, a very comfortable academy building had been erected. Jonathan Moore became the preceptor and very efficiently filled the position for twelve years. This school was the opening of a higher education, and many who received the benefits of its intellectual training are filling honorable positions.

In this village lives William Reagle an acquaintance of one of our party. Here we stop to give our horses rest, and to partake of a sumptuous supper in which the luscious strawberries gratuitously furnished by the Reagles form the principal repast.

Steering to the west on a road running parallel with the mountains to the north, we now travel through a country settled by the Ink, Oyer, Reichard, Miller, Beck, Reimel and Hess families and come near to

#### JOHNSVILLE

which lies at the junction of the Tot's Gap and Fox Gap roads both of which lead over the mountains, and into Monroe County. This hamlet was at first called Roxbury, but later named for Gilbert Johnson. Alexander Campbell, however, was the original owner of the land in this vicinity. The first log build-

ing was erected by John Strauss in 1818.  
Near by, is the growing town of

#### EAST BANGOR

founded by Andrew Delp, and known for many years as Delpsburg. It has a population of fifteen hundred and is surrounded by numerous slate quarries. East Bangor's most prominent citizen is our friend—the Hon. H. K. Bender, recently elected a member of the State Legislature. This well-known educator is a native of Monroe County, and was principal of the borough schools for fifteen years, and later Superintendent of the Northampton County schools for six years.

point, and finding here combined, the three indispensable conditions for profitable slate productions, viz.—slate, soft and tough in quality, and unlimited in quantity, and lying in a good and accessible location, he in company with Jacob P Scholl of Bethlehem and Samuel Straub of Bath, purchased the farm of P. La Bar, and on August 1, 1866, these gentlemen having associated with them Samuel Lewis of Allentown, Francis Weiss and E. T. Foster of Bethlehem, and A. L. Foster of Mauch Chunk, commenced quarrying under the superintendency of Mr. Jones. The name, Bangor, was given to the quarry and the



A QUARRY SCENE, BANGOR

A drive of another mile brings us to

#### BANGOR

which is in the heart of the region of slate—that valuable stone which has in the past forty years become an important product in the list of useful minerals, and which dame Nature has deposited so plentifully in the hills and valleys in eastern Pennsylvania, although it is found and quarried in other parts of the world.

The Bangor of today dates its real beginning from 1866, when R. M. Jones, Esq., from Caernarvonshire, North Wales, a practical geologist and slate quarrying expert, followed the slate strata from the Delaware River to this

locality on account of the similarity of their natural features, to those of the town and quarries of Bangor, in Wales.

As early as 1790, Frederick Teel opened a blacksmith shop here, and in time a few more buildings were erected including a church and a mill. The first settlers were mostly Pennsylvania Germans of the Mennonite denomination. The early name given to the place, Creek town, from the fact that Martin's Creek flows through the borough; later the central part of the present Bangor was called New Village, and the upper part of Main street, Uttsville.

Bangor is located at the foot of hills, and when approaching it from the north,

you can look down and survey its dimensions with wonderful accuracy and the view is decidedly pleasing. The population is about 6000, and with this growth have come good schools and many conveniences. Electric lights, macadamized streets, flagged walks, and pure water drawn from a reservoir at the summit of the Blue Mountains.

The mountain region near the Bangors is very interesting. On its summit and slope, in the vicinity of the Big Offset, are found rare plants. Among these are the large white Globe flower with its golden centre gleaming in the sunshine; the Pitcher plant or Indian dipper whose flower is a deep reddish-purple and whose leaves are pitcher shaped; the round-leafed sundew opening only in the sunshine; the pretty little Rhodora, abundant in Monroe County and which Emerson loved so much as to immortalize it in song. Three species of the yellow moccasin, the oak fern and the little grape fern give added charm to the surroundings, for the last-named is very rare and rejoices the heart of the fern-hunter who is so fortunate as to find it.

Probably the scarcest of all is the Canoe or Paper birch, greatly admired by the late Dr. Thomas C. Porter one of America's foremost botanists. It is a tree 60 to 80 feet high, with dull, chalky-white bark which curls away from its few furrows in horizontal plates. The Indians easily proved their ingenuity in the uses of this tree. "They formed their tents from it, and built canoes ribbing them with cedar, and covering them with large sheets of birch bark. They sewed the seams with threads made of spruce or cedar roots, and closed the chinks with pitch or gum of the Balm of Gilead. These small craft were graceful and durable and the Indians managed them with consummate skill."

Nature has bountifully blessed this locality, and the boys and girls who live here should become familiar with the names and habits of the principal flora, so that in distant years, they can boast of a close friendship with the woods and streams, and with wild life in its many varied phases.

The school children in Switzerland are compelled by law to study the wild-flowers growing in their own country. What inspiration they have for nature! How they love the edelweiss that white composite flower so much worn by travelers as a trophy and "which grows on the most inaccessible cliffs where even the chamois dare hardly venture"! The Swiss name signifies "noble purity," and the government forbids its sale.

Last September, (1910), George Chavez the young Peruvian aviator, flew over the Alps, from Brigue, Switzerland,—crossing the Simplon Pass at an altitude of 7000 feet, and falling finally at Domo d'Ossola, Italy, in an accident which caused his death. This unprecedented feat remains unequalled. His dying words were, "Oh, ye Alps; ye are conquered."

At the funeral a little Swiss girl laid upon the casket a bunch of edelweiss that bloomed alone amid the eternal snows of the Alps, bound with a ribbon upon which had been written, "Gathered among the mountain peaks over which you flew."

With a parting request that the younger people will soon enter this garden of Nature in the Kittatinnies, learn to tread these mountain paths, appreciate the brooks and rocks on every side, listen to the bird-songs as they pass, and above all to show the same admiration for these wondrous-tinted wild flowers as does the highland maiden hers, we turn southward. The borough of

#### PEN ARGYL

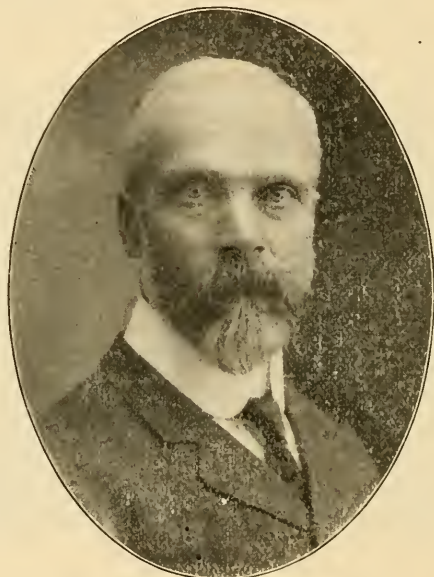
lies a few miles to our right. It occupies a commanding site on an elevation and is a pretty town. The population is over 5000, and like the town previously described,—slate quarrying is the chief industry. Rough as its surface was, underneath lay one of the most extensive and best deposits of slate known in the world today; but it took a few Englishmen who had come to this country to work in the quarries at Chapmans, to reveal the hidden wealth beneath the surface. The building of the Bangor and Portland railroad by Conrad Miller,

and through whose influence the late John I. Blair invested in several hundred acres of slate property, possibly did more to develop the PenArgyl slate section and build up the borough, than any other factor.

Here lives our old friend, Joseph H. Werner, Esq., who for nine years—back in the eighties, was the efficient county superintendent of schools. It is said that to him must be given the credit for first putting the county schools on a firm working basis. We would like to stop

Flory, Frutchey, Itterly, Teel, Werkheiser, Woodring, Bowers, Bursh, Messinger, Young Kessler, Hahn and Achenbach.

During the Indian wars, a temporary fort was built and occupied by some ten or twelve families as a place of refuge. This strong house became a permanent dwelling, and as near as can be ascertained was on the late Jacob Ruth farm, about the middle of the township. The Indian path leading from their villages on the Susquehanna to the Falls of the



HON. H. K. BENDER, EAST BANGOR

just long enough to shake hands with this educator, but time will not allow.

We continue through part of Washington Township where resided the Albert, Snyder, Lockard, Buzzard, Ackerman, Bowman and Wetzel families, to the village of Ackermanville. Here the first grist mill in the township was built by Henry Miller in 1788. At Bitz's schoolhouse we enter Plainfield, whose first settlers were Hollanders. They came in about 1740, but no record of their names can be found, except those of the Benders and Hellers. German settlers soon followed, and today descendants remain here by the name of

Delaware and the lower settlements, passed through the Wind Gap and traversed a part of Plainfield.

It is getting late, and the moon for a change begins to shine through the dark clouds and lightens things around us. We pause at the Edward Repsher homestead long enough to quench the thirst, both of man and beast. Along the roadside is an old-fashioned watering trough, near a spring. We look for the coconut-shell, or for the long-necked crooked-handled gourd dipper which in the olden days always hung in such a place, a symbol of country simplicity and purity.

Leaving Belfast to our right—a village which in no way reminds us of its Irish prototype, and passing through little Ashland which is not to be confounded with its big namesake in Schuylkill County brings us close to an interesting institution—the

#### HENRY GUN FACTORY

at beautiful Boulton on the Bushkill. "From all outward appearances, this building does not seem different from hundreds of other small manufacturing structures, but a little questioning about the building brings out the information that this factory is one that was once prominently identified with the history of this country. In this factory were made rifles, muskets and pistols for the war of 1812 and for the Civil War, and for the North American Fur Company, of which John Jacob Astor was president.

Ever since the Henrys came from England to America, they have been connected, more or less, with governmental service, either as soldiers, statesmen or manufacturers of fire arms. The first one of them was William Henry, who established a gun factory at Lancaster, Pa., in 1752. His muskets were in such demand that his little shop could not make them fast enough. Besides conducting the making of fire arms, he was in charge of small arms in the French and Indian War, and was present at the attack on Fort Duquesne. During this battle he saved the life of the Delaware Indian Chief, Killbuck.

It was a custom among the Indians that when one of them was saved from death by a white man, names would be exchanged. So it happened that Henry and the Indian Chief exchanged names, and to this day the descendants of the Killbuck family retain the name of Henry as the middle name, both male and female.

Most of the firearms used during the Revolutionary War were made by the Henrys. Shortly before "Mad" Anthony Wayne made his attack on Stony Point, he sent to the Henry factory a message, "Hurry up them Guns".

In 1780, Wm. Henry, Second, built a small gun factory at Nazareth. He entered into a contract with the State of Pennsylvania and also the United States government for the manufacture of fire arms. Machinery was crude, and men expert at the trade of gun making hard to get. He was unable to supply all the muskets and rifles for which he had orders. Besides he had a very scant supply of water power, and in looking around for a place where he might have a better supply, he decided upon a place along the Lehigh Creek, now called the Bushkill. This was in 1812, and Henry moved his factory from Nazareth to the new site he had selected, which afterwards was given the name of Boulton.

The government was keeping him well supplied with orders for the second war with Great Britain was then raging. A few years later William Henry, Second, retired from active manufacturing and the charge of the factory was given into the hands of his sons, John, Joseph, Henry and William Henry, Third. The factory was making special efforts to bring out a rifle that would stand the hardest tests of the frontiersmen, and the fame of the Henry rifle soon spread along the frontier.

When John Jacob Astor organized his North American Fur Company, he ordered his supply of rifles for his hunters and trappers from the Henry factory. The rifles he wanted were to be of a certain style and the Henry factory was the only one that could furnish them. Mr. Astor even sent Ramsey Crooks, who afterwards became president of the North American Fur Company, to Boulton to order a supply of rifles and personally complimented the Henrys on the quality of the rifles they were making. Of course, when the fur trade fell off and the North American Fur Company went out of existence, the manufacture of these rifles also ceased.

During this time, the Henry factory also made many rifles and pistols for the

militia of the South and West. Of course, all the rifles made by the Henrys were muzzle loaders. Gradually breech leading rifles were being manufactured to supplant the old style of rifles. The Henrys were not equipped to meet the competition and the manufacturing of rifles was then dropped.

Attention was then turned to the making of the "Henry" shot gun, and this was continued until about ten years ago. The building has since been used for various other purposes, but the general structure has remained undisturbed and is still in a fair state of preservation. The Henry family has interesting letters written to William Henry at Lancaster by famous generals and statesmen of Revolutionary times. The family has also in its possession the famous painting "Death of Socrates" by Benjamin West. The painter was a

great friend of William Henry, and it was at the suggestion and request of Mr. Henry that West painted this great picture in 1756.<sup>1</sup>

But time is passing. The king of day has long moved down the western slope and disappeared behind the Northampton hills.

Driving through Nazareth we "strike the pike" and turn our faces homeward, leaving behind us, a vast amount of historical material untouched, which, however, we contemplate examining at a future day.

In an hour, we reach our destination, having traversed sixty miles; and thus end another interesting historic ramble.

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<sup>1</sup>What is given concerning the Henry Gun Factory is a quotation through the courtesy of Granville Henry, Esq., a direct lineal descendant living at Boulton.

## Ziegler's Church, Pa.

In the year 1734 and 1735 several emigrant trains came from Oley and Goshenhoppen to the Kittatinny Valley by the Indian path crossing the Lehigh Mountain through the Rittenhouse Gap. The emigrants were attracted by the fine forests and clear water which accounts for the early settlements of Weisenberg and Lynn valleys. The Ziegel Church stands between the extremes of Longswamp and Lynn valleys. Many of the emigrants settled on the slopes and dales of the ridge on which the church stands. The congregation was organized in 1745. In 1747 this congregation was visited by Rev. Michael Schlatter. From 1735 to 1745, a period of ten years, they were without pastor and church, but they assembled in their log cabins for services. When they had no schoolmaster the sermons were read by male members.

The first church built of rough logs was dedicated July 29, 1750. From the very beginning it was a union church. The first Reformed pastor was Philip Jacob Michael, and the Lutheran pastor was Jacob Friedrich Schertlein.

Some of the charter members were

Adam Braus, Ludwig Reichard, Bernhardt Schmidtt, Nicholas Mayer, Peter Haas, Joerch Schaefer, Karl Oorn, Urban Friebe, Johann Merkel, Daniel Krauss, Michael Hoetz, Johannes Hergoether, Egitticus Grimm, Zacharias Heller, Friedrich Windisch, Adam Weber, Georg Bayer, Johann N. Gift, Georg Wendel Zimmermann, Michael Old, Heinrich Gagenbach, Melchior Ziegler, Philipp Breinig, Peter Heimbach, Bartholomaeus Miller, Georg A. Leibinsperger, Jacob Kuntz, Albrecht Himmel, David Muszgenug, Michael Confort, Andreas Sassamanshausen, Georg Schumacher, Melchior Seib, Heinrich Miller, Johannes Vogel, Jacob Ruenmel, Johannes Hermann, Conrath Neff, Johannes, Heider, Adam Schmidt, Philipp Wendel Klein, Johannes Baer, Jacob Goho, Yost Schlicher, Franz Wesco, Philipp Fenstermacher, Jacob Acker, Georg Falk, Daniel Hettler, Jacob Weitknecht, Johannes Doll.

In 1771 the land was patented to the congregation through Adam Brausz (Reformed) and Jacob Grimm (Lutheran). The tract consists of 41 acres.

—*Reformed Church Record.*

# Early Berks County Tombstone Inscriptions

By Louis Richards, Esq., Reading, Pa.

Pres. Berks County Historical Society

(CONTINUED FROM MARCH ISSUE)

**Schultze, Christoph Emanuel**, Prediger, b. 25 Dec. 1740 in Saalfield, Saxony, came to this country in 1765, lived with his wife Elizabeth 43 years, preached 5 years in Philadelphia and 38 years in Tulpehocken, 9 children; d. 11 March 1809; 68 y. 2 m. 2 w.

**Eva Elizabeth**, wife of same, b. 10 Feb. 1748; d. 21 July 1808; 60 y. 5 m. 1 w. 4 d.

**Maria**, wife of Frederick Rapp, b. 3 Nov. 1742; d. 20 Oct. 1806.

**Walborn, Martin**, b. 15 April 1733; d. 3 Feb. 1816; 82 y. 9 m. 18 d.

**Maria Margareta**, wife of same, b. 4 Feb. 1734; d. 9 May 1820; 86 y. 3 m. 5 d.

**Walborn, John**, b. 1761; d. 1847.

**Braun, Hannah**, b. 24 June 1763; d. 17 March 1810; 46 y. 9 m. 23 d.

**Apolonia**, wife of Jacob Wagner, b. 15 Aug. 1742; d. 29 Jan. 1815.

**Eckborger, John Peter**, b. 26 April 1760; d. 30 Oct. 1823; 63 y. 6 m. 4 d.

**Lechner, Christian**, b. 8 March 1768; d. 29 May 1823; 55 y. 2 m. 21 d.

**Katterman, John**, b. 1751; d. 1829.

**Moore, Samuel**, d. 12 Jan. 1843; 61 y. 6 m.

**Weiser, Johan**, b. 23 Jan. 1766; b. to Catharine Aupsach, d. 7 Nov. 1825; 69 y. 9 m. 4 d.

**Hilig, Johannes**, b. in Lancaster County 22 Aug. 1766; d. 2 Oct. 1824; 48 y. 1 m. 10 d.

**Ulrich, Rev. Daniel**, b. near Annville 10 Aug. 1789; entered the ministry in 1809; became pastor of the united congregations of Tulpehocken, Rehrersburg, Heidelberg and others, which he served from 1811 to 1851; d. 2 June 1855 while on a visit at Pittsburg; 65 y. 9 m. 22 d.

**Elizabeth**, wife of same and dau. of the late John Weidman, Esq.; b. 7 Sept. 1787; d. 10 Dec. 1862; 75 y. 3 m. 3 d.

**Schoch, Jacob**, b. 2 Dec. 1807; d. 28 June 1881; 73 y. 6 m. 8 d.

## Tulpehocken Reformed Church

**Spieker, Peter, Esq.**, b. 27 Oct. 1711; d. 13 July 1789; 77 y. 8½ m.

**Maria Margaret**, wife of same, b. 21 March 1721; d. 10 Oct. 1781; 59 y. 6 m. 19 d.

**Lauer, Christian**, b. 19 April 1715; d. 8 Sept. 1786; 71 y.

**LeRoy, Anna Maria**, b. Aug. 1708; d. 1 Sept. 1800; 92 y.

**Eckberger, Jacob**, b. 13 Feb. 1724; d. 12 Aug. 1806; 82 y. 6 m. less 1 d.

**Schütz, Johan Wm.**, b. 12 May 1734; d. 29 July 1796; 62 y. 2 m. 17 d.

**Zeller, Frantz Daniel**, b. 8 April 1751; d. 3 Oct. 1821; 70 y. 5 m. 26 d.

**Eckert, Jonas**, b. 15 Oct. 1738; d. 19 Sept. 1805.

**Catharine**, b. Ruth, wife of same, b. 1747; d. 1813.

**Kitzmiller, Johan**, b. in 169-; d. 1745.

**Brunner, Heinrich, Esq.**, b. 18 March 1755; d. 16 Nov. 1802; 47 y. 3 m.

**Mier, Isack**, b. 4 January 1730; d. 15 July 1770; 40 y. 6 m.

**Myers, John, Esq.**, d. 15 Dec. 1819; 55 y. 9 m. 10 d.

**Catharine**, wife of same and dau. of Philip Hahn, b. 20 May 1762; d. 9 April 1838.

**Miller, John**, d. 12 May 1817; 87 y.

## MAXATAWNY

### Sigfried's Church

**Hermany, Jacob**, son of Nicholas and Eva, b. Fisher; b. 13 Nov. 1755; d. 14 Sept. 1836; 81 y. 1m. 13 d.

**Christiana**, b. Lebeguth, wife of same, b. 29 Sept. 1759; d. 10 July 1841; 81 y. 10 m. 19 d.

**Siegfried, Daniel**, b. 29 Dec. 1763; d. 20 Nov. 1846; 82 y. 11 m. 21 d.

### Grim Family Ground

**Grim, Heinrich**, b. 1 Aug. 1733; d. 14 Dec. 1804; 71 y. 4 m.

**Grim, Jeremiah**, b. 6 Dec. 1768; d. 26 Sept. 1824.

**Elizabeth**, wife of same and dau. of Peter and Mary Snyder, b. 3 March 1781; d. 11 Sept. 1836.

### DeLong's Church, Bowers

**Bieber, Theobald**, b. 2 June 1756; d. 13 May 1826; 69 y. 11 m. 11 d.

**DeLong, Michael**, b. 26 Dec. 1739; d. 26 Jan. 1819.

**Barbara**, wife of same, b. 1756; d. 1832.

**Ziegler, Andreas**, b. 30 Nov. 1744; d. 28 Feb. 1800.

**Henrietta Sophia**, wife of same, b. Neidig, b. 1749; d. 1829.

**Bauer, Frederick**, b. 8 July 1758; d. 12 April 1845; 86 y. 9 m. 4 d.

**Christina**, b. Wieant, wife of same, b. 8 Feb. 1757; d. 30 Jan. 1837; 79 y. 11 m. 27 d.

**Long, Elizabeth**, wife of Nicholas Long, b. 10 Aug. 1730; d. 22 Nov. 1807; 87 y. 3 m. 12 d.

**Long, Nicholas**, b. 10 Aug. 1730; d. 22 Nov. 1817; 87 y. 3 m. 12 d.

**Long, Nicholas**, b. 1728.

**DeLong, Joseph**, b. 18 March 1763; d. 17 June 1847; 84 y. 2 m. 29 d.

**Schirardin, Jacob**, b. in Rauweiler, Europe in Jan. 1735; d. 11 July 1820; 85 y. 6 m.

- Schirardin, Margaret**, b. Haag, b. 15 Feb. 1735; d. ———; 72 y. 11 m. 15 d.
- Schirardin, Abraham**, b. 25 July 1766; d. 29 Dec. 1818; 52 y. 5 m. 4 d.
- Schnieck, Johan Caspar**, b. 1720; d. 19 Feb. 1812 in 92d y.
- Magdalena**, b. Yager, wife of same, b. 14 Oct. 1740; d. 25 Dec. 1809; 69 y. 2 m. 11 d.
- Haak, Jacob**, b. 3 May 1744; d. 26 Jan. 1829; 88 y. 8 m. 23 d.
- Hoffman, Henry**, b. 2 Feb. 1741; d. 22 Feb. 1818; 77 y. 20 d.
- Schirardin, Jacob**, b. 8 Jan. 1761; d. 9 Jan. 1822; 61 y. 1 d.
- DeLong, John**, b. 27 March 1723; d. 22 Nov. 1813; 90 y. 7 m. 27 d.
- Scharadin, Peter**, b. 25 July 1764; d. 3 March 1841; 76 y. 7 m. 8 d.
- Karcher, Johannes**, b. 29 Jan. 1758; d. 2 March 1824; 66 y. 1 m. 3 d.
- Maria**, wife of same, b. 10 Oct. 1753; d. 16 Sept. 1851; 97 y. 11 m. 6 d.
- Seibert, Jacob**, b. 28 Sept. 1777; d. 11 May 1859; 81 y. 7 m. 13 d.
- Catharine**, b. Butz, wife of same, b. 26 March 1777; d. 26 Dec. 1831; 54 y. 9 m.
- Fenstermacher, Jacob**, b. 19 Nov. 1751; d. 19 July 1835; 83 y. 8 m.
- Maria**, wife of same, b. 22 Oct. 1767; d. 21 Aug. 1850; 82 y. 9 m. 29 d.
- Kieffer, Peter**, b. 14 Dec. 1736; d. 30 Nov. 1815; 78 y. 11 m. 16 d.
- Maria**, b. Long, wife of same, b. 19 Nov. 1742; d. 7 March 1816; 73 y. 3 m. 18 d.
- Humbert, Jacob**, b. 22 Sept. 1798; d. 12 July 1880; 81 y. 9 m. 20 d.
- Bauer, Jonas**, b. 29 Jan. 1797; d. 6 Sept. 1882; 85 y. 7 m. 7 d.

#### MUHLENBERG Alsace Churches

- Christian, Johann**, b. 11 Feb. 1743; d. 11 Feb. 1798; 55 y.
- Christian, Johanna**, b. 6 May 1749; d. 2 July 1809; 60 y. 1 m. 14 d.
- Berger, Susanna**, b. Heyer, b. 2 Dec. 1796; d. 9 April 1824; 27 y. 4 m. 7 d.
- Romig, Maria Magdalena**, b. 10 April 1768; d. 25 Sept. 1827; 59 y. 5 m. 15 d.
- Romig Johannes**, b. in Frankfort-on-Main. 20 Sept. 1755; d. 11 April 1814; 58 y. 6 m. 21 d.
- Peifer, Catharina**, b. Sailer, wife of Henry Peifer, b. 13 March 1794; d. 13 May 1839; 45 y. 2 m.
- Schneider, Maria**, b. Klose, b. 5 March 1769; d. 13 Oct. 1792.
- Haberacker, Johannes**, b. 1741; d. 28 Dec. 1795; 54 y.
- Fischer, Johannes**, b. 15 March 1737; d. 30 May 1806; 69 y. 2 m. 14 d.
- Gebret, Susannah**, b. 22 Dec. 1770; d. 5 Feb. 1798; 27 y. 1 m. 13 d.
- Fiecher, Nicolaus**, b. 29 Sept. 1734; d. 29 Nov. 1763; 29 y. 2 m.
- Fiecher, Daniel**, b. 19 Feb. 1768; d. 26 April 1804; 36 y. 2 m. 6 d.
- Fiecher, Clara**, b. Himmelberger, b. 11 Feb. 1744; d. 2 May 1818; 74 y. 2 m. 21 d.
- Rothermel, Samuel**, b. 28 March 1782; d. 5 Sept. 1808; 26 y. 5 m. 7 d.
- Fischer, Valentin**, b. 2 Feb. 1778; d. 30 Jan. 1824; 53 y. 11 m. 28 d.
- Schadel, George**, b. in Franfort-on-Main 3 April 1754; d. 14 Nov. 1826; 72 y. 7 m. 11 d.
- Schadel, Elizabeth**, b. Fischer, wife of Geo. Schadel, b. 21 April 1766; d. 9 April 1830; 65 y. 11 m. 8 d.
- Balthaser, Heinrich**, b. 27 May 1771; d. 10 Aug. 1846; 75 y. 2 m. 11 d.
- Balthaser, Susanna Margaret**, wife of same, b. 20 June 1777; d. 2 Jan. 1862; 84 y. 6 m. 13 d.
- Haberacker, Johann Heinrich**, b. 1 April 1772; d. 14 June 1850; 78 y. 2 m. 13 d.
- Rothberger, Peter**, b. 24 March 1769; d. 4 Jan. 1825; 55 y. 9 m. 10 d.
- Rebecca**, wife of same, b. Schalter, b. 1 Sept. 1773; d. 28 Nov. 1847; 74 y. 2 m. 27 d.
- Fischer, Valentine**, b. 2 Feb. 1770; d. 30 Jan. 1824; 53 y. 11 m. 28 d.
- Rothermel, Martin**, b. 29 Oct. 1749; d. 21 Nov. 1818; 69 y. 22 d.
- Rothermel, Jacob**, b. 20 Jan. 1778; d. 3 July 1812; 34 y. 5 m. 13 d.
- Fisher, Joseph**, b. 19 March 1786; d. 19 June 1809; 23 y. 3 m.
- Baum, Johannes**, b. 23 Jan. 1725; d. 28 Feb. 1808; 83 y. 1 m. 4 d.
- Baum, Johann Theobald**, b. 15 March 1693; d. 27 April 1762.
- Strunk, Catharine**, b. 1 May 1740; d. 5 May 1811; 71 y. 4 d.
- Schop, Conrad**, b. 12 May 1753, in Deutschland; d. 15 Jan. 1838; 84 y. 8 m. 3 d.
- Schop, Maria Christina**, b. Klohs, wife of same, b. 3 Nov. 1761; d. 13 Aug. 1823; 62 y. 9 m. 10 d.
- Spengler, John Heinrich**, b. 10 Nov. 1747; d. 26 March 1826; 78 y. 4 m. 16 d.
- Spengler, Johann Adam**, b. 4 April 1753; d. 30 Nov. 1823; 70 y. 8 m. less 4 d.
- Schneider, Jacob**, son of Abraham and Maria Eliz. Schneider, b. 20 Sept. 1782; d. 9 Nov. 1867; 85 y. 1 m. 19 d.
- Wanner, Jacob C.**, b. 15 Feb. 1794; d. 7 Sept. 1854; 60 y. 4m. 22 d.
- Catharine**, b. Schneider, wife of same, b. 22 Feb. 1797; d. 5 Aug. 1865; 68 y. 5 m. 13 d.
- Schneider, Johannes**, b. 18 Dec. 1786; d. 20 March 1852; 65 y. 3 m. 2 d.
- Leimbach, Heinrich**, b. 29 Aug. 1780; d. 19 Nov. 1852; 72 y. 2 m 20 d.
- Magdalena**, b. Baum, wife of same, b. 12 Oct. 1785; d. 18 July 1855; 69 y. 9 m. 6 d.
- Müller, Johann Heinrich**, b. 24 May 1797; d. 23 Jan. 1885; 87 y. 7 m. 30 d.
- Maria**, b. Resch, wife of same, b. 12 May 1807; d. 9 March 1848; 40 y. 9 m. 27 d.
- Resch, Catharina**, b. Eisenhauer, wife of Philip Resch, b. 1 May 1779; d. 4 Feb. 1847; 67 y. 9 m. 3 d.



**Haas, Daniel**, b. 10 July 1774; d. 18 April 1845; 70 y. 9 m. 21 d.

**Hahn, Adam**, b. 8 Feb. 1775; d. 12 July 1849; 74 y. 5 m. 1 d.

**Möller, Johannes**, b. in Deutschland 20 Jan. 1774; d. 20 May 1844; 70 y. 4 m. 10 d.

**Möller, Magdalena**, b. 6 Sept. 1768; d. 2 Oct. 1823; 55 y. 26 d.

**Baum, Jonas**, b. 21 March 1765; d. 24 Nov. 1825; 60 y. 3 m. 3 d.

**Elizabeth**, b. Zacharias, wife of same, b. 21 Aug. 1768; d. 5 Nov. 1854; 86 y. 2 m. 14 d.

**Klohs, Catherina**, b. Siegfried, wife of Jacob Klohs, Sr., b. 4 March 1780; d. 30 May 1846; 66 y. 2 m. 26 d.

**Klohs, Jacob**, son of John and Maria Klohs, b. 12 Sept. 1771; d. 30 Jan. 1849; 77 y. 4 m. 18 d.

**Klohs, Magdalena**, b. Baum, wife of Jacob Klohs, b. 14 March 1768; d. 25 Aug. 1833; 65 y. 5 m. 11 d.

**Rothenberger, Frederick**, b. 25 Nov. 1771; d. 5 Dec. 1833; 62 y. 10 d.

**Fick, Peter**, b. 24 Jan. 1766; d. 14 July 1849; 83 y. 5 m. 20 d.

**Maria Magdalena**, b. Graul, wife of same, b. 25 Jan. 1774; d. 19 Jan. 1852; 78 y. less 6 d.

**Rapp, Johannes**, b. 26 Feb. 1791; d. 13 Jan. 1872; 80 y. 10 m. 17 d.

**Harhold, Adam**, b. 25 Nov. 1784; d. 19 March 1847; 62 y. 3 m. 24 d.

**Elizabeth**, wife of same, b. 21 Sept. 1788; d. 21 March 1859; 70 y. 6 m.

**Schmehl, Adam**, b. 22 Nov. 1797; d. 19 Aug. 1866; 69 y. 8 m. 28 d.

**Mary**, b. Emore, wife of same, b. 9 Aug. 1797; d. 30 July 1882; 84 y. 11 m. 21 d.

**Lies, Daniel**, b. 7 Sept. 1800; d. 21 Feb. 1852; 51 y. 5 m. 14 d.

**Noll, Catharine**, wife of Johannes Noll, b. 20 Nov. 1787; d. 18 May 1849; 61 y. 5 m. 28 d.

**Gehret, Jacob**, b. 25 Feb. 1768; d. 7 April 1852; 84 y. 1 m. 12 d.

**Tatnall, Susannah H.**, wife of John Tatnall and daughter of Henry Gehret, b. 10 July 1786; d. 25 March 1849; 62 y. 8 m. 15 d.

**Gehret, Henry**, b. 3 March 1797; d. 29 Oct. 1844; 47 y. 7 m. 26 d.

**Ebling Henry**, d. 5 May 1816; 53 y.  
**Magdalena**, wife of same, d. 3 March 1837; 67 y.

**Ebling, Frederick**, b. 10 Dec. 1831; 66 y.  
**Hartman, John Geo.**, b. 6 Jan. 1748; d. 22 March 1835; 82 y. 2 m. 16 d.

**Wahl, Jacob Michael**, b. 19 Feb. 1786; d. 26 July 1834; 48 y. 5 m. 7 d.

**Heyer, Jacob**, b. 19 Dec. 1750; d. 22 May 1834; 73 y. 5 m. 3 d.

**Catharine**, wife of same, b. 25 March 1781; d. 19 Sept. 1851; 70 y. 5 m. 24 d.

**Hyneman, Jane**, wife of John M. Hyneman, b. in Carlisle 25 Dec. 1778; d. 8 July 1847.

**Fies, Barbara**, b. 25 Dec. 1767; d. 30 Jan. 1847; 79 y. 9 m. 5 d.

#### Private Burying Ground, near Temple

**Ebling Johannes**, b. Aug. 20, 1725; d. March 21, 1787; 61 y. 7 m. 1 d.

**Ebling, Maria Philippina**, b. Yager, b. 13 Feb. 1735; d. 6 May 1816; 81 y. 2 m. 23 d.

**Ebling, Jacob**, son of Paul, b. 24 Aug. 1808; d. 27 Jan 1859; 50 y. 5 m. 3 d.

**Ebling, Daniel**, son of Jacob and Sarah, b. 1845; d. 1851.

**Bernhart, Wendel**, b. 6 Jan. 1746; d. 26 Dec. 1813; 67 y. 11 m. 20 d.

**Bernhart, Catharine**, b. Ebling, b. 11 Dec. 1753; d. 17 Feb. 1830; 76 y. 2 m. 6 d.

**Ebling, Maria**, b. Bleiler, b. 3 Dec. 1771; d. 25 July 1817; 45 y. 7 m. 22 d.

**Ebling Paul**, b. 17 Sept. 1761; d. 13 Sept. 1825; 61 y. 11 m. 26 d.

**Bernhardt, Barbara**, b. Lasch, b. 22 Dec. 1777; d. 6 Dec. 1833; 55 y. 11 m. 14 d.

**Bernhardt, Adam**, b. 21 July 1816; d. 5 April 1848; 31 y. 9 m. 14 d.

**Bernhardt, Daniel**, b. 1 July 1811; d. 6 Dec. 1834; 23 y. 5 m. 12 d.

#### OLEY

##### Snyder Family Ground, Oley Line.

**Keim, Nicholas**, b. 2 April 1719; d. 2 Aug. 1802.

**Barbara**, b. Schneider, wife of same, b. Oct 1757; d. 8 June 1788.

**Messersmith, John K.**, d. 26 May 1831; 61 y. 9 m. 26 d.

**Schneider, Peter**, b. 21 Aug. 1752; d. 15 Dec. 1815; 63 y. 3 m. 24 d.

**Catharine**, born Young, wife of same, b. 2 Aug. 1768; d. 15 Nov. 1840; 72 y. 3 m. 13 d.

**Schneider, Daniel**, b. 8 Oct. 1750; d. 28 Feb. 1817; 66 y. 4 m. 20 d.

**Schneider, Esther**, b. Herbein, b. 9 March 1759; d. 24 March 1780.

**Schneider, Peter**, b. March 1723; d. 27 Oct. 1796; 73 y. less 8 m.

**Appollonia, Eva**, b. Young, b. 26 Dec. 1721; d. 25 April 1799; 77 y. 3 m. 18 d.

**Schneider, Benjamin**, b. 21 Dec. 1748; d. 26 Oct. 1816; 67 y. 10 m. 5 d.

**Schneider, Johannes**, b. Dec. 1687; d. 19 July 1743.

... wife of Jacob Schneider, b. 1718; d. 16 Oct. 1785; 67 y. 3 m.

**Schneider, Daniel**, son of Jacob, b. 27 Aug. 1749; d. 21 May 1804; 56 y. 8 m. 13 d.

**Schneider, Catharine**, b. 1688; d. 27 Mar. 1774.

**Schneider, Henry**, b. 1721; d. 1762.

**Gehr, Jacob**, b. 10 July 1779; d. 23 March 1853.

**Esther**, b. Schneider, wife of same, b. 1 Aug. 1782; d. 4 Feb. 1819.

**Messersmith, Daniel**, d. 23 Aug. 1820; 76 y. 1 m. 29 d.

**Katherina**, b. Keim, wife of same, b. Jan. 1747; d. 25 March 1773.

## Swabian Proverbs and Idioms

(CONTINUED FROM FEBRUARY ISSUE)

161. Dear friszt im Anegauh. U.  
 162. Ma hat noh äll Tag z' Nacht gessa. U.  
 163. Dau hoiszt 's schmarrmaula. U.  
 164. Dia naget am Hungertuach. U.  
 165. Miar schnurret d'r Maga-ne-ei'. U.  
 166. Frisz Dräg, wenn d'r des net guat gnuag ischt. U.  
 167. Dui hat a reachta süasza Gosch. U. (Ist schleckig.)  
 168. Dear iszt mit Adams Gab'l. U.  
 169. Dear hält's heut mit de G'maulate. U. (Hat nichts zu essen.)  
 170. No en guata Grung lega, dasz ma au' trinka ka'. U.  
 171. Bei deam schlächt's Essa und Trinka-n-a'. U.  
 172. Des ischt a habhafts Essa. U.  
 173. Mit ui ischt guat Dräg essa. B.  
 174. Des ischt ausganga ohne Butter. B.  
 175. Ma schwätzt ja no vom Dräg, ma friszt a ja net. U.  
 176. Dear friszt oim's Sach vom Maul weg. U.  
 177. Du däscht no saga, Maul was witt'. U.  
 178. Du däscht Teller saga, nau leit glei' a Wurscht drauf. U.  
 179. Desmaul muascht 's Maul numbinda. U.  
 180. Des ischt a reacht'r Knöpflesdau'de. U. (Knöpflesliebhaber.)  
 181. Des muasz ma deam us de Zäh' tua. U.  
 182. Wenn's oim am beschta schmeckt, soll ma aufhaira. U.  
 183. Jetzt hau'-n-i aber ehrlich g'essa. U. (Ehrlich-tüchtig.)  
 184. Des ischt a lerks Brod. U. (Lerkfad.)  
 185. Deam träumt's no ällaweil vom Fressa und Saufa. U.  
 186. Schwätzt dear en Käs. S.  
 187. Dear ischt käsweis wor'a. U.  
 188. D'r Hunger treibt Brautwürscht na. U. (Ironisch.)  
 189. Wia ma iszt, so schafft ma-n-au'. U.  
 190. Viel Köch versalzet da Brei. B.  
 191. A voller Bauch schtudirt net gern. U.  
 192. Dear nimmt Schnitt, wia d'r Bett'la' auf d'r Kirbe. B.  
 193. Dear muasz noh maih schwarza Brei essa. B.  
 194. Diar muasz ma vom Saumeahl kocha, wenn d'net guat tuascht. B.  
 195. Diar muasz ma mit'm Saumeahl röschta. B.  
 196. Dear mumpfet. U.  
 197. Hot dear a Memum'l. U.  
 198. Ischt des heut a gfräsz! U.  
 199. Dui hot ällaweil a G'schleck. U.  
 200. Gib deam au' a Versuacherle. U.  
 201. Miar isch ganz wampelig. U.  
 202. I be' pfpropft voll. U.  
 203. Dear hat alles g'fressa, bei Rubes und Schtubes. U.  
 204. Des schmeckt, die de rei'scht Arznei. U.  
 205. Miar isch ganz schwachmatisch. U.  
 206. Des ischt a wüaschter Sürfler. U. (Beim Suppenessen.)  
 207. Dear hat heut da Frestag. U.  
 208. Due schlächt d' Gosch anderscht drum rum. U.  
 209. Ma schneid't hinta rum, dasz d' Heuret lachtet. B. (d' Heuret-der Schatz.)  
 210. Ischt des au'a Fressa? So richt' ma 's de Saua na'. B.  
 211. D'r Hung'r ischt d'r bescht Köch. U.  
 212. Des Floisch hat en Guh. U.  
 213. Dear hat da Häcker. U.  
 214. Dear hot da Güzger. T.  
 215. Miar schmeckt's, wia amol. B.  
 216. Jetzt isch babbala! U.  
 217. Jetz' isch gar. U.  
 218. Wenn dear no ebes in d'r Pfann brozla hairt, nau isch scho reacht. U.  
 219. Was machscht do für en Dotsch? B.  
 220. Des ischt a fürnehms Essa. B.  
 221. 's Letscht isch 's Bescht. U.  
 222. Dui hat heut scho' ebas lächerigs g'essa. U.  
 223. Des ischt a lumpfa Nud'l. U.

224. Ma ka' alles, no net vor', Bacha in Ofa., und noch'm Essa an Tisch. T.
225. Des ischt a rar's Fressa. U.
226. So sauf d'r d' Gurgel no volls a'. U.
227. Dear mag weiter au' nex trinka. U.
228. Dear ischt net dumm. d' Brüah dürftet mir saufa, und er hätt d' Brocka. U.
229. Komm m'r teant a bisle Gott g'segnes. U.
230. Trinkscht noh en Schoppa? In deane Hosa nemme. U.
231. Dear Wei lauft wie OEl na. S.
232. Dear hat äll Tag oin Rausch. U.
233. Dear kommt aus'm Rausch gar nemme raus. U.
234. I moi', dea' häb's. U.
235. Dear mag's Biar au' net! U. (Ironisch.)
236. Aellamol vor ma goht, hot ma noh oim ghät. S.
237. Guat fressa und guat saufa möchtet d' Leut wohl, aber nex schaffa. U.
238. Des ischt a reachter'r Hock'r. U.
239. Dear hat au' Pech an de Hosa. U. seel z'säma. U.
240. Dear ka' wohl ebas hintere tua'. U.
241. Dear schütt' nex in d' Schtief'l. U.
242. Wenn dear amual hocket, nau bringt ma'n nemme fort. U.
243. Deam krachet d' Schtiefel, dear hat am Schuahmacher koi' Trink-geld gea! U.
244. Dear hat en Rausch im G'sicht, wia a Haus. U.
245. Dear sauft net no, near friszt au' d'rzuu. T.
246. Des ischt a reacht'r Biarludle. T.
247. Saufet bigott! 's ischt a Fescht! T.
248. Wenn du net wärscht, und's täglich Broad, no müaszt ma d' Suppa trinka. T.
249. Ema B'soffena gat a Heuwag us'm Weag. U.
250. Dear Wei' ischt net schlecht, dear schmeckt noch noh maih. S.
251. Mit ema Schoppa isch gar net a'g'fanga. S.
252. Dea' Wei' schpürt ma bis in kloina Zaiha na. U.
253. Narr, sauf was d' vertraga ka'scht. U.
254. Dear sauft, bis oba raus lauft. U.
255. Dia fresset und saufet ällaweil gefürnei'. U.
256. Dear hat au' z' tuif in's Gläse gucket. U.
257. Essa und Trinka hält Leib und seel z'säma. U.
258. D'r a'rscht Schluck ischt d'r bescht! U.
259. Schpüälwasser löscht au' da Du'scht. U.
270. Ma ka' net maih tua, als gnuag essa-n-und trinka. U.
271. Dear ischt au' bei keim Pfuscher in d' Lehr ganga. U. (Ein floter Trinker.)
272. Dear denkt da ganza Tag an nex, wia an's Fressa und Saufa. U.
273. Dear lauft allaweil in oim Dampf rum. U.
274. I hau' Du'scht, dasz e nemme zua de Auga raus sieh! U.
275. Des ischt a reacht'r Kleaba'. U.
276. Dear sauft im hella U'verschta'd. U.
277. Dear sauft se da Kraga volends a. U.
278. Dear hat d' Leab'r auf d'r Somm'rseita. U. (Trinkt gern.)
279. Beim Essa und Trinka ischt dear net links. U.
280. Beim Essa und Trinka schtellt dear sein Ma'. U.
281. Dear sauft, wia a Roig'l. T. (Roig'l-Mitglied der Königsesellschaft)
282. Dear sauft für bassleta'. U. (passe le temps, Zeitvertreib.)
283. I will d'r's bringa! U. (Zutrinken.)
284. Dear dudlet in oimfort. T.
285. Vom viele Saufa schwätzt ma ällaweil, aber net vom viela Du'scht.
286. Dear ka' scho' gott's läschterlich saufa. S.
287. Dear mag wohl au' lupfa. S.
288. Dear schöpplet au' geara.
289. Dear ischt schtierb'soffa. U.
290. Des isch a süffigs Wei'le. S.
291. Des ischt a reacht'r Süff'l. S.

## Gabriel Schuler. A Vigorous Pioneer

Elizabeth D. Rosenberger, Covington, Ohio



IN Lower Salford Township Montgomery County, Pa., we still have toll-gates. We remember well the toll-gate nearest our farm which was kept by Mrs. Schuler. She was a descendant of a family well and favorably known in my neighborhood.

We learned that the elder Mr. Schuler first lived in Germantown having come there from Germany to escape persecution as a follower of Menno Simon. In my day there was a Miss Lydia Schuler who excited our interest and who was much talked about, because in company with several other religiously inclined women she set her heart on seeing the land of Palestine. Our timid grandmothers were sure she never would return, such unheard-of risks had never been taken by any other woman whom they knew. But Miss Lydia was not to be lightly set aside, she persisted in planning for her journey, and it is safe to say that not even Christopher Columbus was more frowned upon and disapproved of by his friends than was Lydia Schuler. Who could tell what might happen to her when far away from home and friends? But undaunted, with high hopes and expectations she set out on her travels. She was particularly anxious to visit the Holy Sepulcher and her account of her stay in Jerusalem as given in the Gospel Visitor was most interesting.

But it is with Gabriel Schuler that our chief interest lies. He lived with his parents in Germantown in the beginning of the eighteenth century. And he was fond of the chase and often wandered into the wilderness and met the Indians and formed their acquaintance. His family were troubled when he risked himself about twenty miles from Germantown in what was then an unbroken wilder-

ness. He was fearless and liked to explore this new country; in one of these excursions he came to Lower Salford Township, and was impressed by its beauty and no wonder! As I still return to it as the home of my childhood I see new beauty in its rolling fields and green valleys. Gabriel Schuler found here in the thick woods a space that was almost clear, with rivulets of water, and the green grass and flowers betokened great fertility of soil.

He decided to come here and live. It was growing late so he turned his steps homeward, the sun was his guide and he blazed his way with an axe, marking the trees so that he could find his way back again at some future day. But imagine the consternation of his mother when he told her of his intention. She wept and urged him to remain with them and not brave the dangers of a life in the wilderness, lonely and unprotected, subject to attack by the Indians. But all her entreaties were in vain. He left Germantown in 1712 or in 1715 (we are not sure of the exact date) and traveled north to the banks of a small stream called the Little Branch; we used to drive our cows there for water in time of a drouth. It is believed that he built his cabin on the farm owned in later years by my cousin Geo. D. Alderfer. There are no old deeds in existence of these first purchases of land, but from all we can learn it is probable that in 1718, Gabriel Schuler bought a tract of land containing about 425 acres. The English government made all these settlers pay a rent and obtain a title for their land. By this time many other settlers were in this community. Gabriel Schuler had prospered so that he bought 700 acres of woodland northwest of his first purchase, which today forms the township of Franconia. Then he left his home along the Branch and moved to Franconia. He was an ingenious workman in wood, for when

the Goschenhoppen church was built he made the pulpit at home and then donated it to the church.

In this new home Gabriel Schuler saw one generation pass away, and another take its place, the log cabins were being replaced with more comfortable houses. His head began to show the almond blossoms of many winters and people began to think of him as an old man, one of the first settlers of the community.

Then one day he came to his son who was a carpenter. It was on a rainy day and many farmers had congregated in the carpenter shop. How well I can remember the circumstances as related to me by Abraham H. Cassel who was so intimately acquainted with all these facts. Gabriel Schuler asked one of the men to turn the grindstone. And Schuler's own son turned the grindstone until the axe had a keen sharp edge on it. He spoke not a word and the men who had been laughing and joking before he entered were impressed by his serious manner and his silence; some of them feared that the old man had come to give them word of an Indian uprising. The mystery was soon made plain. Having ground the axe until its sharp edge suited him he said, "Now let each one follow me."

"Shall we take arms along?" asked one man.

"Each one may do as he pleases," was Schuler's reply.

All the men went with him; some were armed. When they came to the forest, Gabriel Schuler said, "Now let each of you go into the woods and select a fine large tree. When you hear the sound of the trumpet come to me."

The men went in various directions, and looked at the trees and when the trumpet sounded they returned to where Schuler awaited them. Now let me see the trees you have selected, he said.

He accompanied them to their trees but as each one was pointed out to him, he shook his head. Then he asked

them to see the tree he had selected. And they all agreed that he had found the largest, finest oak-tree there. But none was prepared for what took place.

Gabriel Schuler took off his jacket and with his axe commenced to cut down the tree. The men formed a circle about him, all curiously wondering what the wild man was going to do. They watched him as with steady strokes he chopped through the half of the tree; then without changing his position or resting even a moment he changed his axe from his right to his left hand and in less than an hour the tree tottered and fell. Then with a triumphant laugh Gabriel Schuler straightened up and explained the situation.

Standing upon the stump he said, "I will now explain the meaning of this. Today I am 100 years old and to you I would bear evidence of my well-maintained strength. I desire now of each of you the solemn promise that this tree, which today I felled before you without resting, shall remain in its present position, nor be disturbed nor removed by any one."

The men solemnly promised and kept their word for the tree decayed where it fell and only a few years ago its fragments could be seen.

Gabriel Schuler was 109 years old when he died. He was one of the unshaken pioneers of civilization and of German enterprise which made the wilds of Pennsylvania a Paradise.

Tradition has it that a Gabriel Schuler kept a public house or country tavern along the Little Branch for a number of years. There was another tavern close by managed by Isaac Klein. There was a brisk competition between the two, and Schuler to advertise his business put out a sign with the following couplet.

"Ich verkaufe bier un vein  
So volfeil als der nachbar Klein."

The first house used as Schuler's tavern was undoubtedly of logs but I well remember the old stone house or

at least a part of it which he had built in 1748. My uncle added to it some modern improvements in 1806. It is of these places that James Y. Heckler, the author of a history of Lower Salford writes:

"The little Branch, the little Branch,  
In Salford winds around,  
And gathers brooks in nooks and crooks  
With which it doth abound.  
And where the jays in summer days  
Build nests upon the trees,  
The robin sings her evening hymns  
In sweeter strains than these."

## Noch eine vergessene deutsche Siedlung in Westindien

NOTE.—The following lines with the heading are a translation of part of an article in "Deutsche Erde," Vol. 9, (1910) No. 4. The passage was written in a controversy with "Hauptpastor Goeze" in 1778 by Lessing. According to the writer the Hessian Army Chaplain was captured by the Americans at Saratoga, 1777. Query, is Lessing giving fact or fiction? Editor.



At the beginning of the last century, a deposed Lutheran minister of the Palatinate wanted to migrate to one of the British colonies with his family, consisting of children of both sexes. The vessel on which he sailed, was wrecked on a small uninhabited Bermudian island and all on board of the ship except the minister and his family were drowned.

The minister found the island so pleasant, so healthy, so rich in everything that contributes to the support of life that he was well content to end his days there. The storm had driven among their things a small chest to shore in which was found a catechism of Luther with various things for children.

It is easily understood that this catechism in the total absence of all other books became a very precious treasure. He continued to teach his children from it and died. The children taught their children and died. Only two years ago an English vessel on which there was a Hessian army chaplain was driven out of its course to the island. The chaplain went with some sailors to shore to get fresh water and was not a little surprised to find himself all at once in a quiet, smiling valley among a naked, happy people that

spoke German and indeed a German in which he thought he heard only idioms and changes of Luther's Catechism. He became inquisitive and behold he found that the people not only spoke with Luther, but also believed with him and were as orthodox in belief as any army chaplain. The catechism, as was natural, was used up in the century and a half and nothing was left but the boards of the cover. "In these boards," said they, "is found all that we know"—"was found, my beloved," said the chaplain,—"Is found yet, is found yet," said they. "We, indeed, can not read ourselves, scarcely know what reading is but our fathers read out of it, and they knew the man who cut the boards. The man's name was Luther and he lived shortly after Christ."

Before I relate more, dear Pastor, were these good people Christians or were they not? They believed firmly that there is a higher being, that they were poor, sinful creatures, that this highest Being had made preparation through another equally high being to make them hereafter eternally happy. Mr. Pastor, were these people Christians or were they not?

I have related a story of a Hessian army chaplain who found on an island not mentioned in any geography good Lutheran Christians, who knew but little of the catechism and nothing at all of the Bible. The thing is however so inconceivable to you because the mail-carrier brought you nothing about it and because you undoubtedly know nothing of it that it seems utterly impossible and I am to prove it as it is customary to prove things seen with documentary evidence.

## Das Deutsche Lied

The following is a fair summary of the remarks made by Dr. B. I. Wheeler, President, University of California, Berkeley, California, in connection with a recent Sängerkongress.

“Seid willkommen hier in den Toren einer amerikanischen Universität; seid herzlich willkommen, ihr Männer und Frauen von deutschem Blute, von deutschen Idealen und mit deutschen Herzen.

Die Gestalt und der Geist der modernen amerikanischen Universität wurden uns von den Deutschen gegeben, und dies ist eine Schuld, die nie getilgt werden kann.

Willkommen hier, ihr deutschen Sängerkongress. Die ganze Seele Deutschlands spricht aus der Stimme des deutschen Liedes.

Deutschland prosperiert heute vor allen anderen Nationen der Erde. Doch dieser Wohlstand findet nicht nur seinen Ausdruck in nie rastenden, tausenden Fabriken und canonengepanzerten Schiffen, die Nation in ihrer neugegründeten Einigkeit erntet vielmehr die Früchte jahrelanger, geduldiger Vor-

bereitung, und den Ertrag eines reichen und tiefen nationalen Charakters.

Erziehung und Denken, Ordnung und Romantik, Geduld, Studium und Gesang, darin kommt der Charakter eines Volkes zum Ausdruck, und heute ist die Erntezeit.

Die kostbaren Gaben, welche das deutsche Volk der modernen Welt gegeben hat, sind: Philosophie als die Form des Denkens, Philologie als die Interpretation des Denkens, Musik als der Ausdruck des Herzens. Doch wenn deutsches Wesen sich als ein Ganzes ausdrücken soll, dann muß es durch den Gesang sprechen. Das deutsche Lied kommt den Deutschen aus dem Herzen. Die deutschen Sängerkongress sind das deutsche Volk. Im Gesang seid ihr wieder zu Hause.

Mit Schiller's Worten:

Und wie nach hoffnungslosem Sehnen  
Nach langer Trennung bitterm Schmerz,  
Ein Kind mit heißen Reuethränen  
Sich stürzt an seiner Mutter Herz:  
So führt zu seiner Jugend Hütten,  
Zu seiner Unschuld, seinem Glück,  
Vom fernen Ausland fremder Sitten  
Den Flüchtling der Gesang zurück.”

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## Germany

Im Herzen Europa's gelegen fünfzig Millionen zählend, mit ihrer Literatur Kunst und Wissenschaft in den vordersten Reichen der Nationen stehend, hat dieses Volk seine besondere Aufgabe in der alten Welt, und zwar eine große und herrliche. Wer wollte das bestreiten? Europa würde nicht das Europa sein welches es ist wenn nicht Deutschland wäre. Der Rhein mit seinen Rebhügel und seinen Burgen, die Kaiserstädte Wien und Berlin mit ihren großartigen Universitäten: die Königssitze Dresden und München mit ihren

unübertroffenen Kunstschätzen, die große Zahl unserer Dichter, unserer Musiker, unserer Maler, unserer Gelehrten: unsere großartigen Bauten wie die Straszburger Münster oder der Kölner Dom, die blühenden Fabriken, die bewegten Handelsstrassen, die Segel unserer Handelsflotten und die Fahnen unserer Kriegsheere: alle, alle bezeugen es, dasz hier ein großes Volk wohnt, ein Volk von mächtigen Geist und starken Willen. Wbl.

*Der deutsche Pionier*, May 1882, p. 72.

## DIE MUTTERSPROCH

"O, Muttersproch, du bist uns lieb"—A. S.

### On Der Lumpa Party

(A. C. W.)

(No. 4)

Guck, doh is die Seppy Schtengel,  
 Mehnt sie waer'n ferschos'tner eng'l,  
 Duht firdoitsei nix wie klawga,  
 Hut's am hertz un hut's im mawga,  
 Hut so'n reiszes in de tzeha,  
 Kan der hals schier nimmie dreha,  
 Hut's im bertz'l, hut so'n schnuppa,  
 Schteht druff s'waera hexa kluppa—  
 'Noh waer's fertich rum tz'fussa,  
 Deht mohl biss'l brauchha lussa,  
 Mehnt ferlicht dehts ebbes botta,  
 Deht's nix helfa dehts nix schodda,  
 Het g'nunk fun Inscha pilla,  
 Solwei-tay un sassafrilla  
 Gaebt nix drum won doktr, porra,  
 Drivver grounsa, drivver knorra  
 Bis die fresch im grawha peifa  
 Noch'm letschta frostoh un reifa!  
 Wom'r kummt fer sotz tz' lehna,  
 Wom'r kummt de Joe tz' sehna,  
 Huscht ken tzeit dich hie tz' setza,  
 Huscht ken tzeit fer biss'l schwetza,  
 Geht's schun ob die sehm ait leier,  
 Grawd wie'm Schimp sei kar'cha kweier:  
 Hut's am hertz un hut's im mawga,  
 Kan ken koscht un nix ferdrawga,  
 Hut so'n reiszes in de tzeha,  
 Kan der hals schier nimmie dreha,  
 Het doh yetz sich brauchha lussa,  
 Het fiel besser in die hussa—"  
 "Ach, was!" mehnt die Alameda,  
 "Luss die Seppy doch in frieda,  
 Yehders will sei ehland klawga,  
 Ebber muss's helfa drawga;  
 Wie waer's don der Eva gonga,  
 Het sie net d' Adam g'fonga  
 Sellamohls im schehna gorta  
 Uhna lang uff ihn tz' warta?  
 Yehders hut noh mitleid g'hotta,  
 Wie sie g'heilt hen dert im schotta  
 Ivverm schertz un klehder macha.  
 Uhna g'schpess un nix tz' lacha,  
 Is em's hertz so schwer wie'n wocka,  
 Wehs m'r net wuh awtz' pocka,  
 Wehs m'r net wuh hie, wuh onna,  
 Wuh schun lang der kop em g'schonna,  
 Doh brauch yehders droscht un gnawda,  
 Gutie hilf fer's obtz' lawda—  
 No-sir-ee! fer's ehland drawga  
 Sawg ich muss m'r's ebber klawga."  
 "Yah, uff sel hie deht ich schwaera  
 S'weist sich yoh am cider yehra"—  
 Hut die Milla nei g'plaudert,  
 S'nut sie recht so ivverschaudert,  
 "Deht m'r's loch tzu teit fertzwenga

Deht's yoh's foss in hutla schprenga,  
 Wut m'r's ehland bei sich halta  
 Deht m'r nimmie lang doh walta,  
 S'waer schun lengsch't'n hivvel derta  
 Wuh m'r schloft, die link noch Norda.  
 S'geht em grawd wie sella porra,  
 Os mitnonner schtreitich wara,  
 Sin mohl noch'ra meeting gonga  
 Dert huts noh aerscht recht awg'fonga.  
 Waer's noch fashion leis tz' hovva  
 Des waer g'schprunga wie die schaawa  
 Wom'r kumt mit Barker's Lotion.  
 Wie sie sawga war's'n caution  
 Bis der chairmon uff is g'schprunga,  
 G'schtompt un hut d'gavel g'schwunga."  
 "Brieder, halt! des geht net lenger,  
 Ordnung! ordning! doh muss schtrenger"—  
 "Never mind," sawgt noh der onner,  
 "Luss'n geh, m'r hens mit nonner,  
 Luss'n yuscht d' ihdrich kana,  
 Luss'n warxa, luss'n schpawa,  
 S'is net gute fer'n schwacher mawga  
 Tzu fiel schtorkie Koscht tz' drawga,  
 Luss'n rous mit noh wert's besser,  
 Nix bleibt siesz in alta fesser."  
 "Well, ich hoff s'is besser wara."  
 Mehnt die Betsy, "mit dem porra,  
 Anyhow so gehts'm Lenni,  
 Geht'r als tziun 'Rotha Henni,'  
 Kummt noh heem un fiehlt so ivvel,  
 Legt sich hie mit tzomda schtivvel,  
 Won'r sich noh recht g'brocha  
 Noh—"Kotzgricks"! hob mich g'sctocha!"  
 Macht die Linda mit'm dauma  
 Dert im maul os wom'r blauma  
 Schpoteyohrs unnerm bawm obsuckelt—  
 Hut g'lacht un hut's ferduckelt.  
 Alles sut m'r net fertzaehla,  
 Gebt so dings m'r sut's ferhaehla  
 Won's die menschta leit's aw wissa—  
 S'bescht m'r wachst sei fedderkissa."  
 Doh kummt grawd, tzum glick, die Bolly,  
 Kummt mit wei un kucha, golly!  
 Hen g'lacht un hen g'grischa,  
 Dehl duhn schun die meiler wischa  
 "Ich hob's maul foll schtawb un g'fusser,"  
 Greischt die kleh Sabina Musser,  
 "War de gonsa dawg om trenna  
 Ach! was duht mei hals net brenna,  
 S'geht m'r schier wie'm Marty Wetz'l  
 Wie'r sellie frischa bretz'l  
 Gessa hut bei'm Ottfried Etting,  
 Fuftzeh schtick, fer'n Neiyohrs wetting,  
 Wie der hosler rother peffer  
 Druf hut fer d' arna Keffer,  
 Hut yuscht sexa essa kenna,  
 Duht'n daus'l-lawnsch brenna,  
 Jumpt noh uff un will ons fechta,  
 Duht paar uvvarunner flechta:



"Hamburg! Deitschland! Kieselwetter!  
 Froagt der Ottfried: "Wat's de Matter?"  
 "Vat's die metter! Galgaschwind'l!  
 Het-i-eich, ihr Ludergsind'l—"  
 "Marty, weck mit sellem messer,  
 Nemm'a bitters, noh werts besser."

NOTE.—The following poem and letters show that the spelling of the dialect is still an open question. We invite communications on the subject.—Editor.

### En Pennsylvania-Deitsch Wanderlied

Ach, naus will ich in die scheene Welt,  
 Der Himmel is glor un grie des Feld;  
 Die Barje dat driwwe sin so blo,  
 Es leit was dehinner, des wees ich jo.

Ja, naus geh ich in die weite Welt,  
 Dat gebt's was Neies un ah meh Geld;  
 Ich nem mei Bindel un greif der Hut,  
 Un wandre naus mit frischem Mut.

Die Harnhuter blösen en Marjelied,  
 Es rauscht mer des Lewe in alle Glied;  
 Mir peifen die Amschle in de Schwem,  
 Adje, Du Städel, mei Bethlehem.

Uf'm Gottesacker blieden die Blumme schun,  
 Der Karchetarn glänzt in der marje Sun,  
 Die Schwalme fliehen rings drum in der  
 Heh,  
 Mei liewe Heemet, Adje, Adje!

Zum Städel naus, die Stross entlang,  
 Marschiere ich weiter zum Vogelgsang;  
 Barg nuf, Barg nunner, an der Saucna  
 Grick,  
 Noch eemol steh ich un guck zurick.

Dat winkt mer ebber un schickt en Kuss,  
 Es is mei Schatz un ihr letschter Gruss.  
 Ach, scheenes Mädle, Adje, Adje!  
 Wer wandre will muss weiter geh.

PRESTON A. BARBA,  
 University of Penna.

University of Pennsylvania  
 Philadelphia

March 14, 1911.

Mr. H. W. Kriebel,

Editor *The Penna.-German*,

Dear Sir: I have enclosed a little poem in the Penna. German dialect which you may find suitable for publication in your magazine. You will observe that I have avoided affecting the humorous which is unfortunately seldom absent in our later dialect poetry. Our dialect deserves to be employed in more serious literary endeavors. I have above all attempted to show that the dialect, homely as it may appear to some, even lends itself to the more delicate nuances of genuine lyric poetry.

I have attempted to base the spelling on the German sound-system, to my mind the only correct one. If I have succeeded in

helping to bring order into the chaotic form of the dialect due to the arbitrary methods of spelling usually employed, I shall consider myself amply rewarded.

Hoping, too, that your readers may also experience some aesthetic enjoyment in reading these few verses, I remain, Sir,

Very respectfully yours,

PRESTON A. BARBA.

Lititz, Pa., March 15, 1911.

Mr. Prston A. Barba,  
 Philadelphia, Pa.,

My Dear Sir: Replying to yours of March 14, I desire in the first place to thank you heartily for your contribution, "*En Pennsylvania-Deitsch Wanderlied*". I will make room for it in an early issue of the magazine.

Referring to the contents of your note accompanying the contribution I may say that I am in hearty sympathy with your expressed opinion that "our dialect deserves to be employed in more serious literary endeavors." Alas, here as elsewhere men toil for the "almighty dollar" and write and print what will probably "take" and "sell". I agree with you that the spelling should be based on the German sound-system. But when in editing a magazine like *The Pennsylvania-German* the question comes up in a practical form, and the editor faces practical conditions, giants seem to be in the way. There are many intelligent readers of papers and magazines who talk the dialect but do not read German print and are unfamiliar with the German sound-system. Contributors are apt to have pet theories and may take offence if any liberties are taken with their spelling. The question arises, has an editor even the right to change a writer's spelling and use of words, barring obvious mistakes? In the case of contributors to *The Pennsylvania-German*, I am inclined best to the view that I can hasten the day when there will be uniformity of spelling by letting each contributor spell and capitalize as he thinks best. Diversity may hasten the day of uniformity. Besides it seems to the editor presumptuous to dictate to a linguist, master of half a dozen languages, how he shall spell his words.

I am afraid your present effort will not "bring order into the chaotic form of the dialect". You may have clarified your own views on the subject, but to get other intelligent men to agree with you and adopt your way of doing things is a "horse of another color". I do hope your letter and contribution may help to create and crystallize sentiment on the subject.

By the way, why not spell, "schöne", "grü", "Neues", "Bündel", "Herrnhuter", "Schwämm", "Deutsch", instead of "scheene", "grie", "Neies", "Bindel", "Harnhut-

er", "Schwemm", "Deutsch"? Will our spelling be entirely satisfactory as long as scholars competent in the premises will not recommend a system of diacritical marks or a phonetic notation that will be easily understood, readily workable in the ordinary printing office?

Awaiting further communications on the subject from you, I remain,

Yours very truly,

H. W. KRIEBEL.

University of Pennsylvania  
Philadelphia

The College

March 20, 1911.

Mrs. H. W. Kriebel,  
Lititz, Pa.,

Dear Sir: In reply to the question in your letter of the 15th inst. why I do not use the forms "schöne", "grü", "Neues", "Bündel", "Herrnhuter", "Schwämm", and "Deutsch" for "scheene", "grie", "Neies", "Bindel", "Harrnhuter", "Schwemm", and

"Deutsch", I shall say that ö and ü (French eu and u) represent vowel sounds absolutely foreign to our Penna. German dialect, and are represented by the German vowels e and i (ie) respectively; the diphthong eu (like English oi in boil) is also not preserved, but consistently becomes German diphthong ei; ä in Schwämm equals German e, and is simply preserved in High German on account of the analogous vowel a in its singular number (cf. Mann. Männer, etc.). High German e being very open before r. I have used German a in Herrnhuter.

You observe, therefore, that in instances where the original High German vowels are not represented in the dialect, I have substituted German vowels representing their phonetic values.

In support of this usage I offer as precedent the works of the Alemannic poet J. P. Hebel, (the Bavarians Fritz Gundlach and Franz v. Kobell, and the Palatinate poet, Karl Gottfr. Nadler (Vie Anhang to his collection of dialect poems "Frölich Palz, Gott erhalts!"))

Very truly yours,

PRESTON A. BARBA.

## REVIEWS AND NOTES

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

**STUDIES IN MODERN GERMAN LITERATURE**—By Otto Heller, Ph.D., Professor of the German Language and Literature in Washington University. St. Louis. Cloth. 301 pp. Price \$1.25. Ginn and Company, New York.

These studies are devoted to Sudermann, Hauptmann, and to Women Writers of the Nineteenth Century. They thus cover the most conspicuous figures in modern German literature. Sudermann and Hauptmann and their works are treated with a completeness and exactness that are not found everywhere.

The studies are not scholastic nor yet academic. "His cardinal purpose has been to draw attention afresh to a phase of contemporary culture thus far not sufficiently heeded by the English-speaking world." They are rather the expression of a keen interpreter and critic of modern German literature and culture.

The book is suited for reference work or collateral reading, and yet it affords interest for the general reader.

Its merit is vouched for by the opinion of Professor Francke, the Apostle of culture in America, when he says he is "convinced

that there is here represented the most significant accomplishment of American criticism in the field of contemporary German literature."

**THE SIEGE OF BOSTON**—By Allen French. Cloth; illustrated. 450 pp. Price \$1.50 net. The Macmillan Company, New York, 1911.

We have here a brief and readable account of the siege of Boston, and of the events which brought it about. The author's endeavor has been to treat his subject as a single organic unit of events, and he has succeeded admirably. Whoever would write of the early years of the Revolution must needs write about Boston up to the evacuation of the city by the British troops; for up to this time the two are inseparably connected.

Frothingham's "Siege of Boston", 1849, is an authoritative piece of work; but a great deal of new material has come to light since the publication of that book. The present work is really history told by contemporaries for the author has relied upon contemporary statements. His incidents, and illustrative anecdotes he has gathered from

records, histories, and letters; much of all this is new. The amount is well proportioned.

The narrative is a popular one and yet scholarly. It is graphic in style; it is even dramatic in a way that should appeal to the interest of young people. It is written with sustained animation; it might properly be termed a romance of American history.

**GREAT AMERICAN UNIVERSITIES**—By Edwin E. Slosson, M.S. (Kansas) Ph.D. (Chicago). Cloth; illustrated. 528 pp. Price \$2.50, net. The Macmillan Company, New York, 1910.

For several years already the colleges and universities of the country have been freely investigated and criticised, sometimes rather harshly, defamed and defended, and written up and "written down". "Which College for the Boy?", by John Corbin, published a few years ago, was probably the first attempt in book form at a comparative view of these institutions. "Great American Universities" by Dr. Slosson is, however, a book of a different type. The contents of both books appeared originally in the Saturday Evening Post, and in *The Independent* respectively. In this manner they received the benefits of some severe criticism. "Great American Universities" may be the least "popular", as it seems to show the hand of the trained investigator, who accepts wherever possible only first hand knowledge.

The author adopted a rather unique method of obtaining his information. He spent a week in residence at each institution, "living in some club house or boarding house, attending classes and talking with as many of the faculty and students as [he] could." And though the work is probably not as authoritative as it would have been if written by some officer of the respective institutions, it is very likely as unbiased as it can easily be. A great deal is to be said in favor of the comparative method adopted here; on the whole, it affords the institutions represented an opportunity to see themselves and one another as others see them.

There are fourteen universities represented; nine are endowed: Chicago, Yale, Harvard, Princeton, Columbia, Cornell, Pennsylvania, Leland Stanford, and Johns Hopkins; and five State Universities: Michigan, Minnesota, Wisconsin, California, and Illinois.

There may be students and alumni of these institutions who will find fault with some of the things said; and they may also hear of things they never heard of before or ever knew about their Alma Mater. The author's views, however, may also at times be a little warped, and his statements misleading. He puts the University of Pennsylvania down as having been founded in 1740, whereas authentic and accepted history

says 1751. But these may be minor matters, for they do not necessarily distort the spirit of an institution.

The book is written in a pleasing, simple, and refreshing style. It is in no sense necessary to be a psychologist or an educationist to read it with pleasure and with a relish. It is original in style as well as in matter. A peculiar thing about the book is the fact that every chapter is entirely different. One might think these fourteen chapters to read nearly alike, being the views of one man who looked up that many universities; but far from it, they are as unlike as if a different man had written each chapter. This shows that the author's view is not a superficial one, and that he succeeded in interpreting the spirit of these institutions. His original illustrations often tell more than a page of explanation. Speaking of educational machinery he concluded that after all "the product of the mill depends mostly on what kind of grain is poured into the hopper". And in speaking of the qualifications for admission and graduation he says "it is hard to ascertain how many hours of blacksmithing are equal in educational profit to one hour piano-playing", and that "educators will agree on this question in about the same time that economists agree how high a wall a bricklayer would have to build to entitle him to hear Caruso sing".

There is a pleasing expression of frankness; he does not attempt to conceal his views on the questions considered. He is free in his bestowal of condemnation and commendation; he condemns Harvard for its extremely elastic courses enabling men to choose shotgun courses, and he commends Princeton for its conservatism and Preceptorial System.

The book is a standard and stands alone. It is interesting and informing. It reveals what college catalogues seem to be designed to conceal.

#### American Prisoners of the Revolution

Danske Dandridge, Author of "George Michael Bedinger," "Historic Shepherds-town," etc., has issued a book of great historic value under the above heading. The announcement of the book says:

This is an account of some of the American prisoners who suffered in British prisons during the Revolution. It is, in part, a compilation from many sources; from unpublished Mss.; from personal narratives; from contemporary letters and periodicals, and from histories of the time. A great many cruel deeds were done, and crimes were committed that have long laid in obscurity. The writer has presented to the public this compendium of facts that have been collected about the prisons and prisoners, with the object of reviving the mem-

ory of these martyrs to the cause of American independence, that their sufferings may be commiserated and their patriotism receive due honor. They were faithful unto death, and have too long been forgotten by their countrymen.

The author knows that there were many kind-hearted Englishmen, opposed to the war, and does not wish to lay upon a whole nation the blame due to a few. The hor-

rors of war ought to be dwelt upon by all advocates for universal peace. That such pictures are presented to the reader in this volume of the terrible suffering inflicted by men upon their fellows may aid in hastening the time when wars shall cease, is the earnest hope of the writer.

The book is sold by the author, Danske Dandridge, Shepherdstown, West Va. (Price \$3.00. Postage 15 cents).

## HISTORICAL NOTES AND NEWS

### Lebanon County Historical Society

The Thirteenth Annual Dinner of the Lebanon County Historical Society was held at the Hotel Weimar, Lebanon, on Thursday, February 16, 1911, at nine o'clock P. M.

The Hon. Chas. V. Henry, Judge of the Courts of Lebanon County, the Hon. Thos. L. Montgomery, State Librarian, and the Hon. Edward E. Beidleman, of the Dauphin County Bar, responded to toasts, announced by Eugene D. Siegrist, Esq., of the Lebanon Bar, the Toastmaster for the evening.

Preceding the Dinner the lady members of the Society and their lady friends held a reception, which the members of the Society, together with their dinner guests, attended. The Imperial Mandolin Orchestra furnished the music.

The Society held its first 1911 Stated Meeting in its rooms in the Court House, Lebanon, Friday, February 17th, two o'clock P. M., for the Election of Officers, deferred from the Annual Meeting, December 16th, 1910, the transaction of other business deferred from that meeting, and new business and the hearing of a paper. Dr. William M. Guilford the Nestor of the Medical profession of the county, was elected President, Dr. E. Grumbine who had served the office four years, declining a re-election.

### Of Interest to Historical Societies

#### AN ACT

TO PROVIDE ASSISTANCE AND ENCOURAGEMENT OF COUNTY HISTORICAL SOCIETIES WHICH HAVE BEEN DULY INCORPORATED AND HAVE BEEN IN CONTINUED EXISTENCE FOR AT LEAST TEN YEARS.

SECTION 1. Be it enacted, etc., That from and after the passage of this act the board of county commissioners of each county of this commonwealth, shall pay out of the county funds not otherwise appropriated, upon proper voucher therefor being given, the sum of Five Hundred Dollars,

annually, to the Historical Society of said county entitled hereinafter provided, to assist in the maintenance of its library and museum, and the payment of its current expenses, including the salary of its librarian.

SECTION 2. To entitle an historical society to receive said sum annually from the county funds, it shall have been organized in a county not containing a city of the first or second class; shall be the oldest historical society in its county if there be more than one, and it shall have been duly incorporated for at least ten years and for that period have a continued and active existence; at the time of the application for payment it shall have an active membership of at least one hundred members, each of whom shall have paid into its treasury a membership fee of at least three dollars; it shall have established a library containing at least two thousand books, pamphlets and periodicals, and a museum for the reception of historical relics and curios and photographs and paintings; it shall have adopted a constitution and code of by-laws, and shall have held at least two public meetings yearly at which papers shall be read or discussions had upon historical subjects, and with its application each year it shall present satisfactory vouchers of the board showing that the payment of the previous year has been properly expended for the legitimate purposes of the society.

We should like to see this bill become a law and hope our readers in the House and Senate will give it their hearty support.

### The Pennsylvania Federation of Historical Societies

Standing Committees for the Year 1911.

- A. On Bibliography. Object: "The collection of material for a complete bibliography of the Commonwealth." John W. Jordan, LL.D., Philadelphia, Pa.; Capt. H. M. M. Richards, Litt.D., Lebanon, Pa.; Rev. Hugh T. Henry, Ph.D., Philadelphia, Pa.; Julius F. Sachse,

Litt. D., Philadelphia, Pa.; Hon. Thomas L. Montgomery, Harrisburg, Pa.; George R. Prowell, York, Pa.; Benjamin F. Owen, Reading, Pa.

- B. On Historical Activity. Object: "The encouragement of historical activity in each County of the Commonwealth, and the formation of local historical societies." Miss Eleanor E. Wright, Philadelphia, Pa.; George Steinman, Lancaster, Pa.; M. R. Allen, Washington, Pa.
- C. On Exchanging Duplicates. Object: "The establishment of a central agency for the exchange of duplicate historical material." H. Graham Ashmead, Chester, Pa.; Ezra Grumbine, M.D., Mt. Zion, Pa.; Charles R. Roberts, Esq., Allentown, Pa.
- D. Publication of Lists. Object: "The annual publication of a list of historical papers relating to the Commonwealth, and a list of the historical productions of Pennsylvania." Charles F. Himes, LL.D., Carlisle, Pa.; Boyd Crumrine, Esq., Washington, Pa.; Jeremiah Zeamer, Esq., Carlisle, Pa.
- E. On Preserving Manuscript Records. Object: "The encouragement of the preservation of the manuscript records of the Commonwealth, and each sub-division thereof, and the publication of such records, when possible." Prof. Herman V. Ames, Ph.D., Philadelphia, Pa.; H. Frank Eshleman, Esq., Lancaster, Pa.; Albert Cook Myers, Moylan, Pa.
- F. On State Legislation. Object: "Securing State Legislation for the promotion of the object of the Federation, which is: "The advancement of historical research relating to the Commonwealth of Pennsylvania, local and general." Benjamin M. Nead, Esq., Harrisburg, Pa.; Col. James Gilmore, Chambersburg, Pa.; Hon. W. U. Hensel, Lancaster, Pa.

By the President,

GILBERT COPE,

Attest: West Chester, Pa.

S. P. HEILMAN, M.D., Secretary,

Heilman Dale, Lebanon Co., Pa.

### Lehigh County Historical Society

Announcement has been made of the contemplated publication of a History of Lehigh County, Pennsylvania, by authority of the Lehigh County Historical Society under the editorship of Charles Rhoads Roberts, Rev. John Baer Stoudt, Rev. Thomas H. Krick, William J. Dietrich and Miss Minnie F. Mickley. The editors have received the following commission:

"Whereas, the year 1913 marks the close of the first century of Lehigh's existence as a separate county, and whereas, Lehigh county embraces one of the most historic sections of the state of Pennsylvania, and, whereas, no separate and complete history of the county has ever been published, and, whereas, it is the sense of the Lehigh County Historical Society and the county in general that such a publication would fittingly commemorate this event,

Therefore be it resolved that a committee of five be appointed by the society to compile and arrange for the publication of the same.

The following constitute the committee:

Charles R. Roberts, Rev. John B. Stoudt, Rev. Thomas H. Krick, William J. Dietrich and Miss Minnie F. Mickley.

Signed: Geo. T. Ettinger, Ph.D., President; Chas. R. Roberts, Secretary."

"The Lehigh County Historical Society having a Historical Committee to compile the history of the county for 1912; the Chamber of Commerce of Allentown, hereby endorses the publication of such a history and approves of the plan of publishing such history by the Historical Society. [January 9, 1911.]"

The scope of the work is in part indicated by the "Table of Contents: Geology, Flora, Indians, The German Pioneers, First Settlement as Part of Bucks County, Revolutionary War, Fries' Rebellion 1798, Organization of Lehigh County in 1812, Beuch and Bar, Education in the County, Newspapers, Medical Profession, War Periods, Public Charities, Internal Improvements, Census of the County, Allentown, Boroughs of the County, Townships of the County, Family Reunions.

For further particulars address the Secretary of the Historical Society, Charles R. Roberts, Allentown, Pa.

## GENEALOGICAL NOTES AND QUERIES

Conducted by Mrs. M. N. Robinson. Contributions Solicited. Address, The Penna. German, Lititz, Pa.

### QUERY NO. 10

#### Eberle

About 1715 the widow Eberle with her three sons settled at Durlach, Lancaster county, Pa. Some claim she brought a daughter also.

Her son Henry about 18 years old on arrival in America lived on the old home-stand. He may be the Henry Everly referred to in *The Pennsylvania-German*, Vol. XI, No. 11, p. 699. Can anyone give any information on this point? Also name of his wife

His son Jacob died at Durlach in 1800. He married a Miss Huber, or Hoover, of near Columbia, Lancaster county, Pa. Wanted her name, and names of her parents.

His son Johannes Eberle was born July 5, 1755, and married Elizabeth Bricker, Nov. 24, 1776. She was born June 1, 1759. Wanted her parents.

### QUERY NO. 11

#### Bosler

In 1761 John Bosler when a young man settled between Elizabethtown and Maytown and married Miss Longenecker. Wanted her name, also her parents, and children of said John Bosler.

His son John Bosler was born Nov. 14, 1765, and married Catharine Gish. Wanted her parents.

### QUERY NO. 12

#### Webbert

George Webbert was born Oct. 15, 1769. Wanted his parents.

He married Elizabeth Miller. Wanted her parents.

### QUERY NO. 13

#### Barnett

Stephen Barnett married Maria, daughter of Jean Bertolet. She was born 1715 and died 1802. Wanted their children. Also parents of Stephen Barnett.

### QUERY NO. 14

#### Beaver

Dieble Beaver came in 1741 to Berks county, with three sons. The oldest Hans George Beaver aged 21. Wanted the names of their wives.

### QUERY NO. 15

#### Kieffer

Dewald Kieffer came with his father and two brothers in 1748 and settled in Berks county. He married Hannah Fox. Wanted names of her parents.

## THE FORUM

The P-G Open Parliament, Question-Box and Clipping Bureau—Communications Invited

### For Sale

Penna.-German, Vols. IV and V complete, Vol. 111 No. 4, Vol. IV Nos. 2 and 4, Vol. V Nos. 1, 2 and 2. John G. Bechtold, Steelton, Pa.

### Wanted

Penna. German Society, extra copy, annual proceedings Vol. 14.

Check list of Penna. County, Town, and Township Histories, 1794-1892.

State condition and price.

WM. W. NEIFERT,  
36 Pearl St., Hartford, Con..

### Corrections for Article "Government vs. Fake Forecasts"

Page 138, second column, in quotation \$55.00 should read \$555.00.

Page 143, in third line underneath the chart, remove word "equal" between the words "through" and "points."

Page 146, first column, in quotation 4th

line, insert "to handle" between words "competent" and drugs."

Page 147, second column, between "lightning" last word on 3rd line and "thouder" 1st word on 4th line, insert "thunder and rai on the 26th. Conditions: Temperature slightly above normal, no."

### An Omission

We regret that through a misunderstanding we failed to state in the March issue that the "Pennsylvania Dutchman" who contributed the article on "Government Weather Forecasts versus Fake Forecasts and Almanacs" was W. W. Neifert, official in charge of the local office of the weather bureau, Hartford, Connecticut. This omission is one of the inexcusable mistakes that editors are liable to make.

### MEANING OF NAMES

By Leonhard Felix Fuld, LL. M., Ph. D.

EDITORIAL NOTE.—Dr. Fuld has kindly consented to give a brief account of the derivation and meaning of the surname of any reader who sends twenty-five cents to the editor for that purpose.

#### 69. ADERHOLD

ADERHOLD is a compound of two German words ADER and HOLD. The original meaning of ADER is blood vessel and later it came to mean characteristic as in the colloquial expression ER HAT KEINE ADER VON SEINEM VATER, he has no characteristics of his father. HOLD means agreeable and friendly. Thus MEINE HOLDE means my sweetheart. The name ADERHOLD accordingly means a man having agreeable characteristic; a man who in the language of the day would be called a fine fellow.

#### Local Historian Appreciated

The Superintendent of Schools of Union County in making his report to the Superintendent of Public Instruction said of the late Dr. G. G. Groff, of Bucknell University: "His articles on 'Local History Pertaining to the Early Public Schools of the County' have been eagerly read by all whenever they would be published by the press of the county."

#### Lebanon Countians, Attention!

From the State of Washington comes this request. We hope our Lebanon readers will gratify their distant brother:  
Bro. Kriebel:

Can't you stir up some of our people in Lebanon County and give us some items from Cornwall and Bismarck. Just ask for something in the next number—say that I am so far removed and am hungry for news.

Sincerely,

J. H. FERRYMAN.

### "Slowness" of Germans

The Government of the Punjab required a portable sawmill for use in the hills, and a deal of correspondence ensued with both British and American firms, who, however, "were not ready" to built a machine answering the requirements of the Punjab authorities. On the other hand, a German firm was not only "ready" but promptly manufactured the machine, and actually sent it out to the Punjab on approval! And yet one often sees articles in the trade papers wondering how it is that Continental trade continues to expand at the expense of other nations. Presumably enterprise has something to do with it.—The Allahabad Pioneer Mail.

### Dr. John Bachman, the Distinguished Naturalist

The Museum of Charleston, S. C., gave an Audobon-Bachman exhibit in March which was greatly appreciated. Dr. John Bachman, of Swiss-German ancestry, formerly the pastor of St. John's Lutheran Church of Charleston, S. C., was the friend and co-laborer of Audobon. They met for the first time in 1831, and were fast friends to the end. Dr. Bachman was a close student of plant and animal and published many pamphlets and papers. He has been called "a cultured and accomplished gentleman, a famous preacher, a good citizen, a brave patriot and a naturalist of high distinction". We hope to give our readers a sketch of Dr. Bachman in a later issue of *The Pennsylvania German*.

### The Germans in Fayette County, Pa.

A subscriber in Fayette County writes:

"I made a trip by foot 10 miles to see an old resident well posted but outside of inspiration I only got fragments which I can not put into form. He is a wornout man and has hardly enough vitality to work out a consistent piece of work. But he has a rich store of knowledge and assures me of the Germans playing an important part in the history of this section. At one time they composed over three-fourths of the population in this district. I made another trip for a valuable letter along this line but failed to land it. I shall make another attempt at the history of the Lutheran Church and prepare a general statement. These people migrated from Montgomery County and located in Virginia and then following the Washington Route they landed in this section where they developed the farming lands. They have almost completely lost the dialect or mother tongue. But few are able to speak it and rarely use it in public."

We thank our good personal friend for his efforts and hope he will "stick" until he gets results.

### A Unique Piece of Workmanship

There was on exhibition recently in Harrisburg, Pa., a unique table made by Levi M. Longenecker, of Marietta, Pa. It is inlaid, about a yard square and contains ten thousand and sixty pieces of one hundred and thirteen kinds of wood, including wood from the old Columbia dam and the old Columbia bridge, burned 1863. This beautiful piece of work was made in about two years of time by means of a small saw and a pocket knife. Mr. L. is a grandson of Peter Longenecker, who moved from Chester County to Marietta where he died.

### Words of Song Wanted

Editor *Penna.-German*:

Dear Sir: Half a century ago the school children of Lebanon County had a game in which they sang a rhyme like the following:

"Ring around the rosy  
Pin upon a posy  
There is a man in our town  
His name is Uncle Josy.

Mr. Adam Walborn  
Miss Maria Bixler," etc.

These were the names of the couple within the "ring."

By clasping each other's hands, eight to a dozen boys and girls formed a ring with a boy and girl within it, all singing the above lines and stepping to the music. The tune very much resembled that of Yankee Doodle.

Can any one of the many readers of the P-G supply all the words of the song?

E. G.

### Value of the Magazine

Mr. Editor:

I should like to say a few words for the magazine. The new cover is very good and the book itself is better than ever, and I would feel lost without it. Since we have been engaged on the family history I have read each issue with greater interest than ever, and I have always felt that it was money well invested when I subscribed for it. There is one other point that I wish to speak about since becoming a subscriber. I have had letters from people that I have never met, and I have derived much pleasure hearing from these people, who are also engaged in making a family history, and I have also made some new friends and good ones, and all through *The Pennsylvania-German*. This shows if we will just make the effort the results are bound to follow, and I do surely wish the P-G. all the success possible, and that the present year will be the most successful of any in its history.

Yours truly,  
F. J. L. BACHERT.

### The Passing of the German

*Penna. German*:

Dear Mr. Kriebel: In the Feb. No. of *The Pennsylvania-German* I noticed with interest in the Form—the Passing of the German. I was brought up among the Brethren in Christ—often called River Brethren. In my boyhood and earlier years I was well acquainted with them in Cumberland, my home country, Franklin, where my grandparents lived, Lancaster where I found my life companion and somewhat in still other counties. In those earlier days their meetings were a unique mingling of English and *Penna. German*. This was specially so in their testimony meetings when all the people take part. During the past summer I spent my vacation in Franklin and Cumberland counties and attended a number of their meetings, notably their harvest meetings when there was much testimony. I missed the *Penna. German*. Only one sister, quite aged, speaking in German in all of several meetings I attended where formerly at least one-half was German. The preaching was all English where years ago there seldom was a service with not some German often most.

Yours truly,

(Rev.) A. Z. MYERS,  
Shamokin, Pa.

### Location of Morea

In the March number "The Pennsylvania-German" I notice an inquiry "if there ever was a town in Pennsylvania by the name of Morea and where it is or was located."

This town is situated on Broad Mountain, in Schuylkill County; about five miles from Mahanoy City; about the same distance from Delano (east of the former place and south of the latter); and about twelve north of Pottsville. These distances are only approximate, as I do not have anything but my boyhood recollections to base my statistics on.

It is a mining (anthracite coal) town and the population, according to my recollection and later reports of the development of the coal property, is about 800 to 1000.

In the late 80s the *Penna. R. R.* made an extension of their Schuylkill Valley line from Pottsville to New Boston Junction. Morea is only a mile or so south of New Boston Junction. At the latter place this railroad connected with a branch of the Lehigh Valley R. R., which connects with the Mahanoy Div. at Delano. I was Assistant Engineer on the L. V. R. R. at the time these connections were made, and my birth place near Tamanend in Rush township, same county, is only about 8 miles to the north-east of Morea. At the time we made the surveys for the railroad connection this place was known as "Morea Colliery". Later



(on railway schedules) it was called Morea. I do not know by what name the postal department now knows it.

A. E. BACHERT.

### Spülwasser

#### Editor Penna.-German:

I fear some of your correspondents in the February and March numbers are confusing words in their discussion of Penna. German idioms. Certainly there is no proper warrant for translating as "playwater" the German word referred to. Evidently "spülwasser" is meant, which Adler's large dictionary renders, thus: dishwater, dish-wash, swill, draff, hogwash. It comes from **spülen**, to wash, to rinse, as *Der Fluss spült an die Stadtmauer*—the river washed the citywalls. This is quite a different word from **spiel**, to play, altho the sound is somewhat similar, and in careless or colloquial pronunciation, is alike. (The translation, "playwater" illustrates a class of mistakes, frequently made in Pennsylvania-German

communities. Another illustration is the remark heard recently on the streets of Lancaster: "My off is all." A number of similar expressions are found in "Things Haint No More Like They Wus"—see page 205 of this issue.—Editor.) Properly the letter u with two dots over it, or "umlaut", (sometimes rendered as ue when the marked type is not available), should be pronounced with the lips puckered as if to whistle, and at the same time giving the sound of ee, long e. This makes a sound much farther back in the mouth than ee. Other combinations besides spülwasser, are: spülbütte, spülfass, spülgette, a rinsing tub; spülhader, spüllappen, spüllumpen, a dishcloth; spülkelch Kelch, ablution vessel in church; spülkessel, spülkel, spülkumplt, a rinsing dish, or vessel; spülmagd, a pewter scourer; spülnapf, a rinsing bowl; spülstein, a sink; spülwanne, a rinsing pan. There is also spülicht, spülig, swill, dishwater.

(Hon.) J. C. RUPPENTHAL.

March 13, 1911.

## A New Magazine for Americans of German Descent

The Current Literature Publishing Company of New York in January heralded a new publication bearing the above name in these words:

"Beginning with this month, the publishers of CURRENT LITERATURE take charge of the publication of a new, illustrated monthly magazine, printed in the German language, entitled

### RUNDSCHAU ZWEIER WELTEN

(Review of Two Worlds)

This will be, in effect, a **German Edition** of CURRENT LITERATURE, with the addition of a **Special Department** devoted to the culture-movement fostered so ardently by the German Emperor and his advisers on one side and President Taft and President Roosevelt on the other, for the interchange of thought between the great universities of the two countries, the closer acquaintance of each nation with the Artistic and Intellectual Achievement of the other, and in general a better understanding between these two great sections of the Teutonic race.

### RUNDSCHAU ZWEIER WELTEN

will be the combination of a **German CURRENT LITERATURE** with the magazine

established in this city several years ago by Mr. Louis Viereck and published under the title **DER DEUTSCHE VORKÄMPFER** (The German Pioneer). Mr. Viereck will continue to cooperate with the new and greater magazine as its **Contributing Editor**, resident in Berlin. The **Editorial Management** will be in the hands of his son, **Mr. George Sylvester Viereck**, the young American of German descent who has already, at the age of 26, made his name known on both sides of the sea as an author of notable creative literature both in prose and poetry. Dr. Edward J. Wheeler, editor of CURRENT LITERATURE, will maintain a **special advisory relation** to the new magazine.

Among the contributors to the Special Department of the magazine will be many of the foremost men both of Germany and America."

The firm is sending out circulars to organize a club of 5000 Americans of German ancestry who will receive a popular edition of Prof. Faust's "The German Element in the United States" and a year's subscription to the new monthly for the nominal sum of \$3.70, the regular price of both being Ten Dollars. The **Pennsylvania-German** extends congratulations to the new enterprise and wishes it abundant success.

# The Pennsylvania-German

(Founded by Rev. Dr. P. C. Croll, 1900.)

H. W. KRIEBEL, Editor and Publisher

THE EXPRESS PRINTING COMPANY, Printers

LITITZ, PENNA.

Editor of Review Department, PROF. E. S. GERHARD, Trenton, N. J.

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*The Pennsylvania-German* is the only, popular, illustrated, monthly magazine of biography, genealogy, history, folklore, literature, devoted to the early German and Swiss settlers in Pennsylvania and other states and their descendants. It encourages a restudy of the history of the Germans in America; it rescues from oblivion the record of the deeds of those gone before; it unearths, formulates and disseminates a wealth of historic material of great moment in the right interpretation of our American life; it meets the necessity of having a repository for historical contributions and a medium for the expression of opinion on current questions pertaining to its field. It aims to develop a proper regard for ancestry, to create interest in family history, to promote research along genealogical lines, to unite descendants wherever found, to facilitate a scientific, philological study of its dialect; it makes generally accessible to the future historian the precious incidents of German life and achievements in America, and incidentally becomes an eloquent, imperishable monument to a very important element of the citizenship of the United States.

**PRICE.** Single Copies 20 cents; per year \$2.00 payable in advance. Foreign Postage, Extra: to Canada, 24 cents; to Germany, 36 cents.

**SPECIAL RATES** to clubs, to canvassers, on long term subscriptions and on back numbers. Ask for particulars.

**REMITTANCES** will be acknowledged through the magazine; receipts will be sent only on request.

**ADVERTISING RATES** will be furnished on application.

**CHANGES OF ADDRESS.** In ordering change of address the old and new addresses should be given.

**SUGGESTIONS AND PLANS** on how to extend the sale and influence of the magazine are invited and, if on trial found to be of value, will be suitably rewarded.

**SPECIAL REPORTS WANTED.** Readers will confer a great favor by reporting important and significant biographical, bibliographical, genealogical, social, industrial items appearing in books and current literature that relate to our magazine field.

**HINTS TO AUTHORS.** Condense closely. Write plainly on one side only of uniform paper. Do not cram, interline, scrawl, abbreviate (except words to be abbreviated), roll manuscript, or send incomplete copy. Spell, capitalize, punctuate and paragraph carefully and uniformly. Verify quotations, references, dates, proper names, foreign words and technical terms.

**CONTRIBUTIONS.** Articles on topics connected with our field are always welcome. Readers of the magazine are invited to contribute items of interest and thus help to enhance the value of its pages. Responsibility for contents of articles is assumed by contributors. It is taken for granted that names of contributors may be given in connection with articles when withholding is not requested. MSS. etc. will be returned only on request, accompanied by stamps to pay postage. Corrections of misstatements of facts are welcomed; these will be printed and at the end of the year indexed.

## A "Special" Communication

The word "Special" is used in this connection in the sense of "designed for a particular purpose" "different from others." On the last page of the cover we offer "Something Special." In explanation of the same the following is submitted:

### The "Special" Campaign

One of the warmest friends of this magazine in a communication dated March 27, 1911, says, among other things; "The magazine as now conducted should be a great success in view of the great body of Pennsylvania Germans to whom it should appeal \* \* \* \* Did our Pennsylvania Germans show the proper interest you would have 100 subscribers where you have but one \* \* \* \* What you need is a good solicitor that should cover the whole country—a good Pennsylvania German who can be all sorts of things to all kinds of people \* \* \* \* They (the subscribers) will not come of themselves but it takes a good man to get them."

It should not be impossible for each of a thousand of our subscribers to get five short term subscribers by July first at the offer we are making this month. I am fully persuaded that nearly every one could do much better than this if a determined effort were made. I open this campaign because I want each subscriber in my stead to take it upon himself to do what he can to swell the list of subscribers. I shall do what I can through these offers to win all the new friends I can for our work. If you do the same we will have good news to report by July.

### **The "Special" Purpose**

I am continually being urged to secure more advertisements. I want to give better service. I ought to make original investigations. I want to serve subscribers better.

But all hinges on the subscription list. With a large and growing list of subscribers the value of the "ad." pages naturally increases. This means more income, more margin to be set aside for improvements, better service. I have certain changes under consideration looking to the improvement of the magazine which I do not care to announce unless I am assured that subscribers will back me sufficiently in taking an advance step. I can only say now that I shall strive to continually improve the magazine regardless of response to this call, but the heartier the response the more satisfactory service will be rendered. I have carried the work forward thus far at a considerable sacrifice, doing what is done in all other legitimate life pursuits, sowing and toiling in expectation of reaping "by and by." But come to think about it, is it not about time that you go out and help to gather a few sheaves for the harvest?

### **The "Special" Period**

By throwing back numbers into the bargain I am giving the magazine at practically one dollar a year. With the present subscription list such a price would be suicidal. The results secured in this period will enable us to determine whether or not our prices are too high. Do not forget that the offers made will expire June 30 and that the period covered ends Dec. 1911.

### **The "Special" Price**

Some warm friends of the magazine continue to make the charge that I am giving too much for the money; others complain that the price is too high. The offer we are now making is the most liberal we have yet made. No one ought to raise a "kick" against getting over 700 pages of special literature at a dollar. Those who think the price they have been paying is too low have a chance to equalize matters by presenting subscriptions to their friends. Present subscribers can benefit by taking advantage of the liberal commissions we give.

### **Our "Offer" Blanks**

*The First Form.* The back of this card is left blank. We would be pleased to have you submit a word of commendation of the magazine which will be printed gratis in this space. We can not do this, however, unless you will circulate at least 50 of the slips either by handing in person to friends, by enclosing them with your letters or getting friends to distribute them for you. The commissions which will be allowed for business secured will be given on application and to those who order cards for circulation.

*The Second Form.* This is self-addressed, is mailable as a postal card and is to be prepaid by solicitor. Send five dollars for five of these cards and we will give you in addition to cards credit for a year's subscription. By having these certificates on hand and speaking a commendatory and timely word you can get friends to subscribe and thus help the work along.

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### Kindness Appreciated

We recently referred a correspondent in Kentucky to a few of our subscribers for information. Letters were exchanged and the courteous answers received led our correspondent to write us as follows: "It is refreshing to meet one so responsive and helpful to a stranger's requests. I quote from letter of Mr. B., 'Though we are strangers and can hardly expect to meet we can, at least do a kind turn for each other.' You are fortunate in having such men as your contributors."

We take this means of thanking our subscribers for showing courtesies to the Kentucky correspondent and commending their kindness to all our readers. Let us be helpful to one another in our efforts as "delvers in genealogical mines."

### Professor Fogel's Announced Dialect Contributions

In answer to the question, where is Prof. Fogel with his dialect articles, we submit the following self-explanatory letter:

Philadelphia, Pa., Mar. 27, 1911.

Mr. H. W. Kriebel,

Editor *Penn.-German*.

Dear Mr. Kriebel: I am sorry to have to tell you that it will be impossible for the present to take up the work in connection with your contemplated Dialect Department. As soon as my book on Pennsylvania German Superstitions is in press I may be able to take up the work. You may use any method you see fit to bring these facts before your readers.

Very truly yours,

E. M. FOGEL.

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### Advertise

In a booklet issued by G. W. Wagenseller, Editor and Owner of the *Post*, Middleburg, Pa., we find these words:

*"Advertise and the world is with you,  
Don't and you are alone  
For the U. S. A. will never pay  
A Cent to the Great Unknown."*

Acting on what is here affirmed our good and tried friends, the subscribers of *The Pennsylvania-German* can render the magazine a signal service by becoming the mutual friend to introduce the magazine among their acquaintances. The world is flooded with advertising matter to such an extent that a great deal falls directly into waste baskets to go up in smoke, unread, unhonored and unknown. Put your *personality* at our service, without expense to yourself and become the best possible advertising medium. Brothers and Sisters, let's advertise.

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Subscriptions Received will be acknowledged in our next issue.

# The Pennsylvania-German

Vol. XII

MAY, 1911

No. 5



GEORG VON BOSSE. (See page 320)

# THE **L** AUX OUX AUCK AUCKS OUCKS FAMILY

## First Family Association Meeting



AMONG the many notable Pennsylvania family reunions during the past year none surpassed in point of numbers or in interest the celebration of the two hundredth anniversary of the landing of Philip and Nicholas Laux in America, at Brookside Park, at the city of York Pennsylvania, on June 18, 1910, by their descendants and by those of their kin who belong to collateral lines.

Nearly a thousand members of this old and influential family, spelling their names in five different ways, (Laux, Loux, Lauck, Laucks, Loucks), were present to take part in the exercises of this their first reunion.

Owing to the advanced years of the venerable president of the Family Association, Israel Laucks, Esq., of York, the duties of the chair were at his request assumed by the Rev. Dr. Michael Loucks, of Marietta, Pa.

The opening exercises consisted of: Music, by the Loganville Band; Praise Hymn (composed for the occasion by the Rev. Dr. Michael Loucks); Scripture Reading by Rev. Edgar V. Loucks, Blue Ball, Pa.; Prayer by Rev. David Laucks Fogelman of Denver, Pa.; "Address of Welcome," Augustus Loucks, York, Pa.; Response by Alonzo L. Loucks, Esq., Chicago, Ill., and Trombone Solo by Samuel Loucks, of Marietta, Pa.

The following historical address was then delivered:—"Our Huguenot Ancestry: The Ancient Home in France," by Hon. James B. Laux, of New York City.

The exercises for the forenoon were closed with a rousing "Rally Song" entitled:—"Laux's to the Front," composed by Mr. Charles W. Loux, of Philadelphia, Pa., sung to the tune, "Onward Christian Soldiers".

After a bounteous dinner, served by the ladies of Calvary Lutheran Church, Dover, Pa., and an enjoyable fraternization among visitors the afternoon session was opened with music by the Loganville Band, a trombone solo by Mr. Lester Loucks, of Jacobus, Pa., and the singing of Luther's grand old hymn, "*Ein Feste Burg ist unser Gott*."

The following interesting address was then delivered:—"Landing in the New World: From Exile in Germany to Schoharie," by Edwin A. Loucks, Esq., of New York City.

The address was followed with a Recitation, by Master Milton Loucks of Gloversville, N. Y., a bright young lad of fourteen, entitled: "The Battle of Oriskany", who rendered it in a very intelligent and spirited manner.

The recitation of this battle poem had a peculiar interest for many of those present, for their ancestors had taken part in that bloody fight. It has also a special interest to the descendants of the old Palatine stock, wherever found, for Oriskany was a battle almost wholly fought by men of the German race, led by the heroic Herkimer, as well as being one of the most far-reaching in its effects of all the battles of the Revolution.

The following address was then delivered:—"From Schoharie to Tulpehocken," by Rev. Michael Loucks, D.D., Marietta, Pa.

A most entertaining address, captioned: "Family Characteristics" interspersed with choice bits of humor was given by Mr. Charles W. Loux of Philadelphia, receiving the warmest applause.

Adjutant General Joseph B. Lauck, of Sacramento, Calif., who, on account of rioting in California, was prevented from being present and delivering the address, "Reminiscences," sent his "heartiest congratulations" by telegram.

Then came the concluding address of the day: "The Loucks' from Berks County to York County", by Hon. David M. Loucks, Jacobus, York Co., Pa.

Rev. A. G. Fasnacht closed the day's exercises by pronouncing the Mosaic benediction in German.

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## Praise Hymn

Composed by Rev. Michael Loucks, D. D.

Today with praise to God,  
We meet to own Him Lord;  
Oh, let us here our hearts uplift,  
In songs of one accord.

He brought us to this day,  
A day of memories sweet;  
Oh, let us here His name adore,  
With love each other greet.

To Him, our fathers' God,  
We owe a just acclaim;  
He kindly led us here today,  
His mercies to proclaim.

Praise to the Lord of love,  
For all His goodness past;  
And praises give to Him above,  
While endless ages last.

---

## Our Huguenot Ancestry: The Ancient Home in France

By Hon. James B. Laux, of New York

Mr. President, Ladies and Gentlemen,  
Kinfolk:

I believe it was Ben Jonson who said, "he who cares not whence he came, cares not whither he goes," afterwards paraphrased by Edmund Burke in his "Reflections on the Revolution in France," when he said: "People will not look forward to posterity, who never look backward to their ancestry."

There is much wisdom in this saying of the fine old dramatist, and I am sure this sentiment must commend itself to you who are gathered here today, to do honor to the memory of the first of our name, who came to the New World, the blessed land of civil and religious liberty. It is fitting therefore that some mention should be made of the home in the Old World that gave birth to, and cradled the race from which we spring.

When I remind you that we are of French Huguenot ancestry I am very sure it must stir your blood and quicken your heart beats to hear again the story

of that heroic and persecuted race that has done so much for mankind—morally, intellectually, and in the realm of art—a story that stands unparalleled in the history of the world, and particularly so when that story of lofty faith, heroic endurance, and sublime devotion to principle is epitomized in the recital of the story of our own ancestry.

In speaking to you of our Huguenot forefathers you must not expect me to present each one of you with a family tree, fully grown, in the topmost limbs of which you may see your own particular family snugly ensconced looking complacently down at the root and soil from which the tree grew, and expanded into the mighty trunk, branches and leaves in the course of centuries. The growing of family trees I must leave to each individual family, which should be regarded as a pleasant duty to be performed without delay, and which, moreover, should be regarded as a debt due to your ancestors to be discharged for

the benefit, not only of yourselves, but of those who come after you. I will content myself therefore with giving you a brief account of the seed from which our family tree has grown, and of the soil and times in which it developed into maturity, with some reference to the storms that beat upon it in the days of adversity and persecution, thereby proving its right to exist in the sunshine of prosperity under the clear blue skies of peace, when these storms had passed, and not to be cut down as one that crumbeareth the ground.

The family of du Laux is one of the most ancient in France, and on its long roll appear many distinguished names throughout the centuries; soldiers, statesmen, scholars and ecclesiastics—Romanists as well as Huguenots, for it must be remembered that before the Reformation, Christians of every nation found their religious home in the bosom of the Church of Rome, save the Albigenses in the south of France, and the Vaudois or Waldensians in the secluded valleys of the Alps, who throughout the long tyranny of Rome, adhered to the simple faith and ceremonies of the early Church, and who hailed as "brethren", the Huguenots of France, when they accepted the principles of the Reformation and threw off the yoke of Rome.

The origin of the family is recorded in the ancient chronicles of the region on either side of the Pyrenees in the extreme southwest of France, and the claim is made that long before the nations of France and Spain, as we know them today had an existence: long before the mighty movement for national life began to manifest itself in the heterogeneous collection of petty kingdoms, dukedoms and principalities of the Feudal Age that were constantly at war with each other; long before the birth even of the French and Spanish languages; while yet it was a debatable question whether the *patois* spoken in Provence, the land of the Troubadours in the south of France, or that of the Ile de France in the north, in the neighborhood of Paris, should become the universal tongue of the French people, our

ancestors were petty sovereigns of the principality of Biscay on the bay of the same name on the Spanish side of the Pyrenees, speaking a dialect of the old Gothic tongue. You will remember that the Visigoths, a warlike branch of the great Germanic race invaded the Spanish Peninsula during the fifth century and established themselves there, and in southern France.

In passing it may be said, that the Goths, though a warlike and conquering race were noted for their morality, love of justice, and good-faith, and moreover, were distinguished for their appreciation of the fine arts, science and learning, qualities transmitted to their descendants. Their love of the beautiful has its enduring monument in the Gothic architecture. The Goth loved law and order, and was never an anarchist; he never destroyed for mere love of destruction, but preserved all that was worth preserving.

And so with our mind's eye we can look back to those far-off centuries, and behold these shadowy Visigothic ancestors of ours hard at work in the task of reducing to obedience the turbulent population they overcame—a mixture of Celt and Iberian—and the formation of a stable form of government in the foothills, valleys and summits of the Pyrenees in the region known today as the Basque Provinces of Biscay and Alava. Some color of truth is given to this ancient tradition of the sovereignty of Biscay from the fact that the armorial bearings of ancient Biscay are similar in certain respects to those of the *famille* du Laux which have been handed down to the present day.

Tradition hath it also, for I will not venture to call it history, although the claim is staunchly made by the representatives of the family in France, that the chiefs of the *Maison* du Laux distinguished themselves greatly in the long and bitter conflict waged with the Moors of Granada, and that by reason of these services they achieved the sovereignty of Biscay and Alava which took place towards the close of the ninth century,



the first ruler of which was Don Lope du Laux.

By consulting your histories you will be told that the last unconquered refuge of the Christians of Spain, in the Moorish Conquest was in this very region, and that from this spot was exerted the force which under men like Alfonso the Great, turned the tide of conquest in favor of Christianity which finally, after a sanguinary conflict of over six hundred years ended in the expulsion of the Moors, during the reign of Ferdinand and Isabella, in 1492, the year in which Columbus discovered America, destined to be the asylum for the oppressed of every nation, and of every creed.

According to ancient family records, in the possession of the present heads of the family in France, Inigo Lope du Laux, the sixth Seigneur de Biscaye and Count of Alava, had two sons: Lope Sanche, Seigneur du Laux, seventh Seigneur de Biscaye and Guillaume Sanche du Laux, a younger son who had crossed the Pyrenees about the year 1075, and established himself in the Viscounty of Bearn, near the City of Pau, in what is now, with Henry the Fourth's ancient Kingdom of Navarre, the Department of Basses Pyrenees.

This Guillaume Sanche du Laux became the founder of the house or family from which all those bearing the name of Laux descend. He was made the Grand Ecuyer of Garcia, King of Navarre, and Governor of the town of Navarre, and married Sancia Vaca, Souveraine of a little town lying close to the Pyrenees. He evidently prospered for he enabled a younger son named Raimond du Laux, to establish himself in a right worthy fashion in the adjoining territory of Armagnac, where his grandson became the Baron of the lands of Labour and Arberac in 1151. The Armagnac territory extended in a strip from the River Garonne to the Pyrenees, and in those days was the scene of many a bloody fray between rival feudal seigneurs in which the Barons du Laux took an active part. They were always in the front.

For many succeeding generations the Seigneurs du Laux played an active and important part in the history of Bearn and Navarre, which were a part of ancient Gascony, all belonging to the Duchy of Aquitaine, and all of which was a possession of the Crown of England for over three hundred years (1152-1453). These lands were territory as foreign to the French Kingdom as the territory of their German and Spanish neighbors. The French conquest of Aquitaine (1451-3), the result of the Hundred Years' War, was in reality the conquest of a land which had ceased to stand in any relation to the French Crown, and it was therefore to England that the seigneurs and rulers of these lands looked as the source of preferment, and to whom allegiance was due. This is why we now begin to find frequent mention of the Seigneurs du Laux in the service of the Kings of England. About the year 1235 we meet with an Arnould Guillaume du Laux, Chevalier, and Amagneux du Laux, also a chevalier, who rendered signal service to King Henry III in Aquitaine.

This Amagneux du Laux accompanied Louis IX, or Saint Louis, as he is popularly called in France, in the Seventh Crusade against the Saracens, and in the disastrous battle of Mansoura in Egypt (1250) in which 30,000 Christian soldiers were slain, was taken prisoner with King Louis. After paying a heavy ransom he returned with the King to France, and died at the Chateau du Laux in Armagnac and is buried in the church at that place, where his tomb and effigy can be seen to this day. He won great distinction in this crusade, and in commemoration of his services his armorial bearings were augmented with a bordure bearing bezants, a coin of the Byzantine Empire, indicating that the bearer had distinguished himself as a crusader. That heraldic insignia has been borne ever since on the arms of the *famille* du Laux.

His successor, Ponce du Laux, married October 25, 1264, Jeanne de Corneillan, and had three sons, one of whom, Pierre, became Bishop of

Xaintes, and another, Geraud, the Chevalier, who followed King Edward to England.

It is interesting to note the frequent occurrence of Pierre, or Peter, as the baptismal name after this time. Throughout all the generations since, in whatever land the family may have made its home, or whatever creed it professed, you will find the name of Peter given to some member of it. Is it too much to say that the custom of naming a son, Peter, which seems almost to have become a religious duty in the olden time, and in our own day, too, had its origin in naming a son of the Seigneurs du Laux in honor of Peter, the Bishop of Xaintes, whose high rank in the hierarchy of the Church was a source of pride to the family? There would be nothing unusual in that, for the preacher uncle, even in our days, is considered a great personage, a most valuable asset of the family. There is always a great commotion when he visits the relatives you know, particularly among the young folk, and in certain parts of the household domain.

The Seigneurs du Laux seemed to have had a gift of diplomacy, for frequent mention is made of their acting as the representatives of the English Kings, and of the great Feudal Lords in that part of France, and in conformity with the custom of the nobles of the *ancien regime*, the rich livings of the Church were not allowed to get away from the family entirely, notwithstanding that they were soldiers almost to a man. Along the beginning of the fifteenth century we find another younger son, Carvon du Laux, who became bishop of the Diocese of Bayonne, which lies on the coast of the Bay of Biscay. He had a brother, another Pierre, or Peter, who established himself in the region of Perigord, in what is now the Department of Charente Inferieure, where he married Agnes de Guilhan de Barbassan, sister of "the noble and valiant Seigneur Bertrand de Barbassan," and had several children, the oldest son being another Pierre, or Peter. A daughter with the quaint name of Valerine married the

Vicomte de Signac; interesting and convincing evidence as to the standing and fortune of this founder of another branch of the family, which was destined to arrive at great distinction in the succeeding generations, being rewarded with the titles of Marquis and Comte. A descendant of a branch that abjured Protestantism after the return of Henry IV to the Church of Rome, became Archbishop of Arles, and was guillotined during the French Revolution in 1789. Another descendant, Peter Marie, Chevalier du Laux, was a colonel in the d'Aginois Regiment in Rochambeau's army in our own Revolution, as were also humbler members of the family in the navy, under the command of Count d'Estaing. From an offshoot of this branch, that of Anjoumois, came several Henry and Phillipe du Lauxs during the seventeenth century. Amagneux, a son of Peter, married Honorine de Saunier, a name well worth adopting in the New World. Honorine is a becoming name for a good, high-minded woman, and is not a name that can be made into a silly diminutive.

His great grandson, Jean du Laux, in 1575, married Marie, the daughter of Francois III, Comte de la Rochefoucault and his wife, the Comtesse de Roussy, sister of Eleanore de Roy, who became the wife of Louis de Bourbon, Prince de Condé, altogether a very brilliant marriage regarded from a social and political standpoint and showing the position he occupied as a member of the old nobility.

This Jean du Laux was a distinguished soldier, and a devoted follower of Henry IV, who showed his high regard for him in the following letter which is still in the possession of the family in France, as are also letters from Henri IV, the Prince de Condé and other Huguenot leaders:

"Je vous écris à la hâte, pour vous prier de venir me joindre à Bergerac pour aller à la rencontre de la Reine, ma femme, en meilleur equipage que la brieveté du tems pourra vous le permettre. Vous y serez Mr. du Laux le très bien venue et de bon cœur reçu.

Votre affectionné ami Henri."

## Translation

"I write to you in haste, to beg of you, to join me at Bergerac, to meet the Queen, my wife, en meilleur équipage that the shortness of the time will permit. There you will be most welcome, Mr. du Laux, and received most cordially.

Your affectionate friend Henri."

The family of du Laux had long before this time embraced the tenets of the Reformation in Bearn, the birthplace of Henri IV under the vigorous missionary work of Jeanne d'Albret, the mother of Henri. After this the fortunes of the family were closely identified with those of Henri IV in his efforts to secure the throne of France, and some member of it was always present in Henri's great battles, among them, Coutras and Ivry, and from which in all probability dates the *cri de guerre*: "*V'aillance mène à la gloire*" which is now the motto of the family as shown on its coat of arms.

A significant and convincing proof of the Huguenot character of the family at this time is shown in the baptismal names given to many of the sons. We meet with biblical names like Josias, Daniel, John and Isaac. The Armands, Gastons, Francois', Arnaulds, and names of like character become less frequent in the period of the Huguenot ascendancy.

That many of the members of the several branches of the family, established in different parts of France, became Protestants and suffered in consequence, is shown in the names found in the list of exiles in foreign countries, as for instance, in the Denization Roll of London, for 1544 published by the Huguenot Society of London, we see the name of John Laux, a Huguenot, who was naturalized. Also in the baptismal records of the French Church in Thread-Needle Street, the name of Madeleine Laux, daughter of Jacob Laux in 1567. In a baptism recorded in the Registry of the Walloon Church, in Canterbury, England, we find George Laux as a witness. Many more instances of this character could be cited from the records of the French Huguenot Churches in England.

Among the officers of the Huguenot

Regiments of William III of England was a Lieutenant Laux, who was present at the Battle of the Boyne, under the command of the old Duke de Schomberg and was among the number of the Duke's Huguenot regiment of Horse that followed the old hero as pointing with his sword at the French and Irish army across the river he cried out: "*al-lons, mes amis! Rappelez votre courage et vos ressentiments: VOILA VOS PERSECUTEURS!*" and plunged into the stream. The defeat of James II and with it, the downfall of tyranny—political and religious—in England, was the result of that day's work of the Huguenot exiles of France, under the glorious old Schomberg, who here laid down his life for liberty of conscience at the age of eighty-two.

We find in the church records also, even at these early dates, evidence of the corruption of surnames. The prefix is dropped, the silent letter as the x in Laux is omitted as had already been done in France, where you find in family documents the name spelled alternately Laux and Lau. Not the least of the sorrows of the old Huguenot families in exile was the dismemberment and corruption of the family names. This was particularly flagrant in Germany, where they became Germanized in form, and frequently translated. In this country also, among the German settlers, with whom the descendants of Huguenots had cast their lot, this sad work of disfiguring good old French names has also occurred. Who would recognize Beauchamp in Bushong, or de la Coeur in Delliker, or Cauchois in Cushway, or Sauvage in Sowash, or Voiteurin in Woodring, or Laux in Loucks or Laucks, names that are familiar to you all. "The pity of it, the pity of it!"

With what force and with what truth the lines from Shakespeare may be used by the man whose ancestors bore an honorable historic name, but which comes down to him in a mutilated, grotesque and unrecognizable form:

"Good name in man and woman  
Is the immediate jewel of their souls:  
Who steals my purse, steals trash; 'tis  
nothing;

But he, who filches from me my good name,  
Robs me of that which not enriches him,  
And makes me poor, indeed."

And to think that some thoughtless ancestor was guilty of such a senseless crime.

Further evidence of the profession of Huguenot doctrines by the family in France, is found in the *Registre des Mariages et Baptismes* of the Huguenot church of St. Quentin in Picardy in the year 1599, where we have the baptismal record of Judith de Laux, daughter of Jehan de Laux, and his wife, Suzanne Cormelmey.

In the Huguenot David Laux, we have not only a devout Protestant, but also a scholar of rare attainments. He was for a long time one of the editors of the famous Estienne printing house in Paris, a Huguenot establishment that flourished in the sixteenth century until it incurred the enmity of the Sorbonne, because of its publication and sale of Bibles when it was removed to Geneva, Switzerland. David Laux went to Edinburgh, Scotland.

The methods employed by the fanatical successors of Henri IV to drive the Huguenots back into the fold of the Roman Church had the effect of driving thousands from France. The Coronation oath that Henri IV was compelled to take gives some idea of what was in store for the Huguenots of France. It read like this: "I shall endeavor according to my ability, in good faith to drive from my jurisdiction and from the lands subject to me, all heretics denounced by the Church, promising on oath to keep all that has been said, so help me God, and the Holy Gospel of God." There is no question whatever but that Henri's sincerity in the change of his faith was doubted by a very powerful section of the Church party, who regarded it simply as a political subterfuge, and who believed that at heart he was still a Protestant and an enemy of the Church. In fact, the assassin Ravaiillac was taught in the Cloisters of St. Bernard to believe that Henri was an enemy of the Church and should therefore be destroyed. The Promulgation of the Edict of Nantes

four years after his accession to the throne (1598) which was intended as its title indicated, to bring peace to France: "An edict of the King for the Healing of the Trouble of the Kingdom," convinced his enemies of his insincerity and his assassination soon followed. His efforts to pacify France by granting to the followers of the Reformed religion as large a measure as possible of civil and religious liberty were entirely at variance with the expectations of his Romanist supporters, and most grievously did he answer for it.

His untimely death on the eve of his departure for the relief of the Protestant Princes of Germany became a signal for bold encroachments on the rights and privileges of the Huguenots guaranteed by him in the Edict. The treatment of the Huguenots during the Regency of Marie de Medici, their bitter enemy, governed by Italian favorites, who inspired her policy, which, like that of her family, was always Machiavellian, was what might have been expected of a family which did not consider a promise made by a King to a Protestant as binding. Little by little, day by day, the concessions accorded Huguenots were contested, reduced and finally denied.

The great massacre of Huguenots in Bearn, the home of Henri IV and of the du Laux family, where the Protestant worship was suppressed, and Romish priests installed in their places, notwithstanding that more than three-fourths of the people were Huguenots, and had been so for generations was one of the greater crimes committed in the name of the Most High. Massacres in other sections followed, producing inevitable revolts, which armies of the King hastened to suppress wherever possible.

Among the many flagrant violations of the Edict of Nantes and persecutions that followed upon the death of Henri IV, mention may be made of the right of residence accorded to national or foreign Protestants, especially to pastors and professors in all the cities of the Kingdom; the enjoyment of complete liberty of conscience, a right which was

restricted and finally suppressed, both as to the residence, and as to liberty of conscience; the destruction of hundreds of Huguenot temples, which after having existed for sixty years, were found to be too near the Romish Churches, because the singing of their Psalms, the sound of their bells, the possible meeting of processions, might gravely inconvenience the Romish service and scandalize the true believers who had never dreamed of such a thing before; the interdiction forcibly, or by persuasion, to take children away from their Protestant parents in order to have them baptized as Romanists; the refusal to admit Protestants to all State offices, functions, industries, professions, corporations, masterships, under the pretext that the Edict of Nantes had been granted to the Huguenots as a measure of necessity, and under compulsion in dangerous times which the successors of Henri IV declared they were not bound by, perpetual and irrevocable as it might be called, and how they were gradually deprived of all their dignities, offices, and functions, and even denied the possibility of following a profession, trade, even as a hatter, livery-stable keeper, or a washerwoman; the gradual reduction of the Chambers of the Edict, or bi-partisan special tribunals established to safeguard the rights of the Huguenots, and their final suppression; how Huguenots were forced to contribute to the support of the Romish Churches, and their priests; the suppression of Protestant colleges, schools and academies; the refusal to permit the holding of consistories, synods and conferences, though expressly guaranteed by the Edict without previous permission being required.

These are but a few of the numberless acts of tyranny and persecution that became the daily portion of the unhappy Huguenots of France, between the promulgation of the Edict of Nantes in 1598, and the Peace of Westphalia in 1648, which ended the Thirty Years' War, the last of the religious wars that deluged the continent of Europe with blood in the Name of Jesus Christ, the

Son of God.

Let us thank God that we live in an age of religious liberty enjoyed by Roman Catholics as well as by Protestants; an age of toleration and respect for each other, a high example of which is shown today at Villanova College, a Catholic institution of this state, where President Taft is being honored with a college degree conferred but twice before, and then upon Protestants. We are Americans and Christians here no matter what the creed we confess. We worship the same God, whether Protestant, Catholic or Jew.

The persecutions of the Jews of the Moors of Spain are alone comparable with the treatment of the Huguenots of France for vindictive, bloodthirsty ferocity. It must not be forgotten that the Age of Louis XIV also ushered in the atrocities of the dragoonades, the galleys and the other terrible crimes committed in the name of religion. Over five hundred thousand Huguenots, among the best and most loyal subjects of France, were driven into exile by the revocation of the Edict of Nantes in 1685.

Germany probably received half of the Huguenot exiles, many thousands settling in the Palatinate of the Rhine, where their descendants are living today, with their unmistakable French family names. The publications of the German Huguenot Society "*Geschichtsblätter des Deutschen Huguenotten-Verein*" of Magdeburg, is devoted to the fortunes of the Huguenots in Germany.

The Huguenot forefathers of Philip and Nicholas Laux and also those of my own ancestor, Peter Laux, of Bucks County, Pennsylvania, settled in Hesse Darmstadt and Hesse Nassau, in the municipalities of Runkel and Epstein in Darmstadt and in Münster in Nassau.

I had the pleasure, some years ago, of meeting one of the family still living at Münster, a soldier of the Franco-Prussian War, who as an officer in a cavalry regiment in the German army rode through the streets of Paris, after its surrender to the Germans. On the staff of the German Emperor, it is said, were over seventy officers of Huguenot de-

scent. Surely an event of great significance. This officer discussed with me the Huguenot origin of the family and corroborated all that had come down to us from our Huguenot emigrant ancestors.

One of our name is, or was, the pastor of a Huguenot church in Wurtemberg, a few years ago. In Wiesbaden, not far from Runkel and Münster, are found representatives of the family today; one an artist, who retains, strange to tell, the ancient way of spelling the name. Some of his paintings, in my possession, show work of superior merit. Many others are artists and scholars, true children of the *renaissance*, for the Huguenots were that, if nothing else, protesting, as they did, against the slavery of the human intellect, and in proclaiming their love of knowledge.

I believe it was Sir Thomas Overbury who said: "The man who has not anything to boast of but his illustrious ancestors is like a potato; the only good thing belonging to him is under the ground." Let us hope that this may never be said of any of our name.

While we are taking pride in being the descendants of worthy and honorable ancestors we must not forget that formidable *noblesse oblige* of a gentleman of France. The higher our endowment of good blood, sound intellect and good fortune, the greater the obligation to live up to the highest standard of life, in courtliness, kindness and gentleness of grace and manner, the refinements that distinguish the gentleman from the boor; the greater our duty to our fellow man, to the community in which we live, to the State, and to the Nation. It is the individual example that affects the whole mass, and he who has been blessed beyond and above his fellow-citizens has had at the same time imposed upon him responsibilities, which he must discharge in a manner becoming his station. He should so live that his example will make our faith more pure and strong in high humanity, an example that will beget within the hearts of those about him something of a finer reverence for beauty, truth and love—traits that should be recognized as synonyms of the name of Laux.

## Rally Song, "Laux's to the Front"

Composed by Charles W. Loux, Philadelphia, Pa.

Scions of the noble  
 "People of the Lakes,"  
 Hear the call to battle  
 As the morning breaks.  
 Giant evil forces  
 Rise before your ken;  
 Drones and weaklings falter  
 But the world needs men.

From Navarre's dominions,  
 Persecution's fires  
 Drove your true and tested  
 Faith defending sires,  
 But in God's own garden  
 Seed of martyr hue,  
 Tenderly transplanted,  
 Unto fruitage grew.

Chorus:—

Forward, then, and upward,  
 Brave the battle's brunt,  
 Set on high the standard,  
 "Laux's to the front."

Error must be routed,  
 Evil put to flight;  
 Truth must be defended,  
 And enthroned the right.  
 Men of martyr's courage,  
 Whom no foe may daunt,  
 Hear the Captain's orders,—  
 "Laux's to the front."

## Landing in the New World--From Exile in Germany to Schoharie

By Edwin A. Loucks, of New York City

Mr. Chairman and Ladies and Gentlemen:

In describing the coming of Philip Laux and Nicholas Laux to America, whose landing two hundred years ago we celebrate today, I am compelled to speak of the sufferings and trials of that contingent of German Palatines in whose company they arrived in the City of New York, for there is no record of their individual experience either in Germany, England, or in America. They all had the same general record of misery and oppression in the old world and in the new, and when I relate what history tells us of that epoch-making emigration, you will gain some conception of the life story of your ancestors whose settlement on the beautiful banks of the Hudson, we are here to commemorate in the midst of peace and plenty under beautiful skies.

First, however, let me express my great pleasure at meeting so many of the descendants of the old pioneer, Philip Laux, of the Hudson and Schoharie, who have founded new homes in this grand old Commonwealth of Pennsylvania, and to say that I bring you the warmest greetings from those of your kin in Schoharie and in the Mohawk Valley who find it impossible to be here with you today.

The history of the Huguenot persecutions in France is known of all men, and will not be dwelt upon by me, but of the experiences of our Huguenot ancestors while in exile in Germany, it will be interesting to speak, for it involves the recital of the story of one of the most unhappy periods of human history: the Thirty Years' War and the Wars of Louis the XIV which ravaged and desolated the Palatinate of the Rhine, in which so many Huguenots had made their home.

There is every reason to believe that the parents or grandparents of Philip and Nicholas Laux left France previous to the revocation of the Edict of Nantes,

and settled in the Palatinate before or during the period of the Thirty Years' War, which has been called by all historians the most frightful conflict ever engaged in by human beings. It was a religious war, and like all wars of that character, it developed all the latent instincts of savagery in man, and wrought such horrors in Germany, and left such wounds on German life and character that even after the lapse of nearly three centuries the effects of that dreadful conflict are still visible.

We know that the German home of Philip and Nicholas Laux was in Hesse Darmstadt, now a part of Hesse Nassau, in the neighborhood of the ancient municipalities of Runkel and Epstein. This information is gathered from the church records in Schoharie and on the Hudson, for it seemed to have been the custom during the early period of the Palatine settlements, for the pastors in recording marriages, to mention the place from which the contracting parties came, which was done in the case of several marriages of members of the Laux family.

The Palatines who left the valley of the Rhine in 1708 and 1709 and landed in London, were perhaps the most sorrowful body of emigrants who ever left Germany for America. Germany had barely begun to recover from the effects of the Thirty Years' War, which was felt more in the Palatinate than in any other part of the Fatherland, for it was the garden spot of Germany, when the wars of Louis XIV of France began, and life once more was made miserable. The Palatinate was again the theatre of those unholy conflicts. On the advice of the leading generals of the French King, the Palatinate was ordered to be destroyed, and where once were smiling fields of grain and vineyards, and contented villages, naught was left but the blackened ruins of cities, towns and hamlets, while famine and the pestilence stalked abroad.

To flee from such horrors became the

thought of thousands who had given up all hope of ever seeing Germany the abode of peace again, where men might build homes, rear families, and worship God as their conscience dictated. The fury of King Louis was directed particularly against the Palatinate, as it was the home of many thousands of his Protestant subjects who had fled from his tyranny, both before and after the revocation of the Edict of Nantes; and this is why 30,000 Palatines in the greatest misery and poverty,—for they had been plundered by contending armies of nearly all they possessed,—went to London, for the kind-hearted English Queen Anne had invited “the distressed Protestants of Germany to make homes in her American Colonies.” In this sad company were Philip and Nicholas Laux with their families. Of these suffering, starving, and almost naked Palatines many were sent back to the Rhine in a heart-broken condition. Several thousand were sent to Ireland, where they made homes in the County of Limerick; thousands more perished at sea and on shipboard from fevers and from want of food and drink. Four thousand, among whom were Philip and Nicholas Laux, left England in ten vessels on Christmas Day in 1709, and after a perilous voyage of nearly six months arrived in New York on June 14th, 1710. Of the four thousand who left England seventeen hundred died at sea, and while in the act of landing. The remaining twenty-three hundred were encamped in tents on Nutting Island, now Governor’s Island. Every descendant of Philip and Nicholas Laux should take off his hat as he passes Governor’s Island as a mark of respect to the memory of their old brave-hearted ancestors who believed they had left all misery and wretchedness behind them when they left the shores of England for America.

In the late autumn about fourteen hundred were taken to Livingston Manor, about one hundred miles up the Hudson River. The widows, sickly men and orphan children remained in New York, where they were treated shamefully, the

children taken from the remaining parent, and arbitrarily apprenticed by Governor Hunter to citizens of New York and New Jersey, many in strange, and distant communities. Many of these orphans never saw their fathers or mothers again.

As Queen Anne in sending these impoverished Palatines was put to a very considerable outlay of money, amounting to 10,000 pounds, the emigrants were expected to reimburse the Government under a contract by manufacturing tar, pitch and raising hemp (naval stores), in America, for a certain period when their obligations would be considered discharged.

Owing to the gross ignorance of Governor Hunter and associates, whose scheme this principally was, the plan proved a failure, for the forests and soil in that region were not adapted to the production of naval stores and the condition of the Palatines again became desperate for they were suffering for the necessaries of life.

While in the streets of London, waiting for transportation to the colonies, they met a delegation of Indians from the Mohawk Valley, and who, pitying their forlorn condition, promised them lands in Schoharie, if they would come to America. Land was conveyed by the Indians to Queen Anne for this purpose. Remembering this in all their troubles they petitioned Governor Hunter, while on a visit he made to their villages, that they might settle in Schoharie on the lands promised them by the Indians in London. He insolently refused them in a great fury, saying: “*Here is your land, where you must live and die.*”

The Palatines were men of honor, and were willing to carry out the terms of their contract, but in a region where their labors would be rewarded by sure returns. They, moreover, showed their attachment and loyalty to Queen Anne, by enlisting in the military expedition that was planned against Canada in 1711, fully one-third of their able-bodied men serving in that campaign. They were to receive wages the same as other soldiers; their families were to be



taken care of while they were absent, and the arms they carried and with which they fought were to be retained by them on their return. After serving with great bravery and credit in this expedition, in which quite a number of them lost their lives, the survivors found their families on their return in a famished condition, no food having been given them by the Colonial Government as promised during their absence. The arms they carried were also taken away from them in spite of promises made that they should keep them when they enlisted.

Then the old German hatred of wrong and injustice burst forth; deceived and plundered, their families shamefully treated, they determined to break away from the spot where nothing but treachery and starvation seemed to be in store for them if they remained. The watchword became "Schoharie, the Promised Land." Deliberately making their preparations, one hundred and fifty families, among them Philip Laux and family, late in the year 1712, quit the scene of their miseries and slavery, and started for Schoharie, about sixty miles northwest of Livingston Manor, which they reached after untold suffering. They had to make their way through a roadless wilderness without horses to draw or carry their belongings, with their little children and weak and delicate women. They harnessed themselves to rudely constructed sledges on which they loaded their baggage, children and the sick, and then dragged them as best they could through the snow which covered the region they journeyed through, frequently encountering long stretches three feet in depth. It took them over three weeks to make this journey, arriving at Schoharie half-starved and suffering from exposure and intense cold.

Their misery was in no wise diminished on their arrival; famine stared them in the face, and had it not been for the charity of friendly Indians, who showed them where to gather edible roots and herbs, every soul of them must have perished. Their indomitable

courage and energy enabled them, however, to survive their dreadful plight, and a year later found them housed with improvement of their land under way.

But like the Israelites of old, they were pursued by their Pharaoh. Governor Hunter, who resented their unceremonious departure from Livingston Manor, was determined to punish them in spite of the fact that but a short time before their departure he had notified them that he could not undertake any longer to supply them with subsistence, and that they would have to shift for themselves, permitting them to accept "any employment they might get from farmers, and others in the Province and New Jersey for their own and their families' support until they were recalled by proclamation, or other public notice." He threatened to hang John Conrad Weiser, their leader, at Schoharie, for being disobedient and mutinous. His son, Conrad Weiser, afterwards removed to Tulpehocken, Pennsylvania, where he became famous, as you all know.

Their sojourn in the Schoharie Valley, covering a period of about ten years was marked by the vindictive animosity of Hunter and his creatures at Albany, resulting finally in the loss of their lands and improvements, owing to defective titles cunningly contrived by unscrupulous land agents. Then, once more, the victims of injustice and misfortune, the greater number left the scenes of their unrequited labors to found new, and this time, permanent homes in more hospitable regions, the majority going to the Mohawk Valley, where they soon became prosperous and where their descendants, among them many of the descendants of Philip Laux, are found today, a sturdy, influential and intelligent people. Their patriotic services during the Revolution forms one of the brightest chapters in the history of the State.

A few families remained in the Schoharie Valley, where in spite of spoliation, they eventually acquired new homes and where their descendants became potent factors in the material

development of the State, as well as in its political affairs. Gov. William C. Bouck (1842-44) was a descendant of one of the Schoharie Palatines, as was also Bishop Kemper, the first missionary bishop of the Protestant Episcopal Church in the United States.

Little did the English Government of New York dream when it was tyrannizing over the Palatines of the Livingston Manor on the Hudson, in Schoharie and in the Mohawk Valley, and when it was congratulating itself that the settlement made there would prove a bulwark and defense of the English settlers against the Indians and French aggression that it was sowing the seeds of a mighty revolt against oppression, that was to bear deadly fruit in the future; that it was disciplining one of the bravest and most virile bodies of men in the Colonies, who showed the stuff they were made of at the Battle of Oriskany, and in other bloody encounters on the wild frontier with savage Indians and not less savage white men.

I am sure I will be pardoned for pointing with pride to the fact that in the Battle of Oriskany, the prelude to the surrender of Burgoyne at Saratoga, called by Creasy one of the fifteen decisive battles of the world—Oriskany, which Washington said, "first reversed the gloomy scene" of the opening years of the Revolution, and without which Burgoyne would not have been defeated, were men of our family. On the muster rolls appear the names of Lieutenant Peter Laux, and his son Peter, and William Laux, who was shot through the arm, besides other members of the family. Other representatives of the family to the number of about forty, comprising almost the entire able bodied male membership of the family served during the Revolution, among them Lieutenant George Laucks, who served in the Second Tryon Regiment.

I may say, also, in passing, that the family of General Herkimer, the hero of Oriskany, and the Laux family were united by the ties of marriage, as was also that of the family of the intrepid

Colonel Bellinger, who lost two sons at Oriskany.

It is not out of place to dwell here for a moment on the military record of the family in the Colony and State of New York.

Philip and Nicholas Laux, whose arrival in America we celebrate today, were among the Palatine volunteers for the expedition against Quebec, Canada, in 1711—the year after their landing. They belonged to the Haysbury Company that was formed in Livingston Manor on the Hudson.

In the French and Indian wars the family also took an active part. In 1757 Sergeant William Laux and Hendrick D. Laux were present at Fort William Henry, under the orders of Sir William Johnson, and served elsewhere with other members of the family in that protracted and bloody struggle. As late as August, 1763, we find Henry Laux and Peter Laux in active service; in 1768 Captain Adam Laux commanded a company in Colonel Claus' Regiment of Foot in the western parts of the old County of Albany.

Captain Adam Laux afterwards became a magistrate of Tryon County. He was an able man, and a patriot.

The tradition is that several members of the family emigrated to Canada during the Revolution because of their attachment to Great Britain. They were, no doubt, conscientious in their loyalty to the British Crown, as were many others, like the De Lanceys, some of the Livingstons, and even a son of Benjamin Franklin. We are inclined, at the present day, to be lenient in our judgment of the loyalists of the Revolution. There were many good men among them, who were thoroughly conscientious in their attachment to the English Government. They became prominent and influential subjects of the Crown. Descendants of these loyalist members of the Laux family are found in Canada today, among them two clergymen of the Church of England, one the Canon of St. George's Cathedral at Kingston, Ontario, and the other, the Rector of St. Matthew's at Ottawa. Some have come

back to the States again, one of whom was candidate for Governor of South Dakota, some years ago.

The military inclinations of the Laux family are shown all through the years succeeding the Revolution, many of them officers of the militia organizations, some serving through the War of 1812. The Civil War also found them present when the battle roll was called.

In looking over these old muster rolls of the Revolution, and subsequently, the same carelessness in the matter of spelling the family name appears that I find you encounter in Pennsylvania. The good old name of Laux borne by Philip and Nicholas, the original settlers, has been transformed into Loucks, Laucks, Lauks and other alien shapes.

One thing that stands out boldly in the history of the family in Schoharie, and in the Mohawk Valley, is the seriousness with which the duties of their lives were performed. They addressed themselves to their tasks with an abiding faith and courage that should be an in-

spiration to those who bear their name have done their part well in the upbuilding of the State and Nation; some as farmers, others as merchants and manufacturers, and some as professional men, winning the good opinions of their neighbors and of the community in which they lived, which after all, is one of the surest tests of the standing of a man, or of a family.

It rejoices me to see also that here in Pennsylvania, the family has not lagged behind in the activities of life, but has shown itself worthy of the brave old stock it sprang from. I find men of our race in the front rank here, as in the State of New York, and elsewhere. I am particularly impressed with that fact right here in the City of York, which owes so much of its prosperity and enterprise to the energy of the Laux, Laucks blood—may it never cease to be a force in the grand old Commonwealth of Pennsylvania.

## Recitation

By Master Milton Loucks, of Gloversville, N. Y.

### THE BATTLE OF ORISKANY

(August 6, 1777.)

Beleaguered men of Stanwix, brave as those  
Who faced a million of their foes

At old Thermopylae;  
Good cheer to you upon the wild frontier!  
For citizens in arms draw near  
Across Oriskany.

But hark! Amidst the forest shades the  
crash

Of arms, the savage yell—with flash  
Of gory tomahawk;  
For Johnson's Royal-Greens, and Leger's  
men,  
And Brant's Red Fiends, are in that glen  
Of dark Oriskany.

From down the valley, where the Mohawk  
flows,

Were hurrying on to meet their foes  
The patriot yeomanry;  
For Gansevoort within his fortress lay,  
In peril and besieged that day  
Beyond Oriskany.

As men who fight for home and child and  
wife,

As men oblivious of life  
In holy martyrdom,  
The yeomen of the valley fought that day,  
Throughout thy fierce and deadly fray—  
Blood-red Oriskany.

From rock and tree and clump of twisted  
brush

The hissing gusts of battle rush,—  
Hot-breathed and horrible!  
The roar, and smoke, like mist on stormy  
seas,  
Sweep through thy splintered trees,—  
Hard-fought Oriskany.

Heroes are born in such a chosen hour;  
From common men they rise and tower

Like the brave Herkimer!  
Who wounded, steadfast, still beside the  
beech  
Cheered on thy men with sword and speech,  
In grim Oriskany.

Now burst the clouds above the battle roar  
 And from the pitying clouds down pour  
 Swift floods tumultuous;  
 Then fires of strife unquenched flame out  
 again,  
 Drenching with hot and bloody rain  
 Thy soil, Oriskany.

But ere the sun went toward the tardy  
 night,  
 The valley then beheld the light  
 Of Freedom's victory;  
 And wooded Tryon snatched from British  
 arms  
 The empire of a million farms—  
 On bright Oriskany.

The guns of Stanwix thundered to the skies;  
 The rescued wilderness replies;  
 Forth dash the garrison!

And routed Tories with their savage aids,  
 Sink reddening through the sullied shades—  
 From lost Oriskany.

Behold, Burgoyne, with hot and hating eyes,  
 The New World's flag at last o'erflies  
 Your ancient Heraldry;  
 For over Stanwix floats triumphantly  
 The rising Banner of the Free—  
 Beyond Oriskany.

A hundred years have passed since then,  
 And hosts now rally there again—  
 To crown the century;  
 The proud posterity of noble men  
 Who conquered in the bloody glen  
 Of famed Oriskany.

—Rev. Charles Downes Helmer, D.D.

## From Schoharie to Tulpehocken, Pa.

By Rev. Michael Loucks, D. D., Marietta, Pa.

The environment in which we live, often causes a spirit of discontent, when we realize that we might get away from our surroundings to create for ourselves new conditions. This was the case with a number of the Palatines whose hardships in Schoharie Valley seemed to stand in the way of their advancement. These people heard through Sir William Keith, Baronet, Governor of the Province of Pennsylvania, of the opportunities in his Province and of the protection afforded the pioneers, and because of this were induced to risk life and property to locate within the borders of Pennsylvania. They believed they would have better opportunities of advancement, and looking forward to their new and peaceful homes, they were willing to pay the cost and make the trip. The thought of such a trip under adverse circumstances, would have disheartened most people, but the hardy Palatine braved it all.

Accordingly in 1723 thirty-three families prepared to make the trip. There were heartaches among the women and children when home ties were about to be broken, some never again to meet in this life. Parents gave up their only sons and daughters that they might find for themselves a new and better home. Among them was a young man of reso-

lute character who determined to launch out for himself and bade adieu to his parents to share the fate of others who were willing to trust a Divine Power to lead them to the land of their dreams.

It was here that Peter Laux, the son of Philip Laux, the old pioneer of Schoharie, showed true manly courage when he broke his home ties.

Led by a friendly Indian these families started out over an Indian trail for the head waters of the Susquehanna River, up in Southern New York. With their meager household goods packed on horses and on their own backs, over mountains, valleys, and through forests, they reached the head waters of the Susquehanna River. Here in the wilds of the forest they set about constructing rafts upon which they placed their women and children and household goods, and under the most thrilling and adventurous experiences they floated down the river for about two hundred miles to the mouth of Swatara Creek south of Harrisburg, Pennsylvania. Here they met the men who drove the cattle and horses along the river bank. The experiences of this trip could hardly be imagined by any one not accustomed to such hardships. It was thrilling beyond description. It revealed again the

stern determination to overcome every obstacle in their way.

Upon reaching the Swatara, they followed its windings until they reached the beautiful New Lebanon Valley, and came to the source of the Tulpehocken Creek. (Tulpehocken is an Indian name and means Land of Turtles.) This beautiful stream winds through the valleys and among the hills for a distance of seventy-five miles and empties into the Schuylkill. The township known by that name was recognized as a distinct territory in 1729. It was along this stream and over the northwest section of this township that the people from Schoharie settled.

#### SOME OF THE EARLY SETTLERS

We do not consider it necessary to give a complete list of all who were in that company, but for purposes of identification we give a partial list. Many of these names are still familiar throughout that region, as many of their descendants still reside upon the farms of their ancestors. Among them we find the following: Johannes Lantz, Peter Rieth, Lorenz Zerbe, Johannes Nicholas Schaeffer, John Peter Pacht, Sebastian Fisher, Christian Lauer, John Adam Lasch, George Anspach, Abraham Laux, and Peter Laux.

This Peter Laux was the son of Philip Laux, of Schoharie County, New York, and a brother of Cornelius, Andrew and William, who remained in the old home, he being the only one of the family to locate in Pennsylvania. He selected a location on the banks of the Tulpehocken Creek about five miles northwest of the town of Womelsdorf. Here he built a log house and barn, with thatched roofs near a spring of living water.

In 1728 other families followed from Schoharie, and settled in the same community, and among them was John Conrad Weiser, who was prominent among them in Livingston Manor. He, however, for some reasons, did not remain long, but his noted son, Conrad Weiser, Jr., the Indian interpreter, located in the vicinity of Womelsdorf. He lies buried on the old farm about a

mile east of that town. These first settlers in Tulpehocken were members of the Reformed and Lutheran Churches and were the founders of congregations throughout that region of the country. During the early part of their residence there they worshipped in houses and barns. The first congregation to be organized in that region was in 1727, as a Reformed Church. Rev. John Philip Boehm administered the first communion at Tulpehocken in October 1727, to thirty-two persons. Later the Host's Church was built, to which our ancestors belonged, inasmuch as here the children were baptized as is shown in the church records. Among the early Lutheran pastors was the Rev. J. Casper Stoeber, in whose private records are found some interesting facts concerning his ministrations. He performed the marriage ceremony for our ancestor, Peter Laux, in 1743.

#### PETER LAUX'S LAND GRANT AND DEEDS

After having lived on the tract of land, which he selected as a home, for fifteen years, he was given a land grant. In the Archives at Harrisburg, Pennsylvania, we find a record of the land grant to Peter Laux, for a tract of land located in Lancaster County, Pennsylvania (now Berks County), adjoining John Server on Tulpehocken Creek, consisting of a hundred and fifty acres of land, more or less, (further described in a copy of the original grant) "Given under my hand and lesser seal of our Province, at Philadelphia, Pennsylvania, the third day of November, 1738, signed by Thomas Penn, as also by Benjamin Eastburn, Surveyor General."

#### PATENT DEED

After living upon the above described grant of land fourteen years, we find a patent deed to Peter Laux, dated November 7th, 1752, describing the aforesaid tract of land, calling for one hundred and fifty acres and the allowances, and the allowance of six acres, per cent for roads, etc. (After being surveyed it was found to contain one hundred and ninety-seven and one-half acres.) This deed was recorded No-

vember 13th, 1752, signed by James Hamilton, Lieutenant Governor of the Province of Pennsylvania.

Here Peter Laux and his wife, Anna Barbara Kershner, to whom he was married June 28th, 1743, continued farming until the fall of 1776, when he divided his farm between his two sons, George and Deobald. (Dewald in tax list.) This deed was not recorded but is in the hands of Jacob Laucks, of Womelsdorf, Pennsylvania, written on sheep skin and in a perfect state of preservation.

The following chain of title gives the descendants of Peter Laux, our ancestor: On the first day of October, A. D., 1776, he deeded his son Deobald Laux ninety-one acres and one hundred and eighteen perches of land, and allowances of six acres per cent for roads, etc., and on June 16th, A. D., 1769, Deobald Laux and Maria Appolona, his wife, by their deed conveyed and confirmed to George Laux, the ninety-one acres and eighteen perches of land and allowances for roads, etc. This then gave the whole of the old farm to his son George Laux, and on the fifteenth day of December, A. D., 1804, George and Catherine, his wife, conveyed and confirmed unto their son Peter Laucks, Jr., his heirs and assigns, all that certain tract or parcel of land known as the immigrant Peter Laux's farm.

Peter had two sons, George and Deobald, and George stands at the head of our family. Concerning Deobald nothing seems to be known after his disposal of the land to his brother George. He may possibly have gone to some other locality.

#### THE GEORGE LAUX (LAUCKS) FAMILY

George and his wife Catherine, were the parents of six children, which fact is corroborated by his last will and testament executed on the 3d day of October, 1808, and recorded in the Register of Wills Office at Reading, Berks County, Pennsylvania, in Will Book A, page 566. He made his son Peter the executor of the estate.

#### THE NAMES OF GEORGE LAUX (LOUCKS) FAMILY

John Laux (Loucks) was born March 3d, 1762—died April 19, 1832.

Jacob Loucks, born July 17th, 1763—died 1837.

Elizabeth Loucks, born September 24th, 1776—died 1837.

Casper Laux, born August 8th, 1768—died 1838.

George Loucks (no dates given).

Peter Laux, born July 1st, 1776—died 1850.

Some of these children were baptized in Host's Reformed Church, Berks County, Pennsylvania. In the baptismal records we find the baptism of Casper, son of George and Catherine Laux, August 17th, 1768, and his baptismal name was Casper Laux, agreeing with the original way of spelling the name.

In the National Museum at Philadelphia is the baptismal certificate of Peter Laux, son of George, who was born four days before the Declaration of Independence. This certificate was placed there in 1875, when they were preparing for the Centennial celebration, and as it properly belongs to the descendants of Peter Laucks, they should endeavor to secure it.

Our ancestors lived during some epoch-making times of our great country. The period in which this country was in process of formation found them busy with the duties of home and country. They had many trials, as they were in the very midst of the community in which the Indians committed fearful atrocities during the years from 1754 to 1763. History furnishes abundant proof of the trials through which all the inhabitants of that community must have passed. All around them their neighbors suffered martyrdom, and great was the fury of the wild beasts in human form. They were among those who organized for self-protection in case of an attack from the Indians. Many of the inhabitants of the Tulpehocken fled for their lives, while others stood their ground. Numerous forts all over northern Berks County to the Blue Mountains gave evidence of

the gravity of the situation. So far as known none of our people fell prey to the Indians. It was during this time the story of Regina and her captive life found its origin. Great things were making and doing in this country at that time, to which our ancestors were eye witnesses, and could we have the record of their experiences at that time it would read like a fairy tale compared to some of our modern fiction. To show how near the community and home of our ancestors some of the events took place during the Indian uprising, we quote from Brunner's *Indians in Berks County*, page 57. "The first letter that contains any positive information of the coming of the Indians, was written by Conrad Weiser to James Read, of Reading. It was written in Heidelberg, Sunday night, October 26, 1755. Mr. Weiser received intelligence of the approach of the Indians about ten o'clock that evening, and immediately sent out men to give the alarm through the neighboring townships and to call a meeting early at Peter Spicker's." Peter Spicker lived in the upper part of Stouchsburg, in a house now owned by Dr. I. W. Newcomer. The meeting was announced to be held at Peter Spicker's but a letter written the next day by Conrad Weiser, reports that the meeting was held at Benjamin Spicker's about one mile north of Stouchsburg. This place is not more than three miles from the home of our ancestor, Peter Laux, of Tulpehocken, and in all probability he with some of his sons were at this meeting. From reliable history it was somewhere near the Tulpehocken Church that a family of the name of Hartman lived from the experiences of which the interesting story of Regina comes. This church was or is only two miles and a half from our ancestor's home, and we take the liberty of briefly giving the facts for the benefit of those who may not have access to this history. The parents were pious people

and taught their children to pray and read the Scriptures and to sing. On October 16th, 1755, the mother and younger son went to a mill some miles away and when they returned they were horror-stricken to find the father and eldest son murdered and scalped by the Indians, and the two girls, Regina, twelve years of age, and Barbara, ten years of age, taken captive and the buildings burned. The feelings of the mother cannot be described, not knowing the tortures to which her innocent girls would be subjected. The girls were taken to the haunts of the Indians. They were finally separated and another little captive girl found a friend in Regina. Those two tried to comfort each other in their captivity, and endured many hardships during their exile. Nine long years passed and then an order was given by Colonel Boquet that all captives should be brought to Carlisle to receive their freedom and the friends could come and claim their captive people.

Regina was among those to be set free. Her mother was there to receive her, but as one after another took their loved ones to their bosoms in affectionate embrace the mother could not identify her child, who had become so changed, both by her life and also by her Indian dress, that she could not be recognized, and having lost the language of her childhood she could not understand what all this meant. By and by the colonel said to the mother, "Did your daughter learn anything by which she could know you?" The mother then said, "Yes, she might know a hymn she had taught her and her sister." She then sang one verse of the hymn, "Allein und doch nicht ganz alleine," and when she had done so Regina came rushing to her embrace and a happy reunion took place save the thought of the missing one, who fell a prey to the cruelties and hardships to which she was exposed.

## The Louck's from Berks County to York County, Pennsylvania

By Hon. David M. Loucks, Jacobus, York Co., Pa.

Mr. President, Ladies and Gentlemen:

I must confess that this is the happiest day of my life, to meet so many Loucks relatives. Often when I was quite young my mother used to speak of our families, namely the Loucks' and Myers'. My mother was a member of the Myers family. Dr. Samuel Loucks, of Marietta, Pa., came to my father's house very often and stayed three and four days at a time. During those times father and mother and he would talk until the small hours of the morning of how the Loucks family came to York County, Pa., and how they lived in pioneer days when the county was thinly settled. Now, my friends, you must excuse all mistakes, as I am not in the habit of making speeches. When I was a young man, I was a school teacher and later on was elected as a member of the State Legislature. At those times I was in line of speech-making, but have now become quite rusty. My mother, however, taught me when quite young that I should always respond when called upon to perform a duty. I will therefore do the best I can.

You have been very ably and instructively entertained by other members of our family. It puts me in mind of a story I once heard of a party of squirrel hunters who went on a hunting trip. They concluded that each one in the party should have his chance in turn. So when the last one's turn came he, happening to be cross-eyed, his partners asked him if he were going to shoot where he looked. He replied, certainly! The rest at once ran away and left him alone, so he had the whole field to himself. Even so have I the whole field to myself.

My part brings me to think of taking a leap in the dark, as our family is an old one, having been traced back over 1200 years by one of our friends. From France to Germany, then to England, then to America, even to Canada, land-

ing in New York State. They suffered persecution and torture wherever they have been and even in New York under Governor Hunter. They finally settled in Schoharie, New York. Peter Laux who came from Schoharie to Berks County, Pa., had two sons, George and Dewalt. George became the head of a large family, consisting of John, Jacob, Elizabeth, Casper, George and Peter. These all remained with their father in Berks County until they severally went out into the world to shift for themselves. They too had an ambition to seek for larger opportunities for advancement and naturally sought new homes where they might have better advantages. They heard of the very flattering outlook in York County, as a place where they might anchor and make for themselves homes. York County was as yet in its infancy. While there were many small industrial enterprizes and York was a pretty little village, yet there remained much land to be cleared of its native forests in order to bring it to a state of proper cultivation. The first one to leave Berks County and find his way to York County was John Loucks, who came in the year 1789. He was a young man 27 years of age. He soon found a farm that suited his taste about one mile west of York and known as "White Oak Plains." It is worthy of note, the name given at this early day to a farm, showing that even in those early days they were up to date in their tastes. The fertility of the soil was so rich that you could almost mould a tallow candle out of it. The farm is owned today by William Miller, who is also a relative of the Loucks family. This farm was purchased by John Loucks from the estate of Martin Wilder, deceased. John Spangler and Martin Ebert, executors, making the deed of transfer, which deed is found in the office for the recording of deeds in York County, in Deed Book 2 F, page 34, and



is dated April 13th, 1789. The next of this particular family to purchase land in York County was Jacob Loucks, as shown by deed dated April 11th, 1794, from Michael Dergis and John Rothrock. After this came Casper and Elizabeth. From these early representatives came large families, as is evidenced by their representatives present on this occasion. They flourished and became possessors of some of the best farms in the vicinity of York. They became widely interested in the various industrial enterprises (and financial institutions) of the town of York and the county. The milling business seemed to appeal to many of them, especially John, and after him his sons and their descendants continued it and some of these mills are still owned and managed by them.

We now come to the Loucks or Laux family that emigrated from Berks County to York County some years before John Loucks. The head of the name is somewhat in dispute, some of the family claim his name was Peter, others claim that it was Frederick. He located in Windsor Township, at a place now called Freysville, where he purchased some 500 acres of land. Upon this land there are at present erected three churches. From this particular branch came a large family, namely, Frederick, Jacob, John, Daniel, Dr. Samuel, Mary, Mrs. Sprengle, Mrs. Wallick and Mrs. Dise. Daniel Laux bought a farm in Windsor, now Lower Windsor Township; Jacob settled in a place now known as Star View; John located near Dillsburg; Dr. Samuel at Marietta; Frederick remained on part of the home tract at Freysville; Mary was never married and remained with her sister, Mrs. Sprengle, in Windsor Township; Mrs. Wallick and Mrs. Dise remained in Windsor Township, now Lower Windsor; they both left families. The families of Jacob and John were scattered over the western country and left numerous descendants. The families of Frederick, Daniel and Dr. Samuel remained in York and Lan-

caster counties. Their families were large and the greater part remained in the vicinity where they were born and raised.

Daniel Laux, my grandfather, was born in Freysville in 1773; he married a Miss Saylor. To them were born the following children: Henry, Samuel, Mrs. Emenheiser, Levi, who was my father, Mrs. Paules, Mrs. Woods, Daniel and Benjamin. History tells us that the English first came through this country but the timber was too large and they passed on and located where the timber was smaller. But our family located in the midst of the largest timber land. The family was poor, being mostly woodchoppers. Henry, the oldest of the family, was a distiller. He owned the old homestead of my grandfather. Levi, my father, bought the farm belonging to my grandfather Myers, on my mother's side. This farm joined my Grandfather Laux's farm. When this family first came to this county, the land was poor, it was heavily timbered. This necessitated hard work on the part of the settlers. There was but little farm land. Timber was large and plentiful, as were stones and underbrush; as a consequence log cabins were made of the timber and the stones were utilized to build large and massive chimneys, which were built on the outside of the cabin with an entrance to the same from the inside of the cabin. The cabins consisted principally of one room and a small loft under the roof. The roofs were principally of straw. The descendants of these families were very numerous and many of them still remain in this vicinity. The children of Daniel Laux were all married except Daniel.

Now, my friends, I will close my rambling remarks as the day is fast passing away and we must have some time to have a few words with our visitors in social confab. In conclusion I wish you all a safe return to your homes and hope that I may see you all again and many more at our next reunion.

# Representatives

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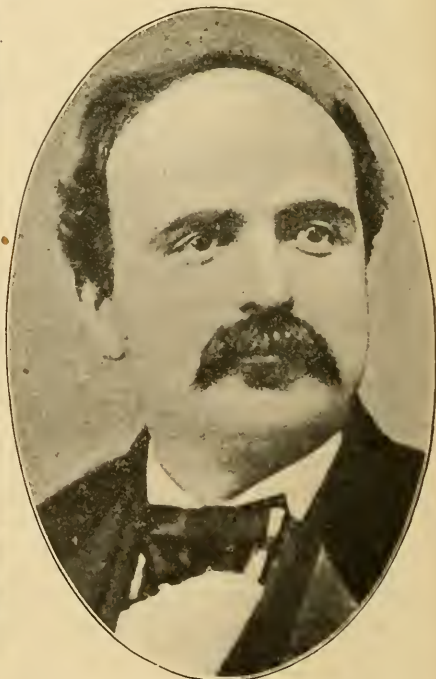
# FAMILY



HON. J. B. LAUX. (See page 259)



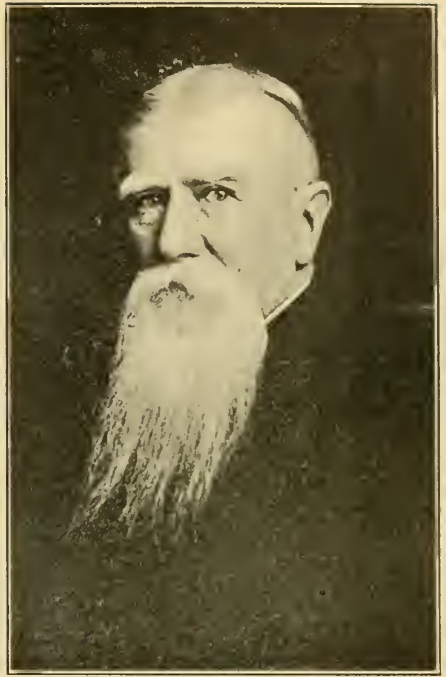
EDWIN A. LOUCKS. (See page 267)



HON. DAVID M. LOUCKS. (See page 276)



REV. MICHAEL, LOUCKS, D. D. (See page 272)



AUGUSTUS LOUCKS. (See page 258)



CHAS. W. LOUX. (See page 266)



MILTON LOUCKS. (See page 271)

# The Pennsylvania Germans of Waterloo County, Ontario, Canada

By Rev. A. B. Sherk, Toronto, Ontario, Canada



THE historic sense of the people of Ontario has been slowly awakening, and is keener now than ever before. It is only when this sense becomes active that a people will begin to inquire for the facts on which the history of their country is based. It will prompt them to ask: Who were the fathers of the country? Whence did they come? Why did they come? When did they come? In what sections of the country did they first locate? What was the condition of the country at that time? What do we find as to their industrial, social and religious life? What traditions have been handed down from them? What material have they left in written records, letters, accounts, notes, contracts, pamphlets, books, newspapers, implements, etc. To get a satisfactory answer to the questions proposed it will be necessary to make a special study of the separate settlements of the country. Each settlement has an individuality of its own, and the particular features of that individuality we need to know. The material we thus gather from the settlements will be the fibre out of which to weave a correct narrative of the whole country.

Our Province of Ontario is full of historic interest, and rich in historical material and it is a pleasure to know that much is being done to gather and preserve this material. The future historian and archaeologist will need all we can treasure up and leave behind. Add to this the fact that we still have persons in our country whose fathers and mothers were brought here when the first settlements were being formed. These persons are living links between the original pioneers and the present generation, and are prepared to help us to correct data on many things that relate to the early past.

When the War of the American Revolution ended and the revolting colonies got the independence, the exodus of the U. E. Loyalists at once began. The beginning of this exodus is the beginning of the history of our Province. A little later in the closing years of the same century another class of refugees came to seek shelter and a home under the folds of the Union Jack. These refugees were the Pennsylvania Germans, commonly known as "Pennsylvania Dutch."

The Pennsylvania Germans who settled in Canada at an early day were mostly of the Mennonite faith. They were called Mennonites because they adhered to the doctrinal teachings and discipline, Menno Simons, a Holland Reformer, and contemporary of Martin Luther. The sect spread rapidly through Holland, Germany, Switzerland and other districts of Europe. Many, on account of their unswerving fidelity to the principles they had espoused, suffered martyrdom. The Mennonites, like the Friends, refuse to bear arms, to take an oath at law, or to engage in litigation under any circumstances. Their ethical system is found in the fifth, sixth and seventh chapters of St. Matthew's Gospel, called the "Sermon on the Mount."

These peace-loving people suffered persecution in all the countries of Europe to which they had gone; and were long sighing for a spot where they could live unmolested in the exercise of their peculiar opinions. In the course of years the way opened. William Penn, the eminent Quaker and founder of the colony of Pennsylvania, invited them to join his colony. Many gladly accepted the invitation. The first company crossed the Atlantic in 1683, and settled near Philadelphia. The place, because of the nationality of the first settlers, was called Germantown, and is now a suburb of the city. The migration of this people from

Germany to Pennsylvania continued till after the middle of the eighteenth century. Here they were under British rule, and enjoyed the freedom for which they had been sighing. They loved the soil, were quiet and industrious, and occupying the rich valleys of Southern Pennsylvania, many of them became wealthy. The Mennonite Church grew rapidly in numbers, and in time became a ruling element in the rural districts of the colony. But the War of the Revolution unsettled everything, and at its close there was universal unrest, and no one knew what next to expect. The thirteen colonies were so many disconnected States whose future was as yet in the balance. It seems to have been at this juncture of things that the Mennonites began to think of seeking a home in Upper Canada. Three causes have been suggested as influencing their decision.

First, the report that there was plenty of good land; secondly, the assurance that they would have religious freedom; and thirdly, the exodus of the U. E. Loyalists. It is not probable that they were greatly influenced by the first consideration, for Ohio was then in the market with plenty of good land, and could be more easily reached than Canada. Religious freedom, however, they prized very highly, and knew it would not be endangered under British rule; but they were not so sure what the new Republic might do. The settlement of the U. E.'s in the wilderness of the north opened the way for others, and the Mennonites, who had no sympathy with their expulsion, took advantage of the opening and followed their steps. Some class them with U. E.'s, other speak of them as late U. E.'s, since they did not come to Canada till some years after the great U. E. exodus. These people were in full sympathy with British institutions, and came here to enjoy their benefit. We must also keep in mind that many of the Pennsylvanians who settled here were British by birth, being born before the revolt of the colonies. They and their families were Britons, and came here to claim their rights as Britons.

The beginning of the migration of the Pennsylvania Germans to Upper Canada dates from the closing years of the eighteenth century, some say as late as 1798. It is difficult to settle on the year when the first ones came, neither are we able to ascertain how many came; but the number was large enough to form three good-sized colonies or settlements.

First, the *Niagara Colony*. The settlers of this colony were scattered along the Upper Niagara; along Black Creek, an affluent of the Niagara; along Lake Erie, and near "Sugar Loaf," in the vicinity of Port Colborn. There were also a few small groups of families in the "Short Hills," south of St. Catharines, and a large settlement on Twenty-mile Creek, west of St. Catharines. The second was in the *Markham Colony*. This colony had its beginning about the time of the Niagara colony. It was called Markham after the township in which the first settlers located. As the settlers multiplied they spread into Whitchurch, Vaughan, etc., so that this became a large and influential colony. The third was the *Waterloo Colony*. The township again suggested the name. Besides the families in these colonies there were others scattered in small groups throughout the country, but in the course of years they were absorbed by other nationalities, and are almost forgotten. It is the larger groups that retained and developed distinct peculiarities, and call for attention as noticeable factors in the making of country.

The Waterloo colony, to which we now give our thoughts, had its beginning in a small way. The colony took its start with the country. In the fall of 1799, Samuel Betzner and Joseph Sherk crossed the Niagara River at Black Rock and entered the new Province of Upper Canada. They were brothers-in-law, and came from Chambersburg, Franklin County, Pennsylvania. There was no Buffalo then, not even the sign of a village. J. Sherk and his family found winter quarters in the vacant house of another Pennsylvanian, who had preceded them and taken up land on the Niagara River, a few miles from the Interna-

tional Bridge. S. Betzner pushed on to Ancaster and wintered there. The site of the city of Hamilton was at that time a dismal swamp, covered with heavy timber; Dundas had a small mill and one dwelling; Ancaster had a few houses, and was considered to be on the outermost limits of civilization. These two simple-minded Pennsylvanians came to this country with their wives and little ones on a venture; apparently they had no definite idea where they would find a suitable spot to locate. But the report had gone abroad that there was a fine tract of land about thirty miles beyond Ancaster, in the valley of the Grand River. There was, however, an almost impenetrable wilderness to pass through to reach this land of promise. Early in the spring of 1800, Betzner and Sherk went in search of the far-off country. They found it, were greatly pleased with it, and selected lots for future homes. Betzner chose a lot on the west side of the Grand River, four miles from Galt, where the village of Blair is located. Sherk chose a lot on the east side of the river, directly opposite the village of Deon, and within two miles of Preston. The two pioneers then returned to Ancaster, settled for their lots, and got their papers. The land they bought was a part of what was known as the "Beasley Tract," but originally belonged to Joseph Brant, the great Mohawk chief, and was deeded by him to Richard Beasley, James Wilson and John B. Rosseau. The whole tract comprised 94,012 acres.

J. Sherk bought a yoke of oxen and a sled, and with this conveyance took the women and children and a few household goods and other necessaries, through thirty miles of forest to their home in the "Bush." When these two families settled on their lots they were two miles apart, and shut out from the rest of the world. Waterloo was at that time further from the frontier than any other settlement; it was the first colony in the interior of the country. The Markham colony was only twelve or fifteen miles from the lake, with Yonge Street on the west as a way out. All the other colonies

and had ready access to the outside. It is true that Waterloo pioneers had the Grand River, along whose banks they planted their homes, but they were seventy-five miles from its mouth, and could not use it as a way to the front. Their natural and direct line to the front was Lake Ontario, and to it they had to make a way, at least as far as Dundas or Ancaster.

The two families who first took peaceful possession of Waterloo Township were just the vanguard of a great army of invasion; the main body soon followed, and kept up the march for half a century. Late in the season of 1800 three more families came from Pennsylvania, which brought the number up to five the first year. Let us follow the fortunes of this little settlement for the

#### FIRST TWENTY-FIVE YEARS.

The later history of the people is often full of interest, but usually the greater interest centers in pioneer life and deeds. This applies to the Waterloo colony—we want to know something about its pioneer days. A few led the way, numbers soon followed. In 1801 seven new families were added, which brought the number up to twelve, the second year of the colony's history. In this company was Jacob Bechtel, the first Mennonite preacher of Waterloo. The pioneers had at this time had close living, and they well knew that there were no reserve resources on which to depend. In the winter of this year they saved even the potato peelings so as to have seed for spring planting. In 1802 there was a still larger accession of families. E. Eby, in his "Biographical History of Waterloo," says "This year a little school was started near where the village of Blair is now situated, a person by the name of Rittenhouse being the first teacher in the county of Waterloo." The name Rittenhouse holds a high place in the annals of the Pennsylvania Germans. William Rittenhouse was the first Mennonite preacher in Pennsylvania, and built the first paper mill in the United States; and David Rittenhouse was a distinguished mathematician and astronomer, an intimate friend of Benjamin Franklin, and his successor in the

presidency of the American Philosophical Society. Waterloo was honored in having a Rittenhouse for its first school teacher, and so helped to perpetuate the memory of the name. The opening of a school in the third year of the colony's history is quite significant; it shows that these plain country people did not wish their children to grow up in ignorance. Can any of the pioneer districts of the Province show a better record than this? Another much-needed boom came to them this year in the shape of a grist mill. The mill was built at Galt by one, John Miller, of Niagara. One by one the blessings of civilization were added.

But early in the year 1803 a dark cloud came over the young colony, and put a check to its growth and prosperity for a few years. The settlers learned that the land they had bought, and for which they had deeds, was encumbered by a mortgage. The mortgage covered a large area of land and amounted to \$20,000. To meet the difficulty a Joint Stock Company was suggested. The suggestion was met with favor, and two of the settlers were appointed to visit the Mennonite churches in Pennsylvania and ask their help to lift them out of their difficulty. The effort met with success, \$20,000 was subscribed, and a company, called the German Company, was formed. The \$20,000, all in one-dollar silver coin, was packed in boxes and placed on a light wagon furnished by the stockholders. The money was entrusted to two men, one from Waterloo, Canada, and the other from Pennsylvania. These two men carried this immense sum of money (for that day) five hundred miles, most of the way through "bush" roads, and made the journey unarmed. It was a big undertaking, full of risks, but it illustrates the pluck and determination so characteristic of these people. The Hon. Wm. Dickson, of Niagara, prepared the necessary papers, the money was paid over, the mortgages cancelled, and the German Company came in possession of 60,000 acres of land in the township of Waterloo.

The German Company soon made some needed changes. They called for a new

survey of the land they had taken over and introduced a new order of things. As for the roads of the township, they seem to have been run to suit the wishes or whims of the settlers. Very likely the settlers brought their ideas of roads from Pennsylvania, for they certainly resemble the serpentine roads of the old Keystone State. The legal difficulty now being removed, immigration set in afresh, and the Company's lands found a ready market. Every year added new settlers in increasing numbers.

The War of 1812 greatly interfered with the growth of the Waterloo colony, as it did with every other section of the country. Many of the Waterloo young men were pressed into service. Those who were not church members were called with the militia, but those who were *bona fide* members of the Mennonite Church were asked to do duty as teamsters. To this they made no objection. As soon as matters were adjusted between the two countries the stream of immigration from Pennsylvania commenced, and kept up for years; and when land in Waterloo became scarce, or too high in price, newcomers pushed into the border townships and extended the boundaries of the Pennsylvania German colony.

Up to 1816 all within the sphere of the influence of the Waterloo colony were Pennsylvania Germans except a few families of other nationalities, who had settled among them. By this time they were a strong, vigorous and influential settlement, just beginning to reap the fruit of their toils and sacrifices. But in the year 1816 the Scotch formed a settlement in the township of Dumfries, the township that borders on Waterloo on the south. The moving spirit in this settlement was Absalom Shade, also a Pennsylvania German. This brought a fresh element into close touch with the Waterloo Germans and German and Scotch have been the ruling elements in the county of Waterloo ever since. The two have given a prominence and prosperity to Waterloo that is probably not excelled by any other section of Ontario.

Here we must make a pause and take a backward glance in the history of this colony, so as to get a clear view of all the phases of life of this peculiar people. The pioneers of Waterloo had large families, and this suggests the question: What was done to meet the mental, moral and other needs of the youth of that day? The first school, as we have already learned, was formed in 1802, when the colony was but two years old. In 1808 another school was opened, a little south of Berlin. This school was taken to the very edge of Berlin a year or two later, and the Menonite church, the best place available, was used for a schoolroom for some years. The schools were all voluntary, and new schools were formed as the people of different localities saw they needed them. German and English were usually taught in the schools, the German at first taking the lead. This practice continued for half a century, although in time the English gained the first place. Defective as these schools were, they did much for the pioneer families of Waterloo, and kept the people from relapsing into absolute ignorance, as was feared by Governor Simcoe might be the case in the early settlements of Upper Canada. We are prepared to say for the people of Waterloo that there was scarcely any illiteracy in the generation that came up then. With few exceptions they could read and write, and some of them could do so in two languages.

The pioneers of Waterloo were men of thought as well as action, and were a good deal given to reading. This remark especially applies to the leaders among them. Their reading was mostly that of standard German books on the practical phases of the Christian life. Some had a large stock of books that they brought with them from Pennsylvania, and occasionally there was one that came from the "Fatherland." These books were freely loaned, passed from one to another, so that large numbers got the benefits of a few books. The intelligence of these people was of a much higher order than has commonly been assumed. Their simple life, unpretentious appear-

ance, industrious habits and close economy, has led many to suppose that their mental horizon had a very limited range. This is a misjudgment.

The language of the Waterloo pioneers is known as "Pennsylvania Dutch." We cannot find much fault with the use of the word "Dutch," for it comes from the German word "Deutsch," and applies to all branches of the great Teutonic family. The Pennsylvania Dutch is German, but it has dialectic peculiarities, just as the spoken language of the shires of England is English, but differs from the language of the schools. The Pennsylvania Dutch was at first brought from Europe, but some new words were incorporated with it both in Pennsylvania and in Canada. (Properly speaking it is just as much Canadian Dutch as Pennsylvania Dutch). It is not the German of literature, but those who use it understand the proper German. The Pennsylvania Germans were proud of their distinctive dialect, just as the Scotch are proud of their Doric accent. Who will blame them? The thing is bred in the bones.

A noticeable characteristic of this people was their cheerfulness, and we may say they were *eminently social*. Being full of life and energy they gave free expression to their social natures. Their meetings for worship were great social occasions. The families living in the vicinity of the churches always prepared royal entertainment for the throngs of friends that looked for refreshment after the morning service. This might not accord with our view of Sabbath propriety, but they thought otherwise. Indeed, there was a constant intermingling of the people, and social culture was promoted.

The Waterloo Germans excelled in the *domestic virtues*. Family life was free and easy, and characterized by what we might call patriarchal simplicity. Even domestics were treated, not as subordinates, but as members of the household, and were expected to join in its councils when found worthy of confidence.

Here we must emphasize the fact that the early history of Waterloo is essentially linked with the history of Mennonites.



The Mennonite Church was at first and for many years the supreme power in the colony. All were not members of the church, but, as a rule, those who were not members were adherents, and under the influence of the church. We might call the colony a moderate theocracy, but not like the theocracy of the Puritans in the early days of New England, when "the ministers were in reality the chief officials of State" (Art: Theocracy, in Standard Dict.). Parkman says this was "one of the most detestable theocracies on record." We have called the Mennonite Church of the early days of the Waterloo colony a moderate theocracy, for everything on which the people differed or needed advice was referred to the church for counsel, adjustment, or adjudication. And yet nothing was done to interfere with individual rights or private judgment. It was an admirably conducted community, and if we are right in calling it a theocracy, it was a theocracy to which there could be no reasonable objection.

The life and manners of such a community are deserving of study. Their very dress was intended to distinguish them from the outside. The men dressed in uniform style, and so did the women; and both men and women appeared very much like the old-time Friends. This uniformity of dress was especially noticeable at church, where the men and women sat apart. Let us bear in mind that back of this plainness, this severe uniformity, there was conscience—they did all from a sense of Christian duty. This loyalty to conscience, in what most regard as a matter of indifference, characterized the whole life of this people, and did much to foster and develop those high moral qualities which they were known to possess. There was no section of the country where the morals ranked higher than in the Waterloo colony, but there were many places where the morals were much lower. Even petty offences were rare, magistrates had little to do, and lawyers would have starved in the community.

At this point we will introduce the most prominent personality in the early history of Waterloo, viz.:

#### BISHOP BENJAMIN EBY

The Bishop was identified with Waterloo nearly half a century. He came here in 1806, and settled on a farm on the south side of Berlin. In 1809, he was made a preacher of the Mennonite body, and three years later, in 1812, he became bishop of the Waterloo churches. When he became bishop there were no church buildings in the township, all the meetings were held in private houses. The shrewd bishop saw that the time had come when churches were necessary to the permanency of the cause. Through his influence and energy a log church was built on his farm in 1813. This was the first church in the township, and the third church a fine brick building, is now standing on the same lot.

The Bishop was a great friend of the public school. For some years the school of the district was held in the church on his farm, and for a number of winters he did the teaching. The Bishop was also greatly interested in the industrial prosperity of the place, and was always ready to help those who wished to open up new lines of activity.

Bishop Eby did much for the Mennonite denomination, not only in Waterloo, but in Canada. He compiled a hymn-book, which was universally adopted by the churches. The hymns of the Eby collection were selected from the best German composers. He also prepared a church directory. The Bishop exercised a wide influence, not alone in his own communion, but in others as well, and was highly esteemed for his many noble qualities. He was so intimately associated with the Waterloo colony, almost from its beginning, that we might speak of him as the father of the colony. He was to the pioneers of Waterloo what Addison was to the pioneers of Niagara. I am sure it is not too much to claim Bishop Eby as one of the historic figures in the early history of our Province. We have now come to the

## TRANSITION PERIOD

in the history of the Waterloo colony, and will not need to make any further reference to the Mennonite Church. About the close of the first quarter of the century there was a large influx of Pennsylvanians to Waterloo, but soon the tide ebbed, and after this now and then a family came. A new element, however, was introduced by the incoming of European Germans. These had their measure and influence even on the conservative Pennsylvanians, and no doubt helped them to a broader outlook, in some respects at least.

A new phase of life in Waterloo at this period was

## THE ADVENT OF THE PRESS

The first newspaper in Waterloo Township was issued at Berlin, August 27, 1835. It was printed in German and called "*Der Canada Museum*." The editor was H. Peterson. Fortunately a few years ago, in looking over a large collection of newspapers of an early date, at the house of a friend, I found a copy of the "*Museum*." It is No. 36 of the first year's issue, and the day of issue was Thursday, June 23. Peterson was a Pennsylvania German, educated as a clergyman, and entered the ministry of the Lutheran Church. He drifted into politics, was elected to a seat in the Upper Canada Assembly, and took an active part in the debates of the House. Later he received the appointment of Registrar of the County of Wellington, and lived many years in Guelph.

The "*Museum*" was the pioneer newspaper of Waterloo, and the pioneer German newspaper of the Province. It had a short history, but had as its successor a German paper called "*Der Deutsche Canadier*." The proprietor and publisher of the "*Canadier*" was Henry Eby, a son of Bishop Eby. The paper was well patronized, had a large circulation, and did good pioneer service among the German speaking population, and was for years the only paper that entered many homes. Eby was an enterprising publisher.\* The historian Eby says: Henry Eby, "published many

books and all kinds of English and German literature." The writer can well remember when a German spelling-book, from the Eby press, Berlin, was used in the public schools of the township of Waterloo. Here we have one of the proofs that the Waterloo people had some enterprise at an early period in their history. This brings us to what I shall call the

## INTELLECTUAL AWAKENING

of the Waterloo Germans. The press was, no doubt, one of the factors in this awakening, and so was the increased industrial activity, and the gradual opening and outlook for a larger life in the country, but to my mind the chief factor was improved schools and better qualified teachers. These teachers inspired the young with ambition for wider culture. The influence touched the parents, and soon young men began to push to the schools for advanced education. This awakening came in the closing period of the second quarter of the last century, and today no people in our Province take a deeper interest in educational matters than the people of Waterloo.

The Waterloo pioneers laid an enduring foundation. Many of the old peculiarities are passing away, a thing was to be expected; but the lofty ideal they sought after and taught in regard to life and morals has left an influence that will be felt by generations to come. Rural Waterloo is still mostly in the hands of the descendants of the Pennsylvania Germans. The villages and towns have a large foreign population, but the Germans continue to hold the chief place. Everywhere, whether in town or country, you can see the impress of the old Pennsylvania German characteristics. And these people have always been loyal to the country of their adoption; sedition has never had a breeding place among them.

In studying the early history of this Province we need to take account of the German element. Let us not stop with the Pennsylvania Germans, but in our estimate take in the Germans of other settlements. When the canvass is finish-

ed we will be surprised to find how large a proportion of the early settlers of Upper Canada were Germans. No nationality was more largely represented than they. In the wonderful social evolution of our Province many elements have been at work, and in making reckoning with these elements we must not forget that one of the most potent elements that entered into its life at the very start, was good, wholesome German blood.

One of the publishing firms of this city (Toronto) is issuing a series of volumes on the "Makers of Canada." Some numbers of this series have already been given to the public. We cannot overestimate the work of the men whose history is reviewed in these volumes. They helped to solve the problems that agitated and vexed the coun-

try; in many cases they brought order out of confusion, and put the affairs of the country on a secure basis. But the men who went into the forest and turned the wilderness into fruitful fields, and opened new avenues for trade, did just as great and important work as the champions of political, social, educational and religious reform. They, too, were "makers of Canada," and in this very category we include the Pennsylvania Germans of Waterloo.

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\*Lately, through H. M. Bowman, of Berlin, I have learned of another German paper called "*Der Morgenstern*". Its life covered a period of two years, from September 1839, to September 1841. It was published at Waterloo village. The proprietor and editor was Benjamin Burkholder.

## An Old Bible Society

What may sometimes be accomplished through the efforts of one man is illustrated by the case of a German named Karl von Canstein. In 1710 he established a little society for distributing Bibles among the poor. Its aim was to sell the New Testament for two pfennige and the Bible for six. Shortly afterward an urgent appeal was made to Christians for money to establish a printing plant, which brought in 11,000 thalers, equivalent to \$7,920. The first edition was printed in 1712. Canstein has been in his grave many years, but the society which bears his name, still lives, and recently celebrated its 200th birthday anniversary. It reported in 1910 an issue of 9,000,000 copies.—*Exchange.*

## An Old-Time Philanthropist

Rev. J. F. Dickle, pastor of the American Church in Berlin, when in Augsburg, Germany, a few weeks ago, found a little city in the heart of the city that was shut in all by itself with two gates, and is called the "Fuggerei." It is so called because the one hundred and six houses within it were all built with money left by Fugger, the wealthy sixteenth century banker, who has been called the J. P. Morgan of that country. When he died he directed that these houses should be built and then given to poor, aged families for four marks and twelve pfennigs rental a year; that is, exactly one American dollar. They have four rooms and a kitchen, with a little front garden and a little garden behind.—*Exchange.*

# The Pennsylvania Germans---Personal and Social Characteristics

By Granville Henry, Esq., Boulton, Pa.

Read before the Wyoming Historical Society, May 14, 1909.



THE Pennsylvania German, otherwise the Pennsylvania Dutchman, has been the object of satire, ridicule and praise, according to the various whims of the numerous writers who sought food for the pen among these people. As a matter of fact, there are few of Dutch descent to come under the above designation.

Their ancestors were principally emigrants from the Palatinate, Wurtemberg, Baden; other parts of Germany, and Switzerland were also represented.

Many American families have names literally translated from the German, and until recent years, since genealogical research has interested them, they were in many instances probably unaware of the original derivation. Some of them, indeed, were entitled to the "von" of nobility, but allowed the distinction to lapse as undemocratic.

It is impossible for anyone who is not a descendant, or has been born and grown up among them, or has not passed years in Germany, and become imbued with German thoughts and emotion, to write intelligently of their worth and character. The term "Pennsylvania German" is misleading. It is more correct to say Americans of German descent. We find by their family records that many are now in the seventh and eighth generation of native-born Americans. They have, as citizens of the State, taken their places as clergymen, attorneys, jurists, doctors, and in the political field as Governors and legislators. It is, however, in the agricultural work of the State that they have laid the deepest and most enduring foundation.

They are keen observers of nature and its laws, and while they do not always follow scientific methods, the sys-

tem they employ, empirical though it may be in a certain way, has resulted in the creation of farms that are models in their appointments of house and barn, with all the necessary adjuncts, that are needed by the tiller of the ground. They have, as a body, constantly improved the land, so that in those parts of the State where they predominate, and after nearly two centuries of cultivation, the wilderness of their early occupation has been cleared away and seed time and harvest have taken its place. In this respect particularly has their influence grown beyond the bounds of the State of their adoption, for where the Pennsylvania German has chosen a new home in the South or West, his habits of industry and love of home surroundings, are patent in the substantial house and barn, and well-cultivated fields.

Emigrants from Holland and Sweden had settled on land bordering upon the Delaware river long before the proprietor landed in 1682. Their numbers, however, were fewer and their impress upon the destiny of the State was not important as had been that of the German element. Prof. Bolles, in his work, "Pennsylvania Province and State," informs us that in the year 1683, Francis Daniel Pastorius arrived with German emigrants, who settled in Germantown. A few years after this the Germans numbered more than one thousand, most of whom had come from the vicinity of Worms, in Westphalia. Many Germans prior to 1712 had settled in New York State, but dissatisfied with their reception there, gradually drifted into Pennsylvania, where they founded new homes, greatly to the advantage of the State, as another writer tells us.

Peter Kahn, who traveled in America in 1748, mentions that the Germans in Pennsylvania advised their relatives and friends to avoid New York and settle in the former State, which many thou-

sands did. The author of "Province and State" asserts that the Mennonites came from the Cantons of Zurich, Bern, and Schaffhausen, and after the growth of a generation in Alsace, emigrated to America, where they added to the already numerous German population.

We see by these authorities that the German element in the State is nearly coeval with the English, Welsh, Scotch and Irish. This influx continued throughout the eighteenth and part of the last century, until the rich virgin soil of the great West offered greater inducements to those who sought new homes in the United States.

As most of the Germans settled in close contact with each other and were in daily intercourse, it naturally followed that they should have preserved the language of the fatherland. Their church services were, and still are, in many instances, in German, and those of the Lutheran and Reformed persuasion occupied the same church edifice, each taking an alternate Sunday.

This dual use of the same building is yet followed by many congregations, the expenses, exclusive of the minister's salary, being shared by both sects. Where there are no cemeteries in which lots are private, the same burial ground is used by both congregations, and it often happens that Lutheran and Reformed are laid side by side. As a general custom the services are attended by members of either church, so that the family unity is preserved, the husband and wife accompanying each other, though they may not belong to the same denominations. The Holy Sacrament, however, while there are exceptions, is, as a rule, partaken of only by those who are of the denomination of the officiating minister.

While occasional differences arise, they are comparatively rare, for their religious feelings are strong and deep. It is mainly in the urban centers where the two congregations have outgrown the capacity of the church that a change takes place and each has its own house of worship. In many districts the services are still held in the German, in some the English is gradually being adopted gen-

erally, alternating with German. Though the Pennsylvania German is the language of his hearers, the preacher draws his inspiration and uses the language of the German Bible. When the clergyman is a native German, he is a purist more or less, but when the speaker is an American, it sometimes happens that the discourse is uttered in words that would receive the approval of the Weimer critics.

A great deal of ignorance prevails about the dialect in use by the Teutonic descendants in Pennsylvania. Mr. Beidleman, in a work of modest title, "The Story of the Pennsylvania Germans," has given his readers the intelligent picture available of the people he writes about. He admits that his work is far from complete and that the true history of the Pennsylvania Germans has never been written. As a descendant of the race, and with a thorough knowledge of the dialect, he made the subject a study, having at various times visited the Palatinate, where the dialect is the language of the people at the present day. The author during his travels did not confine his observation to the towns and cities, but went into the country homes of the people. He asserts that the infusion of English words into the German-American dialect has been largely caused by the abolition of German in our country schools a change that is greatly to be deplored, as many young men who have gone from the farm to the town will acknowledge. Some of the words were in pure German and in use up to a generation ago; they are now supplanted by a corrupt English. In a vocabulary Mr. Beidleman gives the Pennsylvania German with its equivalents in Pflzisch, German, and English, showing in most of the words the identity of the Pennsylvania German with the Palatinate dialect as it is used there and to some extent in Germany. It is to be understood, however, that the cultured German does not use the dialect in the Palatinate, or America.

There is no distinctive Pennsylvania German literature. Many lyrical effusions have been published in the dialect, in which the sentiments and pathos of

German thought are well preserved in its most simple form and expression. Rev. Mr. Harbaugh wrote a number of poems, published in book form, and everyone at all acquainted with the dialect has read "Das Alte Schulhaus an der Krick," where the grown man goes back to the days of his youth and gathers the flowers of early days, for they are fragrant to his memory. Translations from English poetry into the dialect are also found, as, for instance, Poe's "Raven", printed in the Pennsylvania German Magazine, for August, 1908, in which the weird spirit of Poe's creation is transferred to the dialect with effect. The German Bible is held in reverence in nearly all homes of the people, and the reading of it often diligently pursued and quotations made. Formerly there were always some German works in their very limited libraries, generally of a religious cast. Now the younger generation are taught to read and write English, so that papers and magazines find a larger circulation in the country than were at the disposal of their fathers and mothers.

Some local newspapers are yet published in German and find a circulation in those counties where the German Americans have their homes. In these papers, generally of weekly editions, some columns are devoted to the humorous correspondent, who uses the dialect in its purity, but the reader must be master of the language in order to understand what the writer intends to say.

Depicting scenes from the life of these people has often been attempted for the benefit of the English reader, but they are, as interpretations almost always are, failures. It is impossible for anyone without a knowledge of their domestic life, their obligations to and association with each other, their sympathy and helpfulness in times of sorrow and distress, and their proverbial hospitality, to give to the general reader a true impression of their inner and outer life, which is clothed altogether in German thought, emotion and expression. Strong and vigorous, if homely, it is the exponent and embodiment of the traditions that

have come down from their emigrant ancestors, upon which the freedom of thought and action of American life has produced a striking influence. It has made them a people of honest purposes, independent in thought, resentful when their motives are assailed, claiming all that is due to them and no more.

Subserviency, as that term is generally understood, is unknown to the Pennsylvania German farmer. The owner of broad acres considers himself the equal of anyone he meets, and will address him as such. In this fact, and not only among this people, but in the hearts of the great agricultural community lies the strength of our republican institutions. They are the only class who while they may be influenced are not dominated by the political manager, and in important political questions will vote according to convictions and not dictation. When this conviction has not been aroused by a great political question, the Pennsylvania German is largely influenced by heredity, and the partisanship of his elders is upheld by his descendants.

The Pennsylvania farmer, in his independent economic position, has no thought of class distinction; he certainly does not recognize it, and in this respect he already occupies one of the ends for which the German socialists of the present time are striving, the abrogation of class differences, but no thought of a community of goods enters his mind. He is a strict conservator of private property. Originally averse to the introduction of the common school, they are now advancing education wherever possible, and the latent mentality they possess manifests itself in the new generation, many of whom have left, and in increasing numbers are leaving, the farms, ambitious for a wider sphere of action in the ministry, law, business and political life.

Modernity has invaded their homes, but any luxury that finds a place there is always subordinated to the economic, so that times of financial stress do not weigh upon them as upon those whose homes are in urban centers.

Neatness and cleanliness in the house, the yard and field are a characteristic. The women love flowers, and it is rare to find even the most modest home without them in flower beds in summer and at the windows where the sun brings them to life in winter.

The love of music is almost universal among this people, inherited from the ancestors, who brought with them those tuneful echoes of a far off home, where the songs of the people are ingrained from the days of troubadours. Some of the *Folkslieder* collected by Von Aminn and Bretano, both from printed oral sources, in that remarkable work, "Das Knaben Wunderhorn" were still heard in German Pennsylvania homes a generation ago.

The violin, the organ, and, of late years, the piano, are found in many homes, and as wealth increases and better instruction is possible, proficiency gradually advances.

The young generation is more thoroughly American than the preceding one, and adopts what is new with the greatest ease. The literature of the day has spread over the land largely through the rural free delivery. The electric road has brought many sections into closer contact with the larger towns and cities, which received their inspiration from the metropolis. This power of adaptability is very apparent in the improved taste of dress of both sexes, particularly in the young people. The girls find their field in fashion magazines that circulate in nearly all the country homes. The illustrations make a vivid impression upon their plastic minds and the result is seen in the good clothes, harmonious colors, and in the bearing of the wearers, conscious that they are well dressed.

The plain interior of the farm house has yielded to the changed conditions. Many are now furnished with articles of furniture and pictures that show progress in the direction of a cultivated taste. A great deal of this is of moderate cost, though this varies with the wealth of the owner, but it all tends in

the direction of art development in homes where as yet the critic has no place.

Boorishness is at times apparent, but there is at the same time much native courtesy shown in many ways; the teamster driving along the single track on a snowbound road will always, when possible, turn out for the pedestrian.

The destructive tendency of the hoodlum is foreign to Pennsylvania German, as they have a love of order and law and respect for private property. They have a keen sense of humor, sarcasm, and repartee. To attempt to hold such a conversation in English would end in total failure, as has been the fate of those writers of novel and tale when they try to give the dialect in an English dress. During the past sixty years many changes have taken place in the economic life of the people here described. While the methods of the farmer were as thorough as they are today, the mechanical appliances were few. Reaping was done with the cradle, which had taken the place of the sickle, still used in the early part of the nineteenth. Grass was cut with the scythe; the horse rake was introduced in the late years of 1850. The historic flail was used until the horse-power threshing machine became a part of the farmer's equipment. Flax was cultivated, and the sheep, of which a number were generally kept, furnished the wool. The carding machine was often an adjunct of the local grist mill, where it was run by the same power. The farmer prepared the flax after the fall work on the farm was done.

The spinning and wool wheel were found in nearly every farm house, and the flax and the wool were prepared for the weaver by the housewife and her daughters. The weavers had their looms either in the house or in a shop nearby. The fabric thus produced was coarse, but strong and durable, and formed the everyday clothing for the farmer and his family. As a rule, it was made up by the housewife and her daughters or by local tailors. The Sunday and holiday suit of finer material was carefully preserved and the styles were not subject to the rapid changes of the present day.

The spinning wheel, the reel, and the wool wheel have become things of the past, and they are now found among the collected curios of a time that has passed away. They are at times seen in the homes of refined and cultured, preserved as a curious link of the olden time. Does the fair owner, as she turns the wheel, realize that a gretchen in real life may have sat beside the same wheel and spun to her plaintive song:

Mein ruh ist hin,  
 Mein herz ist schwer,  
 Ich finde sie nimmer  
 Und nimmer mehr?

Have some of these wheels, too, like the talking cloak of Summer Chace, received the treasured thoughts of those who guided the flax to the spindle, telling of their joys and sorrows, and the refrain echoes of the cradle song that mellowed the hum of the wheel to the little child to whose face the mother turned from her toil?

Many of these scenes are but two generations old, and there are yet living women who spun in their youthful days. We live in an age of quick change; every successive generation looks upon the life of the preceding one as a matter of history; the present man and woman is separated from the past and assumes the new role with astonishing adaptability. Except in cases of personal worthlessness, poverty and want are not found in these homes, and when by reason of misfortune or sickness there is need, help always comes to them. Until within recent years, visiting the sick, whether the case was contagious or not, was a universal custom and sympathetic obligation. The new rules and information disseminated by the Health Department, have, however, to a great degree, changed this practice, and there is now evinced a general desire to observe the law as its necessity is made clear to them. When death comes and the last rites are to be performed, relatives and friends gather at the house of mourning from all sides in numbers indicating their sympathy and respect for the deceased. In many, per-

haps most, instances, the traditions demand that the hospitality of the house should be exercised to its limit on these mournful occasions, and it is usual for the relatives and friends to be entertained not with "cold meats," but the best that the house can furnish. Professional grave diggers are not found in all the country congregations. Where there are none, this is generally done by neighbors at the request of the family, and these men also act as pall-bearers.

The Pennsylvania German farmer, with his dialect, will continue for years to come as an important element in the State. But the young generation will demand new conditions and a more liberal consideration from the State, particularly in the way of education. They will demand, also, as a more liberal education broadens their minds and expands the mental powers of which they are possessed, that social position should be advanced and their economy in the sustaining of urban life receive due recognition.

The cry "back to the farms" has no temptation to those who have been brought under the glamour of urban life. The young men and women who leave their homes to better their condition economically, socially or otherwise, go back to the country in rare instances. The poor remuneration for the farmer in nearly all the Eastern States for a number of years, the difficulty of obtaining competent help, both for the farmer and his wife, the spread of education, that most powerful agent of the time, and, not least, the social handicap, has influenced the young men and women to desert their homes for urban life, in which their great adaptability in so many ways promised greater rewards.

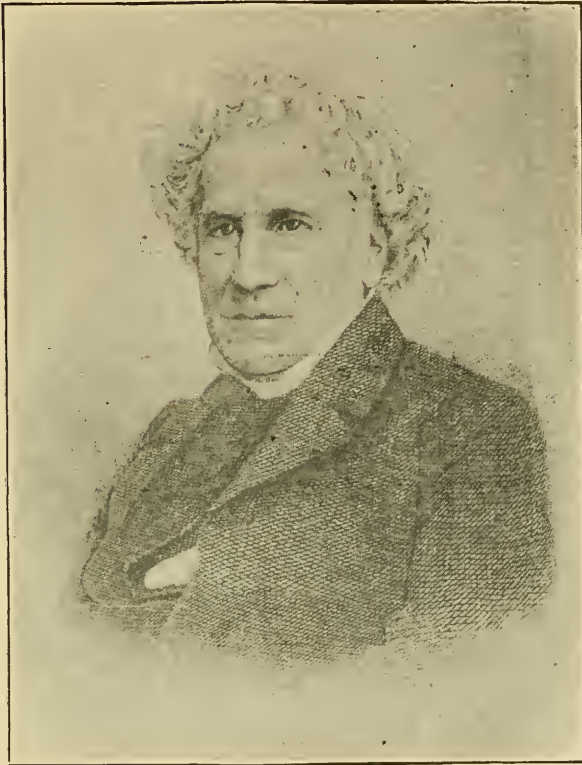
(Reprinted from **Proceedings and Collections of the Wyoming Historical and Geological Society for the year 1910.**)

\*The Pennsylvania German farmer has long known the value of seed selection for obtaining results. The methods were more primitive than those now practiced under scientific rules of the agricultural colleges of the present time. Nevertheless, it was and is today a part of the farmer's work and progress.



# William Augustus Muhlenberg

## A Great Pennsylvania German—Leader of Religious Thought and Educator



REV. DR. WM. A. MUHLENBERG

The following "appreciation" of the Rev. William Augustus Muhlenberg, the "Saintly Muhlenberg" as he was sometimes called by those who had an intimate knowledge of his character, is from the pen of the Rev. William Wilberforce Newton, D.D., an Episcopal clergyman, who wrote a short sketch of his life about twenty years ago. To many who only remember the gifted Muhlenberg as the author of the famous hymn: "I would not live away," Dr. Newton's lines will be a most welcome picture of one of our greatest Pennsylvania Germans, who added undying lustre and distinction to a name already famous when he was born; a name dear to every patriotic Pennsylvanian—to every Pennsylvanian who can claim descent from the bold German pioneers who took so great a part in the building of our grand old Commonwealth and of the nation.—Editor.



THE life of the Rev. William Augustus Muhlenberg is the record of one of the marked leaders of American religious thought.

He had not the brilliancy of Channing, nor the logical force of Jonathan Edwards, but his character blended most harmoniously with his career, and he possessed the three great gifts of leadership,—“the sense of vision,” “the discerning of spirits”, and “the ability to make a movement march”.

He passed in his time for a prophet and a dreamer, but today it is unmistakably discerned that his career furnished

the formative influence of the past generation, whose manifested results we discover in the present condition of Church life.

Muhlenberg touched liberalism with one hand, and institutionalism with the other hand. He founded the first church hospital. He established the free-church system by the experiment in the Church of the Holy Communion in New York City. He developed the first order of Protestant Deaconesses. He anticipated the problems of socialism in his efforts to establish St. Johnland; and he lives again in the present age, since his dreams of an inter-ecclesiastical congress has become a realized fact, whose knockings at the door of the House of Bishops in Chicago have given to American Christendom the Bishops' Manifesto upon Christian Unity.

The results of this versatile and comprehensive character are making themselves felt in the church life of the present day in a most marked degree. "Your Father Abraham", said our Lord, "rejoiced to see my day, and he saw it and was glad". The man who makes an epoch may not live to see the day of its fruition, but others see it and take courage. The day of Muhlenberg has come to that church whose loyal son he delighted to be called.\* Parties and schools of thought have led the way up to the present epoch, but the Church is larger and wider than any parties in it, and this was the one doctrine this man persistently preached. The men of his day said that he was a dreamer, that he was illogical; and so this prophet lived and died among us, and we knew not what his words meant which he spoke unto us. He stood for an evangelical pulpit, and the divine commission to preach Christ as the Saviour for men; while at the same time the Lutheranism in his nature accepted the sacramental symbolism of Germany, so that he always came to God in public worship in the form of the al-

tar service, which typical human act Bushnell has so profoundly elaborated in his greatest theological work. He stood for a wide-heartedness which was larger than the shibboleths and formulas of any school or party, and he developed the institutionalism of the Church as the only basis upon which any true growth and enlargement could take place. He called himself an "Evangelical Catholic", and at last his day of influence and power, which has been long in coming, has dawned.

To rightly describe the life of such a worker as this is in itself a task worthy of one possessing more time than it is mine to give; but I have thought twice before declining to do this work, having realized that, by portraying this character for the generations to come, it might be that a lasting impulse would make itself felt through the veins of the Church of the future, if this strong life could stand for the coming years as the symbol of a bold, aggressive Christianity, without fear and without apology—a Christianity whose face is set toward the hard problems of the future with a resolute courage and a determined will. \* \* \* It never can be other than helpful to study such a character and build into structural unity the gathered words and works of a great creative mind, whose influence lives on as a motive power long after the grave has closed over that which is mortal.

There have been many bishops and doctors who have been leaders in the church as preachers, workers, thinkers and writers, but the magnetic finger of the present age points unerringly to Muhlenberg as after all the truest representative of that national and historic church which professes to be both Catholic and Protestant, the strange paradox of which is solved by the simple and beautiful life of this unconscious "leader of religious thought."

#### MUHLENBERG AS AN EDUCATOR

"Muhlenberg's enthusiasm in education was no superficial and visionary idolatry of a method, but an intelligent devotion to an intelligent ideal, and an ideal of the most noble and practical

\*He received the rite of confirmation in the Protestant Episcopal Church at the hands of Bishop White of Philadelphia on Easter day 1813; was ordained deacon September 18, 1817; advanced to the priesthood in October, 1820, and shortly afterward accepted a call to the rectorship of St. James' Church, Lancaster, Pa.

kind. In his view, the end of all education is the production of the highest type of individual and corporate character; and his ideal of education was a system of culture in which all the requisite forces and factors, intellectual, moral and spiritual, should be systematically organized to the furtherance of this one result. Without wide renown or influence, he yet combined a profound penetration and practical judgment with the glad devotion and subduing gentleness of Pestalozzi. The distinguishing vice of educators has always been an overwhelming confidence in the efficacy of some theoretical method of instruction. The assumption has been that the perfect method would insure the perfect school and the perfect education. The great Comenius was a conspicuous offender in this regard, and even the excellent treatise of Milton betrays its author's lack of practical experience in the teaching art by its perpetual lapses into this besetting sin; while the over-rated work of Rousseau is little more than the impracticable dream of a conceited enthusiast. It is characteristic of Muhlenberg that he thought little and wrote less about methods of instruction, while attaching absolute importance to the living spirit of the teacher. Education was not the impartation of knowledge, but the communication of a spirit; not the training of an intelligence, but the development and inspiration of a soul; not the discipline of powers, but the formation of a character; not familiarity with principles, but the perfection of manhood. This is a demand which no method can ever satisfy—a task for which no method can ever be adequate. Had this great educator's ideal of education been less exalted and noble, he doubtless might have followed in the beaten path of the humdrum school teacher. From his own inner consciousness in this case it would have happened that the perfect theory of education—method and all complete—would have been infallibly evolved and given to the world with the glib phraseology of the soul-satisfied vender in educational wares. Another "system" would have been tabulated in

the history of pedagogues; another system-maker would have claimed a niche in the temple of the literary and educational bureau. But this was never his way. Instead of describing the moral system of education, as Plato described the model republic, he set about in the most matter-of-fact manner to evolve his model school. Instead of expending his powers in building into symmetry a beautiful and elaborate theory of culture, he set to work to produce the results of true education in the shape of thoroughly developed men. We have seen how much the experiment cost. From the threshold of a life of assured success, and of national, if not worldwide, fame in his profession, he deliberately consigned himself to years of obscurity and monotonous drudgery, with the grave prospect of very possible failure as his hope of reward in this world. Yet this is the only true method in education. No science of teaching can ever make a school; no theory of method in teaching can ever develop a character and train a soul, any more than the classification and analysis of the botanist can construct a flower. Muhlenberg knew that what is wanted first and always is a teacher. And the true teacher will find his own method, which will infallibly be the right one for him. The real teaching force resides in the individuality of the teacher, which the Lord has made and not man, and which is worth more than all the man-made methods in the book. The only stimulating force in the realm of spirit is spirit; the one creative and inspiring agency in the domain of character is character; just as the indispensable condition prerequisite to the development of mind is the presence of other minds. Thus the "method" of Muhlenberg, in so far as he can be said to have possessed one, was the personal method,—the method of love, of individual interest and personal contact as the moral and spiritual force essential to that rounding of the manhood which is the test of all true education."

In this respect there is but one of the many who have won renown in this great

calling with whom he may be justly compared. It would be difficult to lay the finger on a passage in biography at once so touching and so sublime as that in which the heroic Pestalozzi details the simple joys of his passionate self-devotion to the desolate children of the Unterwalden, Switzerland, whom he gathered out of their destitution after the French invasion of 1798:

"I was from morning till evening almost alone among them. Everything which was done for their body or soul proceeded from my hand. Every assistance, every help in time of need, every teaching which they received, came immediately from me. My hand lay in their hand, my eye rested on their eye, my tears flowed with theirs, and my laughter accompanied theirs. They were out of the world; they were with me and I was with them. Their soup was mine, their drink was mine. Were they well I stood in their midst; were they ill I slept in the middle of them. I was the last who went to bed at night, the first who rose in the morning. Even in bed I prayed and taught with them until they were asleep. They wished it to be so.

Setting aside the adventitious pathos of the great Swiss teacher's situation at that time, arising from the circumstance that these children had been left houseless and parentless, to starve and perish by the accident of war, the words might be taken as a fair and accurate representation of Muhlenberg's affectionate devotion to the boys of his school. He gave himself wholly to his pupils. The yearning of his heart for them was as strong and true and tender as that of a father for his children. He has been called an apostle to boys; and it is impossible to read the record of his relations with his pupils to hear the narratives and anecdotes related by those of them still living, without being reminded forcibly of those outpourings of tenderness and expressions of attachment with which St. Paul was wont to speak to the Corinthians and the Philippians. The secret of his power was in the strong, true love of that Spirit whose outgoings are recorded in the words of the seventeenth chapter of St. John.

The joy of his soul for his dear boys was ever that joy of the apostle of old when he wrote: "I thank my God that in every thing ye are enriched by Him

in all utterance, and in all knowledge, so that ye come behind in no gift." This ulterior aim of developing character in the pupils settled the type, dominated the administration, and shaped the entire policy of the school. In the selection of associates in the work, the character, spirit, and aim of the teacher were ever of paramount importance to him. Whatever the abilities and aptitudes of the individual as a mere instructor, if his influence and example were not positive and persistent toward the elevation of the pupils to the plane of the noblest Christian manhood, he lacked, in Muhlenberg's estimation, the essential qualification of a teacher. He required of his assistants, in the sacred work to which he had consecrated his energies, that they should be men of like spirit, aims, and ideals with himself.

The formation of such an educational staff about him, was, of course, the result of a patient process of intelligent selection, and survival of the fittest, and it is no matter of astonishment that, toward the close of this epoch of his life, his corps of assistants was very largely composed of men who had received their education and the bent of their characters from him. The collection and training of such a body of teachers was one of the important services of his life; for their influence and active labors after his retirement from the work served to perpetuate and determine the type of church school which he originated, whose power and influence and rapidly advancing importance we behold on every side today. His method of moral training by personal influence, contact and example rendered it necessary that the school should be organized and ordered after the pattern of the Christian family. No other type of constitution or administration would have afforded scope and opportunity for that relation of personal intimacy between the teacher and the taught, which he esteemed above every other instrumentality in the education of youth. Accordingly master, teachers and pupils lived and slept under the same roof, ate from the same table, and felt equally at home in the school family.

## Ancestry of Rev. Dr. W. A. Muhlenberg



UHLENBERG could boast descent from two distinguished German ancestors, one "the blessed and venerable Heinrich Melchior Muhlenberg," the founder of the Lutheran Church in America (born in Eimbeck, Hanover, Germany, Sept. 6, 1711; died in Trappe, Montgomery County, Pennsylvania, Oct. 7, 1787); the other the celebrated Johann Conrad Weiser—famous as an Indian interpreter and peace envoy (born at Afsteadt, in Herrenberg, Wurtemberg, Germany, 1696, died at Womelsdorf, July 13, 1760) one of the poor Palatines who came to New York in 1710 and who were subsequently settled on Livingston Manor, on the Hudson river. Weiser was among those who revolted against the injustice of Governor Hunter and went to Schoharie, from whence in 1729 he emigrated to Tulpehocken, Pennsylvania, where he soon became a leader in the community\*. His daughter, Anna Maria, became the wife of the Rev. Heinrich Melchior Muhlenberg, and whose son was the famous Major General Johann Peter Gabriel Muhlenberg (born in Trappe, Pennsylvania, Oct. 1, 1746; died near Philadelphia, Oct. 11, 1807) the Revolutionary patriot, who while a clergyman of the Lutheran and Episcopal Churches in Woodstock, Virginia, accepted a Colonel's commission in the Continental army at the earnest solicitation of Washington, whose friendship he enjoyed. After he had received his appointment he took leave of his congregation in a sermon in which, after eloquently depicting the wrongs America had suffered from Great Britain, he exclaimed: "There is a time for all things—a time to preach and a time to pray; but there is also a time to fight, and that time has now come." When pronouncing the benediction he

threw off his gown, displaying a full military uniform. Proceeding to the door of the church he ordered the drums to beat for recruits, and nearly three hundred of his congregation responded to the appeal. He marched at once with his men to the relief of Charleston, South Carolina, where his "German Regiment," the 8th Virginia, quickly gained a fine reputation for discipline and bravery.

To a relative who complained that he had abandoned the church for the army, he said: "I am a clergyman, it is true, but I am a member of society as well as the poorest layman, and my liberty is as dear to me as to any man. Shall I then sit still and enjoy myself at home when the best blood of the continent is spilling? \* \* \* Do you think if America should be conquered I should be safe? Far from it. And would you not sooner fight like a man than die like a dog?"

After the close of the Revolutionary war he was chosen Vice-President of Pennsylvania, with Benjamin Franklin as President. He served as Presidential Elector in 1797. He was elected a member of the 1st, 2nd, 3rd and 4th Congresses and in 1801 was elected to the United States Senate. His statue has been placed in the Capitol at Washington.

Another son, Frederick Augustus Conrad Muhlenberg, (born in Trappe, Penna., January 1, 1750; died at Lancaster, Penna., June 4, 1801) grandfather of William Augustus, was also a clergyman of the Lutheran Church and, like his brother, General Muhlenberg, a patriot during the Revolution. While pastor of the congregation at Oley and New Goshenhoppen he was induced to become a candidate for Congress, on the plea that the Germans should have a representative in that body. He was elected March 2, 1779 and thus began a political career for which he was eminently fitted and in which he won the greatest honor. He was twice Speaker of the Pennsylvania Legislature, and twice Speaker of the United States

\*On the 13th day of November, 1793, General George Washington accompanied by General Joseph Hiester and other distinguished men, stood at his grave and said: "This departed man rendered many services to his country, in a difficult period and posterity will not forget him."

House of Representatives in the first and second Congresses during Washington's administration.

In the summer of 1795, when the newborn nation of the United States was agitated to a point of childish frenzy over the Jay Treaty, and when it was extremely doubtful if the bills necessary for the enforcement of its terms would pass the House of Representatives, (then in session in Philadelphia) a merchant of that city is reported to have said to a prominent member of that body: "If you do not give us (the Federalists) your vote, your Henry shall not have my Polly." The speaker in this interview was Mr. William Sheafe, a gentleman of German origin, and "Polly" was his daughter Mary, whose hand had been asked in marriage by Henry William Muhlenberg, eldest son of Frederick A. Muhlenberg, speaker of the House of Representatives. It was discovered that the vote

so urgently demanded in the interests of peace by this representative of the mercantile class was already determined as desired. Polly was accordingly given to Henry, and on the 16th of September, 1796, became the mother of William Augustus Muhlenberg.

Muhlenberg was fond of telling this little story as showing how nearly he might not have been what he was (so high did party feeling run), usually adding, "But the vote went the right way, peace was secured, and here I am."

The ancestry of Muhlenberg it will be seen was not only of a line of illustrious patriots, but also one of purely German stock for many generations, no intermarriage with other races having taken place, though in this latter respect he cannot be said to be a unique product of Pennsylvania, for many of our prominent Pennsylvanians were and are like Muhlenberg of purely German stock.

## Muhlenberg's Famous Hymn



HE noble hymn, 'I would not live alway,' has long been a favorite with the whole Christian Church. It breathes a spirit of sweet comfort, perfect trust, glad anticipation. It has been sung by millions scattered all over the world, and will be sung no less hopefully by untold millions yet unborn. The original first appeared in the Episcopal Recorder, in Philadelphia, in 1824, in six verses, of eight lines each. In 1826, a committee of the Episcopal Church was appointed to prepare a fuller collection of hymns to be used in the church service. Dr. H. Onderdonk, of Brooklyn, a member of the Committee, abridged the poem to a hymn of suitable length for divine worship, and submitted it to its author, the Rev. William Augustus Muhlenberg, for revision. There were no changes from the sentiment of the original composition. The general Church Committee

did not meet until 1829. The report of the sub-committee was presented, and each of the hymns passed upon separately. When this hymn came up one of the members said it was very good but rather sentimental, upon which it was rejected, Muhlenberg who was not suspected as its author, also voting against it. This he supposed was the end of it, for the Committee agreed upon their report that night and adjourned. But the next morning Dr. Onderdonk, who had not attended on the previous evening, called on Muhlenberg to inquire what had been done. Upon being told that among the rejected hymns was the one representing their joint labors, he said,—"That will never do"; and went about among the members of the Committee, soliciting them to restore the hymn in their report, which accordingly they did; so that to him is due the credit of giving it to the Church at that time. Muhlenberg's hymn beginning, "Since o'er thy footstool",—a lyric worthy of compari-

son with some of the most renowned productions in this field, and written in the same year, at Lancaster, Pa., as his famous hymn was allowed to go unrecognized and is even yet almost unknown. This fact is a suggestive commentary on the contemporary taste in hymnology."

Muhlenberg died in New York City April 8, 1877, at the advanced age of over eighty years.

**I WOULD NOT LIVE ALWAY.**

**Version of 1876.**

By William Augustus Muhlenberg.

"I would not live alway—I ask not to stay,  
For nought but to lengthen the term of the way;

Nay, fondly I've hoped, when my work-days were done,

Then, soon and undim'd, would go down my life's sun.

"But, if other my lot, and I'm destined to wait

Thro' suffering and weakness in useless estate,

Till I gain my release, gracious Lord, keep me still,

Unmurmuring, resigned to thy Fatherly will.

"Yea, thus let it be, so that thereby I grow  
More meet for His presence to whom I would go,

More patient, more loving, more quiet within,

Thoroughly washed in the Fountain that cleanseth from sin.

"So the days of my tarrying on to their end,  
Bringing forth what they may, all in praise I would spend;

Then, no cloud on my faith, when called for I'd leave,

Calm in prayer, 'Lord Jesus, my spirit receive.'

"But inside the veil—How, how is it there?  
Dare we ask for some sight, or some sound to declare,

What the blessed are doing—afar or anear?

Oh! but for a whisper, the darkness to cheer!

"Yet, why aught of darkness? Light, light enough this,

The Paradise life,—it can be only bliss;  
And whatever its kind, or where'r its realm lies,

The Saviour its glory, the Sun of its skies."

**Gutenberg's Services**

Gutenberg was the first to cut type from metal and the first to cut matrices in which they were cast. This great genius, to whom the world is immeasurably indebted for one of the greatest benefits ever enjoyed by man, died in 1467, a quarter of a century after he had invented printing. He was a man of means, but spent all he had in experiment to further the art of printing and died poor and unhonored. It was reserved for a later century to rescue his name from the obscurity to which it fell. It is said that not one of his books bears his imprint, and that others derived the immediate emoluments and for a long time the sole honor of his inventions.—*Zimmerman*.

**Platt-Deutsch in the Pulpit**

There is a mild agitation going on in several parts of North Germany, where Platt-Deutsch, the Low German dialect, is spoken by everybody, to introduce Platt-Deutsch preaching in the church services occasionally. There have always been some pastors who made use of the dialect in their Sunday evening meetings and there have been some who preached in Low German in the morning and always had large audiences who evidently enjoyed the home-flavored sermons. Whether Bugenhagen's Low German Bible (1533) is still read, we are not able to say. Louis Harms delighted in his Platt-Deutsch, but he was careful not to use funny turns of speech.—*Exchange*.

## The First School Book Printed in Virginia



N the year 1783 Rev. Adolph Nuessmann, of Mecklenburg county, in North Carolina, wrote: "From Georgia to Maryland there is no German printing office, and in North Carolina even no English one." It is, therefore, a matter of great satisfaction to every German-Virginian, that at New-Market, in the Shenandoah Valley, in Virginia, or "Neu-Markt," as it was originally called, soon after the foundation of the Republic, a German printing office was established by a descendant of the first German clergyman in Virginia. He built the press with his own hands and undertook the publication of "German school books and religious works." This meritorious man was the Lutheran *Pastor Ambrosius Henkel*, of New-Market. In 1806, his printing office was in the hands of his son, *Solomon Henkel*, and an "ABC Book" for use in the German school at New Market,—and probably the first school book ever printed in Virginia,—was published with lines of poetry and illustrations for each letter of the alphabet, cut in wood by Rev. Henkel himself. A second edition of this book appeared in 1819, of which a copy is in possession of Charles T. Lochr, of Richmond, Va. The title of the book was: "The little ABC Book or first lessons for beginners, with beautiful pictures and their names arranged in alphabet order, to facilitate the spelling to children.—By Ambrosius Henkel, New-Market, Shenandoah county, Virginia; printed in Solomon Henkel's printing office, 1819."—The poetry to each letter is written in a German dialect almost like "Pennsylvania Dutch;" it is not very fastidious in expression, but adapted to the perceptive faculty of children, as for instance:

A—Der Adler fliegt hoch in die Höh;  
Doch thut ihm Aug und Kopf nicht weh;  
Ob er gleich stets die Sonn ansieht;  
Er fährt auch schnell und wird nicht müd.

B—Der Biber had im Damm sein Haus,  
Bald is er drin; bald ist er draus;  
Da wohnt er drinn; so wie er's baut;  
Oft Man ihn fang't, nimmt ihm die Haut.

C—Wie Krumm und schief steht der Ca-meel  
Er sieht wohl sauer, bös und schel;  
Doch sacht er nichts und bleibt so stehn;  
Bis er mit Sack und Pack muss geh'n.

D—Die Drossel sing't so wie sie kann,  
Wann ich so sitz und hör sie an—  
So denk' ich oft wie schad es sey  
Das ich nicht sing' mit Ernst und Freu.

E—Die Ent, die schwimmt, sie quackt und schrey't,  
Und wann sie will, so fliegt sie weit;  
Zur Zeit setz't sie sich doch auch vest,  
Bis das sie legt das Ey ins Nest.

F—Der Fuchs der Schalk nimmt sich in acht,  
Wo er sein Weg und Gang hin macht,  
Er rich't die Supp wohl überall.  
Doch tapp't er auch wohl in die Fall'.

G—Der Geier fresszt mit Ernst und Muth,  
Stinkt wohl das Fleisch, doch schmeckts ihm gut,  
Er hackt mit Kopf und Fuess hinein.  
Und fresszt es weg bis auf das Bein.

H—Der stolze Hahn wie kühn er kräh't,  
Wann er auf beiden Füßen steht;  
Er stratz't herum als wie ein Mann  
Doch ist er nur der stolze Hahn.

I—Der Igel hat ein raube Haut  
Es is kein Hund der sie verkan't.  
Weil sie so voller Stacheln steckt.  
Darum sie gar zu übel schmeckt—

J—

K—Die beste Milch, die giebt die Kuh,  
Gieb nur den Kindern mosch dazu,  
Und auch ein gross Stueck Butterbrod,  
So stirbt dir Keins an Hungersnoth.

L—Die Lerch' die fliegt hoch in die Luft,  
"Leri, Lere" sie singt und ruft;  
Es sind in diesem unsern Land  
Doch solche Lerchen nicht bekannt.

M—Die Maus ist nur ein kleines Thier,  
Sie such't naehrung, schleich herfür  
Doch gibt sie acht, geht niemals weit,  
Weil sie sich für den Katzen scheut.

N—Die Nachtigall singt gar so schön,  
Schr lieblich lautet ihr gethön,  
Bey uns gibts' keine Nachtigall,  
Dann sie sind ja nicht überall.



O—Opossum aber gibt es hier.  
Er heist auf Deutch das "Beutelhier."  
Hier fehl't der Raum, es thut sich nicht,  
Das ich dich mehr von ihm bericht.

P—Der Papagey der schnattert viel,  
Doch hat es weder Hack noch Stiel;  
So plaudert mancher in den Wind,  
Wo er nur was zu plaudern find't.

R—Der Rabe riecht das Aas von fern,  
Er kommt und fresszt das Luder gern,—  
Der 'Damm schmeckt manchem auch so  
wohl,  
Das er sich saufet toll und voll.

S—Der Schwan fliegt durch Luft und Wind,  
Bis wo sie es am besten find't,—  
Bald in das warme, bald ins Kalt,  
Da hat sie ihrem aufenthalt.

T—Die Taube fliegt aus ihren Haus  
Bald auf die gass und Feld hinaus;  
Sie Kommt nach Haus mit was sie hat,  
Und füttert ihre Yungen satt.

U—"Uhu! Huhu!" die Eule schrey't.  
Man hör't des nachts ihr schreyen weit,  
Sie würgt und fresszt die Hühner auch,  
Das ist der Eulen ihr gebrauch.

V—Der Violinist sitzt dort und geig't,  
Sie wie er sinen Bogen streicht,  
So tanz't der narr'sche Schlänkerfuss,  
Weil er so will, nicht weil er muss.

W—Der Wolf is ein gar reissend Thier  
Oft schlecht er aus dem Wald herfür.  
Gar selten er sich anders wiszt,  
Als nur wann er das Schaf zereist.

X—Xerxes der König hat regiert,  
Mit grossem Volk den Krieg geführ't,  
Er ward dennoch geschlagen sehr,  
Trotz seiner Macht und grossem Heer.

Y—

Z—Zann König laut' als ob es wär—  
Ein grosser Mann und grosser Herr,  
Doch führ't er gar kin Regiment,  
Fast der Kleinste Vogel den Man  
Kennt.

The book closes with some morning  
and evening prayers, as :

### MORNING AND EVENING SONGS.

#### Morgen Lied.

Mein lieber Gott, ich danke dir,  
Für deiner Engelwacht,  
De sie gehalten über mir,  
Die letz't vergang'ne Nacht.

Zu dieser frohen Morgenstund,  
Be't ich den Schöpfer an,  
Ich prise ihn mit Herz und Mund  
So gut ich weis und Kann.

Nun will ich in die Schule gehn'  
Und lernen wie ich soll,  
Wird mir der liebe Gott beystehn'  
So lern ich alles wohl.

Gott segne mich den gansen Tag,  
Lass mich gehorsam seyn—  
Dass ich mit allen Frommen mag  
Auch gehe zum Himmel ein.

#### Abend Lied.

Nun dieser Tag ist wieder hin,  
Die fins'tre Nacht bricht ein,  
Dass ich noch an dem Leben bin  
Des soll ich dankbar sein.

Ich danke meinen lieben Gott,  
Dass er mich heut verspart,  
Drum hat mich troffen Keine Noth.  
Weil er mich hat bewarhe't.

Das Böse dass ich hent gethan  
Das würd mir Gott verzeih'n  
Ruf ihn um Jesu willen an  
Er woll mir gnädig seyn.

Nun will ich dann zu Bette gehn  
Und sage "Gute Nacht,"  
Hoff' Morgen wieder aufzustehn,  
Doch wie's Gott mit mir macht.

Courtesy of C. T. Loehr, Esq., Richmond, Va.  
for copy of entire series of verses.

—Extracts from Schuricht's "History of  
the German Element in Virginia."

In speaking of the printing establishment at New-Market, the Rev. G. D. Bernheim, in his "History of the German Settlement and the Lutheran Church in the Carolinas," says: "The Lutheran Church in America has had its publication boards and societies in abundance, which doubtless accomplished a good work, but the oldest establishment of the kind is the one in New-Market, Virginia; which dates its existence as far back at least as 1810, for the minutes of the North Carolina Synod were printed there at that time. It was established by the Henkel family and has continued under their management to this day."

—Extracts from Schuricht's "History of  
the German Element in Virginia".

# Some Incidents in the History of the Gonder Family

By Rev. A. B. Sherk, Toronto, Ontario, Canada



AT the close of the Revolutionary struggle those that sided with the British cause came to Canada in large numbers. On account of their loyalty to the empire they were known as United Empire Loyalists, or simply Loyalists. Their descendants are still known as Loyalists. Many of the Loyalists were of German descent, specially those that came from the Mohawk Valley, New York, and others were Pennsylvania Germans. It was the Loyalist element that formed the germ out of which has been evolved the Dominion of Canada, now stretching from ocean to ocean, and rapidly moving to the front as one of the great powers of the Anglo-Saxon world.

The fact that many of the Pennsylvania Germans were Loyalists may be a surprise to some of the readers of *The Pennsylvania-German*. We know it to be a fact, and many of their descendants are now prominent and active citizens of the Dominion. Letters and other documents have come into our hands, that show the struggles through which one of these Loyalist families went before coming to Canada. This family was that of Michael Gonder (German Gander). Michael Gonder was a Lancaster county man. His son, Jacob, long after his father's death, made application to the Governor for a grant of land as a Loyalist. The application is headed as follows: "To Sir Francis Bond Head, Lieut. Governor of Upper Canada." One of his pleas for favorable consideration was the loss his father had suffered:

"My late father lost all he had because he harbored British officers in his house. The rebels burned his house and all his property in it. Melancholy to relate one human life became a sacrifice to the devouring flames, to the personal knowledge of your memorialist. His father had not a coat left to put on the next morning, the fire taking place in the dead of the night. He recollects seeing the neighbors collecting the next morning to assist in taking the

body or remains of the victim above mentioned from the fiery ruins and buried them. This is quite fresh in my memory, although quite a young lad at the time."

The exact date of the above incident is not given, but it was one of the sad incidents of the war.

Michael Gonder decided to leave the country, but his wife refused to accompany him. He took two of the children, Jacob and Margaret; the others stayed with their mother in Lancaster county, Pennsylvania. Jacob gives the year in which they came to Canada. In the appeal he says:

"Your memorialist would further state to your Excellency that his late father and himself came into this Province in the year 1789, and was the means of bringing a great number of settlers to the Province." "Memorialist ever resided in the Niagara District on the frontier, where he suffered many hardships, and was twice made a prisoner of war, during the late war with the United States."

Jacob Gonder had two good reasons for pressing his claim upon the Governor and the Provincial Government. (1) He had done faithful personal service. (2) His father, Michael Gonder, had bought a claim from Dr. Christian Vogt, of Lancaster, Pennsylvania. Dr. Vogt was a Loyalist, but was too old and infirm to go to Canada in person and put in his claim. He sold the claim to Michael Gonder for one hundred dollars, and gave him a power of attorney. We copy this paper in full. It is a carefully worded document, is very closely written and the penmanship is almost perfect. The paper gives us a glimpse of legal transactions a century ago. It reads as follows:

"To all men to whom these presents shall come, greeting. I Christian Vogt of the Borough of Lancaster, in the commonwealth of Pennsylvania, in the United States of America, one of the American Loyalists, and by reason thereof and my sufferings and deprivations in and during the late contest between Great Britain and the Provinces, now States of North America, being entitled to certain grants of land, privileges, compensation, or emoluments

from or under the crown of Great Britain, in the Province of Upper Canada or elsewhere within any of the British Dominions, and certain rewards or pensions; but hitherto not having received the same, and being advanced in years and unable personally to prosecute such my rights and claims. Now know ye, that I the said Christian Vogt, Doctor of Physic, in consideration of the sum of one hundred dollars, lawful money of Pennsylvania to me in hand paid by Michael Gonder, of the Township of Willoughby, in the County of Lincoln, in the Province of Upper Canada, farmer, have, and by these presents do give, grant, bargain, sell, alien, assign, transfer and set over unto the said Michael Gonder, all the right, title, or interest, claim or demand to any or all lands, privileges, emoluments, pensions, favors or grants whatsoever in the Province of Canada or elsewhere in the British Dominions, by virtue of any statute of Great Britain, or Provincial Statute, or by virtue of any Royal or governmental proclamation in Great Britain or Province thereof, giving, granting or confirming unto me or my children any benefit or right to lands, pension or other emolument of favors or rewards by reason of my fidelity and sufferings aforesaid as an American Loyalist, hereby by vesting the same fully and completely in the said Michael Gonder, as I or my children by reason of the premises ever had, have, or might hereafter have or derive therefrom. To have and to hold all the said premises of whatever nature soever, they may be called, designated, or known, or whether real, personal or equitable, or consisting of favor only, to all intents and purposes as I or my children might in any wise be entitled, to him the said Michael Gonder, his heirs and assigns to the only proper use, benefit and behoof of him the said Michael Gonder his heirs and assigns forever. Both all and singular the appurtenances, hereby assigning, transferring and setting over to the said Michael Gonder, and intending so to do, all my loyal right or my claim or demand whatever as an American Loyalist as aforesaid, and I do hereby constitute and appoint the said Michael Gonder my true and lawful attorney irrevocable, to claim, demand, and recover in my name, but to his own use all and every such lands, rights or claims whatever, in and about the premises with power of substitution, at his own will and pleasure, hereby ratifying and confirming and every his acts and deeds in the premises. Witness my hand and seal at Lancaster aforesaid this fifth day of February A. D. 1807

CHRISTIAN VOGT (Seal)

Sealed and delivered in presence of  
LEWIS LAWMAN  
HENRY DEHUFF

There are several testimonials attached to the above power of attorney which we give below.

(a) The first is that of a British military officer:

New York 3rd June 1783

I do hereby certify that the Bearer Christian Vogt, Surgeon, attended the sick of His Majesty's 7th Regim't (or Royal Fus'rs) at Lancaster in Pennsylvania in the year 1776 (when prisoners of war) with the greatest care and attention

NATH TAYLOR Qr. Master  
Royal Fus'rs

(c) The next is that of Justice of the Peace, Lancaster County, Pa.:

Personally appeared before me Henry Dehuff one of the Justices of the Peace in and for the County of Lancaster aforesaid the within named Christian Vogt and acknowledged the within Power of Attorney as and for his act and deed and desired the same as such might be recorded. As witness my hand and seal the fifth day of February in the year of our Lord one thousand eight hundred and seven

HENRY DEHUFF.

(c) The third is the State testimonial:

In the name and by the authority of the Commonwealth of Pennsylvania,

THOMAS McKEAN

of the said Commonwealth,

To all to whom these Presents shall come, sends Greetings.

Know ye, that Henry Dehuff Esq. whose name is subscribed to the instrument of writing hereunto annexed was at the time of subscribing the same, and now is, a Justice of the Peace, in and for the County of Lancaster———in the said Commonwealth duly appointed and commissioned. And full Faith and Credit is and ought to be given to him accordingly.

Given under my hand and the Great Seal of the State at Lancaster this fifth day of February in the year of our Lord one Thousand eight hundred and seven and of the Commonwealth the thirty first.

By the Governor,  
JAMES TRIMBLE  
Deputy Sectry.

The form of the above is printed, the left half is blank, and at the left corner at the top of this blank is the Governor's Seal and Signature. The name is written in plain and legible style. Probably not another copy like this could be found in all Canada.

We will give some further incidents in the history of the Gonder Family. Mich-

ael Gonder died in 1813, at the home of his daughter, Margaret, who was married to David Price. His body rests on the banks of the Welland River, within 12 miles of Niagara Falls. His son, Jacob, succeeded to the homestead on the Niagara River, eight miles from the Falls. Jacob was a public-spirited man, was active in militia, municipal, educational and church affairs. He lived on the homestead fifty years, died on it at the age of 71 (in 1846), and is buried in the Family Cemetery on the place. He had a numerous family. His eldest son, Michael Dunn Gonder, got the old home. He was born here, lived here 82 years, and is also buried in the Family Cemetery. The Homestead has been in the family over one hundred years.

The most cordial relations always existed between the Pennsylvania and Canadian members of the Gonder family. They frequently corresponded with each other, visited back and forth, and were much attached to each other. We have already stated that Michael Gonder's wife refused to migrate with him to Canada in 1789. She made her home with her son, Joseph, at Strasburg, Lancaster County, Pa., where she died in 1828. A letter from Joseph to his brother, Jacob, in Canada, gives a detailed account of their mother's sickness and death. This letter shows him to have been a very devoted son. There was also a brother, John, at Millersburg, Pennsylvania. There is a letter of his written to Jacob in 1835, in the hands of the Canadian Gonders. A brother, Jehu, is named in some of the letters, but there is no letter from him. Joseph speaks of

Sister Elizabeth in a letter to Jacob in 1831. She was the only girl in Pennsylvania and lived at Strasburg. This place has always been regarded as the home of the early Gonders.

Joseph Gonder, Jr., son of Joseph, of Strasburg, came to Canada during the second quarter of the last century. He was a contractor, and built "Locks" on the Welland canal. Joseph spent some years in Canada doing contract work. He also introduced Samuel Zimmerman, another Pennsylvanian, to the Canadian public. Zimmerman soon gained prominence as a promoter of public enterprises, projected a railway across Canada, but before his project could be executed was killed near the city of Hamilton, March 12, 1857, by the collapse of the railway bridge across the Desjardine Canal. He was the founder of a bank called the "Zimmerman Bank". The stockholders dissolved the bank soon after the founder's death, and the bills were redeemed at par. Joseph Gonder was very successful as a contractor and bought a beautiful home near Philadelphia, but died while still a comparatively young man.

There are still a number of the descendants of Michael Gonder in Canada. Two of his great grandsons live at Niagara Falls. They belong to the sturdy and intelligent yeomanry of the country. Strasburg, the original home of the Gonders has also retained some of the descendants. Ben. B. Gonder, a great-grandson of Michael Gonder, has an elegant home at Strasburg, where he lives to enjoy the fruits of his successful business career.

### Holding the Penna.-Germans Up to Ridicule

I would call your attention to a little item, cut from the March number of the Penna.-German, to which I wish to file an exception (Dr. Grumbine's Note p.191); it is an old, old "chestnut," which has been going the rounds for fifty years; it is an insult to the Pennsylvania German people; a slur, to make them a laughing stock for other people, and is an expression of a kind to make our young people ashamed, and a good reason to deny their German origin; I can not

endure these slurs; they always make me angry when I read or hear them; it is poor judgment in one of our own people to hold the Germans up to ridicule; don't E. Grumbine or, take his own way of translation, E. Crookedleg, know this? Don't all learners of strange languages make mistakes which are "almost as good," as he says.

This is not the first time the Pennsylvania German people were held up to ridicule in the "Pennsylvania German," and we hope it may not be tolerated again. There are many of us who "wont stand for it."—A Subscriber.

# Anglicized and Corrupted German Names in Virginia

- Adler—Eagle,  
 \*Armsteadt—Armistead and Armsteed,  
 Baer—Bear,  
 Bauer—Bower,  
 Baumans—Bowman and Baughman,  
 Becker—Baker,  
 Beier—Byer and Byers,  
 Berger—Barger,  
 Betz—Bates,  
 Bieler—Beeler,  
 Blume—Bloom,  
 Blumenberg—Bloomberg,  
 Boscher—Bosher,  
 Brauer—Brewer,  
 Braun—Brown,  
 Breitkopf—Broadhead,  
 Brockhauss—Brookhouse,  
 Buehring—Bouhring,  
 Buerger—Burger,  
 Busch—Bush,  
 Christmann—Chrisman,  
 Clemenz—Clements and Clemons,  
 Engel—Angle and Angel,  
 Erhardt—Airheard and Earhart,  
 Fischbach—Fishbach,  
 Fischer—Fisher,  
 Flenning—Fleming,  
 Foerster—Foster,  
 Frei or Fry—Fry,  
 Freimann—Freeman,  
 Freund—Friend,  
 Froebel—Fravel,  
 Frohmann—Froman,  
 Fuchs—Fox,  
 Fuhrmann—Furman,  
 Fuerst—Furst,  
 Gaertner—Gardner,  
 Gerber—Garber and Tanner,  
 Gerth—Garth,  
 Goetz—Gates and Yates,  
 Goldschmidt—Goldsmith,  
 Gottlieb—Cudlipp,  
 Gruen—Green,  
 Gruenebaum—Greentree,  
 Gute or Gude—Goode,  
 Gutman—Goodman,  
 Hafer—Haver,  
 Harbach—Harbaugh,  
 Hardwich—Hardwicke,  
 Hartenstein—Hartenstine,  
 Haussmann—Houseman,  
 Heid—Hite,  
 Heilmann—Hileman,  
 Heiner—Hiner,  
 Heinz—Hines,  
 Heiss—Hayes,  
 Hermann—Harman,  
 Herr—Harr,  
 Herzog—Duke,  
 Huth—Hood,  
 Jaeger—Yager, Yeager and Hunter,  
 Jehle—Yahley,  
 John—Jone and Jones,  
 Jung—Young,  
 Kaiser—Keyser,  
 Keil—Kyle,  
 Kirchman—Churchman,  
 Kirchwall—Kercheval,  
 Klein—Cline, Kline, and Little or Small,  
 Kloess and Kloss—Glaize,  
 Koch—Cook,  
 Koenig—King,  
 Koinath or Kuuath—Koiner, Coyner,  
     Koyner, Coiner, Kiner, Cuyner and  
     Cyner.  
 Köhl—Cole,  
 Kohlmann—Coleman,  
 Koppel—Coppie,  
 Kraemer—Creamer and Kremer,  
 Krause—Krouse and Krouse,  
 Kreutzer—Crozer,  
 Kreuger—Crigger and Kreger,  
 Kuhn—Coon,  
 Kuntz—Coons, Kountz or Coontz,  
 Kuester—Custer,  
 Kurz—Short,  
 Lange and Lang—Long,  
 Laube—Loube,  
 Lauter—Lowther,  
 Lehmann—Layman,  
 Leibrock—Lybrock,  
 Lentz—Lantz,  
 Lieber—Liewer,  
 Loewe—Lyon and Lyons,  
 Loewenstein—Lovenstein and Living-  
     ton,  
 Lorenz—Lawrence,  
 Ludwig—Lewis,

\*The mother of President John Tyler was Mary, a daughter of Robert Armistead whose grandfather emigrated from Hesse Darmstadt, Germany, eventually settling at New Market, Va. President Tyler was also of Huguenot ancestry through the Contees.—J. B. L.

- Marschall—Marshall,  
 Matheus and Matthes — Mathew, Matthews and Mathues,  
 Mejo—Mayo,  
 Mertz—Martz,  
 Michel—Mitchel,  
 Moritz—Morris,  
 Neubert—Nighbart,  
 Neukirch—Newkirk,  
 Neumann—Newman,  
 Oehrle—Early,  
 Puttmann—Putman,  
 Reimann—Rayman,  
 Reiner—Riner,  
 Reiss—Rice,  
 Ried—Reed,  
 Riese—Rees and Reese,  
 Roemer—Romer,  
 Rothmann—Redman and Rodman,  
 Sauer—Sower,  
 Schaefer—Shafer, Shepperd, Sheppard,  
 Scharf—Sharp,  
 Schenk—Shank,  
 Scheuner—Shewner,  
 Schiener—Schuoner,  
 Schmal—Small,  
 Schmidt—Smith,  
 Schmucker—Smucker,  
 Schneider—Snyder and Taylor,  
 Schoeplein—Chapline,  
 Schreiber—Shriver,  
 Schuermann—Shurman and Sherman,  
 Schüessler—Chisler,  
 Schuetz—Sheetz,  
 Schumacher—Shoemaker,  
 Schumann—Shuman and Choochman,  
 Schwarz—Sewards and Black,  
 Schweinfurt—Swineford,  
 Schweitzer—Switzer,  
 Seiler—Siler,  
 Siegel—Siegle, Seagles, Sycle and Sicle,  
 Sniedt—Sneed and Snead,  
 Spielmann—Spilman,  
 Stahl—Steel,  
 Stauer—Stover,  
 Stein—Stone,  
 Steinbach—Stainback,  
 Steiner—Stiner and Stoner,  
 Steinmetz—Stinemetz,  
 Stephan—Stephens and Stevens,  
 Storch—Stork,  
 Tempel—Temple,  
 Thalheimer—Thalhimer,  
 Traut—Trout,  
 Uhl—Ewel,  
 Vierlaender—Verlander,  
 Vogel—Vogle and Fogel,  
 Waechter—Wachter,  
 Wagner—Wagener, Waggener and Waggoner,  
 Wassermann—Waterman,  
 Weber—Weaver,  
 Weimar—Wymar,  
 Weise—Wise and White,  
 Werner—Warner,  
 Wieden—Weedon,  
 Wier—Wyer,  
 Wieland—Wyland,  
 Wilhelm—Williams,  
 Zimmerman—Simmerman and Carpenter.

Compiled by the late Hermann Schuricht, of Cobham, Virginia.

## Dr. Doddridge's Tribute to the Penna. Germans

The following tribute to the piety, liberality and musical culture of the Pennsylvania Germans in early days, from the celebrated Protestant Episcopal clergyman, the Rev. Joseph Doddridge, D.D., ought to be of interest to the readers of *The Pennsylvania-German*.

Dr. Doddridge was born Oct. 14, 1789, in Bedford County, Pennsylvania, and was a kinsman of that other celebrated Divine and hymn writer, the Rev. Philip Doddridge, D.D., of England, whose

mother was a daughter of the Rev. John Bauman, a Lutheran clergyman of Prague, Bohemia, who was compelled to flee to England in consequence of the religious persecution which occurred on the expulsion of Frederick, the Elector Palatine.

Dr. Doddridge, though a member of an old Episcopalian family, in the beginning of his career, was a traveling preacher in the Wesleyan connection or the Methodist Society. During his

travels in Virginia he met the Rev. Francis Asbury, one of the founders of the Methodist Episcopal Church in America and at his request "he studied the German language with a view of preaching in the German settlements. His knowledge of the German language, which was thorough, he found very useful to him in after life."

Subsequently he entered Jefferson Academy at Cannonsburg, Pa., now Washington and Jefferson College at Washington, Pa., and while there determined to enter the ministry of the Episcopal Church, to which his ancestors had for many generations belonged. He was ordained to the ministry by the Right Rev. Bishop White of Philadelphia, in March, 1800.

For many years he occupied, as his daughter and biographer Narcissa puts it: "the cheerless position of an advanced guard in her (Episcopal) ministry" preaching in Virginia, Pennsylvania and Ohio to the pioneer families of Episcopalian antecedents. During these ministrations he became intimately ac-

quainted with many of the German settlers and their congregations and gave his impressions of them in his valuable book entitled: "Notes on the Settlement and Indian Wars of the Western parts of Virginia and Pennsylvania from 1763 to 1783 inclusive" published in 1824.

On page 209 of the 2nd Edition, 1876, of this invaluable work he says: "The German Lutheran and Reformed Churches in our Country, as far as I know them, are doing well. The number of the Lutheran Congregations is said to be at least one hundred, that of the Reformed, it is presumed, is about the same number. *It is remarkable that throughout the whole extent of the United States the Germans, in proportion to their wealth, have the best churches, organs and graveyards.*

It is a fortunate circumstance that those of our citizens who labor under the disadvantage of speaking a foreign language are blessed with a ministry so evangelical as that of these very numerous and respectable communities."

J. B. L.

## The Loreley

Germany is rich in folk-songs, and the words and airs of several of them are peculiarly beautiful; but the Loreley is the people's favorite. I could not endure it at first, but by and by it began to take hold of me, and now there is no tune that I like so well. It is not probable that it is much known in America, else I should have heard it before. Lore was a water-nymph, who used to sit on a high rock called Ley or Leij, in the Rhine, and lure boatmen to destruction in a furious rapid which marred the channel at that spot. She so bewitched them with her plaintive songs and her wonderful beauty, that they forget everything else to gaze up to her, and so they presently drifted among the broken reefs and were lost. This song, by Heinrich Heine, has been a favorite in Germany for many years.

MARK TWAIN.

## The Loreley

Words by Heine. Music by Silcher.

Oh, tell me what it meaneth,  
This gloom and tearful eye!  
'Tis memory that retaineth  
The tale of years gone by,  
The fading light grows dimmer,  
The Rhine doth calmly flow!  
The lofty hill tops glimmer  
Red with the sunset glow.

Above, the maiden sitteth,  
A wondrous form and fair;  
With jewels bright she plaiteth  
Her shining golden hair;  
With comb of gold prepares it,  
The task with song beguiled;  
A fitful burden bears it—  
That melody so wild.

A boatman on the river  
Lists to the song, spellbound;  
Or! what shall him deliver  
From danger threat'ning round?  
The waters deep have caught them,  
Both boat and boatman brave;  
'Tis Loreley's song hath brought them,  
Beneath the foaming wave.

## DIE MUTTERSPROCH

"O, Muttersproch, du bist uns lieb"—A. S.

### On Der Lumpa Party

(By A. C. W.)

NO. 6

"Ei, g'wiss! yuscht recht g'drunka  
 Won's net raicht don yuscht g'wunka,  
 Ich bin heit am wei aus schenka,  
 Muss den schtawb doch nunner schwenka,  
 Muss sei leit doch biss'l treata,  
 S'waer net sheh so drucka meeta:  
 Geh m'r weck mit temp'rance 'norra,  
 Sella leit fehlt noch'n schporra,  
 Tzweh ferleicht,—was? nix fersucha!  
 Gott deht sellie all ferflucha—  
 Seid net bang fer awtz'poka.  
 Drinkt g'miethlich, lusst's eich schmocka,—  
 Yah, ich hab doh yetz g'lehsa  
 Fum'a porra un sei'm wehsa:  
 'Deht der Heiland's Nachtmohl gevva,  
 Brot un wei—g'yaether, evva,  
 Deht'r's Nachtmohl sure net nemma'—  
 Yah, so'n porra! Sut sich schemma,  
 Kummt so ehner in d' himmel  
 Noh look out, er reit d' schimmel—  
 Well, wie gleicht'r don mei kucha?  
 Kennt der Marty's yuscht fersucha!  
 Was! so'n schtick'l dorrich brecha!  
 S'is net wert de fun tz' schprecha!  
 Helft eich now, seid net ferschrocka,  
 S'nemmt a-weil fer heem tz' schtocka;  
 Kummt net alla dawg so tzomma  
 Os m'r raus schlippt aus d'klomma,  
 Waer's net fer die alta lumpa  
 Kaemt m'r net fum ehsele-schtumpa."  
 "Yah, g'wiss," sawgt noh die Lessa,  
 Dert am offa ivver'm essa,  
 "Wer wut noch fum fortgeh brolla;  
 Waer die welt am tzomma folla  
 Graicht m'r nix d'fun tz'ehera,  
 Mus mit hend un fiesz sich wehra  
 Os m'r'n chance grickt obtz'kumma,  
 S'is aw fertich, wart'n numma,  
 Hob'm Joe g'sawt geschter morya  
 S'waer yuscht dumbait, all die sorga,  
 Breicht net immer kinner hieta,  
 Gebt's aw schiffbruch mit'm frieda,  
 Now waer's fertich mit'm tzerra—  
 Deht yoh bol gons narrisch werra."  
 Paar hen biss'l drivver g'schmuns'lt,  
 Dehl hen aw die nahs g'runs'lt.

"Het'r now don all g'drunka?"  
 Sawgt die Boll un hut g'wunka,  
 "S'is doch kens ferhoppast gonge  
 Wie die hink'l uff d'schtonga  
 Wuh tzu faul sin obtz'fliega  
 Won sie ovets welshkorn kriegta?  
 Guck a-mohl! S'fongt au tz' schneha,  
 Hob g'glawbt es deht sich dreha  
 Noch for'm ovet. S'gebt so'n wetter  
 Dch koscht's widder 'Lebensretter',  
 Wie's als hehst bei'm 'Glucka Danny'  
 Won'r schtoppt bei'm Rotha Henni."  
 "Yah, ich denk," sawgt noh die Billa,  
 S'fehlt'm net am guta willa,  
 S'geht'm grawd wie'm Juni Freyer  
 Dert in's Johnnie's alta schier;  
 Is mohl heem fun's Baldy Schmutza  
 Mit'ra load fun 'waicha grutza'  
 Kummt net weiter, legt sich onna,  
 Grawd wie'n gaul in g'scherr un lonna,  
 Gaul un fuhrman wara schtreitich,  
 Alles dreht sich wink'lseitich,  
 Legt sich noh in's dreschdenn onna,  
 Hut sei bisuiss, waescht, fuschtonna,  
 Schloft ehns ob, noh wert'r wacker.  
 Schpierts im leib, so'n doht g'tzwacker,  
 Geht uff ehmol Rip-van-Wink'l,  
 Schier os won'r dutzend hink'l  
 Moryets fun der schtong obfliega,  
 Duht'n schier gons tzomma biega;  
 Wie der schtorm noh biss'l ivver.  
 Guckt'r's aw un sawgt so drivver  
 Mit'ma g'sicht gons ehklich bitter:  
 "Mommy! domt-sei, sarf doch widder."  
 "Yah," hut ehns g'mehnt, "S'is evva  
 Hart dehl menscha licht tz' gevva;  
 Walla nix fun bess'ring wissa,  
 Alles wert in's dumploch g'schmissa,  
 Macha fert so, grawd wie immer,  
 Mehnt wahrhæftich s'gengt ols schlimmer;  
 Wer don will den lusst m'r numma,  
 Was wit macha mit so gumma?  
 Weck mit sanfa, weck mit siffer,  
 Weck mit all so ung'tziffer,  
 S'is ehns fun d'graescha laschter  
 Won's mohl henkt wie'n mickablaschter:  
 Weck mit so ferdollt g'tzivv'l,  
 Weck mit alla wisky-kivv'l!  
 Yah, ferschtannich drinka, essa,  
 Is noch lang net g'soffa, g'fressa."

### Der Pihwie

Henry Harbaugh

Pihwie, Pihwie, Pihwittitie!  
 Ei, Pihwie, bischt zerick?  
 Nau hock dich uf der Poschte hi'  
 Un sing dei' Morgeschtick.

### The Phoebe Bird

(Translated by Hon. B. F. Meyers, Harris-  
 burg, Pa.)

Peweet! Peweet! Pewittitie!  
 Why, Peweet, art thou here?  
 Now perch on yonder post and sing  
 Thy matin soft and clear.



Hoscht lang verweilt im Summerland,  
 Bischt seit Oktower fort;  
 Bischt drunne ordlich gut bekannt?  
 Wie geht's de vegel dort?  
 'S is schee'dort uf de Orenschbeem;  
 Gell, dort gebt's gar kee' Schnee?  
 Doch fiehlscht du als recht krank for heem  
 Wann's Zeit is for ze geh'!

Bischt doch uns all recht willkumm do;  
 Denk, du bischt net zu frieh,  
 Der Morge gukt emol net so—  
 Gell net, du klee' Pihwie?

Pihwie! wo bauscht du des Joahr hi'?  
 Kannscht wehle, wo du witt;  
 Witt du am Haus 'n Plätzeli?  
 Ich dheel d'rs willig mit.

Ich geb d'r neier Dreck for nix,  
 Geilshoor un Flax un Helm;  
 Nemmscht's enninau! — Ich kenn dei  
 Trick,  
 Du schmärter kleener Schelm!

Dess is juscht G'schpass, mei Pihwiefreind,  
 Ich rechel dich kee' Dieb!  
 Hetscht mit mei'm Gold dei Nescht geleint,  
 Du wärscht mir juscht so lieb.

'N Fruchtojhr ohne dich, Pihwie,  
 Wärscht wie 'n leer' Welt!  
 Dei Neschtscht, mei liewes Vegeli,  
 Bezahlt m'r net mit Geld!

Pihwie, wie'n milde Luft du bringscht!  
 Die Friejhjahrssunn, wie schee'!  
 'S gebt nau, weil du 'mol Morgets singscht,  
 Kee' winterdage wah'.

Pihwie, Pihwie, Pihwittitie!  
 Bin froh, du bischt zerick;  
 Nau hock dich uf dr Poschte hi'  
 Un sing dei' Morgeschtick!

Long was thy stay in Summer-land,  
 October saw thy flight;  
 Art thou well acquainted there? How fare  
 Birds in that land of light? ?

How fine there 'mong the orange trees,  
 Where comes no chilling frost!  
 But still the bird-heart yearns for home  
 When Spring's soft breezes blow.

Thou art quite welcome, little bird!  
 O songster, blithe and sweet!  
 Hast come too early? Well, the morn  
 Betokens fair, Pewee!

Where wilt thou build thy nest this year?  
 Thou may'st where'er thou wilt;  
 If 'neath the eaves thou make thy choice,  
 Why, there it shall be built.

Fresh earth I give thee without price,  
 Flax, horsehair, tiny sticks;  
 Thou takest if I will or no,  
 Such are my birdling's tricks.

This but in sport, my little friend;  
 No thief I reckon thee;  
 If with my gold thou line thy nest  
 Thou art as dear to me.

Without thee, blithesome bird, the year  
 An empty void would seem;  
 Gold cannot buy such song as thine,  
 Such notes as thine redeem.

Pewee! Thou bringest mildest airs,  
 The sunlight of the Spring;  
 Thy song dispels the Winter's gloom,  
 And warmth is in thy wing.

Pewee! Pewee! Pewittitee!  
 I'm glad that thou art here;  
 Now perch on yonder post and sing  
 Thy matin sweet and clear.

### Verlorene Lieb.

(Andrew Lang's "Lost Love" done into  
 Pennsylvania German.)

By C. C. Ziegler.

Wer gwinnt sei Lieb verliert sie,  
 Un wer verliert gwinnt doch;  
 Ihm geischtlich exischtirt sie,  
 Ihm sichtbar immer noch;  
 In seinre Seel regiert sie  
 Wie 'n Schtarn am Himmel hoch.

Far den is sie verlore  
 Daer sehnt wie, Daag far Daag,  
 Dar Schtaab vun all de Johre  
 Uf 's Haupt ihr falle maag—  
 Wie sie scheint ausgewohre  
 Mit Driibsal un mit Klaag.

### Lost Love.

(By Andrew Lang)

Who wins his Love shall lose her,  
 Who loses her shall gain,  
 For still the spirit woos her,  
 A soul without a stain;  
 And Memory still pursues her  
 With longings not in vain!

He loses her who gains her,  
 Who watches day by day  
 The dust of time that stains her,  
 The griefs that leave her gray—  
 The flesh that yet enchains her  
 Whose grace hath passed away!

Ach, glücklich waer net g'ünne  
 Die Lieb en anrer findt;  
 En Freed hot aer gewunne  
 'As net vegeht so gschwind—  
 En Scheehet wie die Sunne  
 'As nimmermehr veschwind.

In seine Draame-wälder  
 Jung wandelt sie wie je,  
 Wann aa die Welt ward kälter  
 Un 's Singe is net meh,  
 Sie ward far ihm net älter—  
 Bleibt jung un hold un schee!

Oh, happier he who gains not  
 The Love some seem to gain;  
 The joy that custom stains not  
 Shall still with him remain,  
 The loveliness that wanes not,  
 The Love that ne'er can wane.

In dreams she grows not older  
 The Land of Dreams among,  
 Though all the world wax colder  
 Though all the songs be sung,  
 In dreams doth he behold her  
 Still fair and kind and young.

### Der Wald.

(Rev.) Adam Stump

Die Wahret darf m'r sage, gel?  
 Wie sie a' manchmal laut;  
 Gott hot gewiss der Busch gemacht,  
 Der Mensch die Schtadt gebaut.  
 Geb mir die schoene, grosse Baem,  
 Des Moores gruene Bett;  
 Die Jacht, der Schtaub, die Back'schtee eich,  
 Wann ihr sie hawwe wet!

Ich fin en Droscht im schtille Wald,  
 Der is mir gut un' suess;  
 Dort kommt jo Gott so naechst zu uns,  
 Wie z'rick in Paradies.  
 Im Sommer wohnt die Drooschel doh,  
 Un' schpielt ihr Piccolo;  
 Der schlau Chewink, der ruft uns zu,  
 'Sis Alles jung un' froh!

Die gruene Blaetter un' des Gras,  
 Die Blume hie un' dort,  
 Der Schatte un' der Sonneschein,  
 Macht em en huebscher Ort.  
 Der Rothkop, schpielt uf seinrer Drum,  
 Un' greischt, un' macht, un' schelt;  
 Des Rinnly murmelt einsam fort  
 In dieser grosse Welt.

Im Winter is dann Alles schtill,  
 Bedeckt mit Eis un' Schnee,  
 Un' schwer werd em die Einsamkeit—  
 Sie duht em werklieh weh.  
 Doch kommt en Schtim aus Fels un' Holz,  
 Die in des Harz nei dringt;  
 Sie rauschelt in dem derre Laub,  
 Un' wie en Engel singt;

"Allein un' doch a' n'cht allein  
 Bist du, mei liebe Seel!  
 Ich bin jo doh, erwaehle mich,  
 Ich bin dei Erebtheel.  
 Do his ke Hass, doh is ke Pein,  
 Doh kroent die Liebe dich;  
 Mit 'me sanfte, warme Geist  
 Troest sie jo ewiglich!"

Ich horich zu. Der suesste Freud  
 Fliesst mir ins schwere Harz;

In heil'ger, sanfte Himmelsruh  
 Vergeht mir aller Schmarz.  
 So geh ich oft von Sorge weck  
 Un' mach mich zu da Baem;  
 Verloss die Welt, mit ihrem Zweck,  
 Un' bin im Wald daheim!

### Fruehjahrsgedanke

Louise A. Weitzel, Lititz, Pa.)

'Sis Fruehling uf de Berge  
 Un' Fruehling uf em Land,  
 Die Voegel peife un' singe  
 So froehlich uf jeder Hand.

Ich kann net hueppe un' shpringe,  
 Es iss mer gar net gut.  
 Ich mag net pelfe un' singe.  
 Dazu hav ich ka Mut.

Sie fehle uf alle Seite,  
 Die Freund vom letschte jehr.  
 Der winter hot sie eigereimt  
 Zum dunkle Todestor.

Die Blumme bluehe wie immer,  
 Die Voegel singe so schoe,  
 Die Auge un' de Ohre,  
 Die fehle. Sel dut mer weh!

Doch a Trosht hot mer alfert,  
 Wann's werd un's Herz rum bang.  
 Wo sie sinn sheint die ewig Sunn  
 Un' schallt der ewig G'sang.

Wann mer sie ah vermissee  
 Sie sinn viel besser ab.  
 Sin sinn jusht in er enere Shtub,  
 Der Eigang war en Grab.

Der lieve Gott, dort drovve.  
 Der hot en grosses Haus.  
 Fer in die Himmelshtub eigh  
 Geht mer die Erdshtub 'naus.

Fort traurige Gedanke!  
 Guck braf ins Leve nei.  
 Un' freu dich mit de Voegel  
 Dann unser Gott is treu.

## REVIEWS AND NOTES

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

**KLAUS HINRICH BAAS:** *The Story of a Self-Made Man*—By Gustav Frensen; Author of "Jorn Uhl", etc. Translated from the German by Esther Everett Lape and Elizabeth Fisher Read. Cloth; 440 pp. Price \$1.50. The Macmillan Company, New York, 1911.

The writer of this book is one of the most methodical writers of German fiction of the present day. He spends several hours each day on his writings. He says he works very slowly and that most of the time it hurts. He is absolutely serious in manner; now and then he attains to a poetic vision of things.

The translation is a good one in its way; the only thing to mar it is a painful fidelity to the original. Frequently the involved structure and cumbersomeness of the typical German sentence are followed too closely, thus making the translation anything but fluent.

The book is the story of a self-made man. It is a story of achievement. It affords a splendid and striking resemblance in subject to some American novels. The scene is laid in and around Hamburg, whose industrial life and conditions remind one of similar conditions in this country. Young Baas has his own way to make like many young men who have accomplished something. Even as a boy he dreamt dreams and saw visions of the activities of his future career. He wrings success from seeming failure whether as a stable-boy or in saving Eschen & Co. from bankruptcy. In the course of time he becomes a "figure in the business world" of Hamburg.

It is the story of a strong, vigorous personality filled with the detail and variety of real life.

**WHEN HALF-GODS GO**—By Helen Reimensnyder Martin; Author of "Tillie; A Mennonite Maid; "The Crossways;" etc. Cloth; 12 mo. 154 pp. Price \$1 net. The Century Company, New York. 1911.

The title of this book is derived from a saying of Emerson's "When half-gods go, the gods arrive."

This is the first time Mrs. Martin has forsaken the field of the Pennsylvania-Germans in fiction, and has found her characters and

has laid her scenes elsewhere. The story is centered in Williamsburg, Pennsylvania, whither Robert Newbold, master of a Conservatory of Music, has brought his newly-wedded wife, Edith.

The book is not overrun with characters—none of Mrs. Martin's books are. There are at the most only five characters in all; and with one exception they are of one household. Robert and his brother, Eliot, and their mother, and Edith and Dorothea. The latter is a substitute teacher in the Conservatory. About the time Edith is to become a mother this music teacher, as an "affinity" (or asinity?) wins away the husband's affection by her great charm and by her absurd and superficial ideas about the Absolute and the Universal, as though mortal man in his shortsightedness and finiteness could comprehend and understand the Infinite and the Absolute. Dorothea is one of those fanatics who never come in contact with the solid earth until they have wrecked life, home and happiness for someone. Robert finally takes his life in an insane asylum. When he, the "half-god," goes his brother, the "god," arrives. After a period of deepest and darkest despair Edith finds in Eliot a deeper love and affection than in Robert.

Dorothea is a charming and interesting personality. She is liked by all who learn to know her, even Edith likes her. But after all, she is another of Mrs. Martin's abnormal and, if not impossible, at least, highly improbable, characters, like Eunice in "His Courtship," or like Anne Royle in the "Revolt of Anne Royle."

The method of narration is by means of letters written by this young wife to a college friend in Boston telling her of the experiences of her married life. The replies from her friend in Boston are only hinted at. The letters are well written, but there is hardly anything in the whole book that is really elevating and ennobling, and it is only by the most persistent effort that the letters are kept from becoming commonplace.

The book is interesting reading, just as all of Mrs. Martin's books are. It may be, as has been claimed, the strongest book she has written, but one is afraid that even it will pass, like the "half-gods," when the "gods" arrive.

## HISTORICAL NOTES AND NEWS

REPORTS OF SOCIETY MEETINGS ARE SOLICITED

### Lancaster County Historical Society.

The Lancaster County Historical Society has made good from its start. Its published monthly proceedings make a sizable annual volume, and the entire series constitutes an addition to the historical literature of Pennsylvania that has much merit, is often quoted and contains rare material not found elsewhere. It is making likewise a notable collection of books and manuscripts, records, maps, etc., that will sooner or later call for a permanent depository, in the form of a home for the society and a meeting place for its members. When an eligible location and building are found it is believed a number of generous donors in its membership will be ready and willing to contribute to their establishment.

Meantime, the society is preparing for its third annual celebration of some local event of such general historical interest as to attract popular attention far beyond the borders of the county. In 1909 this was found in the centennial Fulton celebration, at the birthplace of the man who first successfully established steam navigation.

Last year the bicentennial of the "first settlements" in the county by the Swiss Mennonites engaged the society; and a great boulder, with a bronze tablet suitably inscribed, remains as a lasting memorial of this event.

This year the subject of the society's special commemoration will be the famous "Christiana riot" of sixty years ago. That event happened September 11, 1851, in the Chester valley, about a mile west of Christiana, and in a section largely settled by anti-slavery Quakers, through which there ran a line of the famous "underground railroad." Being within about twelve miles of Mason and Dixon line, bordering the slave States, it was not very difficult for a fugitive to get into the region; and once sheltered there, he was passed from one friendly hand and hospitable roof to another, through the great Chester valley, until it crossed the Schuylkill River, and the runaway was safely started on his way to Canada and freedom.

When the drastic fugitive-slave law of 1850 was passed and was sought to be enforced, it met with little sympathy hereabouts, and there were constant complaints that human chattels were secreted and escaping property withheld from their owners in this valley. On the other hand, there was an active element of local spies and slave catchers, who helped the masters to retake their slaves; and even, it was charged, occa-

sionally resorted to kidnaping free negroes and selling them to southern slavery.

Edwin Gorsuch, of Baltimore county, Md., had suffered the loss of several slaves whom he suspected of being harbored about Christiana; and, being a man of prominence and determination, he resolved to exhaust the processes of the federal law to recapture them. Armed with the necessary legal warrants and aided by deputy marshals, as well as accompanied by his own son and several other relatives, he and his posse circled around the cabin of a free negro where the fugitives were protected and made an early morning assault upon them. In the melee that ensued Gorsuch was killed; his son was desperately wounded and the deputies were put to flight, while the slaves escaped.

Attracted by the exciting events, nearly all the negroes in the neighborhood and many of the residents in the vicinity—mostly with abolition sympathies—were either involved in the fracas or suspected of complicity. The tragic outcome of the collision created intense excitement, which reached white heat in a few days and was the subject of angry political discussion over the whole country.

The John Brown raid in its later day scarcely absorbed a larger share of public attention. The slaveholders being the victims, the anti-slavery people and their Whig sympathizers were put upon the defense. United States officials of high and low degree, large forces of deputy marshals and a body of marines were hurried to the scene. The Governor of Maryland called on the President of the United States to redress the indignity put upon a sovereign State, and the Governor of Pennsylvania was loudly and bitterly assailed for his alleged indifference to the "foul stain" upon the soil of his Commonwealth by the cruel murder of a stranger here on a lawful errand.

United States Judge Kane, father of the famous arctic explorer and grandfather of Francis Fisher Kane, today of the Philadelphia Bar, did not hesitate to pronounce the riot treasonable; some forty whites and negroes of the neighborhood were indicted for treason at Philadelphia—the trials coming on in November before Judges Grier and Kane in the United States Circuit Court.

The charge against Castner Hanway was selected as the first for trial and a test case. He was a conspicuous white man, a prominent citizen, who had hurried to the scene, and, it was charged, had refused to assist the marshals. District Attorney Ashmead and

the late Judge Ludlow represented the United States, and Maryland sent its Attorney General and eminent associates to aid in the prosecution.

Besides W. Arthur Jackson, the prisoner was represented by four of the ablest lawyers and most prominent men in the State—John M. Read, Joseph J. Lewis, Theodore Cuyler and Thaddeus Stevens. The other defendants were all in court, the negroes being chained together; and Lucretia Mott, who had knitted them red, white and blue neckties, sat with them. The jury panel was scanned and sifted with great care, and all the proceedings were conducted with the dignity and solemnity of a great State trial.

It ended in the court finding that no treason had been committed, practically directing an acquittal of Hanway and a discharge of the other accused.

It is the story of these exciting events, fraught with so much historical interest, that will be the subject of the September celebration. Preparatory to it the society is having a series of papers read at its meetings this season, all related to the history of slavery and abolitionism in Lancaster county. The story of "the institution" as it existed in the county, its gradual extinction, the rise of the abolition spirit, the operations of the underground railway, etc., have been told; other papers are in preparation, including two on the attitude, respectively, of James Buchanan and Thaddeus Stevens toward slavery, and also a view of the fugitive slave law as it appeared to one on the south side of the border line.

These will be followed by a complete history of the riot and the trial, to be ready for the celebration; orators, local and from abroad, will expound the national significance of the tragedy; the descendants of those who participated, regardless of their sides and sympathies, will be hunted and made guests of the occasion.

Pete Woods, an old negro, who was in the fray and who was imprisoned and indicted, still survives, and will be a conspicuous figure. A monument or marker will be erected somewhere in the valley, over which the march and flight of the opposing parties covered several miles. Governor Tener—whose predecessor, Governor William F. Johnson, passed through Christiana the day Gorsuch was killed—will be invited; Congressmen Griest and Butler, Senators Sproul and Homsher and ex-Vice President Charles E. Pugh, late of the Pennsylvania Railroad, will be members of the citizens' committee assisting the historical society. In all respects it bids fair to be the most notable event of its kind which the historical society has yet undertaken, and the forerunner of many annual commemorations of the notable events with which the annals of Lancaster County abound.—North American.

## TO BUILD A GERMAN HOUSE

### To Hold the Library of the Institution of German American Research.

The University of Pennsylvania is endeavoring to raise \$100,000 for the building of a deutsches haus. A special appeal is being made to the German-Americans of the city. The work is being directed by Prof. Marion D. Learned, head of the Germanic Department, and by a committee of citizens, of which Charlemagne Tower is chairman.

The proposed building will contain the library of German-American manuscripts and books, together with matter touching upon the German sources of American history. It will also be the headquarters of the Institution of German-American Research, the Deutscher Verein, and the Germanic Association.

Since the founding of the Institution of German-American Research in 1909, so many original documents and manuscripts dealing with the interaction of German and American culture have been collected, that for some time a special building has been needed to house this library. It is the idea of the University that the Deutsches Haus shall further the work of this institution by becoming a clearing house for investigation into German matters. The institution is conducted by graduate students and members of the German Faculty. There are many original sources in the immediate neighborhood of Philadelphia from which manuscripts can be obtained. The University has already obtained access to the following places:

Historical Society of Pennsylvania, containing early German-American prints and manuscripts relating to the Germans in Pennsylvania; library of the German Society of Pennsylvania, founded in 1764, containing collection of prints and manuscripts relating to the early Germans in America; the archives of the Moravian Church in Bethlehem, Pa., and the Schwenkfeldian Library at Pennsburg, Pa., which contains rare German manuscripts and prints of the eighteenth century.

Growth of the German Department has been so great as to make the need for headquarters imperative. When the department was reorganized in 1895, there were two graduate students and three instructors. The faculty now consist of twelve men. There are forty graduate students and nearly 1,400 undergraduates. The Graduate Department in German has published researches dealing with Scandinavian literature, with early German ballads, and a score of other subjects, including the Schwenkfelders in America, German-American settlements, and the German theatre in America.

Publications of the German faculty deal particularly with German-American in vest-

igation. Under the directorship of Professor Learned, the department has developed intimate relations with German institutions of learning. Professor Learned was one of the delegates who attended the recent jubilee celebration of the University of Berlin. He has also obtained much valuable material from German archives.—Old Penn.

### Landmarks Disappearing.

The work of demolishing one of York's historic landmarks, the old building at the southwest corner of Market and Beaver streets, is well under way, and another picturesque relic of colonial days, the Bear store, is shortly to pass under the hand of the remodeler. In place of these two bits

of ancient architecture will appear two modern store buildings.

\* \* \* \* \*

In this connection it is pertinent to note that York, which for so many years has been rich in buildings of historic associations, is entering upon a new era. The past five years have made many changes in which these ancient landmarks have suffered. A few years more and they will all be gone. Would it not be a heritage which the future deserves if the most important and typical of these buildings should be carefully photographed and the pictures be given into the care of the Historical Society, so that those who come after us may realize something of how old York looked? We recommend this to the attention of the society and the citizens in general.—York Gazette.

Words well spoken.—Editor.

## GENEALOGICAL NOTES AND QUERIES

Conducted by Mrs. M. N. Robinson. Contributions Solicited. Address, The Penna. German, Lititz, Pa.

### Eberly Data

#### ANSWER TO QUERY NO. 10

Jacob Eberly, farmer; son Henry, miller and distiller; Samuel born Feb. 8, 1793, died Jan. 29, 1876. Wife Catharine Wike, daughter of John Adam Wike, of Lebanon Co.—Bio. Annals of Lancaster Co., p. 381. Lancaster Register of Wills,

Book J. I. p. 48.

Will of Jacob Eberle of Cocalico twp. Wife, Anna.

Marie, wife of Ludwig Kurtz. Samuel, Joseph, Jacob, John, David, Elizabeth, Anna, Susanna.

Signed Jan. 23, 1807. Proved Feb. 25, 1807.

G. 617. The will of Henry Funck mentions his daughter Barbara, wife of John Eberly. Signed Mar. 22, 1800.

The cemetery at Muddy Creek and at Reamstown have many Eberly graves.

### Bosler Data

#### ANSWER TO QUERY NO. 11

Lancaster, Register of Wills,

Book K, p. 392.

John Bosler of Manheim twp.

Wife, Ann; children: Elizabeth, wife of John Harnish; Ann, John, Jacob, Christian, Barbara wife of Christian Brubaker, Magdalena.

Will signed Jan. 1, 1809. Proved Feb. 6, 1813. I. 69. Joseph Bosler of Strasburg twp.

Wife, Esther. Children: Joseph, Esther wife of Denlinger, Mary wife of Denlinger, Elizabeth wife of John Lesher, Magdalen wife of Peter Anders. Mentions son-in-law, Martin Mellinger.

Will proved Nov. 21, 1808.

The will of Christian Longenecker of Donegal twp., dated Mar 14, 1812, named Ann wife of Abraham Gish.

The will of Abraham Gish. L page 576, of Donegal twp., mentions his wife; and Elizabeth, Nancy, Abraham, John, Jacob, Christian, Polly, Catharine, David and Michael.

Signed Aug. 21, 1815. Proved Jan. 6, 1816.

### A BARNET ITEM

#### ANSWER TO QUERY NO. 13

Barnetts lived in neighborhood of Lingsletown, Dauphin County, 1760 to 1870 when the family died out. There are many interesting things told of the family: one a fine long Indian story of the attack, killing of some and the capturing of a boy (William?) who had a wonderful life with the Indians till after the French and Indian War and who when grown up moved west.

### QUERY NO. 16

#### Stambach Family

Harvey C. Stambaugh, Spring Grove, Pa., wishes to correspond with representatives of the Stambach-Stambaugh family. He is

particularly interested in the ancestry of Jacob Stambaugh, buried in York County, Pa., 1749.

QUERY NO. 17  
**Umstead Family**

Pres. Umstead, Salem, Ohio, writes that his great grandfather had a sister Nancy Umstead who was married to a Heffelfinger that about seventy years ago lived in Philadelphia or Norristown, Pa. He desires information about this family.

QUERY NO. 18  
**Teter Family**

Captain Samuel Teter, born in 1737, place of birth unknown, died in Union County, Ohio, Oct. 16, 1823. Married Mary Dodridge, daughter of Joseph Dodridge of Frederick County, Maryland and Bedford County, Pa.?

WANTED.—Information concerning his parentage. The attention of Virginia and North Carolina readers of THE PENNSYLVANIA-GERMAN magazine to this query is particularly desired.

QUERY NO 19  
**Schall Family**

Will some one give me the names of the parents of Capt. George Schall, born Sept. 1, 1756 in Berks County between Reading and Lebanon, Pa?

He resided in York Co., (since 1769) when he enlisted 1776 June 1 in Revolutionary War. He lived in Hagerstown, Md., from 1778 to date of his death in 1837. Received pension in 1833.

His second marriage was to Margaret Krebs in Hagerstown, Md., 1782.

WANTED.—Parents of Margaret Krebs.

In Philadelphia Records these Schalls appear.

**Nicholas Schall, Sr. and Jr.** arrived in Philadelphia 1752 on ship Neptune, from Rotterdam.

**John Michael Schall**, 1754, Ship Brigantine Mary and Sarah, from Rotterdam from the Palatinate.

**George Frederick Schall** arrived Sept. 10, 1753. Ship Beulah from Rotterdam.

**Johannes Schall** arrived Sept. 15, 1748 on ship Judith from Rotterdam.

**Tobias Schall** arrived Sept. 7, 1748, on ship Hampshire from Rotterdam.

Were the Schalls brothers? Would like to know of descendants of these Schalls. I have line of Tobias Schall.

QUERY NO. 20  
**Yerger**

WANTED.—Parents of Michael Yerger, son of George Yerger and his second wife Gertrude Adams. George Yerger was born

in Reading, Pa. His sons by first marriage were George<sup>2</sup> and William<sup>1</sup>. Michael Yerger married Margaret Schallin 1810 in Hagerstown, Md. and moved to Lebanon, Tenn.

QUERY NO. 21  
**Gallandet (Golladay)**

WANTED.—Parents of Isaac Golladay, born in Virginia, went to Pa. Married Elizabeth Schall of Hagerstown, Md., in 1809, moved to Lebanon, Tenn. There was a George Golladay, of Reading, Pa., who married Miss Meuller. Moved to Shenandoah Valley, Va. Issac ran away from Uncle David Golladay in Va. (his parents dying when he was quite small) and lived in Penna., and moved to Tenn.

There was a Jacob Golladay in Cumberland Co. Militia. 1781 (Pa. Archives). Sons of George were Abraham, Isaac, Jacob, Samuel, William.

I am writing sketches of above families and would be grateful if these questions would be answered. Address, Mrs. Anne Plummer Johnson, 1431 St. James St., Louisville, Ky.

QUERY NO. 22.  
**Hawk.**

Information wanted about David Hawk, Haeg, or Hag, who married Elizabeth Catharine Wagenseil 1747-58 at the old Goshenhoppen church. In 1768 he bought 140 acres of land in Lower Providence Township, Montgomery county, Pennsylvania, where he died in 1808. The name is spelled HAWK in the deed. Who was the father of David Haag; where did he come from? George, the son of David Haag, was married to Anna, daughter of Conrad Weyerman.

QUERY. NO. 23.  
**Everly Family.**

Early last year I became interested in tracing my family genealogy, and began a line of inquiry which has developed many interesting and heretofore, to me, unknown facts. I am now communicating with you, and through your very valuable Magazine hope to receive further information, if you will kindly publish in your next issue in the department of Genealogical Notes and Queries, the following, I will be greatly obliged to you:

"Leonard Everly (1) perhaps Eberly, b. 172—; d. 179—; resided in Frederick Co., Maryland, perhaps as early as 1750, removed to Washington Co., Pa., 1781, owning 300 acres unoccupied land in Greene Twp., also a taxable in Fallowfield Twp., was in

what is now German Twp., Fayette Co., in 1783, 1785, 1786 and 1790, was one of four or five first trustees of the German Lutheran Church in this township in 1785, in 1797 transferred his land grant right to his son Adam, to a tract of land known as Dunkard's Neck, located in what is now Dunkard Twp., Greene Co., was married to — about 1748, and below is given what is believed to be a list of names of children:

**Adam:** b. 1750, d. 1802, m. Barbara Smith, 1780. Enlisted as a corporal in 9th Co., Light Infantry, Maryland Troops of Revolution.

**John:** b. — d. — m. —, received land grant Frederick Co., 1775.

**Nicholas:** b. — d. — m. —, lived in German Twp., Fayette Co., 1783.

**Leonard:** b. 1756, d. 1830, m. Elizabeth Platter, 1782, lived in Washington Co.,

Pa. Enlisted as a private in Capt. Henry Fister's Co., German Reg't, Maryland Troops, 1776.

**Elizabeth:** b. —, d. —, m. George Shibeler, 1779 in Frederick Co., Md.

**George:** b. —, d. —, m. —, lived in Frederick Co., Md., 1790.

**Margaret:** b. —, d. —.

WANTED.—Information of the parents and birth place of Leonard Everly (1) and dates and names filled in above list, and any other information which will assist in completing the record will be gladly received. John Everly settled in Turkeyfoot Twp., Bedford Co., in 1776, he had three sons, John, Peter and Henry. Perhaps some reader can give address of some descendant of this family, address,

O. W. Everly, Allentown, Pa.

## THE FORUM

The P-G Open Parliament, Question-Box and Clipping Bureau—Communications Invited

### Wanted

Vol. VI, No. 3, Pennsylvania-German, George Hetrick, M. D., Birdsboro, Pa.

Vol. I, No. 1 and 2, E. Boyd Weitzel, Ridley Park, Pa.

Vol. I and VI complete; Vol. III, No. 1 and 2, Jas. L. Schaadt, Allentown, Pa.

### 'For Sale

One each of Vol. I, No. 2; Vol. II, No. 1; Vol. IV, No. 4; Vol. VI, No. 3; Vol. VII, No. 1, 2, 3 and 4, and two each of Vol. I, No. 3 and Vol. VII, No. 5. Sowers Printing Company, Lebanon, Pa.

### MEANING OF NAMES

By Leonhard Felix Fuld, LL.M., Ph.D.

EDITORIAL NOTE.—Dr. Fuld has kindly consented to give a brief account of the derivation and meaning of the surname of any reader who sends twenty-five cents to the editor for that purpose.

#### 70. STROHM.

The surname STROHM was originally derived from the relationship of lord and vassal and was applied to a lord who was kind to his vassals and accordingly to any kind man. During the name-formation period, however, it was more frequently derived from the German word for stream and meant one who resides near a river or other stream. The Anglo-Saxon is STREAM—the Dutch

STROOM—the Middle Low German STROM—the Old High German STROUM—the Middle High German STRUM—the German STROM—the Icelandic STRAUMR—the Danish STROM and the Russian STRUIR.

St. Peter, Minn., April 15, 1911.

THE PENNA.-GERMAN, Lititz, Pa.

Bro. Kriebel: I, too, am like Bro. Ferryman, of Washington, "I am so far removed and am hungry for news", and wish you would have some of our good, old, York county contributors give us some contributions from Dover and Conewago ad Newberry townships, especially early history of the former, as well as the latter. I am not alone in wanting these items, as there are others in this country who will be interested.

Sincerely yours,

CHAS. G. SEIFERT.

### Pennsylvania Boys Win High Honors

Fellowships for the academic year 1911-12 in Columbia University, New York City, were awarded April 18th. In all, fifty-nine awards were made. In this number we find the names of Mr. S. S. Laucks, of Red Lion, York county, who won coveted honors in constitutional law; and W. H. Mechling, of Philadelphia, in anthropology, both of good, old Pennsylvania pioneer stock. We bespeak for them distinguished careers.



### German Political Influence

At a special meeting of the German-American Society, of Illinois, April 7, Prof. A. J. Herriott, of Drake University, of Iowa, delivered an address on, "The Germans and the National Republican Convention of 1860", based on extensive investigation of German political influence in the West.

### Graveyard History

A warm friend of "The Pennsylvania German" expresses himself thus about part of the contents of the magazine:

"As to the contents, I'd certainly cut out what I call graveyard history. It's worthless. Most men and women are bound to be forgotten. In fact, 999 out of every 1,000 you print are already forgotten."

This is in striking contrast with the demands made by some readers who are continually clamoring for more genealogical data. What do our readers think of our correspondent's remark?

### Napoleon's Tribute to Frederick

When, after the battle of Jena, Napoleon invaded Prussia, he visited Potsdam, which contains the mortal remains of the Prussian kings. The sepulcher of Frederick the Great occupied a prominent site in the mausoleum. When entering the latter, Napoleon uncovered his head, and went directly up to the sarcophagus of the noted warrior.

For a moment the conqueror stood still, seemingly absorbed in deep thought. Then with the forefinger of his right hand he wrote the word "Napoleon" in the dust of the huge stone casket, and turning to his marshals, said:

"Gentlemen, if he were living, I would not be here."—Youth's Companion.

### Words of Thanks

Deutsche Gesellschaft von Chicago  
Chicago, Ill., April 25, 1911.

Charles Spaeth of the German (Aid) Society of Chicago, Illinois, wishes to thank the following gentlemen: F. A. Stickler, Daniel Meschter, J. O. Ulrich, A. M. Stump, A. E. Bachert, Rev. M. B. Schmoyer, Wm. Haber, I. W. Fox, D. W. Miller, Charles E. Wagner, T. L. O'Donnel, Jos. Arner, for their prompt and courteous information to my inquiry "Where was or is Morea? in the March number of THE PENNSYLVANIA-GERMAN. Will be glad to reciprocate favor at any time. Absence from home is the only cause of this belated acknowledg-

ment and thanks due your subscribers one and all, to a stranger's request.

Yours very truly,

CHARLES SPAETH.

We desire to thank the gentlemen named for the kind favor shown Mr. Spaeth. Acts like these, though seemingly insignificant perhaps, help to sweeten life and shed goodwill abroad. We sincerely hope all our subscribers will hold themselves ready to "go and do likewise".—Editor.

### Zeisberger Memorial Proposed

"Interest is being revived in the proposition to erect a suitable memorial on the site of the first school house in Ohio. At Schoenbrun, the old Moravian Mission, David Zeisberger erected the first school house in the spring of 1772, in what is now Tuscarawas County, in the village of Schoenbrun, meaning "Beautiful Spring," which was located on the farm now owned by Mr. E. A. Myer, of New Philadelphia, Ohio.

Chief Netawatwas, of the Delawares, selected the site for the location of Schoenbrun, and gave Zeisberger and John Heckewelder a grant of the land in the immediate vicinity. In the course of a few years the settlement grew into a cluster of Christian communities of converted Indians; Gnadenuetten (Tents of Grace), Lichtenau (Sunlit Meadow), Salem and New Schoenbrun. Here dwelt in peace and plenty hundreds of Indian converts and their families, and a corps of devoted missionaries who labored under the superintendency of Zeisberger.

Zeisberger would never consent to receive a salary or become a hireling, as he termed it, and often suffered from need of food rather than ask the church for assistance. He was born in Moravia, April 11, 1721, and came to America after completing his education in Europe, and became a student at the Indian school, at Bethlehem, Pa., in order to prepare himself for the mission service, he made himself thoroughly conversant with the Indian languages, and afterwards gave sixty-two years of his life to the missionary service. When Zeisberger labored at Schoenbrun, the spring gushed forth from near the base of a large elm, in a copious stream, giving the town its name, it is now almost dry, because the neighboring hills have been stripped of the greater part of their trees.

Zeisberger died a short distance from Schoenbrun and his body lies in the Indian burying ground there near the grave of his co-worker, Rev. William Edwards. Zeisberger died November 17, 1808, at the age of eighty-seven years, seven months and six days."—Canal Dover (Ohio) Reporter.

# The Pennsylvania-German

(Founded by Rev. Dr. P. C. Croll, 1900.)

**H. W. KRIEBEL, Editor and Publisher**  
**THE EXPRESS PRINTING COMPANY, Printers**  
**LITITZ, PENNA.**

Editor of Review Department, PROF. E. S. GERHARD, Trenton, N. J.

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*The Pennsylvania-German* is the only, popular, illustrated, monthly magazine of biography, genealogy, history, folklore, literature, devoted to the early German and Swiss settlers in Pennsylvania and other states and their descendants. It encourages a restudy of the history of the Germans in America; it rescues from oblivion the record of the deeds of those gone before; it unearths, formulates and disseminates a wealth of historic material of great moment in the right interpretation of our American life; it meets the necessity of having a repository for historical contributions and a medium for the expression of opinion on current questions pertaining to its field. It aims to develop a proper regard for ancestry, to create interest in family history, to promote research along genealogical lines, to unite descendants wherever found, to facilitate a scientific, philological study of its dialect; it makes generally accessible to the future historian the precious incidents of German life and achievements in America, and incidentally becomes an eloquent, imperishable monument to a very important element of the citizenship of the United States.

**PRICE.** Single Copies 20 cents; per year \$2.00 payable in advance. Foreign Postage, Extra: to Canada, 24 cents; to Germany, 36 cents.

**SPECIAL RATES** to clubs, to canvassers, on long term subscriptions and on back numbers. Ask for particulars.

**REMITTANCES** will be acknowledged through the magazine; receipts will be sent only on request.

**ADVERTISING RATES** will be furnished on application.

**CHANGES OF ADDRESS.** In ordering change of address the old and new addresses should be given.

**SUGGESTIONS AND PLANS** on how to extend the sale and influence of the magazine are invited and, if on trial found to be of value, will be suitably rewarded.

**SPECIAL REPORTS WANTED.** Readers will confer a great favor by reporting important and significant biographical, bibliographical, genealogical, social, industrial items appearing in books and current literature that relate to our magazine field.

**HINTS TO AUTHORS.** Condense closely. Write plainly on one side only of uniform paper. Do not cram, interline, scrawl, abbreviate (except words to be abbreviated), roll manuscript, or send incomplete copy. Spell, capitalize, punctuate and paragraph carefully and uniformly. Verify quotations, references, dates, proper names, foreign words and technical terms.

**CONTRIBUTIONS.** Articles on topics connected with our field are always welcome. Readers of the magazine are invited to contribute items of interest and thus help to enhance the value of its pages. Responsibility for contents of articles is assumed by contributors. It is taken for granted that names of contributors may be given in connection with articles when withholding is not requested. MSS. etc. will be returned only on request, accompanied by stamps to pay postage. Corrections of misstatements of facts are welcomed; these will be printed and at the end of the year indexed.

## Our Current Number

For the contents of this issue we are especially indebted to the services of a subscriber whose name is by request withheld. We feel happy in having many warm friends like him whose valuable services our readers enjoy and to him as well as to all whose services we enjoy from time to time we wish to record our heartiest thanks.

## Family Reunions

The Laux Family Association articles remind us that the family reunion season is at hand. Associations that desire to make advance announcement about their meetings are kindly requested to send us their notices at as early a date as possible.

## To Our Contributors

We have quite a long list of articles which subscribers have promised to prepare for our pages some of which we expect to announce in a circular letter to be issued shortly. Those who are ready to send us their contributions before

the end of the year 1911 are respectfully requested to let us know as soon as possible.

Suggestions as to subjects subscribers would like to see discussed in the magazine are always welcome.

### Our Circular Letter

Circular letters are being sent out to subscribers. These contain a list of special offers which are open to subscribers and their friends. Preserve the list, look at it occasionally, keep it in mind, and use it to win a few new friends for our work. The offers are good to the end of this year unless withdrawn sooner by notice in the editorial department of *The Pennsylvania-German*. Do not forget this.

Responses are gradually being received, although in fewer numbers than had been looked for. Bills are being paid, lists of names and addresses supplied, subscription offer cards ordered, cheering words of greeting sent. Thanks for the kind favors. Keep it up, dear friends.

### Will Do What He Can

An official of one of the leading Universities of the United States writes: "I am glad to find you making so strenuous an effort to increase the circulation of *The Pennsylvania-German*. It richly deserves a hearty support, much better than what you report. I am not in position to do much, but will do what I can to help."

Thank you, dear sir. I hope every subscriber will catch your spirit and go to work. Why not invest a V in "Offer 12" NOW?

### SUBSCRIPTIONS HAVE BEEN PAID by the persons named, to and including month of the year given—"12-10" signifying December, 1910

- |                           |                             |                          |
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| D S Stauffer—12-11        | H C Glander—12-11           | To May 1, 1911.          |
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| A M Eby—12-11             |                             |                          |

## ANNOUNCEMENT

Beginning with this issue of *The Pennsylvania-German* Rev. Georg von Bosse (see page 257) of Philadelphia, Pa., will be connected with it as Associate Editor. He is the Secretary of the Archiv Committee of the German Society of Pennsylvania and member of the Deutscher Pionier Verein and the German American Historical Society. He is a careful and thorough student of the history of the Germans in the United States and is the author of the widely and favorably known "Das Deutsche Element in den Vereinigten Staaten." His special province will be to edit data respecting

- a. The German citizenship of our country that immigrated since the year 1800.
- b. The Germans in the Twentieth Century.
- c. German ideas and ideals in the world's history.

The space to be devoted to this department and the subjects to be treated will depend largely though not exclusively on the reception accorded this forward step and the preference indicated by our readers. Expressions of opinion are always welcome on this as on all other features of *The Pennsylvania-German*.

The first contribution by Rev. von Bosse can not appear before the August issue on account of pressure of work on hand at present.

It may not be amiss to quote in this connection the concluding paragraphs in Rev. von Bosse's "Deutsche Element."

We herewith dedicate *The Pennsylvania-German* as a medium for the fulfillment of the prayer uttered in the concluding lines and bespeak the most considerate reception of the author by our widely scattered circle of friends.

THE PENNSYLVANIA-GERMAN.

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Es ist ein herrliches, von Gott reich gesegnetes Land—Amerika—es ist ein mächtiger, auf eines Menschen würdige Grundsätze aufgebafter Staat—die grosse Republik—es ist ein rastlos vovärts und aufwärts strebendes Volk—die Amerikaner—und das heute die Vereinigten Staaten von Amerika dastehen so mächtig und stark, so geachtet und bewundert, so reich und unabhängig, wie kaum ein zweites in der welt, das ist nicht zum geringen Teil mit ein Verdienst des deutschen Elements, das sein ganzes Können, seine besten Kräfte dem Dienst des neuen Heimatlandes geweiht, das in Zeiten des Friedens mit seinem Schweisz, in Zeiten des Krieges mit seinem Blut den Boden getränkt, das dabei aber nie des alten Vaterlands vergasz und dessen heiszestes Schen war, ist und bleiben wird, die neue und die alte Heimat von einem Band gegenseitiger Hochachtung und aufrichtiger Freundschaft umschlungen zu sehen.

Gott schütze Deutschland und Amerika!

Er erhalte die gegenseitige Freundschaft der beiden Völker, ihnen selbst und der Welt zum Heil und Er setze auch fernerhin die Deutch-Amerikaner zu einem Segen für das Land ihrer Wahl.

# The Pennsylvania-German

Vol. XII

JUNE, 1911

No. 6

## Moravian Towns in Pennsylvania---Exceptional Field for Modern Writers of Fiction

Peculiar Early Customs of the Moravians—Their Historical Monuments—Their  
Early Interest in Education—Marriage by Lot—Their Aversion  
to War—Their Love for Music—Their Christmas  
and Easter Festivals, Etc.

By George E. Nitzsche, LL. B., of the University of Pennsylvania



WE are often carried away by our enthusiasm for those things in which we have taken a deep interest, and often these prejudices prevent us from giving a fair presentation of a subject, and we sometimes become rather impatient that others do not see the beauties and possibilities involved. It is with some hesitancy therefore that the writer submits this sketch to the readers of the "*Pennsylvania-German Magazine*." He hopes that they will bear with him in his endeavor to give, in a rambling way, a meagre picture of the peculiar customs of the early Moravians, of the many customs which still survive, and of some of those of which the writer has a personal knowledge. Although having drifted away from the faith of his fathers many years ago, his love for and full appreciation of the poetical beauty of the Moravian customs and ritual is taking a firmer hold upon him as the years roll on.

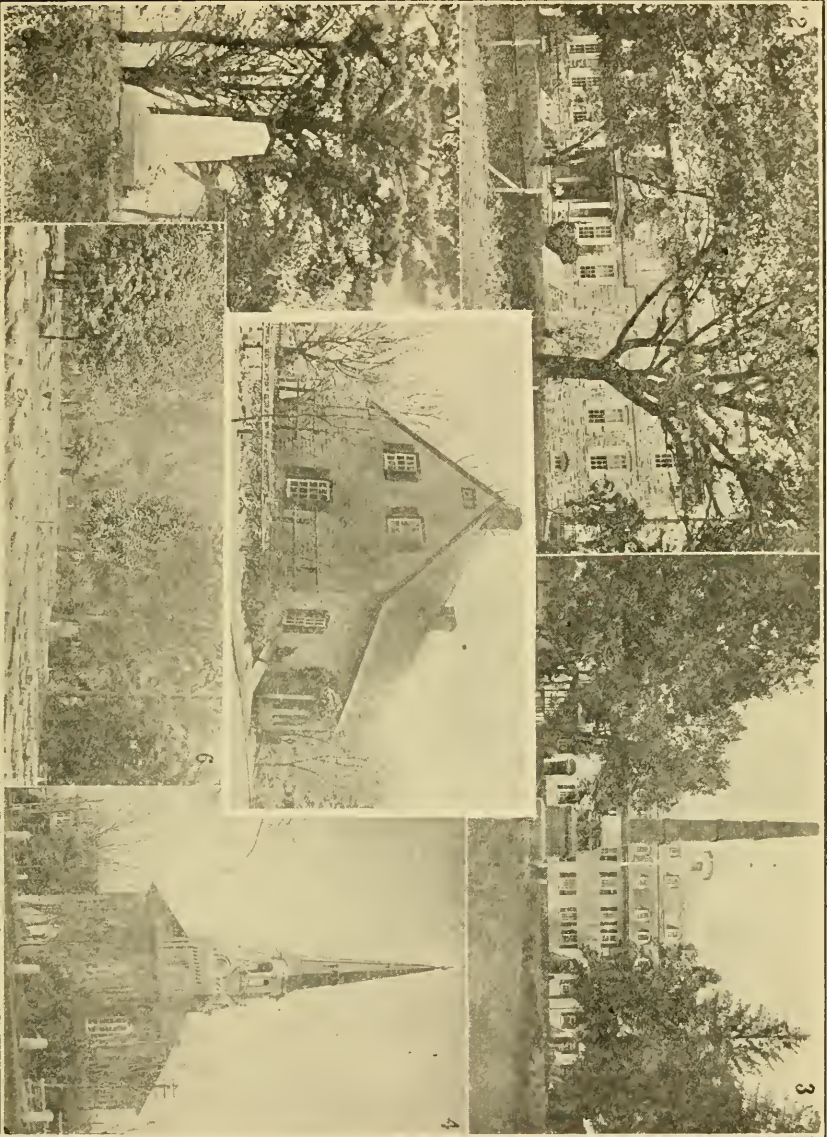
In none of the early New England settlements immortalized by the pen of American authors could modern writers of fiction find such a wealth of material as in our little Moravian towns of Pennsylvania. The beautiful rolling and mountainous country in which these hamlets are nestled has a history of facts more fascinating than the legends upon which is based some of our best American literature. The Moravian church records, which are said by historians to be the most complete records of colonial times, abound in splendid material for the novelist. The very names of these settlements reveal the beautiful thoughts with which these early settlers were imbued; for example, in the vicinity of Nazareth there is a place called "Gnadenthal," the vale of blessing; "Schoeneck," beautiful corner; "Friedensthal," vale of peace; "Christianbrunnen;" "Gnadenhuetten;" then there are many which bear Biblical names.

To understand the Moravians it is essential to know something of their his-

tory. In Europe, they have a history which antedates most of the old Protestant denominations. However, we will confine ourselves to their history in America, where they started to migrate from Herrnhut, Saxony, in 1735, landing in Savannah, Georgia. No permanent settlement was effected however until they came to what is now called Nazareth, Pennsylvania, where they were persuaded to go by George Whitefield, and there on a tract of about 5,000 acres, to erect a large stone building which he designed as a school for colored children. They arrived there in 1740, completing the house to the beginning of the second story, when winter overtook them, and a number of log cabins were hastily constructed, and in these they lived until the following spring, when, having a dispute with Whitefield, the whole colony left in 1741 for what is now Bethlehem. In 1743 the Moravians returned to Nazareth, purchased the land from Whitefield, who had become financially embarrassed, and finished the stone building which they had started three years before. This building, and surroundings was called "Ephrata," and is still in splendid condition, as is also one of the log cabins just referred to. The former is now used by the Moravian Historical Society for its collections, but in the 171 years of its existence it has had its uses as a day nursery, where the babies of the community were cared for while the parents labored in the fields; a theological seminary; home for retired ministers, etc. It is a noble building, and one of the most beautiful specimens of colonial architecture in this country, as are many buildings in Nazareth and Bethlehem constructed about this time, such as Count Zinzendorf's mansion, used as a military boarding school for boys since 1759, and now known as "Nazareth Hall." An adjacent building, the "Sisters' House," was erected a few years later, and is also still used by the Hall. Bethlehem also has many of these ancient monuments, which from the viewpoint of architectural beauty and purity of style, have no equal in this country.

Nazareth, which was called the Barony of Nazareth by Count Zinzendorf, whose religious zeal and restless spirit was responsible for most of the early innovations of the Moravians in America, was divided into four large tracts. The first was Nazareth; the second was Gnadenthal, now the site of the county almshouse; the third was Christianbrunnen which was the seat of an "Economy" for unmarried men until 1796; the fourth was on the Bushkill, and was known as Friedenthal. All of these tracts were worked for the benefit of the Moravians, and were the main sources of supply of the congregation.

In educational matters the Moravians took the lead of all other religious sects, and their schools were running upon a sound basis when most of our great American colleges and universities were in the process of formation. As early as March, 1745, a man named Antes, being desirous of gratifying the wish of the Moravians in Philadelphia to have their children educated, offered a site for a boarding school, which was accepted on June 3, 1745, two teachers appointed and a school of 34 boys started in Philadelphia. This was four or five years before the University of Pennsylvania actually began its sessions. Indeed, if we go back to 1740, as the date of the founding of the University, to the Moravians must go the credit of being partly responsible for its beginnings, since a group of Moravians were among the first of those who subscribed to the fund raised to erect a permanent building in which Whitefield and others might preach, and in which a free school for the education of poor children might be conducted. This building, which the University subsequently occupied until 1802, and the proposed school are claimed to be the beginnings of the University of Pennsylvania. The corporation of the University still owns the site at 4th and Arch streets where it stood. Franklin, and some of the others on those early boards, have been quoted as having had a dislike for the Germans, and when the last Moravian on the Board died, it was decided not to elect any more of that



## MORAVIAN LANDMARKS IN NAZARETH, PA.

1. The old log cabin, built in 1740 by Whitefield's Moravian mechanics.
2. "The Ephrata," built in 1740 by the Moravians for Whitefield, and originally intended as a charity school for colored children.
3. Count Zinzendorf's mansion, used as a school for the boys since 1759.
4. "The Moravian Church and Parish House.
5. Monument marking the site of the first Moravian Burial Grounds, locally referred to as "Indian Cemetery," because of a number of converted Indians there interred.
6. "God's Acre," the beautiful burial grounds of the Moravians.

*Courtesy of the Author.*

"troublesome sect." To Franklin, however, must go the credit of founding the University, since he drew up the original plan which led to the establishment of the College and Academy; but this was not done until 1749, although Franklin himself claims that he first made known his scheme as early as 1743. The earliest original document in existence mentioning the Charity School is dated July, 1740, and is the draft of an advertisement prepared for the purpose of soliciting funds for the Charity School, which subsequently became, or was merged with, the University. Be this as it may, the Moravians had many flourishing schools during Colonial days. One of these, the Ladies' Seminary at Bethlehem, is still in existence, and is the oldest boarding school for girls in the United States, and many of the prominent women of the land have received their education there. During the Revolution one of its buildings was used as a hospital for the soldiers of the Continental Army. Nazareth Hall, referred to above as having been founded in 1759, is often spoken of as the oldest military boarding school in the country for boys. The military feature of this school seems strange and rather inconsistent, when we realize how those early Moravians were opposed to the bearing of arms. So much so that in 1778 a petition\* was prepared by the Moravians who had settled in Bethlehem, Nazareth, Lititz, Emaus, Gnadenhütten, and of other small communities, in which they asked Congress of the United States to have the Moravians exempt from the requirements of the Test Act of 1777. An extract taken from the Moravian Church records at Lititz, dated December 4, 1778, indicates that the prayer of the petition was granted. The entry reads: "With joy and thankfulness we learn from the Philadelphia newspapers that the severity of the formed Test Act has been mitigated, and that our memorial has been granted by the Assembly, namely, that we need not take the oath, nor pay the penalty of non-conforming,

but we are denied the right of suffrage and cannot hold office or serve on a jury, all of which privileges we never troubled ourselves about."

A few years after the Moravians had settled in Bethlehem and Nazareth they received an invitation from the British Government to settle in North Carolina, because they were considered such valuable immigrants. At that time they petitioned the king to grant the members of their church in North Carolina the same privileges as they enjoyed in Pennsylvania. Like the Quakers, their answers were simply "yea" and "nay;" they were opposed to taking the oath and also to service in the war; and by act of Parliament, for the purpose of encouraging more Moravians to settle in America, they were exempt from these things.

The petition to Congress recites that many of their number were thrown into jail because of their unwillingness to bear arms, and because they had conscientious scruples against taking the prescribed oath, and prays for the same protection as they had enjoyed under the English government. This is why they are so often called "Tories" in the early documents. Cowards they were not; and, indeed, many did desert their religion and enter the army. The writer's great-grandfather was one of those who "fell from grace" even before his people came to those peaceful little communities in Pennsylvania. He loved fighting for the sake of it, and leaving his family in Germany, he came to America and served as an officer in the Continental Army under Lafayette.

A peculiar custom, and one which would now be considered rather revolting, was that of marriage by lot, or rather letting God choose for you a partner for life. Indeed, it was customary to submit questions and problems of all kinds to the will of the Lord by resorting to the lot. Their childlike faith enabled them to crush their own desires; passion gave way to a sense of duty, and there was no such thing as self-sacrifice. In the case of marriage, the sanction of the Elders' Conference was required in all cases of proposal.

\*An account of this petition and its text appeared in *The Pennsylvania-German*, Jan. 1911.



Since most maiden sisters were inmates of the "Sisters' House," it was almost impossible for the man who wanted to marry a woman to become acquainted with her. There were no courtships, no divorces, no jealousies nor selfish ambitions—all were pledged to one spiritual purpose, and the lack of romance, courtship, or even of acquaintance before marriage detracted little from the conjugal bliss. Their belief was that the imagination was apt to be stronger than the will, and that men and women fixed their affections upon an object from the intensity of their feeling, and thus made it the ideal of their worship. Those early Moravians were willing to risk their happiness rather than be the victims of momentary infatuation, or the slave of passionate emotion. Marriage was considered as the most exalted and refined of human friendships, and being without passion, it had none of its attendant evils. Their faith in each other was sublime. Perhaps it might be of interest here to cite a rather extreme example of such a marriage. Among one of the ancient records is recorded the case of a young man who presented himself before the "Conference" for marriage—a mechanic in good circumstances. He mentioned the names of two sisters, the daughters of a widow. The lots for both were negative. He then proposed the mother, an invalid, and the lot was "yea." They were happily married. A missionary from a foreign field wrote to the Conference for a wife, asking for "one willing and devoted to my work," and expressing a preference for "a short, dumpy sister, of about five feet," as a matter of *economy*, adding that his late wife was of this size, and had left quite a large wardrobe of excellent clothes, to which the new wife might fall heir. The Conference approved of the brother, and only sisters answering his description were put into the lot. After several failures, one of the daughters of the woman just mentioned was selected.

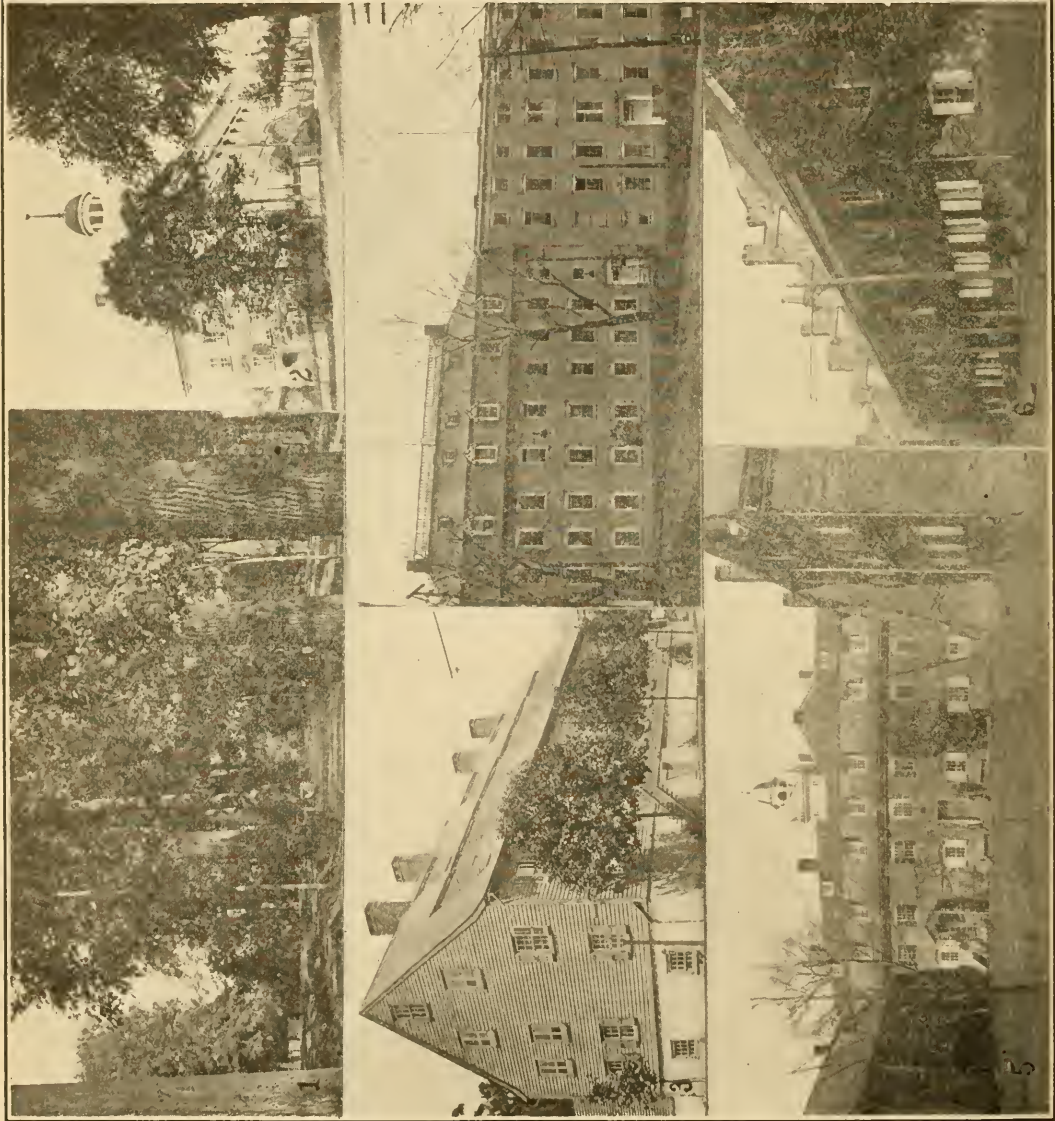
All work, no matter how menial, was considered honorable; there was no class distinction; all had equal rights and

social standing, and there were practically no illiterate among them. The likelihood, therefore, of uncongenial marriages was considered slight.

Marriage by lot was practiced in the United States until 1818. There were a number of different methods employed, but it was usually done in the following manner: If a man did not know any maiden personally, as for example, in the case of a foreign missionary, he would write to his Conference at home and let it be known that he was in need of a wife. The Conference would then ask the "Schwesternpflegerin"—who was the head of the "Sisters' Home," and chosen by all because of her piety—to submit the names of some suitable maidens who might be available. The lot was then cast in the following form; that a proposal of marriage in the name of Brother A. B. be made to Sister C. D. The ceremony was conducted very solemnly and after prayer the lot was cast. If the lot said "Yes," then the proposal was made to the maiden on behalf of the man who wished to be married, and she was at liberty either to decline or accept, but as she knew that the proposal was made after the decision had been left to the Lord in the lot, the inclination was invariably to accept, and being very devout, the pressure to accept was very great. If she did accept, then the brother who had previously asked for the lot was bound to take her. If the lot fell "No," then no proposal could be made on behalf of the man to that particular maiden. Another name was suggested and another lot cast. If the man who wished to be married knew of some maiden whom he loved and whom he thought he would like to marry, he would ask the Conference to submit her name to the lot. If the lot said "Yes," then a proposal was made to her in the name of God and of the brother concerned, but she again had the privilege to decline or accept; however, believing it to be the will of the Lord, the pressure was very great to accept. If the lot fell "No" he could not have that particular maiden. It is essential to bear in mind that the sexes were always kept separate in those

**MORAVIAN LANDMARKS  
IN BETHLEHEM, PA.**

1. "God's Acre" at Bethlehem, Pa.
2. The Moravian Church.
3. Gemein House—erected in 1741 as a Clergy House. It was the second House at Bethlehem, and the first place of worship.
4. Ladies' Seminary, erected in 1748 as a Brethren's House. Used by the Seminary for Girls since 1815. Also occupied as a Military Hospital by the Continental Army from 1776 to 1778.
5. Bell House, Erected in 1745; used as a Seminary for Girls until 1791.
6. Widows' House, Erected in 1768.



days. The entire community was divided into choirs. The children, youths, and adults of either sex made six different classes, and the married persons again formed a distinct class. In attending church they sat in their respective divisions, but they also had their own separate meetings and festivals. These divisions are now no longer maintained, although they still have festivals and love-feasts of sections in which the survival of these early divisions can be traced.

Their "God's Acre"—the burial ground—is still portioned off in this way, the whole cemetery being divided into two equal parts, one for the males and the other for the females; each of these is again subdivided into plots for children, youths, single adults, and married people. The tombstones are laid flat on the grave, and are as near as possible of a prescribed uniform size.

The life of the average Moravian was really one of continuous worship. Blessings were asked at every meal, and sometimes verses sung. Before the breakfast prayer there was a reading of a text from a book which contained one text for every day. There were provisions for worship while traveling, while at labor, while at rest; there were cradle hymns, spinning hymns, and forms of worship for solemnizing almost every class of occupation. Many of these customs were still observed when the writer was a boy, and some still are while in others their origin can be traced directly to earlier customs.

It has not been so many years ago that, among the old Moravians might still be traced some survivals of the old style of dressing, when the women wore plain caps tied under the chin by ribbons of different colors, to distinguish the respective choirs; for instance, the children wore light red; girls, dark red; spinsters, pink; married women, blue, and widows, white. In a Moravian community the single women lived at the "Sisters' House," the single men at the "Brothers' House," the widows at the "Widows' House," etc. They lived in

these large buildings as a community, attending to their respective duties, the same as other people, and leading useful lives. These old landmarks are still standing, both in Nazareth and Bethlehem; at Nazareth two of them are used by the Moravian Boarding School for Boys, while at Bethlehem a number of them are used by the Moravian congregation for the Seminary for Girls, and for indigent members of the church.

One of the principal charms of the Moravians is their love of music, which has descended to the present generation, and which still forms a very important part of their service. At some of the churches a full orchestra is maintained, or as many pieces as can be gotten together. These play some of the most difficult selections from the classics; while they may not always succeed in producing what might be called exquisite music, those who listen to it cannot help being impressed with their intense interest and seriousness, and the solemnity of the service.

There are so many celebrations and festivals, that we shall have to confine ourselves only to those of Christmas and Easter, and these only as the writer knew them to be at Nazareth, where he spent all of his Christmas holidays as a child, and where he has missed only a few of the Easter celebrations since his boyhood days. Love-feasts always precede these two festivals, as they do a great many of the others. This consists of gathering in the church the evening before, when a beautiful service is sung in English and German, accompanied by orchestral music and the choir. During this service, which alternately is congregational and responsive, the "dieners" and "dienerin" of the church serve each guest with a cup of most delicious coffee and with a sweet roll. That a love-feast is to be held is always announced from the spire of the church by the trombone choir. The death of a member of the church is also announced from the church steeple in a similar way, different selections being used for each of the classes; that is, if the death is that of a male child, a definite selection is played,

another for a female child, another for a single brother, and still another for a single sister, etc., so that when the trombones are heard, and any one has been near the point of death in the community, by the tune that is played the members are enabled to practically tell who has been called home.

Among the children, Christmas, of course, is the most festive of all occasions; but among the adults in a Moravian community, Easter is by far the most important. Christmas is ushered in with a trombone serenade from the steeple of the church in the afternoon before. Christmas Eve is celebrated in the usual way, with a love feast, but in addition to this the "dieners" near the close of the service bring in on huge trays hundreds of lighted wax tapers. Children look forward to this occasion with great eagerness and expectation. The glee with which these tapers are received by every child attending the love-feast, as well as most of the grown-up folks, is beautiful to behold. The solemnity of these occasions, mingled with the beautiful strains from the orchestra, and the joyful faces glowing in the flickering light of the wax tapers, is bound to linger in one's memory as one of the most impressive scenes ever witnessed. On Christmas morning, these happy children stand before what the Moravians called a "putz." This usually consists of a portion of a room (sometimes a half, and sometimes a whole room), being lined with branches of spruce trees, and a large platform fixed up with green moss, rocks, stumps of trees, and sometimes having little streams of water flowing into a real pond. In the composition of the "Putz" often enters every animal in Noah's ark, with ducks on the ponds, water wheels that actually operate various mechanical home-made contrivances. The "Putz" room was generally kept in semi darkness, the windows admitting just enough light to give a mysterious atmosphere, and invariably lighting up transparencies containing verses from the Bible. It is needless to say that the week between

Christmas and New Year is one continuous round of festivals.

The Easter celebration is also preceded by selections in the afternoon rendered by the trombone choir from the steeple of the church, and the regulation love-feast in the evening. Shortly after midnight the trombone choir meets in the belfry of the church; this choir usually consists of a double quartette, and sometimes a triple quartette, and for several hours they go from one Moravian dwelling to another serenading the members of each household with a selection rendered by one of the quartettes. Everyone is on the alert to catch the first faint notes of the approaching musicians, and it is difficult to imagine anything more beautifully impressive or more inspiring than to be awakened out of one's slumber to listen to the soft, solemn strains of the trombones in that quiet, peaceful night. One listens eagerly as they play before one's own door, as they play before the next house, then the next and as the soothing music gradually becomes fainter and fainter until the last sweet strains are lost in the dim distance, or become hopelessly mingled with the wonderful silence of the dark night as one again sinks into oblivion. The origin of this custom, I believe, was to awaken the members of the congregation so that they might take part in the early service. At all events, the members, after a hasty breakfast of sugar-cake and coffee, gather in the church, about half an hour before sunrise, and after a brief service, they form into line, headed by the trombonists, and slowly proceed to the burial grounds, or "God's Acre" as they know it, upon approaching which the trombones are heard once more. These "God's Acres" are always very charming spots, and the one at Nazareth is exceptionally beautiful, and overlooks a landscape which has but few equals. The procession stops near the summit, and gathering about the graves, their heads uncovered, another short service is held, until the sun makes its appearance over the horizon, when the trombones are again heard, this time in a joyful spirit, announcing that Christ

has arisen. The walks of the Nazareth "God's Acre" are lined with huge pines, spruces, and other evergreens, and by the time the Easter season opens hundreds of robins and other song birds are already at home in their branches, and on a beautiful Easter morning they enter into the service with a spirit which is second only to that of the musicians,

whose selections they seem to endeavor to drown with their own beautiful notes.

The whole ceremony is so solemn and awe-inspiring that it cannot help having a moral uplift, bringing forth in the most hardened individual everything that is good in him, and a love for everything that is pure.

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## "The Rebels Are Coming"

One day, during the late Civil War, tidings came to the family home in Millbach that the Confederate Army had crossed the border line of Pennsylvania and were making rapid approaches toward Harrisburg. The Confederates were almost opposite Columbia, and after moving on Harrisburg, would soon spread through the Kittatinny Valley.

The farmer was disturbed beyond measure. He agreed with his son that they should drive their cattle and horses to the mountain, where the stock would escape the observation of the soldiers, and should then return and load the women and children with household goods into the big wagon, and take refuge for safety in flight.

There was nothing to be done, however, until more definite news arrived of the approach of the invading host. Now it so happened that the farmer's daughter-in-law, a young mother and her little babe, had been in the town of Reading several days before, and had there beheld a new invention for wheeling small children around, termed a baby-coach. It was not of the patent, compressible, rubber-tire, modern type, which parents fold up and stow away in their pockets when they enter a trolley or a railway car. Its large wooden wheels were bound with substantial hoops of iron, and were set in motion by a long handle attached to the anterior axle. The

family were delighted with the new invention, and the young mother on this particular Sunday afternoon had discovered an ideal spot on which to wheel baby back and forth. It was the long piazza on the off side of the house.

The farmer sat meditatively that Sunday afternoon in the kitchen, reading the Scriptures for consolation, and awaiting tidings of the approach of the army. Suddenly there broke in on the silence of the farm a great rumbling noise, proceeding apparently from the dim distance far up the valley, and resembling the sound caused by the approach of cannon wheels and the stamping of the hoofs of cavalcades of horses, and the marching of long lines of men. The farmer listened. The Bible was closed in a hurry, he leaped up from his seat, and called to his son, "The Rebels are coming," and rushed over to the barn to get out the stock.

As he was emptying the barn of its contents, and the son was about to spring on the back of one of the horses, the mother of the family, who had been attracted and espied the operations in the barnyard, came running out and inquired what was the matter. "Why," said the father, "the Rebels are coming." "No, you coward," replied the mother, "it was *only Melinda wheeling the new baby coach* over the front porch!"—*The Lutheran*.

## The Amish of Lancaster County, Pennsylvania



IT is the aim of this paper to give a compact, sympathetic historic study of the Amish of Lancaster County. In doing this we shall draw freely on Gibbon's "Pennsylvania Dutch" (1873)—Smith's "The Mennonites of America" (1909)—and the historic sketch of the Amish in the Census Reports.

The article has had the benefit of criticism by well-informed members of the faith and by business men of the community where they reside.

We quote from the Census Reports the following bearing on the history of the Amish:

tendency on the part of many of the Mennonites of the time, during the interval of rest from persecution, to become lax in their religious life and discipline. Ammon was the acknowledged leader of those who held to the strict letter of Menno Simon's teachings and the literal interpretation of several points of doctrine presented in the confession of faith, adopted at the general conference held at Dort, Holland, in 1632. Maintaining that, because they were not literally and rigorously carried out, some of the articles of the confession were a dead letter with many of the congregations, he traveled extensively, laboring to restore the communities to the spiritual life and condition manifested during Simon's ministry among them. The



THE AMISH AT HOME

"This branch of the Mennonite bodies became a separate organization in the closing years of the seventeenth century. Jacob Ammon, or Amen, from whose name the term "Amish" was derived, was a native of Amenthal, Switzerland; but, probably to escape persecution, he settled in Alsace in 1659. There was a

special point of divergence between his followers and the other Mennonites was in regard to the exercise of the ban, or excommunication of disobedient members, as taught in I Corinthians V, 9-11; II Thess. III, 14; Titus III, 10 and incorporated in the confession of faith.

The Amish party interpreted these passages as applying to daily life and the daily table; while the others understood them to mean simply the exclusion of expelled members from the communion table.

In 1690 two bishops, Ammon and Blank, acted as a committee to investigate conditions in Switzerland and Southern Germany. As those accused of laxity in the particulars mentioned did not appear when called upon to answer charges preferred against them, the Amish leaders expelled them. They in turn disowned the Amish party, and the separation was completed in 1698. Some time after this, Ammon and his followers made overtures for a reconciliation and union of the two factions, but these were rejected, and it remained for the closing years of the nineteenth century, almost two centuries later, to see the steps taken that virtually reunited the two bodies, or the main part of each, for in the meantime there had been other divisions between the extreme elements of both.

At about the time of separation, the migration of Mennonites from Europe to the crown lands acquired by William Penn in America began to assume large proportions and included many of the Amish Mennonites, who settled in what now comprises Lancaster, Mifflin, Somerset, Lawrence and Union counties, in Pennsylvania. (First settlements were made near Dowingtown, Chester County.—Editor.) William Penn himself traveled extensively among the Mennonites in Europe, preaching in their meetings, and rendering them aid in various ways. From Pennsylvania the Amish Mennonites moved with the westward tide of migration into Ohio, Indiana, Illinois, Nebraska, and other states. There was also a large exodus from Pennsylvania and from Europe direct to Canada, principally to the section westward of the large tract acquired by the early Mennonite settlers in Waterloo County, Ontario.

Toward the middle of the nineteenth century a growing sentiment in favor of closer relations between the two main

bodies of Mennonites became manifest. Many prominent men of both sides, feeling that the division of 1698 was an error for which both sides were more or less to blame, used their influence toward a reconciliation. The establishment in 1864 of a religious periodical, and later the publication of other religious literature, for the benefit of, and supported by, both the Mennonite Church and the Amish Mennonites, naturally drew them into closer relationship. One result was the revival in both branches of direct evangelistic and missionary effort, which had been largely neglected ever since the migration from Europe to America. In this resumption of long neglected activities, denominational lines between the two bodies were disregarded. The establishment of a common church school, in the closing decade of the last century, brought the most prominent men and ablest thinkers, as well as the young people of both parties into one working body. Almost simultaneous with this, and as a natural result of it, was the establishment of a general conference in which each body was accorded equal rights in all things pertaining to conference work. Thus, while no formal declaration of an organic union has been or probably ever will be made, these two bodies are, by virtue of their community of interests in all lines of denominational work, practically one church, and the statement of doctrine, polity and work of the Mennonite Church is applicable throughout to the Amish Mennonites.

#### OLD AMISH

As the movement along more progressive lines in the Amish Mennonite Church developed, resulting in a virtual reunion of the conservatively progressive element in that body with a kindred element in the Mennonite Church, it encountered not a little opposition from the more strictly conservative members. The result was a gradual separation, and the organization of the Old Amish Church about 1865.

The members are very strict in the exercise of the ban, or shunning of ex-

pelled members. They have few Sunday schools, no evening or protracted meetings, church conferences, missions, or benevolent institutions. They worship for the most part in private houses, and use the German language exclusively in their services. They do not associate in religious work with other bodies, and are distinctive and severely plain in their costume, using hooks and eyes instead of buttons. They are, however, by no means a unit in all these things, and the line of distinction between them and the Amish Mennonites is in many cases not very clearly drawn. Some are constantly drawing nearer in their relationship toward the more progressive body which has affiliated with the Mennonite Church, and some of their congregations are liberal supporters of the missionary and charitable work conducted through the Mennonite Board of Missions and Charities."

In illustration of the statement that the Amish are not a unit, a quotation from Smith's History will be in place. He says: "The church in Mifflin County serves as a good illustration of the different varieties of Amish. There are five in the valley, ranging from the most conservative, locally known as the "Nebraskas" whose women still wear the old Shaker bonnet, tied under the chin, and whose men are not permitted to adorn themselves with suspenders; and the "Peacheyites," two steps higher, who may wear one single suspender, provided it be home-made; and next, those who may hold their trousers with the double suspender but who insist on most of the other restrictions; the congregation organized a few years ago by Abe Zook, then last the Amish Mennonites who worship in church houses, maintain Sunday schools and has discarded most of the restrictions on dress with the exception of the bonnet." (p. 242)

These distinctions among Old Amish are not found in Lancaster County today.

The Amish of Lancaster County reside only east and south of the Conestoga River, near the headwaters of the Cones-

toga and the Pequea, extending from Gap to Morgantown, reaching into Chester County, occupying the townships of Leacock, Upper Leacock, Lampeter, East Lampeter, Paradise, Salisbury, Earl, East Earl, West Earl and Caernarvon. There are about 800 Old Amish and 300 Meeting House Amish, the former having no meeting houses, the latter having three places of public worship.

Of the names of Amish immigrants, 1715-1767—Hostater, Lichty, Brandt, König, Mast, Zug, Pitsche, Stutzman, Kurtz, Bender, Lapp, Blank, Hochstatter, Kauffman, Schwartz, Gerber, Beiler, Hartzler, Blauch, Stoltzfus, Jutz, Bietch, (S 211)—the following are prevalent Amish names in the county today: Stutzfus, Lapp, Kauffman, King, Miller, Beiler, Mast, Zook.

Descendants of the early Amish families of the county have swarmed to found new colonies elsewhere and in some cases have joined other faiths in the community, notably the Russelites.

Two centuries ago a frost gripped the Amishman which remains in part to this day on his Godward side but which has disappeared on the dollarward side. His Bible is construed literally as to some passages and ignored as to others. Literalism is a relative term, the Amish by no means being the only or the most extreme Literalists in the Christian church today. Feetwashing is enforced as a church institution; mission work is not carried on by the Old Amish as a religious body although a considerable amount of such work is done through other channels without public credit being sought or given. Being fervent in business means excellence in farming, the membership being discouraged from engaging in other ways of winning a livelihood. "Hold fast to that which is good" has come to mean "hold fast to what the fathers practiced." Paul's dictum, "They which preach the gospel should live of the gospel" is a dead letter, but the faithful ministers will not be allowed to suffer want and some necessary expenses are defrayed for them.



Exchange of pulpits with other churches is not practiced.

Customs, growing out of conditions that have long since passed away have been exalted into shibboleths to the practical setting aside of truths that in the estimation of professing Christians of other faiths belong to the weightier elements of the law. The testimony of the Church universal of every age and clime is treated as of little or no account.

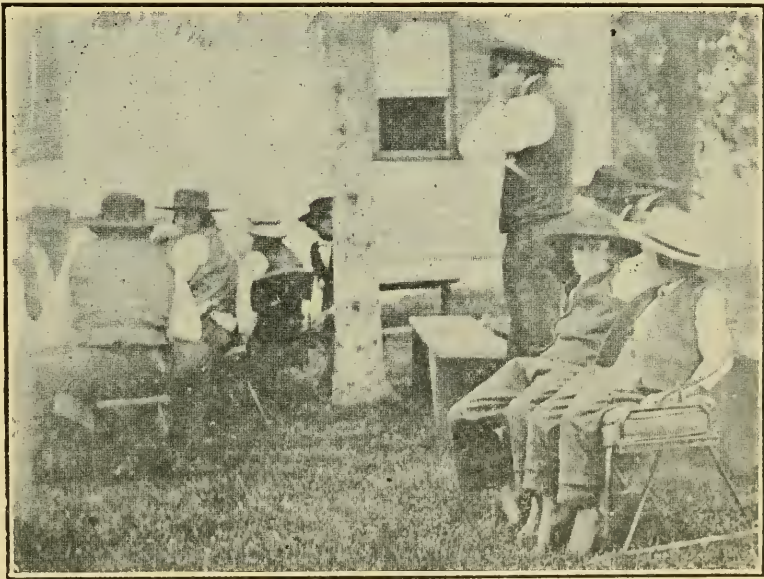
Originally the Amish held no conferences, each community being independent (S 234). This is true of the Old Amish only today. They are not organically connected with the Amish of any other community, although leaders of other counties or even states have been and may be called upon for consultation and advice. Conferences called "Diener Versammlungen," are held two weeks prior to the holding of the semi-annual

advancement are thus held in check.

The Meeting House Amish have official relationship with the educational, religious, missionary, activities of the Mennonite body as noted in the "Census" report.

The church rules are not a matter of printed or written record but of oral delivery or tradition among the Old Amish. It is not impossible that this condition may lead to unpleasant and unlooked-for results some day.

According to Ammon, not even wife and children of an excommunicated member were to be permitted to eat with him at the same table and usual conjugal relations were to be suspended. (S 209). This is not observed among the Meeting House Amish. The Old Amish in recent years in trying to enforce such a regulation got into a wrangle resulting in the loss of members.



AMISH "HOUSE" SERVICES

communion services. In these conferences all members have in theory equal rights and privileges as to speech and vote although in practice the younger members probably feel that men advanced in age or singled out by position wield undue influence. Innovations and

Gibbons (p. 19) states that a person who lived among the Amish reported that they were obliged to give to beggars or "stragglers" or they would be turned out of meeting. This was not true then and is not true now.

If the young of the Old Amish marry

outside the "faith" expulsion from membership will, and loss of inheritance may follow, unless the non-member adopts the faith and garb. This applies only to Meeting House Amish in cases where marriage takes place into families which are not non-resistant.

The sentiment that a thief can not be delivered up to civil authorities for punishment by Amish on account of their non-resistance principles does not prevail although individuals may perhaps hold this view. The story is told that certain young men took a notion to abuse a young Amishman, and that after enduring the ill-treatment for a time the Amish turned the tables and gave his assailants a severe and deserved drubbing.

It is customary, although not obligatory, to make public announcement of contemplated marriages usually two weeks beforehand. Marriages, by an old custom, take place usually on Tuesday or Thursday at the home of the bride, probably to afford more time for making and removing preparations for the wedding dinner. A wedding means, besides the marriage ceremony, a day of feasting and good times lasting into the night. The ceremony itself would be incomplete without a suitable sermon which may last an hour. The marriage feast in one instance meant 10 turkeys, 10 chickens, 50 lbs. of beef, 100 pies, 10 cakes, besides many extras and accompaniments. Dinner over, the dishes are washed and preparations made for the next meal and the young may be heard singing to their hearts' content. In time past at least part of the afternoon was spent in play in the barn. Gibbons says (p. 33) "One of my neighbors has told me that the Amish have great fun at weddings, that they have a table set all night and that when the weather is pleasant they play in the barn. One of the games played on such occasions was "Bloomsock" (Hunt-the-slipper). Such games are not allowed at present.

These things are less incongruous with the solemnity of the occasion than the Kalliothumpian bands, the rice-throwing, the carriage-decorating, the

feasting, the ostentatious display of presents, costly and useless, among some non-Amish families.

Last New Year's Mummers Parade contained "The Beaver Camping Association" which "surely made a hit." "It was headed by an Amish band male and female and there was an elephant and four floats. In line were a lot of fantastics." (Lancaster newspaper report.)

Such an exhibition of thoughtlessness is out of place, an insult to all religious associations and orders and merits unstinted rebuke. The Amish dress deserves as much respect as the garb of the Catholic Sisters, the Protestant clergy, the Salvation Army worker. All persons that wear a distinctive dress, badge or emblem are insulted with the Amish by such uncalled-for liberty.

Services of the Old Amish are usually held at the private houses, the rooms of which are so arranged that two can be thrown into one by means of folding doors. Mothers need fear no frown for bringing the babies to the services. In summertime the services may be held in the barns. In ordinary cases the order of exercises will be: Introductory Remarks, Hymn, Prayer (Kneeling), Sermon, Hymn, Testimony, Prayer, (which may be from a book of prayers), Benediction, Hymn. Gibbons (p. 72) states that during the pronouncing of the benediction when the name of Jesus was mentioned the whole congregation curtsied, or made a reverence. This is still being observed. The singing or chanting tone in preaching mentioned by Gibbons (p. 69) is rarely heard among the Old Amish and still less frequently among the Meeting House Amish.

The Hymnbooks used by the Old Amish are "Unpartheyisches Gesangbuch" and "Ausbund," both printed by John Bär's Sons. In singing, the use of notes or more than one of the four parts was not permitted formerly (S 235). This has become a dead letter. The dialect is still being used by the Old Amish in preaching—partly out of choice, custom or necessity. Of the church festivals the following are observed: Good Friday, St. Michael's and Christmas.

Communion is observed twice a year by each branch on Sunday with preaching in the forenoon and the Supper followed by feet-washing in the afternoon. It is only on such occasions that services are held both in the forenoon and in the afternoon of the same day with a lunch between the two. Baptism is administered four weeks prior to communion by trine pouring in the name of the Father, the Son and the Holy Ghost. Smith (p. 235) speaks of meetings lasting until late in the afternoon. This has not been in vogue the last 50 years in the county.

Mr. William Riddle in his "Cherished Memories" gives the following picture of an Amish school fifty years ago. The description is hardly applicable today.

six to sixteen. In little groups they were huddled together in their quaint dress of linsey-woolsey, and small sugar-scooped bonnets of sombre color, from which sparkled eyes which shone like silvery beads as they chatted together in their own idiom. \* \* \* \* The branches taught were confined to the four fundamentals—reading in the German Bible, spelling, writing and a little arithmetic in the single rule of three. The other branches, geography, history and grammar, were tabooed, as in no way necessary to make good farmers out of the boys and good housewives out of the girls. \* \* \* \* There was a wide difference of opinion among the Amish, as they are called, as to the rotundity of the earth, some believing it was flat,



THE AMISH SCHOOL.

"The number of little tots, some of the boys sitting on the fence with their black felt hats well down over their heads, with hair cropped long from back to front, and short roundabouts with broad-fall trousers scarcely reaching below the tops of their raw-hide boots. Ah, but the girls, ranging in ages from

others that it was square and a few more intelligent that it was spherical in shape."

According to Smith (p. 242) among the "new" things which are still under the ban are telephones, top-buggies, dashboards, bicycles, furnaces, window curtains, musical instruments, "note"

books, "store" suspenders, etc., among the Old Order Amish. Carpets and other comforts and conveniences, not involving extravagance, are not allowed—excepting however, musical instruments, fancy needlework, paintings. In times past "pictures, curtains, carpets, and everything that did not serve some useful purpose was discarded as an evidence of pride." (S 236). Among the diversions encouraged or allowed are the making of fancy-work by the women, the practice of vocal music, whistling, the reading of books like *Martyrs' Mirror*, papers like the *Christian Herald*, *Youth's Companion*, dailies and local weeklies, the playing of games like checkers. (card playing not being allowed.) The taking and exchanging of photographs, engravings, statuary are not allowed in Old Amish families; they are permitted by the Meeting House Amish.

Men are allowed to vote and hold office at least such as are needed in rural communities as township offices, School Directors, Road Supervisors, etc.

Among the early Amish, hooks and eyes instead of buttons were used on the clothes of men (S 209) as a Church regulation. Gibbons (p. 67) says, "Their coats are plainer than those of the plainest Quaker and are fastened, except the overcoat, with hooks and eyes in place of buttons." This is true of the Old Amish today, and not true of the Meeting House Amish. Gibbons (p. 67) says "Pantaloons are worn without suspenders." Suspenders are being worn now, even though some are only a 5-8 inch leather lacing. According to Smith (p. 236) "clothes were home-made, of prescribed material and cut." (Affirmed of Old Order Amish of today.) This, except the cut, is a dead letter.

Gibbons (p. 67) speaks of women dressed in bright, purple apron, orange neckerchief or (on Sunday) white caps without ruffle, or borders and white neckerchief with gowns or sober woolen stuff, and all wearing aprons. Even a darkeyed Amish maiden of three years had her sweet face encircled by the plain muslin cap, the little figure dressed in that plain gown. Contrary to cur-

rent views the girls are not compelled to wear the caps from infancy up, neither in school, nor at home, nor away from home.

The men wear a distinctive broad, stiff-brimmed hat.

Necessary jewelry, even gold eye-glasses, is allowed. The young girls are expected not to want to own or wear gold watches. Should they use them, discipline would follow.

Men may shine their shoes and women buy polished machine-made footwear.

Gibbons gives the following interesting picture: "I saw a group of Amish at the railroad station the other day—men, women, and a little boy. One of the young women wore a pasteboard sun-bonnet covered with black, and tied with narrow blue ribbon, among which showed the thick white strings of her Amish cap; a gray shawl, without fringe; a brown stuff dress, and a purple apron. One middle-aged man, inclined to corpulence, had coarse, brown, woolen clothes, and his pantaloons, without suspenders (in the Amish fashion) were unwilling to meet his waistcoat, and showed one or two inches of white shirt. No buttons were on his coat behind, but down the front were hooks and eyes. One young girl wore a bright brown sun-bonnet, a green dress, and a light blue apron. The choicest figure, however, was the six-year-old, in a jacket, and with pantaloons plentifully plaited into the waistband behind; hair cut straight over the forehead and hanging to the shoulder; and a round crowned black hat with an astonishingly wide brim. The little girls, down to two years old, wear the plain cap, and the handkerchief crossed upon the breast."

This was an extremely unusual case at that time and could not be duplicated today.

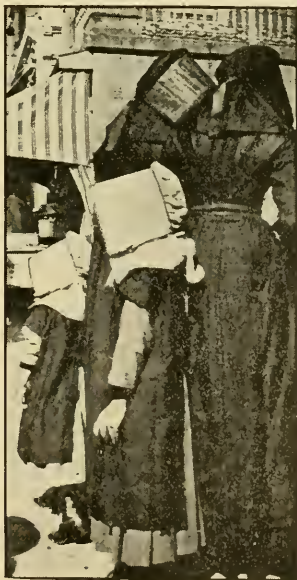
The dress peculiarities grow out of an effort to follow the divine injunction, "Be not conformed to this world." As we write these words there lies before us a current religious paper from which we quote. As we "were observing and contrasting the bonnets of two plain sisters with the fashionable head gear of the

other 29 ladies in our car, we were made to appreciate more than ever the bonnets worn by sisters in the plain churches. Of the 29 there were no two alike. Each seemed to be trying to outdo the other. All shapes and sizes, some resembled washtubs, bushelbaskets, coal-buckets, grainscoops, crows' nests, etc. There were dead birds, dead animals and a number of other things to cover the large rolls of false hair and apparently empty heads."

Gibbons (p. 17) says "When steel or elliptical springs were introduced, so great a novelty was not at first patronized by members of the meeting, but an infirm brother, desiring to visit his friends, directed the blacksmith to put a spring inside his wagon under the seat and since that time steel springs have been common," and "many of the wagons were covered with plain yellow oil-cloth." (p. 17) At present springs without or within the wagon-body are allowed but the dasher and whip are not permitted. The yellow of the oil-cloth has disappeared, lead color having taken its place, and any style of wagon is

orthodox. A careful observer has said that where Amish conveyances are brought together at services or funerals scarcely any two are alike. Flynets and lap-blankets are allowed.

The early American Amish were extremely conservative in their religious customs, tastes and habits, and generally prosperous. The Old Amish today are among the first to adopt improvements pertaining to their pursuit as farmers, but telephones, top-buggies, dashboards, are forbidden; insurance is an open question but telephones are finding their way into some private houses. Time was when a brother in financial needs could count on receiving financial aid from the brotherhood—but this has been known to fail, nor will they always pay the debts of the brother that has failed. They carry an insurance company among themselves. The bans against the wind-mills of fifty years ago has been removed. Stripes and gay colors may appear on the farm implements used during the week but not on the conveyance used on Sunday.



AT THE COUNTY SEAT

# The Gutenberg Bible: The First Book Printed

## A Copy Recently Sold For \$50,000

By Hon. James B. Laux, New York City



ORD BEACONSFIELD in his most brilliant manner once remarked that there were only two events in history—the Siege of Troy and the French Revolution. To have been truly exact, he should have said: three events—the third being the invention of printing, for it immediately became the greatest force the world has ever known. Revolutions, spiritual and political, became its children, and the emancipation of the human intellect its crowning glory. In the midst of darkness God said—“let there be light”, and printing was.

The world is once more reminded of this Epoch-making event, by the sale at public auction on the 24th of April in the rooms of the Anderson Auction Company in New York City, of a copy of the famous Gutenberg Bible printed on vellum, from the library of the late Robert Hoe, for which the fabulous sum of fifty thousand dollars was paid by Mr. Henry E. Huntingdon of California, the highest price ever paid for a book,—but such a book—the first ever printed—the greatest ever written.

Pennsylvania Germans will regret, while they congratulate Mr. Huntingdon as a fellow American on his good fortune in securing so priceless a treasure, that their compatriot Mr. Peter A. B. Widener of Philadelphia, one of the greatest of American art patrons and collectors, did not secure it.

Mr. Widener was the only competitor Mr. Huntingdon had to face after a \$30,000 bid had been made by Bernard Quaritch the noted book seller of London, England. Every Pennsylvania German would have felt a certain pride in the fact that a descendant of old pioneer German stock had become the owner of one of the glories of the Ger-

man race. Pennsylvania, the home of so many thousands who claim Germany as their fatherland and which enjoys the high honor of having printed the first Bible printed in America and that by Pennsylvania Germans would have been a most fitting resting place for this unique product of German genius.

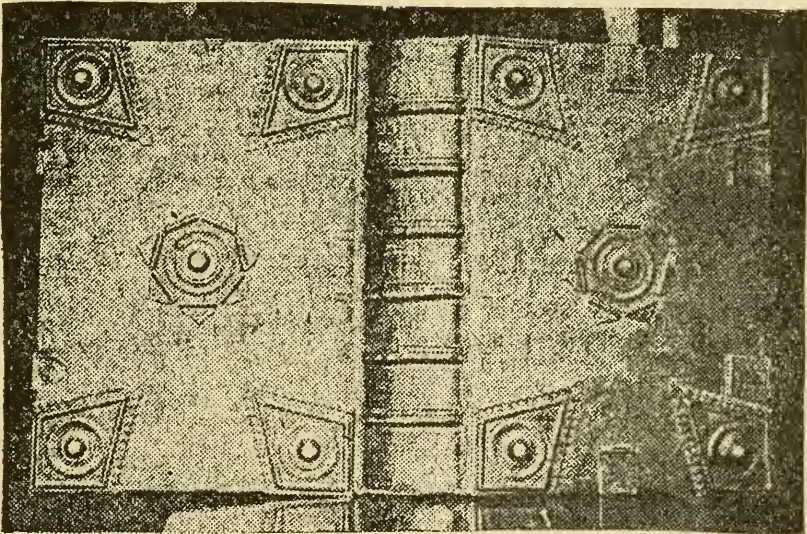
The sight of the ancient book—in two volumes—which the writer had the rare pleasure of enjoying, was most interesting. It required no great effort of memory and but little imagination to create again the age in which it was given to an amazed and incredulous world; to see it looked upon as a device of Satan, by the scribes of the monastic scriptoriums, invented to wreak destruction on an industry and art old as the alphabet itself. The Age of the Manuscript—of the Missal and the Book of Hours—had come to an end—and the Age of the printed book had begun. The Age of the Few had passed—the Age of the Many had dawned. Knowledge was no longer to remain the possession of the rich or the scholar of the cloister. Books should now be multiplied like the leaves of the forest so that the poorest peasant could also become the owner of that wonderful thing. Knowledge should become a universal possession in spite of the Church's interdict.

All unsuspected the marshalling of the movable type for the printing of these precious volumes was the calling into existence of a glorious company of heroes and martyrs who should testify through coming centuries to their love of liberty and of mankind on the battle field and at the stake. It created armies that should annihilate old tyrannies and superstitions, battle fields, the visible manifestations of the Almighty's wrath at the degradation of man whom He had made in his own image. The printing of these sacred volumes called into existence the

centuries of Luther, Calvin and Zwingli—of Coligni and William the Silent, Gustavus Adolphus of Galileo and Bruno, of Spenser, Shakspeare and Marlowe, Voltaire, Rosseau, Goethe, Schiller—Darwin and Huxley. It gave Germany a language and a national literature; Luther's translation of the Bible into the vernacular did that. Tyranny and superstition stood aghast when they beheld this newborn art. As well might they try to shackle the lightning as to control this myriad-tongued thing that announced itself the champion of the oppressed and the benighted.

Some conception of the gigantic force exerted by the invention of movable types in the distribution of knowledge

monastic libraries, universities and churches how much worse off must have been the laity, the humble worshipper. Even so late as a hundred years ago the dearth of the Scriptures on the Continent of Europe was astonishing. Thus in Lithuania, among 18,000 Germans, 7800 Polish, and 7000 Lithuanian families, not a Bible was to be found. One half of the population of Holland appeared to be without the Bible. In Poland a Bible could hardly be obtained at any price. In the district of Dorpat (Esthonia) containing 106,000 inhabitants, not 200 Testaments could be found, and there were Christian pastors who did not possess the Scriptures in the dialect in which they preached. Into Iceland



BINDING OF GUTENBERG BIBLE

may be had in the well-known fact that thousands of the priests of the Church before the Reformation never saw a copy of the Scriptures much less enjoyed the possession of one. The accidental discovery of a complete copy of one by Luther in the monastery at Erfurt, fragments of which he had only seen previously, notwithstanding diligent search, marked the beginning of Luther's revolt against the tyranny and teachings of the Church of Rome. If the Bible was so rarely found in the

with a population of 50,000, of whom almost all could read, not more than 50 copies had found their way, while in Sweden 14,000 families were without any.

Before the invention of printing, the Bible was the most expensive book in the world, costing in England in the 13th century £30. a copy. At the time of the Revolution the cheapest Bibles were valued at not less than \$2 per copy. A vast change has been effected in the last hundred years through the work of the

Bible societies of the United States and Great Britain in the matter of price and circulation. The Bible has been translated into over 200 languages and dialects and over three hundred million copies have been printed and distributed—while today Bibles can be bought at as low a price as 25 cents per copy and Testaments for 10 cents per copy. Movable type harnessed to steam-driven machinery has accomplished this—with one book alone. The countless millions of other books printed fill the contemplative mind with amazement at the vastness of the work accomplished. The book printing machines of the world laugh at the *Indices Expurgatorium* still attempting to perform a medieval mandate of the self-appointed censors of the intellectual product of the ages.

Mr. Hoe's copy had been called the handsomest and most richly decorated Gutenberg Bible in existence, and it attained an auction price of \$20,000 in London fourteen years ago, the highest sum ever paid for a Gutenberg Bible in the auction room, and the second highest price any printed book ever sold for at auction.

The book holding the record is the famous Mentz Psalter, richly illuminated, printed in 1459, which brought about \$24,750 in 1884 at the sale of Sir John Thorold's library in London. It was bought by Quaritch, the London dealer, and is now owned by J. Pierpont Morgan. Mr. Morgan has two copies of the Gutenberg Bible, one on vellum and the other on paper, the former not as fine a copy as the one in the Hoe library. Mr. Hoe also had a paper copy which is to be sold at a future sale and we trust will be obtained by a Pennsylvania German. It is considered to be a finer copy even than the vellum copy purchased by Mr. Huntingdon.

Most of the Gutenberg Bibles were printed on paper. It has been said that probably 180 copies were so printed. Thirty copies were printed on vellum. There are about twenty-seven paper copies known to be in existence, but five of these only contain a single volume. The Bible, as it left the press of Guten-

berg and Faust in Mainz, between the years 1450 and 1455, was in two volumes. The book bears no date, so that the exact year is not positively known. It is the first book printed from movable types.

Of the vellum copies, which were handsomely ornamented with illuminated capitals and other figures, seven copies are said to be in existence. The Morgan and the Hoe copies are the only ones in America. Of the five vellum copies in Europe one is in the British Museum, one in the National Library at Paris, one in the Royal Library at Berlin, and two in libraries in Leipsic.

The Hoe copy has an interesting history. It bears a book plate with the inscription, "Ex Bibliotheca Familiae Nostitzianae", dated 1774. It is said to have been at one time in the Mainz Library. Early in the last century George Nicol, a prominent book dealer of London, obtained it and at the sale of his effects in 1825 it was bought for Henry Perkins, a wealthy brewer and one of the greatest book collectors of his time. He paid for it about \$2,500. On the death of his son the Perkin library was sold in 1873 and the vellum Gutenberg was bought by the Earl of Ashburnham for \$17,000.

On the dispersal of the Ashburnham library in 1897, one of the most magnificent that ever went under the hammer, Quaritch paid about \$20,000 for the book, and he priced it at £5,000 or \$25,000 in his catalogue. Just what Mr. Hoe paid is not known, but it is believed to have been a trifle less than \$25,000.

The two volumes of this celebrated Bible contains 641 unnumbered leaves without signatures or catchwords. Two of the original leaves, however, are missing, but they have been perfectly replaced in facsimile. The book is what is known in the bibliographic world as the forty-two line Gutenberg Bible, as all of the pages after the sixth leaf contain forty-two lines to the page, the preceding leaves having forty and forty-one. It is adorned with 123 finely painted and illuminated miniature initials, many containing highly finished marginal decorations of ornaments, birds, flowers, fruit,

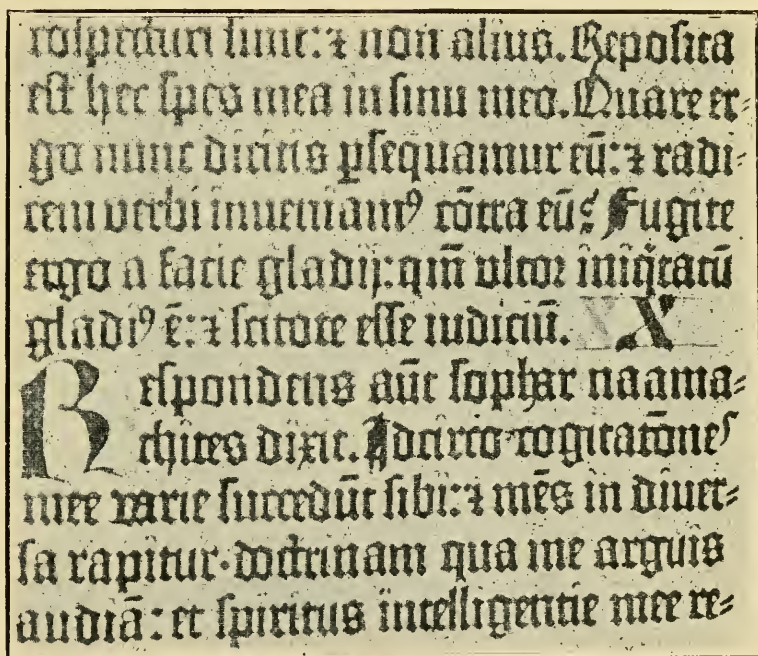


monkeys and grotesques in the best style of Renaissance art, painted ornamental capitals, and running titles of the books in blue and red.

It differs from nearly all of the other vellum copies in having headings at the commencement of the Epistle of St. Jerome and the first book of Genesis printed in red. It is presumed that on account of the difficulty encountered in printing in a second color the task was abandoned. In the British Museum copy these spaces were left blank. The binding also adds to the historic interest of

owned by James Ellsworth of Chicago, and the other two are in the New York Public Library and the General Theological Seminary library.

Mr. Ellsworth's copy is the only Gutenberg Bible that had previously appeared in American auction rooms. It is the well-known Brinley copy, which was sold in 1881 in this city for \$8,000 to Hamilton Cole, a prominent New York lawyer. Brayton Ives bid \$7,750 for the book at the time, and a little later, it is said, he gave Mr. Cole \$10,000 for the Bible. When Mr. Ives's valuable library was



THE GUTENBERG BIBLE: PART OF A PAGE

the book, being the original contemporary oak boards, covered with pigskin and having twenty ornamental metal bosses and eight clasps.

Seven copies of the Gutenberg Bible are in America. Two of these are the Hoe and the Morgan vellum copies. Of the five paper copies Mr. Hoe had one, which will be sold with a later installment of the library, and Mr. Morgan owns one, the famous Theodore Irwin copy containing the complete 641 leaves, but with two in facsimile. Another is

sold in 1891 Mr. Ellsworth bought the book for \$14,800.

The first Gutenberg Bible that ever came to this country is the one in the Lenox Library, now merged into the magnificent New York Public Library on Fifth Avenue between 40th and 42nd streets. It was bought by James Lenox in 1847 and it created a great stir in the book world. He paid \$2,500, and as book collecting had not attained the grandeur of such high prices as have become common today the price was regarded as

exorbitant. Henry Stevens, who acted for many years as Mr. Lenox's agent in Europe, says in his recollections of Mr. Lenox that it was heralded as a "mad price" in the London papers. "The sale," adds Mr. Stevens, "was a bibliographical event and was greatly talked and written about both in London and New York, inasmuch as Mr. Lenox, whose name as that of the unlucky purchaser had been freely used, declined to clear the book from the New York Custom House and pay for it. The cost, including commission, expenses, and customs duty amounting to about \$3,000, was deemed by him an amount of indiscretion for which he could not be responsible. However, after some reflection and a good deal of correspondence he took home the book and soon learned to cherish it as a bargain and the chief ornament of his library.

The Gutenberg Bible in the library of the General Theological Seminary was presented a few years before his death by Dean Eugene Hoffman. This also has an interesting history. In 1884 it came within \$500 of bringing a price equal to that paid for the Hoe vellum copy of the Ashburnham sale. Quaritch paid about \$19,500 for it at the sale of the Sir John Thorold Library, a record price in the auction room for a paper copy. It then passed into possession of the Rev. William Makellar of Edinburgh, but at the sale of his library in 1898 brought only £2,980. It is a very handsome copy. What Dean Hoffman paid for it is not known.

The Gutenberg Bible is sometimes referred to as the Mazarin Bible from the

fact that the first recognized copy of it was accidentally discovered in the library of Cardinal Mazarin at Paris.

There was a crowded hall to witness this great event in the book world, the sale of this great book, every one of the 400 seats being occupied. There were bidders there from the English metropolis, from Paris, Frankfort-on-Main, and Munich, and nearly all the larger cities of America were represented. A hum of interest and curiosity went through the hall as the famous old folio in oak boards, covered with pigskin, was brought forward.

The first bid was \$10,000 from Mr. Huntingdon's representative. Following him came substantial raises from Dr. Rosenbach of Philadelphia, Dodd & Livingston, Bernard Quaritch of London, and Joseph Widener, who was representing P. A. B. Widener of Philadelphia.

The bids were \$1,000 at a time. When \$20,000 was reached, the highest previous price brought by the Bible, there were "Oh's" and "Ah's" heard in all parts of the hall.

Quaritch seemed determined to capture the prize and take it back to London, but after he bid \$30,000 he stopped. The contest from that time on was between Mr. Widener and Mr. Huntingdon. The price quickly went up to \$35,000, then to \$40,000, without a sign of quitting on the part of either. When Mr. Huntingdon bid \$48,000 Mr. Widener said \$49,000 promptly, and Mr. Huntingdon made it \$50,000, and amid a burst of general applause the treasure was knocked down to him.

One of the professors of Frederick Institute, now the Mennonite Home for the Aged, was returning from a visit to his lady friend one beautiful moonlight September night about the midnight hour. Passing the graveyard he turned to see if any spooks could be seen and, behold, as he turned, he saw a man standing by his side. The professor took to his heels, but the man by his side kept pace with him. Reaching the top of a hill in his mad flight, exhausted from

exertion and fright, he threw himself upon the ground and said, as he covered his face with his hands, "Fress mich, der no hostel mich." (Eat me, then you have me.) Lying quietly for awhile and not being disturbed, he lifted his head to see what became of his man, and, lo! his man lay by his side also lifting up his head; when, alas! he discovered that what he thought was a man was only his own shadow.

# Jacob Leisler: The First German Governor

## A Martyr to the Cause of Civil Liberty and Self Government.

### Two German Oak Trees Planted in His Memory



WO thousand German-Americans gathered in City Hall Park, New York City on Sunday afternoon, April 23rd, to watch and share in the ceremonies that attended the planting of two oak saplings, sent over as a gift from Frankfort-on-the-Main, Germany, the native city of Jacob Leisler, a German-American, who was put to death not far from that spot two hundred and twenty years before.

The exercises, held under the auspices of the United German Societies of the city, drew a goodly crowd of those who love the Fatherland to the western side of the City Hall, where benches had been placed through the courtesy of the Commissioner, and a stand erected from which the United Singers of New York might enliven the ceremony with harmony. The slender trees leaned against the speakers' platform, guarded by a score of young men from the cadet corps of the New York Turn Verein, when the chorus opened with the "Shepherd's Sunday Song."

Theodore Sutro, former Commissioner of Taxes and president of the United German Societies, then told why Leisler was to be honored.

"Whatever Leisler did in his brief governorship," said Mr. Sutro, "was inspired by true patriotism. All his biographers unite in the verdict that, instead of being a traitor and demagogue as was falsely charged, he was a patriot and statesman and an honor to the country, both of his birth and his adoption. Therefore we now are to plant in his memory two oak trees sent as a gift from his native city of Frankfort."

"It is but a small tribute to pay to him, this planting of two trees," continued Mr. Sutro. "I hope that the time may come when we may see a monument

erected here to his memory worthy of his name and fame. But it is at all events a beginning, and so we are thankful to Park Commissioner Stover and to the public authorities for enabling us to recall through these tokens for the nonce what services this great and good man rendered to his and our country, America.

"I am sure that I speak the sentiment of all those whom I represent when I close by saying that I am proud to count among the very earliest and foremost officials of New York two and a quarter centuries ago Jacob Leisler, a German-American, such as we are ourselves, imbued with fond remembrance of the land of our origin and, at the same time, with intense love for our new fatherland, America."

Dr. Albert J. W. Kern, honorary president of the United German Societies, spoke in German of the life and times of Leisler. Then arose Dr. Max Walter of Frankfort, commissioned by Addickes, Mayor of Frankfort for thirty-six years, to present the trees to New York. Dr. Walter concluded with this sentiment:

"May the enterprise of the American mingle with the piercing thoroughness of the German character in German Americans to make them worthy of representing the Fatherland in this country."

The drum corps emitted a long roll and Park Commissioner Charles B. Stover appeared to accept the trees for the city. Mr. Stover said he thought it about time Capt. Leisler was remembered.

"There is no street, no park, no alley named after him," he continued. "It is appropriate that the first memorial should be a pair of German oaks. In the last few days some persons have asked me by what right I expend the people's money in a celebration such as this. I

say proudly that this is a celebration not merely for a German society but for all the people of New York. Capt. Leisler is just as worthy of a memorial, if not more so, as that man over there (Mr. Stover pointed at the statue of Nathan Hale), who at a later day laid down his life for democratic principles."

The Commissioner had been told that Leisler was a traitor, he said, but he had "waded through five histories of New York and in each of them found Leisler regarded as a patriot worthy to be commemorated forever."

To the music of the bugle corps of the New York Turner cadets the trees were set in the ground, while a number of the frock-coated *herren*, and bonneted *frauen* turned to and shovelled the dirt back into the holes. The German shamrocks which still clung green and tender to the roots disappeared into the pockets of those near by as souvenirs of the occasion and of the old land across the sea.

Professor Marion D. Learned, of the University of Pennsylvania, ended the ceremonies with an estimate of the importance of Leisler in American history. "He brought from the old city of Frankfort," he said, "the concept of constitutional rights, the concept of loyalty to the government's head. When the colonies were in danger from the French and from the Indians allied with them, the people looked to him to rescue them. At that time he kept intact the germ of this great Republic in which we rejoice today. May these oaks cast a shadow of peace and liberty across the sea from this land to that land from which he came, the Fatherland."

Among those present was a descendant of Governor Leisler of the seventh generation, Mrs. Montgomery Schuyler, of New Rochelle, to which town Leisler is said to have presented the land it covers.

Mrs. Schuyler counts her line back to the Captain's daughter Hesther, who married Baron Rynders. She sat with her husband in the front row of benches nearest the speakers' stand, where fluttered German and American flags and against which leaned the two oaks from

Frankfort. Near her were Richard Miller, president of the Deutsche Kriegerbund; ex-Mayor Lankering of Hoboken, Rudolph Kronau, who writes of German history; Consul General von Francksen, Herman Ridder and others of German blood.

### CAPTAIN JACOB LEISLER

#### A SKETCH OF HIS LIFE

In 1660 came to New York from his native city of Frankfort one Jacob Leisler. He was the son of the Rev. Jacob Victorian Leisler, pastor of two Reformed congregations, a man who had been persecuted and exiled because of his religion. The son inherited the father's stalwart Protestantism. He was a soldier of the Dutch West India Company, but soon after landing here he resigned from this service, and within two years he had married Elsie Tymens, the widow of a merchant, Vanderveen, and a niece of Anneke Jans, whose estate is even today the bone of contention between a numerous company of optimistic "heirs" and the corporation of Trinity Parish. Elsie brought to Jacob Leisler lands that included the site of *The Sun* building and a business large and valuable.

Captain Leisler was a man of sense and valor. In 1667 he was one of a jury that acquitted two persons accused of "murder by witchcraft." Eight years later, as a magistrate, he opposed the efforts of Governor Andros to install in the Dutch Church a priest sent over by King James. For this conduct the Governor locked him up, but apparently with no ill will, for three years later Governor Andros led a movement to ransom Leisler from the Turks who had captured him aboard one of his vessels. In 1670 he was a deacon in the Dutch Church, sitting with a Bayard and a Van Cortlandt. He was a generous man. When it was proposed to sell into slavery a Huguenot widow and her son, unable to pay their ship charges, Leisler bought their freedom. Under Governor Dongan he was a Commissioner of the Admiralty Court.

In 1688 Governor Dongan was succeeded by Lieutenant-Governor Nichol-

son. The military training of Jacob Leisler had brought about his selection as Captain of one of the five companies of militia in the city. He was senior Captain, and this post he held when news came of William's landing in England and the overthrow of the Government of James.

Captain Leisler had on June 3, 1689, a vessel in the harbor, and on her he promptly refused to pay duties to the collector, Plowman, representative of James. Party feeling ran high. The Protestants believed they were to be massacred by the Catholics. The "common people" were arrayed against the "aristocrats." The colonial officers appointed by James were feared. They were charged with planning to hold their places by force of arms. So on June 2 there was an uprising, which resulted in the seizure of the fort by the militia, under Leisler and its other Captains. These stood watch and watch, one today, another tomorrow. They demanded and obtained the keys from the Council. Lieutenant-Governor Nicholson departed for England to learn what was to be done. The interests of the aristocratic party, the party of James, were left in the hands of Bayard, Philipse, Van Cortlandt. An early act of theirs was to dismiss Plowman, "to quiet a restless community."

But the power lay in the hands of the Leisler faction, and this, on June 10, under the signatures of the five Captains, called a convention of delegates from the counties. This convention, with Albany and Ulster unrepresented, established a Committee of Safety of ten members. The committee assumed power on June 26, the organ of a popular revolution. Jacob Leisler was named Captain of the Fort. He had already thrown up a battery beyond its walls, from which the Battery takes its name. Later, and again by authority of the Committee of Safety, he was named Military Captain of the province. Again he was promoted, this time to the Lieutenant-Governorship by his acceptance in December of a letter from William, addressed to "Our Lieutenant-Governor

and Commander-in-Chief in our Province of New York, and in his absence, to such as for the time being care for preserving the peace and administering the laws." This he and the Committee of Safety regarded as recognition by the Crown of his status. On his assuming the office of Lieutenant-Governor the committee disbanded and eight of its members became the Governor's Council.

Captain Leisler seems to have governed with reasonable mildness, all things considered. There were imprisonments, it is true, but there was no bloodshed. The times were turbulent, but Leisler, freely condemned as a "tyrant," "insolent," one who "ruled by the sword," appears to have been singularly free from bloodletting. History is written by the "aristocrats." When Schenectady was burned, when Count Frontenac opened his campaign on the frontier, Governor Leisler sent delegates to confer with the other colonies as to means of defence. He raised land and water forces. He called a popular assembly and he called a colonial congress. He was a democrat and deserves well of those who believe in popular government.

William's selection for Governor of the Province was Henry Sloughter. Governor Sloughter on the voyage over became separated from his convoy, and Major Richard Ingoldesby entered the port without him in January, 1691, three months before the Governor arrived. He was visited at once by Leisler's enemies. He demanded of Leisler possession of the fort. Leisler required of him his credentials. Ingoldesby had none. Leisler refused to recognize him, but offered "all courtesy and accommodation for his troops." The people were aroused. An encounter took place and two men were killed. Leisler disclaimed responsibility and promised punishment. Thereafter came a deadlock, broken only when Governor Sloughter sailed into the bay on March 19. He, after hearing Major Ingoldesby's story, arrested Leisler's messengers and sent Ingoldesby to arrest Leisler and his Council. This was easily

accomplished. There was no resistance to Governor Sloughter.

Captain Leisler, his son-in-law Milborne and others of his Councillors were arrested and tried for treason and murder. Leisler asked at the beginning of the trial for a decision as to whether the King's letter had conferred on him authority to take the government on himself. On this hinged the legality of all his acts. The answer was against him. It sealed his fate. Leisler and Milborne were tried as mutes and with six of the Leisler Council were condemned to death. They asked for a delay until the King could act, but this was refused. The warrants for the execution of Leisler and Milborne were signed by Sloughter, while he was drunk, some historians say, on the evening of Thursday, May 15. On May 16 the two men were hanged and their bodies beheaded. The execution was conducted near what is now the corner of Frankfort and Nassau streets. The bodies were buried in a grave about where the Franklin statue now stands.

But the case did not end here. Their Majesties were petitioned to restore the estates of Leisler and Milborne to their widows, and did so as an act of mercy. In 1695, however, the matter came be-

fore Parliament. A committee examined the case. In spite of strong opposition Parliament passed a bill reversing the attainder in full. The other six members of Leisler's Council, who in the meantime had been kept in imprisonment, were set at liberty. The bodies of Leisler and Milborne were taken from their graves in September, 1698, and escorted to City Hall, where they lay in state for several days. A guard of honor of 100 soldiers were present. Twelve hundred people witnessed the exhumation of the bodies, and they were finally buried in the graveyard back of the Old Dutch Church in Garden street, now Exchange place.

This was the Jacob Leisler in whose honor two oak trees brought from his native city of Frankfort were planted by the United German Societies in City Hall Park. That he was a sturdy, honest man seems to be beyond question. His contributions to free government appear to have been considerable. He apparently was enlightened, brave and forceful. There is good reason why the memory of Jacob Leisler should be held in honor in the city that was his home and the State that he governed.—*New York Sun*.

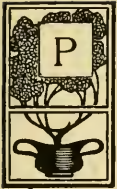
## Germans a Great People

Upon leaving Germany, Rev. Dr. J. M. Buckley wrote thus in his able paper: "In traveling in their own country nowhere have I found a more courteous and obliging people, who love their homes and take pleasure in simple things. All whom we met on this occasion answered this description—a people who today stand at the top, or nearly so, 'in matters of industry, science, schools and universities, army and navy.' A former American consul to Germany, in writing of the country says: 'With Russia, Austria, Italy and

France all jealously watching her from all sides, and England, with her powerful navy, only a stone's throw away, who is there that does not admire the greatness of modern Germany, laboring under such circumstances, yet pushing her way to the front against all opposition, shining all the more brilliantly because so surrounded, even turning this, its most serious disadvantage, to the most excellent advantage imaginable?' A great country and a great people, may they go on to even better things."—*Exchange*.

## Opposition to German; a Misconception

By E. Schultz Gerhard, Trenton, N. J.



PROBABLY one of the most perplexing things in determining what constitutes real progress is the ability to know when and where to hold on, and when and where to let go. It is not always an easy matter to know what things to hold firm, and what things to discard, for progress is not always effected by letting go of the old and striving after the new. Not infrequently the change is the only thing noticeable, and the progress is only apparent.

Not unlikely in this age of rapid transit many things are in danger of being discarded whose period of usefulness has not yet been reached. It is not even a disputable question that stone ground flour is not more wholesome than flour made today by the patent roller process with the best nourishment refined out of it. The passing throng with its morbid curiosity for change, and frequently for change only, is inclined to fling aside many means that make for solidarity or progress, and to be enticed by fads and fancies that pass with a fleeting breath. It is sometimes necessary to hold on to what you have in order to make progress. It almost fills one with dismay and regret at times to behold the jubilant manifestations that become evident every time a German newspaper suspends publication for lack of support, or a church dispenses with German services. There is prevalent a feeling of satisfaction and rejoicing that these old landmarks have been left behind. In nearly every case it is looked upon as a veritable achievement, almost worthy of a celebration whenever a minister can announce to his synod, conference or ministerium that he no longer needs to preach German. On such occasions people seem to be wont to throw their hats and caps into the air and to shout at the apparent progress they are making.

Are these changes always a sign of

progress? How much has been achieved, if anything, in the way of learning, of culture, and in the way of appreciating the eternal fitness of things? It is a pity if we have become so English that we can no longer understand the language of our forefathers and appreciate their works, but it is a greater pity if it is only pretense.

This is a distorted view of things; it is wrong. German needs to make no apology for its existence; its heritage, history, and literature are as honorable as those of any modern nation, and even more so than those of some ancient nations. Germany, whether we speak of its literature, language, or history, has to a large extent lived down the bitter opposition of a hundred years ago. Whoever sneers at it shows his narrowmindedness, or rather, his snobbishness. The German element was as great and important a force in laying the foundations and in establishing the institutions of this country as anything English; and it has in no way been derelict in defending and maintaining them. Germany has played an indispensable part in making the United States. "In nearly all the phases of American life it stands today at the front."

It may be that the old order is changing; for America is evidently awaking to an interest in German influence in life, literature, and civilization. Happily some more of the prejudice may be removed by the appearance of such works like Professor Hoskins' "German Influence on Religious Life and Thought in America during the Colonial Period," (1907); Bosse's "Das Deutsche Element in den Vereinigten Staaten", (1908); Cronau's "Eine Geschichte der Deutschen in den Vereinigten Staaten", (1909); and Dr. Faust's "The German Element in the United States", (1909). The organization of numerous German Societies throughout the country, and the establishing of extensive

courses of instruction in German in all schools and institutions of learning is further evidence of the importance and influence of German. Just lately one of the oldest and the best established publishing houses of New York City began to publish a German Literary Magazine. Dr. Münsterberg has of late published two books; one for the information of the Americans concerning the Germans, and the other for the information of the Germans concerning the Americans. Whatever Dr. Münsterberg may be or not be he is at least one of the keenest interpreters of American life, and it is hoped that these books may have a tendency to remove the prejudice with which each country is overburdened against the other. In view of these facts, is it the part of wisdom, of common sense, is it even good policy, to look down upon the German?

The view that the German newspapers are relics and bogies of the past indicates an attitude that is in direct opposition to well established educational ideas. The subject of German is an accepted course of study in all institutions of learning from the public schools on up. Millions of dollars are spent every year to equip and maintain courses of instruction in German. When people, then, fling aside things like the German newspapers as being back numbers they are in fact casting aside valuable assistance in mastering a knowledge of German. One might say that they kill the goose that lays the golden egg.

One of the most important things in mastering a language and one of the most difficult in teaching it, is the developing of a "sprachgefühl," a "language sense," and a right attitude of mind toward a language. At present the developing of a "sprachgefühl" is considered very important in the study of German. It necessitates the creating of an "atmosphere" in which both the recorded and the spoken word are the vital elements outside of the schoolroom as well as within it. A stronger attempt should be made to foster a greater pride for language; and so long as there is not

more of it, there will be poor English and poor German; for this country is not noted for its language pride, but for a lack of it. There is always an urging that good English be used on all occasions, and that good books, papers and magazines with good English be read. Why is not the same done for the German? Is it not just as important and as worthy?

To hurl aside these agencies of instruction in German outside of the school is on the face of it illogical and unpedagogical, for it is the "living" word that counts for most in language study; and German is next to English *the modern language*. A treatment similar to that accorded the "mother tongue" may be rightfully claimed by the "speech of the fatherland."

Many of the older generation can very likely trace their mastery of the knowledge of German to the German newspaper and German services at church. German books and newspapers can easily be made valuable companions as often as one likes. Many pupils will doubtless drop the language in after life; and yet there are decided chances to keep up a reading knowledge of it. There is enough reading power gained in school to make the reading of German a pleasure; but this alone is not sufficient for those who would obtain a clear comprehension of things German.

It is not to be maintained for one minute that this country should be bilingual; it is extremely doubtful whether it could be even if it were necessary. It is a mooted question whether any person can ever become absolutely bilingual so that he can become master of two sets of symbols to express his ideas. This, however, should not deter any one from trying to comprehend the eternal fitness of things; it should not deter anyone from acquiring a proper conception of accomplishments and culture. It should rather constrain one to hold on to the language of one's forefathers, to imbibe its spirit and to be strengthened by its potency. Not to be able to be a bilingual excuses no cultured person, nor even



educated, from understanding the position occupied by Germany in the civilized world today. The best way to learn to appreciate the best that German civilization affords is to study its literature and history. A writer like Goethe, the world's greatest lyricist, is a whole literature in himself.

It seems that the reason for most of this misconception, of which we have been speaking, lies to a large extent in a certain misunderstanding of, and an unfounded disregard for, things German. As said, the opposition to German a century ago has been largely removed; but there is still a great deal of it left. Time was when German was a theme of derision. It is not yet a hundred years when instruction in German was first given at Harvard (1825). The little class numbering eight pupils was laughed at and looked upon with amazement. The time for entertaining any feeling of prejudice against things German should be entirely past. It is, however, a very common practice to associate lager beer, cheese and sour-kraut with whatever is German. This is unnecessary; such as are inclined to do this would do well to see ourselves as the people of other countries see us by reading Mr. Brooks' book on that subject; they will find a lot of woefully uncomplimentary things said about us.

Least of all does it behoove those whose very traditions, heritage, and even blood are German to spurn their origin. It seems at times as if those of Pennsylvania-German origin are the most uncompromising and determined to throw aside anything and everything that is in any way related to German. There are those whose fathers and grandfathers stood in the pulpit and expounded the Word of God in the German language; while their descendants of the present generation would deride the speech and traditions of their ancestors. They are to be pitied who are ashamed of their ancestry, and who would sell it for a mess of pottage in order to stand apparently in the good graces of such who meet every reference to German with a sneer at the "dumb Dutch." The God of

his fathers will not hold him guiltless who takes their traditions and language under foot.

Were our forefathers such weaklings and ignoramuses that their nationality should frequently be referred to as something undesirable and something to be avoided, and that their common speech should be spurned?

Our customs, traditions, and our lineage are German, even our blood is. These attributes and elements can no more be changed than the leopard can change his spots or the Ethiopian his skin; and why should they be?

"Honor and shame from no condition  
arise;  
Act well your part, there all the honor  
lies."

Whoever does not value his heritage, and the traditions of his ancestors cannot expect others to value them.

It is not necessary, at least it should not be, to dilate here upon the accomplishments and achievements of either the German Americans or the Pennsylvania-Germans. Their works and their deeds are their vindication. Whoever would doubt this would do well to read some of the things referred to earlier in this article, and also "Pennsylvania in History," by Ex-Governor Pennypacker.

These things have not been said to disparage the English, but why should there be such a pronounced predilection for the English? Do German literature, history, scholarship, civilization, and culture, not stand for anything? An impartial investigation would show most conclusively that they do. It may be said without fear of contradiction that the deepest thought of the modern world is written down in German. President Garfield once said, that for deep theological study German is indispensable. And really without being sacrilegious, what is there that is more emphatic, more expressive, and more powerful than a German prayer, and a German oath? There is no language that strikes deeper at the roots of thought and feeling than the German.

An educated person, and much more a cultured person, is expected to understand the literature and history of a civilization that has done so much for mankind as Germany has done; to understand Germany's position in the world today; and to realize that back of its great literature is a great mind and a great civilization.

However great this country is, it is not sufficient unto itself—none is—to work out the salvation of mankind alone. It seems to be necessary to appreciate the qualities of other nations

and compare their strength, and weakness, with one's own in order to judge one's own with fairness.

This is the feeling and attitude that need to be aroused and established through the instruction of German, and inculcated in the minds of the younger generation. But this is not brought about by discarding the very means that go to make such instruction vital and effective, and that help to foster a language sense and a cultured appreciation of the best that has been felt, done, and said in the world.

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## A German Musical Clock

About sixty-five years ago the greatest public attraction to the young and old in Muncy, Pa., was George Whitmoyer's musical clock. The proprietor, was a kind-hearted, thick-set, medium-height German, whose occupation was baking gingerbread and making small beer, and whose place of business was a small red building with a basement and a flight of steps leading from the sidewalk to the cake and clock room. His cakes were highly esteemed both for their great size and superior quality. Some old men who were boys at that time insist that they were 5 by 8 inches and two inches thick, and in quality have never been surpassed.

On an average parents would give their boys or girls only one cent to buy a gingerbread, older persons would buy several gingerbreads and a glass of small beer. At all events, the cakes and the beer, together with the wonderful clock, made Whitmoyer's house long famous and a constant place of resort. On public days he was always thronged, and the clock was kept playing from morning until midnight. Many have stood in silent wonderment before that fascinating clock, and while munching the old German's delicious gingercakes, watched the three prim little musicians on the case that moved in accord with the tunes it played. We in this exceptional age

of wonderful inventions, in this new era of multiplied amusements, of almost endless luxuries and refinements, or organs, pianos, phonographs, bands and orchestras, can but feebly realize how much real pleasure Whitmoyer's musical clock afforded the young and many of the old in the days gone by. It played six airs. One was "Bonaparte Crossing the Rhine." It played several waltzes, it was interesting in watching a number of Germans waltzing to its music. Martin Fahrenbach brought the clock from Germany, when he first came to America about the year 1826. For many years it belonged to George Whitmoyer, and was one of the greatest ornaments and attraction of the town of Muncy, Pa. But like all earthly things, the clock had its day, and other attractions came to take its place. Whitmoyer died just before the war with Mexico, and his widow took the clock at appraisement. At her death, not a great while after, it was sold at public sale by Mr. B. S. Merrill, who was just then beginning his career of vendue crier, and was bought by the late Major Isaac Bruner. In the year 1849 forty of the liveliest boys in the town secured a truck wagon, placed the clock on it in proper position for playing and the forty boys paraded it about the town and made a great excitement.

## Bowmansville

By Hon. A. G. Seyfert, American Consul, Owen Sound, Canada



OWMANVILLE, the Capital of Brecknock Township, Lancaster County, as I remember it fifty years ago, seems like a nightmare to me, at this distance in space and time. My father

moved there in the spring of 1858. It has been a force of habit with me to remember dates by associating events. In the summer of 58 Donati's great comet was the startling object in the heavens. Comets at that time created a good deal of consternation among the average people as they do yet.

The older people would sit in the open air night after night to view the celestial visitor, and predict all sorts of dire calamities to happen, for which the comet was responsible. The violent agitation of slavery at the time gave many who were newspaper readers like my father, a subject to make war certain with all its horrors as the logical outcome of the comet's visit. That is 53 years ago, but we boys who were rolling around on the grass at our parents' feet, were startled more than once at what we heard.

Bowmansville derived its name from the founder of the village. Samuel Bowman built the first house on the southeast corner of the cross roads. In the old Mennonite graveyard, south of the village, stands the largest tombstone in the graveyard, at the head of Mr. Bowman's grave. He was buried in the winter of 1856, according to the inscription on the stone. Mr. Bowman was the cross-road storekeeper, surveyor, school master, as well as the founder of the village. His grandson, J. B. Musselman, still occupies the old store which is the corner stone of the village. During the exciting days of the Civil war, the store room was the headquarters for the people of the neighborhood, who gathered there night after night to hear the latest news from the front and discuss it. Brecknock

had many enemies in the rear, who were openly opposed to the war for the preservation of the Union. "The Knights of the Golden Circle," or better known in the North as "Copper Heads," were in a majority in the township. Disloyalty was rampant, drafts were resisted, the enrolling officers shot, election riots, and intimidating the non-resident or conscientious voter from going to the election were frequent occurrences. The firing upon Fort Sumpter by the Confederates aroused a spirit of loyalty for the old flag that prior to the event was sleeping but not dead.

The large flag pole which was erected on the village green, and the flag which floated from it every day during the war, was a matter of pride for those who believed in an undivided Union, while on the other hand, to those who were in sympathy with the South, it was a sight very much disliked, of which their descendants are ashamed unto this day.

The village had no more loyal or intelligent citizen than Daniel Bowman. He was an old man and fond of reading. His country club hours at the store were in the afternoon. He seldom came for the night sessions, unless some extraordinary news was at hand to be discussed in the evening. Daniel Bowman was the oracle of the village club. He had more time to read than anyone else, and hence knew more news to tell. He was a kindly disposed old gentleman, and we boys often imposed on his good nature and his fine apple orchard.

The member of this self-constituted club for the preservation of the country by debating the stirring events around the stove of the village store, who came six nights in the week, summer and winter, the greatest distance is, as far as I know, at present still living, though over eighty. All honor to Joseph Good who then and now lives more than two miles from the village with only a foot

path through the meadows on which he traveled the darkest nights as safely as one walks in the electric lighted city streets now. If the roll was called of those who gathered at the store fifty years ago, few would answer. The great majority, but those who were boys at the time, are in the Great Beyond. That store room was the concentrated centre of the village's intellectual club for mutual improvement as much as the scientific organizations of today are in cities. It was not only the loafing place as we are prone to call it, but here met the ideal rural man to man to seek and commune with his fellow man on the great historical drama of the age.

I was much interested in reading "Stories of Old Stumpstown" in the April number of *The Pennsylvania-German*. The conditions as there told by the writer, which existed in the early part of the nineteenth century in Dauphin, now Lebanon County, were precisely the same as I remember them fifty years ago in Bowmansville and vicinity. Early environments and impressions are undoubtedly the lasting ones, and were I to attempt to put them on paper, as I came across them as a boy of less than ten, I would but repeat the conditions of that locality so well told by Dr. Grumbine. The little school house that stood at that time quite a distance north of the village, is no more. A new two story building has long since taken its place. Here it was that I started on the royal road to learning, with a Webster Primer to read, and a corn stalk pen holder to write. I dare say that much of my undecipherable writing, unless put in type by way of dictation to a typewriter, might be attributed to the corn stalk as a pen holder for an excuse today.

During the four months the school was open, big and little boys and girls crowded the old stone house, at least part of the term to suffocation. How any of us survived the floggings, the over-heated air, and dust, is a mystery to me. The introduction of coal for heating; the discarding of the tennplate woodstove, and the trouble it created

at first, was an event in school life for a backwoods boy. The teacher was as ignorant of how to start, and keep a coal fire, as he was of the higher branches that he was not supposed to teach. Several times was the school dismissed and the children sent home because the new fangled coal fire would not burn.

The old school house is no more. The teachers who taught there half a century ago, as well as most of the pupils have crossed the bar. A few of the pupils have made their mark in the world's affairs. On an average as many have been a success who graduated from the soft side of the slabs on which we sat as from other similar rural seats of learning. The first County Superintendent who came to the school in my school days was David Evans. It was during the first year of the war, for here my association of dates serves me again to locate the time. To create public school sentiment, Mr. Evans announced that he would deliver an educational address on the night following he paid his official visit to the school. The house was well filled that evening, for this was an innovation of the nightly meetings around the stove in the store room. Here was a chance to hear something new. The only thing which I remember and made an impression on me as told by the speaker, was when he spoke of the usefulness of studying geography. As an illustration, he said he overheard a conversation between two men who were discussing the war. The capture of Alexandria by the rebels was the subject; one of them interrupted the conversation by asking: "Who was Alexandria anyhow"? The first political meeting ever held in the village was in the fall of 1860. This was not only the first political meeting but the first brass band that ever came to that locality, and created more excitement than the meeting. A delegation of Republicans, for it was a Lincoln meeting, headed by the New Holland Brass Band, came by way of Terre Hill and the Dry Tavern on a Saturday afternoon, and passed the corn field where my father was at work cutting corn.

Boylike, I wanted to follow the band wagon, but was not permitted to have this pleasure. My father, who was a Douglas Democrat, took no chance in having one of his seven year old sons following the Band wagon to a Lincoln meeting.

The speaking was from the porch of Squire John B. Good's house. The new Republican doctrine was heard for the first time by the crowd, but the brass band was the greater attraction of the two. The old Mennonite meeting house, which stood on the village green, was for many years the only house of worship in the village or its locality. In 1854 the New Mennonites erected a church building south of the village, on the edge of the Pine Grove, after which it was named. "*Pine Grove Fersumling House 1854*" is the inscription on a stone of the church facing the road.

A lone pine is the only reminder of the fine grove of pines as I remember it in 1860 as a play ground for the village boys, and a noisy resort for the black-birds which nested in the pine tops overhead. The old meeting house, the hitching posts and the horse sheds in the centre of the village were very objectionable, and a constant eyesore to the villagers. All these have long since been removed. A new church has been built by the members of the Old Mennonite congregation, a mile south of the village.

The green on which the old church stood is now occupied by a number of fine residences. Two new churches, Lutheran and Reformed, and Evangelical Association are part of the village where most of the people now worship.

Brecknock was one of the last townships in this county to accept the free school system. This backward state of affairs put educational matters for the children of the township at a great disadvantage. For many years this was severely felt, but the new generation has now caught up with the other districts and the school system of the township is as good as any.

No district in the county has made more progress during the past twenty years than Brecknock. The farms have improved until now an acre of sandstone soil is as productive as that of any other in the county. Bowmansville, as I knew it as a boy, had but half a dozen houses. It is now one of the progressive overgrown country villages in the county. The locality is handicapped from being four miles from the nearest trolley road, and seven miles from a steam road.

Notwithstanding that the name Brecknock is of Welsh origin, the whole township was originally settled by the Germans, and the Pennsylvania Germans living there now are thrifty, industrious and well-to-do, an honor and a credit to the nationality of which they are a part.

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## May Issue Appreciated

A Connecticut reader, a descendant of the New York German settlers, says:

"I want to thank you for the most interesting matter in May issue of P.-G. pertaining to early Schoharie and Tulpehocken history as told by the Loucks descendants.

There ought to be some way to bring about a closer relation between the N. Y. and Pa. Germans (Where there's a will, there's a way." If we will, brother, a way can be found. Will you will?—Editor).

A New Jersey subscriber has this to say: "Thanks are due you from the entire Laux Family (whichever way the members may spell the name or pronounce it) for the space and excellent showing you have given them in the May number of your magazine. I appreciate very highly having

so much of our family history in this excellent and permanent form.

"The article in the same issue by Mr. Granville Henry on characteristics of the Pennsylvania Germans is also duly appreciated."

I was grateful to see that you thought my article published by the Wyoming Historical Society was worth republication in the magazine. While I am not a Penna. German I was born and have lived all my life among them. I thought that some matters could be treated more intelligently than by the fleeting correspondent, who generally is impressed by outward and superficial aspects. He always selects those traits that he can hold up to ridicule and knows nothing of the real life of the Penna. German.



## Marion Dexter Learned, Ph. D., L. H. D.

The foregoing "cut" with the accompanying biographical note appears in our magazine by courtesy of "Old Penn Weekly Review."

Our Nation, all German Americans, every Pennsylvania "Dutchman" are greatly indebted to him who has by his unselfish toil reared an imperishable monument to himself. May his years of usefulness to come be many and richly fruitful.



HE German Emperor has conferred on Marion D. Learned, Ph.D., L.H.D., Professor of the Germanic Languages and Literatures, the decoration of Knight of the Royal Prussian Order of the Red

Eagle in recognition of his distinguished

services in promoting friendly cultural relations between Germany and the United States.

Marion Dexter Learned, Germanist and author, was born July 10, 1857, near Dover, Del., U. S. A. His father, Hervey Dexter Learned, a native of New Hampshire, is descended from an old English family that settled in Charlestown, Mass., in 1624; his mother, Mary Elizabeth Griffith, descended from one of the branches of the ancient family of Griffiths in Wales, was born in Cambridge, Md. He was educated at the Wilmington Conference Academy of Dover, Del.; Dickinson College, Carlisle, Pa., the University of Leipzig and Johns

Hopkins University, receiving the degrees of A.B., A.M., Ph.D. and L.H.D. He taught in the public schools of Dorchester and Caroline counties, Md., at Williamsport, Dickinson Seminary, and entered the Johns Hopkins University in 1884, where he was Fellow of Modern Languages and Instructor, Associate and Associate Professor of German. Since 1895 he has been Professor of Germanic Languages and Literatures at the University of Pennsylvania. He is a member of the American Philosophical Society, the Modern Language Association of America (President in 1909), the American Historical Association, the German-American Historical Society (organized at his instance and incorporated 1901), the Goethe Gesellschaft, the Vereinigung Alter Deutscher Studenten in Amerika (and a Vice-President), the Historical Society of Pennsylvania, the Pennsylvania History Club, corresponding member of the Society for the History of the Germans in Maryland and the Gesellig-wissenschaftlicher Verein in New York, one of the original Vice-presidents of the Germanic Museum of Harvard University, overseas member of the Authors' Club of London, member of the Franklin Inn Club of Philadelphia, the German Society of Pennsylvania (founded 1764), and President of Deutsch-amerikanischer Lehrerbund, 1899-1901. He was organizer and director of the American Ethnographical Survey inaugurated by the Conestoga Expedition in Lancaster County, Pa., in 1902, and director (with Albert Cook Myers) of the Pennsylvania History Exhibit at the Jamestown Exposition in 1907. He was special envoy of the Carnegie Institution of Washington to search for sources of American History

in the German Archives in 1909, and delegate of the University of Pennsylvania to the Jubilee of the University of Berlin in 1910.

He is founder and editor of the monograph series, "Americana Germanica" (10 vols. to date), and the periodical "German-American Annals" (12 vols. to date), and author of "The Pennsylvania German Dialect," "The Saga of Walther of Aquitaine," "The German-American Turner-Lyric," "A New German Grammar," "Ferdinand Freiligrath in America," "Herder and America," "Bismarck and German Culture," "Schwenkfelder School Documents," "Schiller's Idea of Liberty," "Schiller's Aesthetics and America," "Deutsche Ideale in Amerika," (in *Das Buch der Deutschen in Amerika*, 1909), "German Enterprise in Amerika" (in *Festschrift der Vereinigten Deutschen Gesellschaften in New York*), "The Life of Francis Daniel Pastorius," "Abraham Lincoln," "An American Migration" (last two published by W. J. Campbell, Philadelphia), and editor of "Tagebuch des Capitains Wiederholdt" (in the *American Revolution*), "Waldeck's Diary of the American Revolution," "Ein Brief William Penns" (to the merchants of London), and is the author of a large number of articles and reviews in various periodicals, German and American.

He is the pioneer in academic research in America in the field of German-American relations. He delivered a course of public lectures in the Peabody Institute on "German Influence in America," in 1902, and offered the first courses of academic lectures on the "Literary Relations of Germany and America" at the University of Pennsylvania.—*Old Penn.*

# The Early German Immigrant and the Immigration Question of Today\*

By Marion Dexter Learned, Ph.D., L.H.D.



THE Immigration Commission created by Congress in 1907 to investigate fully the question of immigration, with a view to recommending new legislation for the regulation of immigration, has made a preliminary report containing certain conclusions as a guide for new legislations. While many of these recommendations of the Commission are commendable, many strictures have been made on the Commission's conclusions.

Any conclusions and legislation based, as they at present must be, upon the United States Census Reports of the Conditions of Immigration, or upon the present status of our knowledge, must of necessity be defective and premature. Naturally our statisticians who furnish data for the Immigration Commission and other agencies investigating the condition of immigrants, depend largely upon the United States Census for their facts.

Two important considerations show that the Census as it stands, is inadequate for final conclusions on immigration questions:

1. The Census covers only about one-half of the period over which our important alien immigration extends, that is, from 1790 on—a period of 120 years—and the Census bearing more especially upon immigrants begins with 1819, and thus covers only a period of ninety years or about one-third of the period of European immigration to this country.

2. The method of taking the national census is very uneven and defective, not bearing scientific scrutiny. The census questions, even in late years, are quite

insufficient as records of exact facts of racial, sociological, and other cultural conditions prevailing in various parts of the country. Moreover, the census-takers as a whole are quite untrained for the service, and incapable of appreciating the duties to be performed, accepting with little discrimination the unintelligent or biased answers given to their questions. Beyond the bare record of nationality, age, number, sex, and occupation of the population, certain general industrial and economic data, and recently, vital statistics of certain selected States or sections of the country, little value can be attached to the present census as an accurate record of our population. If this is true of the last census, what must be said of earlier decades?

The most important question for the Immigration Commission to consider is that of determining the *civic value* of the immigrant in the American Commonwealth; that is, to begin with the first immigrants and ascertain with the greatest possible scientific precision what each racial group brought into the country as material or cultural capital, how and in what way this capital was applied, and what the material and cultural outcome of the immigrant and his descendants through the period of assimilation or Americanization has been.

Students of social economy and institutions know, that the process of assimilation is slow, and must be observed through long epochs in order to be understood. A good example of the mistakes that can be made, even after a century of discussion and agitation, is to be found in our final violent settlement of the question of negro slavery, which left us a race problem that baffles the wisest economist and statesmen. And how different the economic—not to speak of the civic—value of the negro and the negro a hundred years ago.

\* An address delivered at the annual meeting of the American Philosophical Society and printed by permission.



It is customary to think of our Immigration before 1850, or as the Immigration Commission vaguely calls it, "older immigration", as entirely Americanized or assimilated. The fallacy of this attitude becomes apparent at once, when one examines the population of localities in which the flux and flow of social and economic life is less rapid. We usually speak of the early Dutch, French and German elements in our population as fully assimilated, but a visit to any locality in which the early speech, customs, and habits of the immigrants still survive, will show that we still have race islands in our surging mass of people, which sensibly affect our national development. Nor, indeed, is this condition of things confined to racial survivals. We have also distinctive social or sect islands, in which a certain religious social bias continues to assert itself, as for example, is most localities dominated by a particular sect or confession. The fact is, not uniformity but diversity is the prominent characteristic of our several communities, and these divergent attitudes toward the questions of social, economic, and cultural development of the nation as a whole are most potent factors in the Commonwealth.

Moreover, the time and conditions in which the immigrant joins the Commonwealth are important. A type of immigrant desirable for one set of conditions may become an "undesirable" for another state of things. It is interesting to observe how the different race elements have succeeded one another as the apostles of brawn in the course of our industrial history. Indeed it is not impossible that many of our so-called assimilated racial elements have become more undesirable than many of the new honest toilers who are now seeking our shores to earn their daily bread by the sweat of their brow.

It is a study of the genetic conditions which should form the basis for determining the civic value of the race elements of our population and for intelligent and effective legislation regulating the administration of immigrants. How little the national census contributes to

the solution of this problem we already know, and we have reason to suspect that the Immigration Commission will make little contribution to our knowledge of the earlier immigration. Not until the Census shall be reorganized so as to include an expert ethnographic-sociological record of our population, and a historic study of the earlier immigration will it be possible to legislate wisely upon the admission of immigrants at the present time. Some nine years ago a modest experiment was made in taking such an ethnographic census in one of the German sections of Pennsylvania. Among the interesting data collected by this canvass of the population the following are significant as setting forth the difference between a census taken by experts and the ordinary national Census. In the region originally settled by Germans and Swiss-Germans, the expert census-taker obtained the following data:

Males, of German and Swiss origin	72%
Males, of Scotch-Irish, English, etc.	18%
Males, Undetermined	10%
Females, German and Swiss origin	63%
Females, Scotch-Irish origin	30%
Females, Undetermined	7%

The same record as given by the people themselves and as usually accepted by the United States Censustakers, was as follows:

Families of Ger. and Swiss origin	23%
Families of Scotch-Irish origin	9%
Families Undetermined	68%

These data demonstrate the unreliability of the ordinary census on all questions of race origins. As we see, the ordinary official census-taker who records what the people tell him about themselves, would find 23 per cent. of the families to be German, while the expert census-taker records 66 per cent. as of German origin. While the United States Census would leave 68 per cent. of the families undetermined, the expert census-taker would have only, at the most, 10 per cent. undetermined. In other words, the United States Census is practically valueless for scientific inquiry into questions of earlier race origin.

It is generally assumed that the early German immigrants were superior to

those coming from other countries at the present day. This assumption is based on guesses, not on actual knowledge. If the Immigration Commission would take the trouble to examine the moral, social, or material record of the Palatines of 1708-1710, or of the masses of the German immigrants of the first half of the nineteenth century, the result would be startling, and set both the Commission and Congress to thinking before legislating as to "undesirables." It was rather what the early immigrants to America became, than what they were. The one of the Lincolns who came as a "hired man" gave us the great martyr-president, Abraham Lincoln. The same is true of many notable Germans on the honor roll of our national history.

It is true that the Germans have made good and prosperous citizens, but it must be remembered that even Benjamin Franklin called the Palatines a "swarthy race," and like many of his contemporaries considered them unpromising and even dangerous members of the Commonwealth. The qualities of economy and thrift were born of penury and want, but under the action of free institutions, brought out the sterling excellencies of German character, redeeming them from their early traditions and the sordid life of the land of their birth.

Not all of these prosperous Germans have assimilated or risen to their full civic privileges in the American Commonwealth. Among them, as among other ethnic elements in our population, superstition still casts its spell, forming stagnant pools in the midst of our enlightened civilization. Within less than a hundred miles of Philadelphia there are localities in which the pow-wowers, or practitioners of folk-medicine, outnumber the trained doctors of medicine, in some cases five to one, and the standard of ethical and civic intelligence is correspondingly low, reflecting itself in religious, political and social life. What does the United States Census Bureau or the Immigration Commission know of these and other similar conditions and their bearing upon the immigration question of the present day?

It is thus clearly necessary to determine—

1. The causes which have brought the early race elements, the English, Dutch, French, Swedes, Welsh, German and other early immigrants to an acceptable standard of citizenship;

2. The relative civic and economic value of each race element of our national development.

What was it that made of Franklin's "tawny race" of Palatines and other Germans of the Colonial and later periods the acceptable and useful citizens they are at the present day?

1. They brought with them a much needed capital in the way of trades and occupations.

2. They possessed sturdy physical qualities and practical industry and rigid economy.

In the early Colonial period in Virginia, Pennsylvania and other provinces, there was a great demand for common artisans, blacksmiths, carpenters, joiners, shoemakers and the like, and particularly in Virginia and Pennsylvania for a new type of farmers. The great mass of the Palatines and other early Germans were peasants from the south of Germany, and brought with them a new method of tilling the soil. They were small farmers, and accustomed to count their limited acres. The planters of Virginia depended largely on inferior whites for overseers and negro slaves for the actual manual labor on the plantations. The great crop was tobacco, and the staple grains were more or less neglected. The Virginian seems not to have learned the art of improving the soil. He was obliged to abandon old land after the third crop, and to take up new land. A further weakness of his agricultural economy was that he made but scanty provision for housing either his stock or his crops. The New England Puritan was little more advanced in his method of tilling the soil although forced by the rigors of the climate he gave more attention than the Virginian to the housing of his stock. The Dutch farmer of New York occupied comparatively small territory, and ran to trade. The Swedish

settlers of the Delaware had a primitive form of agriculture, and were relatively few in numbers. The English and Welsh farmers of Pennsylvania doubtless represented a higher type of farming, and surpassed their neighbors north and south of them.

It was the incoming German and Swiss German farmers who gave a new impetus to the agricultural and industrial economies of the Colonies. These Germans made positive improvements in agriculture.

1. They introduced the German method of selecting the soil; they sought out the land of the tall timbers, knowing that here was the soil of the best bottom.

2. They introduced systematically the three-field system, or the method of alternating crops, which allowed the soil to yield different elements of its strength in producing different crops in different seasons and to recuperate by lying fallow or in pasture.

3. They introduced a thorough system of fertilization, which kept the soil up to a normal productive capacity and even improved it. In this particular, German farmers of Pennsylvania, Western Maryland and Virginia, formed a striking contrast to the Virginia planter, who abandoned his acres after the third crop to the wild sage and the pines.

4. They introduced the commodious German or Swiss barn, which housed both the stock and the crops, as well as the hay and corn fodder and the farming implements, and kept the horses comfortable and sleek, the cows in good condition for milk and breeding, and furnished adequate shelter for the sheep, swine and poultry.

5. They introduced the great draft wagon in place of the English drag-sled and the horse and ox cart, thus making provision for Colonial freight transportation at a time when railroads were not dreamed of.

Side by side with these improvements in agriculture the Colonial Germans introduced many handicrafts which gave a new impetus to Colonial industry. The hand industries of the carpenter, black-

smith, shoemaker, wheelwright, saddler, clockmaker, cooper, mason, weaver, baker, and others, together with the gristmills, sawmills, hempmills, fulling-mills, tanneries, distilleries, forges and the like, yielded the industrial output which made our resources so efficient in the struggle against Britain during the Revolution.

Among these early German immigrants were men who had good education and established churches, schools, printing-presses and other agencies looking toward the moral and intellectual improvement of the more ignorant masses. These agencies had much to do with raising the German element from its immigrant condition to the high standard of citizenship which it has at the present day.

If now we compare the Colonial immigration and its actual contribution to our economic and intellectual growth with the present immigration from southern and eastern Europe, and the conditions under which it comes to us, we shall see all the more the need of a searching investigation into the earlier immigration. Our national life is no longer distributed over the rural districts, as formerly, but is centered in large cities. The needs of our growing commerce have brought into existence great lines of traffic by land and sea; enormous railway systems span the continent, and steamship lines traverse the seas to every clime, bringing foreign commodities to our market, and developing new lines of trade.

The results of our Colonial German immigration made possible the great transatlantic commerce which now links us to German lands. In the same way the growing commercial intercourse of the present time comes in the wake of the immigrants from the lands bordering the Mediterranean. These new immigrants, like the starving Palatines of 1708-10, are eager to earn their bread, and enjoy the blessings of liberty. They have learned one thing well—that is to toil. Our so-called native craftsmen are becoming crafty men, too often depending upon the unions for their support,

bringing unrest into our industrial and economic life, encouraging unskilled labor to secure by union what it could not obtain by honest competition, and sowing the seeds of industrial revolution. The honest toiler has always been, and ever should be, welcomed to the land of opportunity.

What, now, are the forces which have forged our early German immigration into sturdy prosperous Americans?

1. They brought, as we have already seen, a marketable form of ready and efficient labor.

2. They followed the new paths of national enterprise, and were thus distributed over the newly opened territory of the west and southwest.

3. They built up new industries, paving the way for new trade relations with the home country and enriching American commerce.

4. They formed important cultural relations between America and their respective countries, which greatly strengthened the friendly intercourse at home and abroad.

5. They rose to higher citizenship by the American system of free school and compulsory education.

It is scarcely conceivable that the immigration of today is greatly inferior to the masses of South Germans who came to America between 1710-1730, and certainly there is nothing in the present immigration, not even the Padrone system, which can compare with the abuses of the old Redemptioner system, of the eighteenth century. The so-called "white slave" traffic should long ago have been eliminated by an efficient system of government police. Assuming then, that the immigrant is a valuable national asset, how shall the inflowing mass of unpromising aliens be disposed of and assimilated?

The Immigration Commission suggests the illiteracy test as an efficient means of seclusion. The absurdity of this test is seen in requiring the reading test of the Bulgarian shepherd, who has spent his life guarding his flocks, and comes to America to perform equally simple work; while the adventurous

ruffian, who plots burglaries and murders, may be able to read and speak a half-dozen languages. There are two supreme tests of a desirable immigrant, viz., that of soundness of body, and soundness of character; and there is a third requirement which ought to be made of the immigrant, and which would furnish all the restriction necessary. This requirement is that the alien should be a bona fide colonist or citizen, and not simply a migrant laborer, coming into the country to take back his earnings after a few months of toil.

We can learn important lessons from European countries as to how to keep records of immigrants and tourists—records that would greatly enhance personal safety and eliminate crime. Whatever else the Government may do, the following provisions seem, in the light of history, imperative, if we are to control and assimilate the new immigration.

1. The Government should cooperate with the states and municipalities in establishing a rigid and efficient police system, which should keep a record not only of every American but also of every incoming foreigner, whether he be an immigrant or a tourist. The police, with such a record, should keep tab on all such foreigners as especially under its surveillance until they become American citizens. Such a system of policing would eliminate much of the violence and crime prevailing all over the land, and would insure a reasonable amount of personal safety to American citizens.

2. The Government should provide for educational agencies, such as night immigrant schools and the like for aliens, and should require attendance at these schools until the immigrant is qualified to become an American citizen. In this way the Government could require the immigrant to have some practical knowledge of the English language and of the principles and institutions of American government. Incidentally, much could be done in this way to become acquainted with and to improve the character of the aliens.

3. The Government should insist upon a systematic distribution of the im-

migrants to such parts of the country, and to such occupations as most require alien service, and should forbid and prevent the massing of aliens in the large seaboard cities, and make it impossible for shrewd adventurers to take advantage of the aliens' ignorance of the language and the country.

4. The Government should encourage and provide for a more scientific study of the history and conditions of the early immigration in America by means of a more accurate census of the present conditions, and by an ethnographic-sociologic investigation of the earlier period. To base legislation upon present conditions without reference to the past is to legislate unwisely, just as drawing conclusions from the physical measurements of two generations of aliens is to ignore what science has taught us of the laws of heredity. It

would be possible with such a culture census to direct and adapt immigrants to those conditions in which they could achieve the greatest success.

Little did Benjamin Franklin and his contemporaries of the first half of the eighteenth century dream of the great commercial and cultural results which were to follow the trail of the Palatine and culminate in the many-sided intercourse of Germany and America in our day.

It may be that our closer touch with the hungry toilers of Mediterranean lands, who seek our shores today, shall some day bring us a new revival of the culture of Ancient Greece and Rome and make us potent factors in the culture and commerce of the great Midland Sea of the ancient world and bear back the gospel of civic freedom to those who have lost it.

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## Germans not a War-loving People

The continuous talk, soon to materialize without doubt, of an arbitration treaty with Great Britain, has greatly widened in the past week and now includes talk of a similar treaty with Germany. It has been said over and over again in recent weeks that Germany did not bind herself to any agreement that might affect her honor or territorial integrity. But last week the wiseacres were astonished when the German ambassador to the United States voluntarily expressed Germany's willingness to enter into negotiations for a general arbitration treaty similar to that which has been outlined for Great Britain. A war between this country and Germany may seem remote; but with a peace treaty, it would be practically impossible. The belief that Germany is not building her great navy for nothing, and that she

really means to use it, that her people are at heart belligerent, is given a blow by this move on the part of the German ambassador. The following editorial from a New York daily is probably not far wrong:

"It is a mistake to speak of the Germans as a war-loving people. They are not. They fought desperately against Napoleon for their national existence. To establish the empire they later waged three wars in quick succession. But for forty years, within which time Spain, Great Britain, Russia, Japan and the United States have all been engaged in wars, Germany has kept peace—an armed peace, it is true, but still the peace. Her interests and industries are pacific ones. The arts of civilization are her people's chief concern."—H. W. E.

—*The Lutheran.*

# Early Berks County Tombstone Inscriptions

By Louis Richards, Esq., Reading, Pa.

Pres. Berks County Historical Society

(CONTINUED FROM APRIL ISSUE)

## Oley Churches (L. & R.)

**Van Reed, Margaret**, wife of Jacob Van Reed, b. 13 Nov. 1728; d. 23 Dec. 1807.

**Spang, Frederick**, b. 1762; m. 1782 Margaretta, daughter of Jacob Seltzer, 9 children, 2 sons and 7 daughters; d. 14 Jan. 1826 in 64th year.

**Spang, Margaretta**, wife of same, b. 1762; d. 27 July 1822; 59 y. 7 m. 2 d.

**Spang, Jacob S.**, b. 13 May 1797; d. 7 June 1862; 65 y. 24 d.

**Deborah S.**, wife of same, b. 22 Feb. 1801; d. 11 Nov. 1882.

**Kaufman, Hannah**, wife of John P. Kaufman and daughter of John and Rosina Stepleton, b. 4 Jan. 1790; d. 29 Aug. 1851; 61 y. 7 m. 25 d.

**Udree, Gen. Daniel**, b. in Phila. 5 Aug. 1751, "served in Revolutionary War as Capt., General, etc., and was also member of Congress"; d. 15 July 1828; 76 y. 11 m. 10 d.

**Schneider, Jacob U.**, "son-in-law of Gen. Udree," b. 28 Aug. 1779; d. 11 July 1835; 55 y. 10 m. 13 d.

**Yaeger, Nicholas**, b. 10 Sept. 1757; d. 26 Aug. 1828; 70 y. 11 m. 16 d.

**Dechant, Rev. Jacob Wm.**, Reformed preacher, b. 18 Feb. 1784 in Europe; d. 6 Oct. 1832; 48 y. 7 m. 18 d.

**Kaufman, Jacob**, b. 1757; d. April 1843; 86 y.

**Susanna**, b. Keim, wife of same, b. 1781; d. 1870. (Kaufman Burial Ground.)

## Union Church Cemetery, near Friedensburg

**Bertolet, Daniel**, b. 9 May 1741; m. 1768 Maria Yoder; d. 19 Nov. 1797; 56 y. 10 m. 10 d.

**Bertolet, Maria**, wife of same, b. Yoder, b. 13 Feb. 1749; d. 23 Sept. 1827; 78 y. 7 m. less 2 d.

**Bertolet, Daniel**, b. 11 June 1781; m. 1802 Maria Griesemer; d. 20 Sept. 1868; 87 y. 3 m. 9 d.

**Bertolet, Maria**, wife of same.

## ONTELAUNEE

### St. John's or Gernaut's Church

**Schalter, Frantz Balthasar**, b. 18 April 1735, in Lebenheim, Europe, d. 13 Oct. 1813; 78 y. 7 m. 5 d.

**Schalter, Jacob**, b. 1 Jan. 1777; d. 17 March 1853; 76 y. 2 m. 16 d.

**Susanna, b. Bernhardt**, wife of do.; b. 6 May 1784; d. 24 March 1841; 56 y. 10 m. 18 d.

**Fuchs, Christian**, b. 15 Aug. 1746; d. 29 Jan. 1814; 67 y. 8 m. 13 d.

**Maria Catharine**, wife of do. b. Drescher; b. 27 July 1765; d. 10 June 1842.

**Schneider, George**, b. 7 Sept. 1783; d. 16 April 1807.

**Richtstein, Sophia**, wf. of Chas. Richtstein, geb. Sassaman; b. 11 July 1739; d. 18 April 1808.

**Sophia**, wf. of Peter Body, b. Richtstein; b. 12 July 1776; d. 16 Jan. 1805.

**Staudt, Johannes**, b. 6 June 1737; d. 13 Oct. 1801; 64 y. 4 m. 7 d.

**Maria**, wf. of do., b. Kerschner; b. 1751; d. 21 Dec. 1826.

**Moll, Heinrich**, b. Feb. 1734; d. June 1809; 75 y. 4 m.

**Elizabeth**, b. Faust, wf. of do.; b. Jan. 1738; d. Oct. 1807; 69 y. 9 m.

**Rahn, Jacob**, b. 8 Aug. 1728; d. 19 June 1805; 76 y. 10 m. 16 d.

**Rahn, Margaret**, b. Schetenin; b. 14 Nov. 1708; d. 20 Dec. 1794; 86 y. 1 m. 2 w.

**Rahn, Jacob**, b. 14 July 1757; d. 1823; 66 y.

**Elizabeth**, b. Schneider, wf. of do.; b. 26 1765; d. 1831; 66 y.

**Rahn, Adam**, b. 1762; d. 1842; 79 yrs.

**Margaret**, b. Schneider, wf. of do.; b. Aug. 1770; d. 1853; 83 y.

**Schaeffer, Nicholas**, b. in Tulpehocken twp. 31 Jan. 1736; d. 20 June 1796; 60 y. 4 m.

**Susanna**, b. Deturk, wf. of do.; b. 27 March 1745; d. 23 Sept. 1811.

**Schuster, Heinrich**, b. 2 Oct. 1765; d. 25 Oct. 1801; 36 y. 23 d.

**Engel, Jacob**, b. 7 June 1753; d. 22 Nov. 1800; 47 y. 10 m. 15 d.

**Sahela**, b. Seltzer, wf. of do.; b. in Europe 22 March 1760; d. 24 March 1842.

**Huy, Jacob**, b. 1748; d. 13 April 1820; 72 y.

**Gernand, Johannes**, b. 23 April 1749; d. 5 March 1821; 71 y. 8 m. 12 d.

**Anna Maria**, b. Bollman, wf. of do.; b. 14 Aug. 1763; d. 12 April 1830; 66 y. 7 m. 28 d.

**Montgomery, Fleming W.**, son of John Montgomery Esq. and Ellinor Montgomery Lycoming Co.; d. Aug. 12, 1823; 27 y. 10 m. 19 d.

**Mee, Jonathan**, b. Jan. 10 1761; d. Sept. 6 1833; 76 y. 2 m. 26 d.

**Hester**, wf. of do. b. Sept. 1767; d. Dec. 1824.

**Mohr, John Jacob**, b. Dec. 9 1769; d. Sept. 15 1827; 57 y. 9 m. 6 d.

**Huy, John Jacob**, b. 11 Nov. 1781; d. 7 May 1826.

**Gernand, John**, son of John and Anna Maria Gernand; b. March 1 1788; d. Nov. 3 1864; 76 y. 8 m. 2 d.

**Catharine**, b. Hain, wf. of do.; b. 1 Oct. 1793; d. 29 April 1850; 56 y. 6 m. 28 d.

**Adams, Isaac**, b. Sept 3 1779; m. to Catharine Eckert Feb. 2 1800; d. May 5 1844; 64 y. 1 m. 16 d.

**Schneider, Philip**, b. 1768; d. 1841; 72 y.

**Moll, Henry**, b. 1777; d. 1865; 88 y.

**Standt, John**, b. 1737; d. 1801; 64 y.

**Dunkel, George**, b. 19 June 1776; d. 12 Sept. 1841; 65 y. 2 m. 3 d.

**Schucker, Henry**, b. 2 Oct. 1755; d. 25 Oct. 1801; 56 y. 23 d.

**Herbst, Lieut. William**,

"Served in the Mexican War, 1846-48 and as Lieut of Co. E. 50th Regt. P. V. during the Rebellion 1861-64, b. Oct. 1822; m. to Catharine Gonsor; d. in Knoxville, N. Y., Aug. 1. 1865; 42 y. 9 m. 6 d."

**Finkbone, Samuel**, d. at the battle of Antietam Sept. 17 1862; 44 y. 3 m. 17 d.

**Seidel, Jacob**, b. 1 Dec. 1776; d. 21 April 1846; 69 y. 4 m. 20 d.

## PERRY

### Zion's Church

**Rothermel, Daniel**, b. 11 Dec. 1782; d. 4 April 1860; 77 y. 3 m. 23 d.

**Schappell, Peter**, b. 19 April 1770; d. 18 Nov. 1858; 88 y. 6 m. 29 d.

**Shappell, Jeremiah**, b. March 20, 1774; d. Sept. 16 1845; 71 y. 5 m. 26 d. "Was Colonel in the Baltimore War of 1812 and brigade inspector from 1818 until his death".

**Adam, Peter**, b. 1 Oct. 1765; d. 1 July 1849; 83 y. 9 m.

**Dinner, Jacob**, son of Henry and Elizabeth Dinner; b. 15 April 1731; d. 24 June 1815; 84 y. 2 m. 7 d.

**Shappell, Jeremias**, b. 1715; d. Oct. 8 1804; 89 y.

**Shappel, Jacob**, b. 2 Feb. 1744 in Wittenburg, Deutschland; d. 11 Sept. 1826; 82 y. 7 m. 9 d.

**Susanna**, wf. of do.; b. 2 Feb. 1751 d. 24 July 1828; 77 y. 5 m. 22 d.

**Heinsel, Philip**, b. 17 Sept. 1724; d. 22 Oct. 1793; 69 y. 8 m. 5 d.

**Deturk, Johannes Esq.**, b. 19 Nov. 1771; d. 15 March 1824; 52 y. 3 m. 23 d.

**Unterkoiler, Michael**, b. 14 Feb. 1750; d. 22 Oct. 1825; 75 y. 8 m. 8 d.

**Dewald, Michael**, b. Aug. 1716; d. 31 Dec. 1798; 83 y.

**Anna Barbara**, wf. of do.; b. 9 Oct. 1719; d. 6 Jan. 1801; 81 y. 3 m.

**Stetzler, John Peter**, b. 5 May 1724; d. 18 July 1795.

**Seidel, Johan Heinrich**, b. in Deutschland, 1 April 1732 "und war der eltschten arbur dieses landes", d. 1801; 69 y. 4 m. 21 d.

**Shoemaker, Charles, Esq.**, d. 27 March 1820; 78 y. 2 m. 29 d.

**Shoemaker, Maria**, wf. of do., b. Kepner; b. Feb. 1746; d. 3 Sept. 1831; 85 y. 7 m.

**Shoemaker, Charles, Jr., Esq.**, d. 8 Nov. 1822; 45 y. 6 m. 20 d.

**Elizabeth**, wf. of do., b. 5 Jan. 1779; d. 24 May 1849; 70 y. 4 m. 19 d.

**Rieser, Daniel**, b. 11 March 1763; d. 22 Sept. 1813; 50 y. 6 m. 11 d.

**Hinckel, George**, b. 25 April 1755; d. 29 Dec. 1816; 61 y. 8 m. 4 d.

**Jacoby, Conrad**, b. 30 Nov. 1744; d. 6 Aug. 1823; 78 y. 8 m. 6 d.

**Anna Margaret**, wf. of do., b. Kreisher; b. 20 Aug. 1757; d. 1 Aug. 1822; 64 y. 11 m. 11 d.

## PIKE

### St. Paul's Church, Lobachsville

**Tea, Richard**, son of Richard and Ann Tea; b. Aug. 15, 1765; d. 25 June 1846; 80 y. 10 m. 10 d.

**Duche, Joseph B.**, b. Aug. 17 1790; d. Oct. 17 1850.

### St. Joseph's (Hill) Church

**Herb, Abraham**, b. June 1719; d. 10 July 1779; 60 y. 1 m. 5 d.

**Long, Peter**, b. 13 Oct. 1737; d. 22 Oct. 1777; 40 y. 5 d.

**Miller, Maria**, b. 9 Nov. 1697; d. 4 Aug. 1776; 78 y. 8 m. 21 d.

**Weller, Gertraud**, b. 1755; d. 9 May 1855; 100 y.

**Ritter, Elizabeth**, b. 1710; d. 23 July 1798; 88 y.

**Gruber, John**, b. 1722; d. 10 July 1795; 73 y.

**Mutter, Allen**, b. 1695; d. 1775; 80 y.

**Reichert, Anna**, wf. of David Reichert; b. 30 Dec. 1766; d. 30 Dec. 1831; 65 y.

## READING

### Trinity Lutheran Ground

**Otto, Dr. Bodo**, b. 1709; d. June 1787.

**Christ, Heinrich, Esq.**, b. Jan. 27 1721; d. 13 Aug. 1789.

**Hyneman, John M.**, "late Adj. Gen. Pa."; b. 2 May 1771; d. 8 May 1816; 44 y. 11 m. 25 d.

**Brosius, Nicholas**, b. June 1749; d. 28 May 1790.

**Witman, Adam, Esq.**, b. 1 Nov. 1723; d. 9 Aug. 1781; 57 y. 9 m. 9 d.

**Witman, Catharine**, b. 18 April 1730; d. 27 Feb. 1808.

**Swaine, Gen. Francis**, b. 2 Jan. 1754; d. 17 June 1820; 66 y. 5 m. 15 d.

**Phillips, John**, b. 3 April 1784; d. 12 May 1857; 56 y. 1 m. 13 d.

**Coller, Johannes**, b. 27 Feb. 1763; d. 23 Jan. 1816.

**Hess, Casper**, b. 23 Nov. 1799; d. 7 Dec. 1831.

**Hess, Calvin**, b. 29 May 1753; d. 8 Aug. 1822.

**Hess, Barbara**, b. 11 Dec. 1764; d. 11 July 1820.

**Wobensmith, Catharine**, b. 10 Sept. 1763; d. 20 Dec. 1836.

**Potteiger, Samuel**, b. 19 Oct. 1800; d. 8 May 1837.

**Drinkhouse, Adam**, d. 26 Aug. 1817; 52 y. 9 d.

**Drinkhouse, Catharine E.**, d. 27 April 1845; 76 y. 3 m. 3 d.

**Fritz, Frederick, Esq.**, b. in Germany 14 July 1766; d. 11 Sept. 1822; 56 y. 1 m. 26 d.

**Christian, Henry**, son of Felix and Rebecca; b. 14 Feb. 1782; d. 17 Nov. 1825.

**Shoenfelder, Johannes**, b. 22 July 1756; d. 2 Jan. 1822; 65 y. 5 m. 10 d.

**Wood, Catharine**, dau. of John and Catharine Otto; b. Oct. 1794; d. 16 Aug. 1816.

**Wood, Joseph**, son of Michael and Elizabeth; d. Dec. 14, 1816; 22 y. 10 m. 29 d.

### RICHMOND

#### Moselem Church

**Yager, Johannes**, b. in Europe 25 April 1734; d. 5 May 1806.

**Schumaker, Maria Barbara**, wf. of Henry Schoemaker; b. 27 Oct. 1760; d. 3 Oct. 1794.

**Maria Barbara** geb. Kuntzin, b. in Europe 16 April 1720; m. May 1742 Nicholas Schweyer; d. aged 66 y.

**Maria Heldenbrandin**, wife of George Heldenbrand; b. 25 June 1740; d. 1817.

**Heldenbrand, John George**, b. 1733; d. 1804.

**Biehl, Peter**, b. 21 March 1726; d. 20 Dec. 1802.

**Merkel, Calvin**, b. 15 Sept. 1751; d. 9 July 1821.

**Blandina**, wf. of do. b. Hottenstein; b. 8 Nov. 1755; d. 8 Sept. 1826.

**Beehl, Peter**, b. 6 Aug. 1766; d. 11 Feb. 1832.

**Umbenhauer, Jonas**, b. 10 Oct. 1779; d. 28 March 1815.

**Fink, Conrad**, d. 23 Oct. 1805; 54 y. 6 m.

**Catharine**, wf. of do. b. Zerrin; b. 12 Jan. 1756; d. 16 Aug. 1820.

**Weidenhammer, Johannes**, b. 4 Nov. 1726; d. 3 Aug. 1804; 77 y. 9 m. less 6 d.

**Weidenhammer, George**, b. 17 July 1761; m. 1784 Catharine Haberacker; d. 28 May 1807; 45 y. 11 m. 5 d.

**Vögle, John Geo.**, b. 25 June 1751; d. 15 Oct. 1809.

**Catharine Eliz.**, wf. of do., b. Rehm; b. 4 June 1754; d. 4 Nov. 1809.

**Fegley, Samuel**, husband of Ester, b. Reeser; b. 20 May 1789; d. 4 Nov. 1851; 62 y. 5 m. 14 d.; 8 children, 3 sons, 5 daughters.

**Altenderfer, Philip**, b. 10 July 1761; d. 8 June 1826.

**Lehman, George**, b. 19 Dec. 1782; d. 14 Aug. 1847; 64 y. 7 m. 28 d.

**Lehman, Maria Eliz.**, b. Titlow, wf. of Rev. Danl. Lehman; b. 5 Aug. 1759; m. 1779. 10 children, 28 grandchildren and 2 great-grandchildren; d. 5 April 1833; 73 y. 8 m.

**Beck, George**, b. 27 March 1761; d. 2 Jan. 1855; 73 y. 9 m. 6 d.

**Schumaker, Nicholas**, b. 2 May 1719; d. 15 Sept. 1799.

**Schumaker, Margaret**, b. 8 May 1713; d. 5 May 1800.

**Hefle, Christopher**, son of Charles Hefle, b. 25 Jan. 1759; d. 22 Aug. 1821; 62 y. 6 m. 27 d.

**Anna Catharine**, wf. of do.; b. 14 Jan. 1762; d. 23 Oct. 1804.

**Huyet, Johannes**, b. 23 April 1734; d. 5 May 1808.

**Catharine**, wf. of Jacob Beyer; b. 10 March 1750; d. 13 March 1804.

**Heißner, Jno. Geo.**, b. 10 June 1757; d. 29 April 1818; 60 y. 20 d.

**Frederick**, son of Geo. Adam and Cath. Leibelsperger; b. 6 May 1761; d. 10 May 1837; 76 y. 2 m. 4 d.

#### Old St. Peter's Church

**Hunter, Nicholas William**, son of N. V. R. Hunter and wf. Hanna, b. Spang; b. 29 June 1821; d. 18 Oct. 1823; 2 y. 3 m. 19 d.

**Samuel**, son of do., b. 15 Dec., 1827; d. 29 Sept. 1843; 15 y. 8 m. 14 d.

**Griesemer, Maria**, b. Jager; d. 26 June 1828; 39 y. 14 d.

**Vögle, Johan Geo.**, b. 10 Dec. 1721; d. 8 Oct. 1805; 83 y. 10 m. 2 d.

**Maria Catharine**, wf. of do.; b. 17 Feb. 1727; d. 10 Aug. 1805; 78 y. 5 m. 23 d.

**Stenger, Conrad**, b. 1731; d. 18 April 1798.

**Catharine**, wf. of do.; d. 16 Dec. 1821; 86 y.

**Lanseiseus, Abm.**, b. 3 July 1773; d. 16 Oct. 1815; 42 y. 3 m. 13 d.

**Erdle, Frederick**, b. 1735; d. 30 Jan. 1795; 60 y.

**Glass, John**, b. 1769; d. 5 July 1823; 54 y. 5 m. 5 d.

**Anna Magdalena**, wf. of Samuel Kauffman, b. Glass; b. 16 Oct. 1789; d. 19 May 1815.

**Elizabeth Eckert**, wf. of Valentine Eckert; d. Apr. 20, 1814; 74 y. 4 m.

**Eckert, George**, son of Valentine and Elizabeth; d. 1820; 55 y.

**Elizabeth**, dau. of Valentine and Elizabeth; d. April 25, 1814; 54 y.

**Graeff, Abraham**, b. 2 July 1769; d. 1 April 1838; 63 y. 9 m. 29 d.

**Seidel, Heinrich**, b. 12 Nov. 1765; d. 7 Aug. 1847; 81 y. 8 m. 26 d.

**Grienawant, Jacob**, b. 11 May 1778; d. 24 April 1856; 77 y. 11 m. 13 d.

**Maria**, wf. of John G. Kauffman; b. Merkel; b. 5 Dec. 1812; d. 5 Sept. 1845; 32 y. 9 m.

**Forney, Lydia**, b. Hertzler; wf. of John Forney; b. 6 May 1800; d. Feb. 11 1879; 78 y. 9 m.

### ROBESON TOWNSHIP

#### St. Paul's M. E. Church, Geigertown

**McGowan, John**, b. 7 Jan. 1764; d. 7 July 1848; 84 y. 6 m.



**McGowan, Mary**, wf. of do.; b. 6 Jan. 1771; d. 9 July 1838; 67 y. 6 m.

**Beard, Amos**, b. 24 May 1775; d. 1 June 1860; 85 y. 8 d.

**Sarah**, wife of John Keller; b. 23 June 1798; d. 27 Jan. 1870; 71 y. 7 m. 4 d.

**Wausher, Peter**, b. 31 March 1752; d. 11 May 1826; 74 y. 1 m. 12 d.

**Geiger, Johann Paul**, b. in Bemvagen in Helmstattfehen Deutschland, 15 Nov. 1723; d. 2 Aug. 1798; 74 y. 8 m. 17 d.

**Maria Eve.**, b. Kistler; wife of do.

**O'Neill, John**, d. 8 Aug. 1840, in 77th year.

**Lewis, Abraham**, d. 1 Dec. 1801; 66 y.

**Martha**, wife of do.; d. 22 June 1804; 63 y.

**Huffman, Rev. David**, b. 7 Jan. 1769; d. 26 May 1855; 86 y. 4 m. 19 d.

**Sprout Charles**, d. 19 May 1813 in 67th year.

**Allison, Dr. Abel T.**, b. 9 Sept. 1794; d. 4 April 1858; 63 y. 6 m. 25 d.

**Boice, Abraham**, b. 3 Feb. 1761; d. 16 Sept. 1832; 71 y. 7 m. 13 d.

#### St. John's Church Ground

**Riester, John**, b. 24 June 1786; d. 10 June 1848; 61 y. 11 m. 25 d.

**Hiester, Catharine**, b. Huyett, wife of do.; b. 13 March 1788; d. 15 May 1880; 92 y. 2 m. 2 d.

**Seidel, Jonathan**, b. 27 June 1788; d. 12 Feb. 1858; 69 y. 7 m. 15 d.

**Moyer, Jacob**, b. 10 May 1778; d. 23 June 1851; 73 y. 1 m. 13 d.

**Hill, Peter**, b. 1 April 1789; d. 17 March 1858; 68 y. 11 m. 13 d.

**Hoffman, George**, b. 16 March 1775; d. 1 May 1845; 70 y. 1 m. 16 d.

**Seidel, Johann Philip**, b. 3 July 1769; d. 12 Jan. 1824; 54 y. 6 m. 9 d.

**Umstead, Herman**, d. 4 April 1806; 80 y. 18 d.

**Umstead, Ann**, wife of do.; d. 17 April 1809; 81 y. 3 m. 5 d.

**Martha**, wife of Richard Millard, d. 7 Aug. 1784; 30 y. 4 m. 7 d.

**Beidler, Conrad**, b. 3 April 1730; d. 17 April 1800; 70 y. 14 d.

**Beidler, Barbara**, wife of do.; b. 27 March 1729; d. 28 Aug. 1802; 73 y. 5 m. less 1 d.

**Geiger, Christopher**, d. 15 Oct. 1805; 83 y.

**Geiger, Mary**, b. Robison, wife of do.; b. 10 March 1747; d. 6 July 1808; 61 y. 4 m.

**Lewis, Catharine**, wife of Wm. Lewis; b. 26 June 1757; d. 18 Sept. 1782; 25 y. 2 m. 22 d.

**Bechtel, Jacob**, b. 9 May 1720; d. 2 Jan. 1803; 83 yrs. less 4 mos.

**Bechtel, Henry**, b. 12 May 1760; d. 21 Dec. 1838; 78 y. 7 m. 9 d.

**Robeson, Mary**, wife of Moses Robeson; d. 1 Oct. 1821; 49 y. 8 m. 13 d.

**Fries, Johannes**, b. 4 Jan. 1759; d. 20 July 1815; 56 y. 6 m. 16 d.

**Geiger, Elisha**, d. 12 Nov. 1821; 43 y. 6 m. 12 d.

**Kern, William**, b. 6 Feb. 1784; d. 30 July 1831; 47 y. 5 m. 24 d.

**Kern, Sarah**, wife of do.; b. 17 Nov. 1787; d. 30 July 1831; 43 y. 8 m. 13 d.

**Thompson, Christopher**, b. 11 April 1786; d. 19 June 1819; 51 y. 2 m. 8 d.

**Thompson, Henry**, b. 14 June 1792; d. 31 Jan. 1869; 76 y. 7 m. 17 d.

**Liggett, Caleb, M. D.**, b. 28 June 1816; d. 18 Feb. 1865; 49 y. 7 m.

## Ft. Augusta, Sunbury---Col. Hunter's Burying Place, Etc.

### A Letter of Inquiry

A few years ago the writer paid a visit to Sunbury in search of historical information, inspecting Ft. Augusta and Col. Hunter's burying place. His specific object was, if possible, to locate the site of the Fort, or battlefield, where the Delawares were overcome by the Five Nations, of which Rev. F. A. C. Muhlenberg speaks in his account of his trip to Shamokin, Selinsgrove, in 1772. It is a very remarkable fact, that every trace of that occurrence, then marked by more than two wagon loads of human bones, according to Muhlenberg's statements, seems to have been lost, and that there seems to be even no lingering tradi-

tion of the event.

Not having been able to copy the inscriptions on the various tombstones, Rev. J. N. Wetzler, Ph.D. was appealed to. He sent the following very satisfactory account, accompanying the same with a draft of the two cemeteries. He also gave the inscriptions in the two cemeteries. He says: "I was over at Caketown," the name of the N. W. section of Sunbury, "this morning to get some information in regard to Fort Augusta".

"There is a partition,—a wall,—fully two feet in thickness, between the two cemeteries", one being Hunter's and the

other Grant's. Both are surrounded by a wall two feet in thickness. "The cemetery was private, located on Hunter's farm. Grant's was above Hunter's, and they buried together as neighbors". "The soldiers' burying ground was around Fort Augusta, only a few feet from the fort. The Indian grave yard is about one square further up at the buttonwood tree. The Indians had their tents at the side of, or around Fort Augusta".

"Col. Hunter's wife's maiden name was Susanna Scott. Her father owned Packers Island,"—between Sunbury and Northumberland. "She is buried by the side of her husband. There is a stone to mark the spot, a rough mountain stone. No name is on it."

"The underground passage to the river, started from the soldiers' barracks, instead of from the magazine, as history affirms." This statement was made after inspection. He often refers to a measure introduced into the legislature four years ago for the purchase of the site. It will not be necessary to give all he says. But there is one statement worthy of serious consideration. *If the state will not buy it there is danger that the plot may be cut up into private building lots.* In that case condemnation proceedings, even if successful, might be very expensive.

The following were copied in the Hunter cemetery.

In memory of Samuel Hunter who departed this life April 10th 1784.

"Mary Hunter, born Nov. 14, 1798. Died Apr. 22, 1836.

Nancy Hunter, dau. of A. and Ann Hunter, b. July 16, 1803; Died Feb. 21, 1859.

"Samuel Hunter, s. of Alexander and Ann Hunter b. Dec. 25, 1807; died July 3, 1852.

"Ann Hunter, died Sept. 25, 1834.

"Alexander Hunter, died in June 1810.

"Henry Billington, died Nov. 25, 1879 in the 85 years of his age.

"Barbara H. Hunter, dau. of Robert and Barbara Hunter born Aug. 27, 1793. Died Apr. 7, 1862.

"Elizabeth, wf. of Henry Billington; died Mch. 11, 1884 in the 84th yr. of his age.

"M. D. Buyers, b. June 7, 1819. Died Mch. 25, 1853, aged 33, 9. 18.

"Mrs. Martha Buyers. b. June 5, 1792. Died June 16, 1854.

"Ann M. Buyers, b. Sept. 6, 1816, died May 9, 1853. Aged. 36, 8, 3".

In Grant's cemetery are the following inscriptions:

"Thomas Grant Esq., died June 16, 1815, in the 58 yr. of his life.

Underneath—"A heart mild and benevolent, a conduct upright and just marked him who rests below his too rich fruit of such a life was the peace within at that dread portal through which all must pass, thus to live and thus to die, Oh Reader by thy care."

"Barbara wife of Thomas Grant, b. Jan. 19, 1763; died Feby. 22, 1845. aged 82 yrs. 1 m. 3 days.

"Debora Grant, b. Feby. 15, 1818. died Feby. 1, 1851. Aged 32, 11, 15.

"Mary Ann, wf. of Dr. L. Reed, dau. of Wm. and Dorcas Grant, b. Apr. 29, 1823; died 1823; died Sept. 16, 1849. Aged 26 y. 4 m. and 17 d.

"Also W. Grant Reed, b. Dec. 17, 1847; died July 3, 1850. Aged 2 y. 7 m. and 13 da.

"Robert Grant, b. Feby 2, 1816. Died Dec. 25, 1840. Aged 23 y. 10 m. 25 d.

"Dorcas Grant, b. Dec. 5, 1790, died July 3, 1863. Aged 72 y. 6 m. and 28 d.

"Margaret Ann Grant, b. Aug. 16, 1820. Died Sep. 10, 1823.

"Wm. Grant, b. Nov. 7, 1788, died Feby. 28, 1838. Aged 49. 3 m. and 21 d.

"Alexander Grant—died Apr. 17, 1825, in the 48th year.

"George B. Mark, died Aug. 22, 1830.—aged 23 years.

"Elizabeth D. wf. of Robert S. Grant, died Feby. 27, 1837. Aged 31 yrs.

"Robert S. Grant, b. Dec. 4, 1804.—died Apr. 25, 1849—aged 44, 4, 21.

"George M. Grant, b. May 15, 1831. died Dec. 28, 1853. Aged 22, 7 m. and 3 d.

"Mary G. Morris—died Apr. 2, 1842—aged 57 years.

"Glarinda, dau. of Wm. and Dorcas Grant died Jan. 18, 1867 in the 57 year".

There are a few graves which have no marked tombstones.

Upon a subsequent trip we, Dr. Wetzel and self, made further investigations. In a cornfield about half a mile north of *Hummel's Landing* we found some bones and pieces of skulls, evidently human. Tradition gives it as the location of Ft. Jackson, although the commission locates them near Pawling, on the Sunbury and Lewistown R. R. What is it? the site of an Indian fort? or was it an Indian village and burying ground? Who can tell?

JOHN.

## Reply to Letter of Inquiry

Sunbury, Pa., May 15, 1911.

MR. H. W. KRIEBEL,  
Lititz, Pa.,

Dear Sir: I am in receipt of your favor of recent date, also the enclosure. Replying I give you the data in my possession. Rev. Muhlenberg began his journey at Harris' Landing, now Harrisburg, which is on the east side of the Susquehanna River, following the east side to the foot of the Mahanoy mountains. He stayed over night with Conrad Weiser who lived at the foot of those mountains in a stone house which is still standing and which was recently sold by a Mr. Seiler a descendant of Weiser; the property being continually in the hands of the Weiser descendants until this time. The village in which it is located is now called Fisher's Ferry. From Weiser's Rev. Muhlenberg crossed the river to the "Isle of Que," also owned by Weiser, although he did not reside there, and from this point the journey was along the west side of the river to a point three and one half miles further north and about three and one half miles above Hummel's landing or wharf and one mile south of the village now called Shamokin Dam. This is the point indicated by Muhlenberg as the one at which the Five Nations overcame the Delawares. I have a number of articles obtained at this place among them being two pipes and some of their stone implements. Concerning the soldiers' burying ground at Ft. Augusta, it was a triangular plot of ground lying adjacent

to and directly north of the Hunter and Grant cemetery; in the plot all soldiers who were killed, died or were condemned to death by court martial were buried. It had been planted with apple trees by Samuel Hunter and these trees are all standing although the adjacent ground has been laid out in building lots and these extend into and cover the old burying place, it being the rear of the lots, the front being on Susquehanna Avenue. The buttonwood tree alluded to as the point at which the Indians had their burying ground has been cut away but the ground is where Ft. Augusta Avenue intersects the road along the river. In the spring of 1858 I did considerable excavating in this locality and recovered many of the articles that had been buried with the Indians. It was at this place I uncovered the grave of the famous chief and vice-king of the Six Nations, Shickelley, and I now have in my possession part of the casket in which he was buried, the nails from the same, and all the articles that were buried with him. It should be remembered that Shickelley had professed Christianity and was given a Christian burial, he being the only Indian in this vicinity to be buried in a casket. He was buried by Zinzendorf a Moravian who came here from Bethlehem for that purpose.

Trusting the above will be satisfactory I am

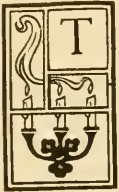
Respectfully yours,

M. L. HENDRICKS.

25 N. 3rd St., Sunbury, Pa.

## The Pennsylvania German Dialect in 1783

The following lines, quoted from *German American Annals*, September-December, 1910, give a view of Pennsylvania life in the year 1783. They were written by Doctor Johann David Schoepf who made a trip from New York through Jersey, Philadelphia, Reading, Lebanon, Carlisle, Pittsburg, Warm Springs in Virginia, Baltimore, Alexandria, Georgetown, Annapolis to Philadelphia.



THE language which our German people make use of is a miserable, broken, fustian, salmagundy of English and German, with respect both to the words and their syntaxis. Grown people come over from Germany, forget their mother-tongue in part, while seeking in vain to learn the new speech, and those born in the country hardly ever learn their own language in an orderly way. The children of Germans, particularly in the towns, grow accustomed to English in the streets; their parents speak to them in one language and they answer in the other. The near kinship of the English and the German helps to make the confusion worse. If the necessary German word does not occur to the memory, the next best English is at once substituted, and many English words are so currently used as to be taken for good German. In all legal and public business English is used solely. Thus English becomes indispensable to the Germans, and by contact and imitation grows so habitual that even among themselves they speak, at times bad German, at times a worse English, for they have the advantage of people of other nationalities, in being masters of no one language. The only opportunity the Germans have of hearing a set discourse in their own language (reading being out of the question) is at church. But even there, the minister preaching in German they talk among themselves their bastard jargon. There

are a few isolated spots, for example, among the mountains, where the people having less intercourse with the English, understand nothing but German, but speak none the better. The purest German is heard in the Moravian colonies. As proof I will give literally what a German farmer said to me, a German, in German:

'Ich hab' wollen, said he, mit meinem Nachbar tscheinen (join) und ein Stück geklaret (cleared) Land purtchasen (purchase). Wir hätten, no doubt, ein guten Barghen (bargain) gemacht, and hätten können gut darauf ausmachen. Ich war aber net capable so'ne Summe Geld aufzumachen, und konnt nicht länger expecten. Das thät mein Nachbar net gleichen, und fieng an mich übel zu yuhsen (use one ill), so dacht' ich, 's ist besser du thust mit aus (to do without) \* \* \* or thus: Mein Stallion ist über die Fehns getchempt, und hat dem Nachbar sein Whiet abscheulich gedämätscht.' That is, Mein Hengst ist über den Zaun gesprungeu, und hat des Nachbars Weizen zienlich beschädiget. But it is not enough, that English words are used as German—*e. g.* *schmart* (smart, active, clever)—*serben*, geserbt haben (serve, etc.); they go farther and translate literally, as *absenzen* instead of *abreisen*, *sich auf den Wegmachen*, from the English 'set off'; *einen auf den Weg setzen*, *einen auf den rechten Weg bringen*, from the English 'put one in the road'; *abdrehen*, *sich vom Weg abwenden*, from the English 'turn off'; *aufkommen mit einem*, *jemanden auf den Weg einholen*, from the English 'come up with one.'—Often they make a German word of an English one, merely by the sound, when the sense of the two is quite different, as *das belangt zu mir* (*das gehört mir*) from the English 'this belongs to me,' although *belangen* and 'belong' have entirely different meanings; or, *ich thue das nicht gleichen*, from the English 'I do not like that,' instead of *das gefällt mir nicht*. It is not worth the trouble to put down more of

this sort of nonsense, which many of my countrymen still tickle the ears with. And besides, speaking scurrily, there is as bad writing and printing. Melchior Steiner's German establishment (formerly Christoph Sauer's) prints a weekly German newspaper<sup>1</sup> which contains numerous sorrowful examples of the miserably deformed speech of our American fellow-countrymen. This newspaper is chiefly made up of translations from English sheets, but so stiffly done and so anglic as to be mawkish. The two German ministers and Mr. Steiner himself oversee the sheet. If I mistake not, Mr. Kunze<sup>2</sup> alone receives 100 Pd. Pensyl. Current for his work. 'If we wrote in German,' say the compilers in excuse, 'our American farmers would neither understand it nor read it.'

It was hardly to be expected that the German language, even as worst degenerated, could ever have gone to ruin and

oblivion with quite such rapidity—public worship, the Bible, and the esteemable almanack might, so it seems, transmit a language for many generations, even if fresh emigrants did not from time to time add new strength. But probably the free and immediate intercourse now begun between the mother country and America will involve a betterment of the language. Since America, in the item of German literature, is 30-40 years behind, it might possibly be a shrewd speculation to let loose from their book-stall prisons all our unread and forgotten poets and prosaists and transport them to America after the manner of the English (at one time) and their jail-birds."

<sup>1</sup> *Gemeinnuetzliche Philadelphische Correspondenz.*

<sup>2</sup> John Christopher Kunze, 1744-1807. Pastor of St. Michael's and Zion Churches, and Professor in the University of Pennsylvania.

## Genoveva of Brabant



AMONG the many legends and folk tales of the German fatherland, brought to the wilds of America by the emigrant forefathers of the Pennsylvania Germans, none were more popular than or so long preserved among their descendants as the ancient and pathetic story of Genoveva of Brabant, with which all German children are familiar. There must be many among the older readers of *The Pennsylvania-German* who can recall hearing from their mother's lips in their childhood days, this old German legend, and how its recital thrilled and saddened their young hearts. For the benefit of our younger readers who are not familiar with it and to refresh the memory of older ones we give it space in the magazine.—Editor.

Genoveva of Brabant was a young and beautiful woman, says the account which has been handed down through many generations, and wife of Count Sieg-

fried, a noble baron, whose castle stood in the country which lies between those two shining rivers, the Rhine and the Rhone. He had scarcely been married to her two months, however, when he was called away from her he so dearly loved, to join the Emperor in beating back the Saracens, who were making themselves formidable by their conquests. Scarcely had Count Siegfried departed, when Golo, the steward, who had been left in command of the castle, assumed all the airs and authority of a master, and even made infamous proposals to Genoveva herself; and upon being repulsed with the utmost abhorrence by the Countess, to revenge himself, he sent word secretly to the Count that his wife had dishonored him. An immediate order for her execution from the too credulous and infuriated husband was the consequence. She was accordingly taken from the dungeon, in which she had been confined for many months, together with her little son, and led by two of the retainers to the depths

of a great forest, some distance from the castle. And here the soldiers would have taken the young child from Genoveva, before killing her, but she implored so piteously, and so clasped it with all the energy of maternal love, that, as with the ruffian in the story of the *Babes in the Wood*, pity triumphed in their savage breasts, and they determined not to kill her, and to leave her the child, on condition that she promised never to come again out of the wood. And thus she was left in the wide forest, with her poor naked infant, to die. Steinbruck, the artist, has chosen this moment for his picture. She is sitting down at the foot of a great tree, the agony of despair depicted in her countenance. Wandering in search of some shelter, she at length reached a great cave; here at least was a covering for her head; but, alas! she was without food or water. But God tempers the wind to the shorn lamb, and as she looked around in the agony of hunger, the trailing stem of a gourd seemed as if it were creeping towards her, and her ear became aware of the trickling waters of a fountain. Then suddenly the dry leaves in the neighborhood of the cave began to rustle, and presently a slender-limbed doe came trotting up to her and nestled by her side; the doe readily gave up its milk for Little Sorrowful, for so was the child called by its mother. Genoveva and her boy remained in the forest for seven years—the bitter cold of winter compensated by the splendor of the summer, and all the beauties which nature so prodigally displays at that glad season. The little child grew strong and beautiful, and blessed its mother's ears by whispering her name; but Genoveva

wasted fast away under the burden of her great sorrow, that her husband thought of her with shame. In the mean time, the Count Siegfried returned from the wars, and the villainy of Golo, the false steward, was discovered; and the remorse of the noble Count for his too hasty order for his Genoveva's death was slowly consuming him, when a faithful friend, by way of diverting him from his melancholy, induced him to join a hunting party. As the Count rode along in the forest he started a doe, and following its track he was led to a cavern. It was the same doe that had nourished Genoveva and her child. And in the two human beings clad in the sheep skin, he beheld his wife and child. They were restored amid the rejoicing of the people to the castle home from which they had been so cruelly banished, the doe accompanying them; and so good was the lady to the inhabitants, that after her death she was revered as a saint, and for nearly a hundred years afterwards, hoary-headed men prided themselves on being able to say—"When I was a little child I was taken to see Genoveva." The principal events of this story, according to all accounts, are founded upon facts, which have been moulded into a poetic form by their passage through many generations of dreamy Germans, until in our later times comes the artist with his pencil, and embodies them all in his charming picture. How singularly some simple facts, such as these, running their course through ages, gather fresh delights at every step, and at last burst into perfect beauty under the inspiring touch of the painter, poet, and musician!—*People's Journal*, 1854.

## A Palatine Musical Genius



CHRISTOPH WILIBALD VON GLUCK, the great German composer, was born at Weidenwang in the Upper Palatinate, July 2, 1714, and died in Vienna, November 15, 1787. His

father, Alexander Johannes Klukh—as he always wrote his name, was first a huntsman of Prince Eugene, afterward removing to Weidenwang as forester. In 1717 he entered the service of Count Kaunitz in Bohemia, and thus the young Christoph came at the age of three to the land which owing to its great number of wealthy nobles and convents, was then the most favorable to the development of musical talent. His father died, leaving his son still under age, and without education or fortune. Nature, however, had in great measure compensated young Gluck for these deficiencies by endowing him with musical talents of the first order. This natural taste for music is common in Bohemia, where the rural population, as well as the inhabitants of towns, may be heard singing in parts and playing on various instruments in the fields or streets, and in groups consisting of men, women and children. Young Gluck, with very little instruction, soon became so remarkable for his skill on various instruments that he determined on journeying from town to town to procure a livelihood as an itinerant musician. At length he wandered as

far as Vienna, where his talents met with sufficient encouragement to enable him to obtain some little instruction, both in general education and in the principles of his favorite science. In 1741, he composed a grand opera for the theatre of Milan. In this composition Gluck depended entirely upon his own genius, without asking the advice of any one, and by so doing he avoided the usual routine of other composers. In fact, expression seemed to be his principal study, whilst he disregarded the dictates of usage and fashion. This opera so established his fame that he immediately received orders to compose for several of the principal managers of Italy. Almost all his works were successful, and placed him in the front rank of his profession. He soon felt that those beautiful melodies on which the Italians chiefly relied for the success of their vocal compositions were in themselves capable only of pleasing the ear and could never reach the heart. When spoken to concerning the pathos of certain celebrated Italian airs he replied: "They are charming, but", adopting an energetic Italian expression, "they do not draw blood". In opera he was the greatest musical genius of his time, taking with ease and by common consent, the first place among the composers of Europe. Burney has characterized him in a single phrase when he calls him "the Michael Angelo of Music".

## DIE MUTTERSPROCH

"O, Muttersproch, du bist uns lieb"—A. S.

### On Der Lumpa Party

(A. C. W.)

No. 7

Draus war's evva noch am schneha,  
 Ebnie guckt mohl uff fum naeha:—  
 "Meiner sex! geht's schon uff fiehra?  
 Weibslait now an's feier schiehra,  
 Wolla des noch fertich macha,  
 Kennt'n onrie tzeit mohl lacha,  
 Wisst'r net, sawg: Lacha, heila,  
 Duhn die saeg mitnonner feila,  
 Wexla ob wie Mond un Wetter.—  
 Now bischt aerschter, now bischt tzwetter."  
 S'war die Leisy ivver'm wickla  
 Tzu d' onra dert am gickla,  
 Meht noh doch s'kennt ehns mohl singa,  
 S'war ehns fun d' schenscha dinga  
 Os die menscha dreiva kennta—  
 "Sing mohl ehlich ebbes, Menda,  
 Wehr dich net, ich sawg's'm porra,  
 Sawg's'm darch'n loch wuh'n knorra  
 Aryets aus der wand is g'folla,  
 Yah, noh werscht's mohl haera knolla,  
 Kanscht die awga plenty reihva  
 Muschta aus'm singchor bleihva."  
 "Well, mehnt noh die Menda drivver,  
 "Won'd'r clappt ich sings net ivver,  
 Sing's eich yuscht tzum guta g'folla—"  
 "'Menda, luss die musick schalla!"

### En Schpruchlied

Der wehwer webt,  
 Der schtricker schtrickt,  
 Der mensch der lebt  
 Wie er sich schickt.

Der schneider schneit,  
 Der flicker flickt,  
 S'gebt fromma leit  
 Won alles glickt.

Der maeher maecht,  
 Der reiher reiht,  
 Wer singt un beht  
 Hut's nie bereit.

Der hahna kraecht  
 Bei dawg un nacht,  
 Wer frieh uffschteht  
 Grickt's hoy g'macht.

Der hund der blofft  
 D' hivvel ruff,  
 Wer fleiszich g'schofft  
 Haert tzeitlich uff.

Die Welt die dreht  
 Sich rum un rum,  
 Wer onna schteht  
 Bleibt ewich dumm.

Der wehwer webt,  
 Der schtricker schtrickt,  
 Der mensch der lebt  
 Wie er sich schickt.

"Menda, sel war schlick un bully,  
 Sel biet yoh d' Kunrad Lully!  
 Who is next? wie ols der Jerry  
 G'sawt hut ivver'm schofebeck schehra,  
 Raus mit, net lang g'huckt un b'sunna,  
 Nix g'wogt is nix g'wunna.  
 Who is next? kumt lusst eich hehra,  
 Wie guckt's aus, Melinda Sarah?"  
 "Muss m'r, ei, so muss m'r evva,  
 S'derf ken hutchie-kutch nei gevva,  
 Hebt eich ovver on d' hussa,  
 Wolla's noh mohl rauscha lussa."

### En Dudelsack Lied

Die weit die is'n dud'sack  
 Un yehders schpielt druff rum,  
 Der ehnt der hut sie fer sei peif.  
 Der onner fer sei drum.

Fiel hen aw noch'n dud'sack  
 So seitwegs nehwa bei,  
 Sie blohsa'n uff un dud'la mit,  
 S'is alles frank un frei.

Der ehnt der hut die schenscha geil,  
 Der ehnt die bescha kieh,  
 Der onner hut die fetta sei,  
 Der onner's hink'l' fieh.

Der ehnt der hut die fleisicht frah—  
 En rarer fogel, sel!  
 Der onner war schon tzwonsich yohr  
 Net ivver'n kar'chaschwell.

Der ehnt der schpiert's im hovversack,  
 Der Dawdy der war reich,  
 Sie nemma all die erbschaft mit,  
 Won's obgeht, in d' beich.

Der ehnt der hut sei rummadiss,  
 Der onner hut sei bloag—  
 Wie Gott sei sega aus'deht  
 War's mit der letza woag!

Wer g'schtroaft is mit'ma dud'sack  
 Den dauert m'r aus noth,  
 Wer's ovver immer hehra muss  
 Dem helft nix wie der doht.

"Will ich ivver's heis'l jumpa,  
 Latweg aus'm brunna bumpa,  
 Well, three cheers." sawgt noh die Sinda,  
 "Fer die Menda un Malinda;  
 Uhma g'schpess un uhna brolles.  
 Des war'n party, s'biet yoh alles,  
 Wom'r'm weil so fert kennt macha,



Singa, schwetza, plaudra, lacha,  
 Kennt m'r yoh so'n bich'l drucka,  
 Dehta noh die leit net gucka  
 Wom'r's all sseh uff het g'schriivva  
 Was m'r'n gonsa dawg g'driivva.  
 So wie heit, tzum beischpiel evva?  
 Ei! was deht m'r oft net gevva  
 Fer's mohl nochderhand tz' lehsa  
 Won's schun lengscht schier all fergessa,"  
 "Yah, g'wiss," meht noh die Molly,  
 "S'geht uns daich wie'm lahma Solly,  
 Wie sei frah mohl fert g'luffa,  
 Hut sich noh schier narrisch g'suffa,  
 Doppt mohl ovet's ivver'm melka  
 In d' kieh-schtall, dert an's Felka,  
 Tzu der mawd un heilt so biss'l,  
 Sawgt am end noh: Yah, Lovies'l,  
 Het ich yuscht mei frah, bei lebbes,  
 Ei! ich deht'ra ehlich ebbes.  
 Yah, so geht's daich yehderm evva,  
 Deht oft ehlich ebbes gevva,  
 Kennt m'r yuscht sei guter willa  
 Rumps un schtumps am end erfilla,  
 Well, m'r hens doch heit g'wunna!  
 'Het der Yockel's beh ferschunna  
 Kennt die Bollie nix meh finna  
 Fers'm ordlich tzu tz' binna."  
 "Gella, Bollie," meht die Billa,  
 "Des war g'schofft mit gut'm willa,  
 Guck mohl hie, drei seck foll lumpa,  
 Nix meh doh wie schtawb un schtumpa!"  
 "Yah, g'wiss, sel muss m'r lussa,  
 Kennt eich all noch hertzlich bussa  
 Fer der g'folla," sawgt die Bolly.  
 "S'geht m'r au wie'm lahma Solly"—  
 "Horch moh! Ruich! gehna bella?  
 Ei! der Joe, der kummt schun, gella,  
 Un net ready!" Wut m'r fischa  
 Wellie os's aerscht g'grischa,  
 Kennt m'r's grawd so leicht g'winna  
 Wie im hoyschtocck nohd'la finna.  
 Well, s'war'n picnic, des is gonga,  
 Schunsch war nix meh ufftz'fonga:  
 "Hensching—nohd'l—Mittwoch—Leisy!  
 Schtrump un schtiv'l—schaer—mei weisie,  
 Geb nix drum—mei schortz—schun finna,  
 Schtruv'lich—peift'r?—Bolly!—rinna,  
 Geil unruhich—brill—ferrissa,  
 Denky—rubbers—schpell—fermissa,  
 Mittwoch—hals—goodby—mohl nivver,"—  
 Endlich war's don mohl ferivver,  
 Des is noch'm schlitta gonga,  
 Hen g'raicht os wie mit tzonga  
 Fer dert druff un nei tz' plumpa,  
 S'macht die geil yoh winsla, jumpa,  
 Noh geht's ob d' hivvel nunner,  
 Os net umschmeist is'n wunner,  
 Bella robblla, geil die schpringa,  
 Hehrt sie noch fun weit'm singa:

Alles hat ja seine Zeit,  
 Lieben, Lachen, Weinen;  
 Selig wer in Ewigkeit  
 Wandelt mit den Reinen.

(Am End.)

### Der Neie Freshman '

By A. S.

Ich war juscht vor der Facultie!  
 Es hut m'r g'fehlt an meien Gnie!  
 Wie grosse Goetter hen sie g'scheint!  
 Mei Wissens is m'r ganz verkleint!  
 Ja, wie en altes Amschellicht  
 Ausgeht, is Alles weggewicht!  
 Hab wunners g'maent was ich a' kann,  
 Bis sie mich a'geguckt—ei dann—  
 Ei dann, war alles widder Nix!  
 Un' ich hab g'fielt wie 'n alter Grix,  
 Der greische kann en ganze Nacht  
 Un' doch Nix macht oss grosse Jacht!  
 Ei, gute Karls sin sie jo doch;  
 Sie henn mich net ganz aus dem Joch.  
 Ich waes net recht (was soll es sei?)  
 Gut mit 'conditions' darf ich nei;  
 Un' wann ich mohl recht inside bin,  
 Dann, wie en Glett, so bleib ich drin!  
 O, jetz kummt Griek, Ladeinisch a',  
 Mit anner K'fraes, sa naeva dra.  
 Seikolochie kummt's aller letscht;  
 Ich denk ich werr en manchmahl fescht!  
 Ich waes woll alles schund von Sei,  
 Un' Griek—dort duht mer Essich nei!  
 Un! Science lernt mer heitzntag.  
 So sagt des narrisch Catalog.  
 Gell, "cat"—sell is en Katz, net so?  
 Un' "log", en Bluck—doh lernt mer jo!

Sie sage mir ich darf net naus,  
 Muss bleiwe, nohch acht Uhr., im Haus.  
 Ei, sell is harrt! Ich gleich die Maed;  
 Hab heit schund aene, schae un' blaed.  
 Beguckt, 'Sward gsagt, en Senior gingt  
 Als hie—er het sie ganz umringt.  
 Dann waer ich ewwe draus, net drin!  
 Es fliegt mir awwer, dick un' din.  
 En Plan im Harzlie hie un' her:  
 Er geht bal fart; so waer's doch fair,  
 Wann ich noh ohne schleiche kennt.  
 Dann waer sei lichtlie ausgebrennt!

Sie sage mir 's sin Fratties rum—  
 Ebbes wie sell. Ich bin so dum,  
 Ich maecht gern wisse was sie sin.  
 Sag, sin die dick, sag, sin sie dinn?  
 Ich bild mir ei s'maecht Hexe sei!  
 Ich halt die Finger aus dem Brei!  
 Ich halt mei Auge uf un' guk,  
 Wie Buwe vor 'm wieschte Schpuck.  
 Ich seh die Hoerne, wann sie henn,  
 Un' schparr den Satan in sei Pen.  
 "Doh huscht mich, Deiwel!" sag ich nie,  
 Un' fall net grad uf meine Gnie.

Es ward m'r doch en wenich bang,  
 Die Zeit ward mir so ordlich lang!  
 Die schtolze Seniors sin so g'lehrt,  
 Wann Alles wahr is wie m'r's haert!  
 Ich bin so lehr wie 'n holer Baum,  
 In Learning matt, un' grum un' laum;  
 So grie wie Zwiwle uf dem Land,  
 So ohne Kupp. so Alles Sand.  
 Doh huscht die Ursach, klugh un' weiss.

Warum ich dummer Freshman heiss!  
 Doch Socrates hut aemohl g'sagt,  
 So henn sie mir's in Herrn nei g'jagt,  
 Des erscht der Schuler lerne muss  
 Waer grad des—wie en daube Nuss.  
 Er gar Nix waise daeht. Geb Acht!  
 Ich hab en Schaert schund g'macht!  
 Ich reib mei Rick doh an die Wand,  
 Un' reid en Geillie aus Verschand.  
 D'noh ess ich Fish bis mir's verlaed.  
 Nord werr ich a' en Graduade!

Ne'er was such a company,  
 Ne'er was such an argosy—  
 Cloth of dreams for sails had we.

From the reef of destiny  
 Called a voice to Youth and me  
 And to Hope—for we were three—  
 Voice of molten melody,  
 Singing love that may not be.

Hope in eagerness believed;  
 Youth unrecking, was deceived.

\* \* \* \* \*

### Youth and I Went Out to Sea

By Herbert Kaufman

Youth and I went out to sea;  
 Hope went with us, we were three.

Youth lies stark upon the shore;  
 Hope is gone for evermore;  
 On the reef I cling bereaved.

—*Chicago Inter-Ocean.*

## REVIEWS AND NOTES

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

Reginald Wright Kauffman, author of "The House of Bondage", has returned to England from his tour on the Continent. He is accompanied by Mrs. Kauffman; they are living at Manor Park, Petworth, Sussex. Mr. Kauffman expects to begin at once on a new book, "The Smart Set" for May contains a page of his verse, entitled "The Well Beloved".

### FROM ROUGH RIDER TO PRESIDENT:—

By Dr. Maux Kullnick; translated from the original German by Frederick von Reithdorf, Ph.D., Professor of Modern Languages, Monmouth, (Ill.) College. (Cloth, gilt top; 289 pp. Price, \$1.50 net. A. C. McClurg & Co., Chicago, 1911.

Here is something rare, and as excellent as it is rare. For a foreign writer and scholar to give his time and attention to the writing of a biography of an American statesman, living or dead, is such an unheard-of thing that one is seemingly safe in saying that the like of it never occurred before the appearance of this book. Dr. Kullnick has paid a compliment to the American people and has bestowed a high tribute upon Ex-President Roosevelt, our most strenuous of presidents and citizens, in writing the biography of a man who is the greatest living exponent of American ideals.

There are several commendable features about the book: one of them is, that the German view of the Ex-President is entirely favorable and admirable; and that the detailed information of his boyhood and early manhood is accurate, and cannot be found in any other account of the man. The

volume is a literary value; it is no so-called "campaign biography".

The translation is admirable. If all external indications and names were removed, very few readers would, or even could, suspect that the book was ever translated; there is every indication that it was originally written in English. The translator had the rare gift of being able to preserve the spirit of the original narrative without being enslaved to the cumbersomeness of German sentence structure.

It is not necessary here to exegete on the qualities and traits of the Ex-President's character. The book is intensely interesting, and affords most charming reading. It will interest Americans and especially German Americans to see what Germany thinks of America's only living Ex-President.

### Ruudschau zweier Welten

Have you seen a copy of this unique monthly? If not, our advice is, get a copy.

A hasty look through the June issue, containing 54 pages shows reading matter under the different captions;—Umschau, Deutsche Umschau, Männer und Frauen der Stunde, Technik und Wissenschaft, Ethik und Religion, Musik und Drama, Literatur und Kunst, Neue Dichtung, Austausch und deutsche Bewegung, Handel, Finanzen und Industrie, Das Böse, Humor zweier Welten.

The magazine is well edited, well printed and ought to be well received. It is one of the best mediums to acquire or keep fresh a practical working knowledge of modern

German as used by good writers. (Publishers, The Current Literature Publishing Co., New York).

### THE END OF DARWINISM

Under this heading Dr. Alfred P. Schultz of Monticello, N. Y., has issued a well-written, copyrighted essay on the theory of evolution which closes with these words: "Man is an animal endowed with reason; but the true man, the moral metaphysical, transcendental man is no animal at all. He is an eternal being, the image of God. 'Life', says Kant, 'is the commercio of the soul and of the body. Birth is the beginning, not of the soul, but the beginning of this commercio, death is the end, not of the life of the soul, but the end of this commercio. Birth, life and death are but conditions of the soul. The substance persists, though the body vanishes.' Men of such convictions feel God in them, they know that they have nothing to fear but doing wrong, they are of good cheer knowing that nothing can happen to them but what God permits, they hold a hand that guides them, they fear no evil though they walk through the valley of the shadow of death. A little less materialism a little less greed for material things and pleasures and everybody is better and happier".

It is refreshing to read conclusions like these following a study of Darwinism.

Copies of the essay can be ordered of the author at 50 cents each.

### Announcement

A History of Rockingham County, Virginia: By John W. Wayland, Ph.D., Professor of History and Social Science State Normal School, Harrisonburg, Va.; Author of "The German Element of the Shenandoah Valley", "The Political Opinions of Thomas Jefferson", "One of John Brown's Men", "Some Historic Homes of Northern Virginia" (in preparation); Etc. Published and sold by the Reubush-Elkins Company, Dayton, Rockingham County, Virginia.

The book will be an octavo of about 400 pages, illustrated, and well bound in cloth. Price, prepaid, to any address, \$2.25.

The above volume, which is in prepara-

tion, and which will be put upon the market within the next year or two, will be welcomed by the sons of Rockingham both at home and abroad, and will be a worthy tribute to one of the wealthiest and most populous counties of the Old Dominion. The tentative outline of contents gives but a slight idea of the wealth and variety of interesting facts that are being assembled in convenient and attractive form, and that cover practically every phase of the County's history from the earliest settlements to the present.

The name of the author is a sufficient guarantee that the historical accuracy and literary quality of the book will be of a high standard.

### OUTLINE OF CONTENTS

Introduction.

#### PART I.—Chronological.

- I. Geological and Geographical Outline.
- II. First Settlers, 1727-1738.
- III. Rockingham as Part of Augusta, 1738-1777.
- IV. The New County and the New Nation, 1777-1820.
- V. From 1820 to 1860.
- VI. Rockingham in the Civil War.
- VII. The Reconstruction Period.
- VIII. From 1876 to the Present.
- IX. Rockingham To-day.

#### PART II.—TOPICAL.

- X. Towns and Villages of Rockingham.
- XI. Race Elements and Population.
- XI. The Churches and Religious Life.
- XIII. Education and Schools.
- XIV. Writers and Printers: Books and Periodicals.
- XV. The Singers of Rockingham.
- XVI. Rockingham Statesmen.
- XVII. Farms and Farmers.
- XVIII. Some Interesting Incidents.

Conclusion.

Appendix.

Index.

The author invites correspondence relative to facts that ought to be incorporated in the work.

### The Journal of American History

Frank Alleben of the Frank Alleben Genealogical Society, New York, is sending out a circular letter from which we quote the following:

"You will be interested to know that, as the outcome of carefully-laid plans, the Corporation of which I am President, I myself, and our complete staff of expert historical and genealogical searchers, compilers, and editors have been 'captured' by Mr. Miller and Mr. Dorman and 'annexed'

to The Journal of American History. The current number of The Journal, the first issued under our combined forces, gives details of a free genealogical service to subscriber a book-publication service, and other new features, including an exhaustive index of the first five volumes of The Journal."

By the way, *The Journal of American History* is one of the best, finest and most interesting historical magazines published at present.

## HISTORICAL NOTES AND NEWS

REPORTS OF SOCIETY MEETINGS ARE SOLICITED

### Lebanon County Historical Society

We acknowledge receipt of Vol. V, No. 6 of the publications of the Lebanon County Historical Society, containing an account of the adoption of the seal of the Society, of the annual meeting, December 1910, the annual dinner and election of officers in February with necrologies of John Peter Shindel Gobin, Allen Walborn Ehrgood, George Washington Hayes and Martha Jane Ross. We quote the following description of the seal by Rev. Dr. Schmauk;—

“As the chief office of a Historical Society differs from that of a Commonwealth and of a County, in not being for Protection and Defense, but in being for the preservation and perpetuation of a Record, we have laid, as our basal element of the design, the lines of an Open Record, instead of a Shield, and have transferred the Shield of the County and the State to an ornamental place, to illumine the Record of our Society for History with honor. This ornament of honor, rests, like a marker, upon the top of the page and surmounts it. The whole design, viz., the Book and the Shield, is crowned by the Eagle, which indicates the patriotism, power, and free sweep of the motive of the Society.

“Within the shield, there are the Candle, symbolizing thorough investigation and research; and the Pen, plucked from one of the feathers of the Eagle, to accurately record the results of investigation and research.

“The State Seal's three symbolical elements of power are transferred to one page of the Record Book, as being peculiarly appropriate to Lebanon County, except that the Ship, which signifies maritime commerce, has been replaced by the Canal Boat and the Canal, which is our great historical feature, and which almost bisects the County from east to west.

“The activities in our County, symbolized by the Plow, or manufacture and use of machinery, embrace such older establishments as the Weimer Machine Works, the Agricultural Works, the various Boiler Shops, and also the newer steel concerns such as the American Iron and Steel Works; as well as our various Industrial Works. Thus the results of nature and of human toil, viz., the Harvests, the iron and steel Plow, and the Transportation industry, occupy the right hand page of the Record.

“The ground work of the left hand page of the Record is a cross section of our valley taken from nature itself, and extending

from the Blue Mountains and Gravel Hills on the north, bisected by the Union Canal, to the furnace region at Cornwall on the south. This is to represent old historic Lebanon County, the hills in the north, the canal in the centre, and the Cornwall region on the south. The year 1727 marks the earliest recorded settlements and the beginning of surveys, deeds, and legal documents.

“These two pages inform us that both the history and the harvests of the toil of Lebanon County are recorded for all future time in the Record, i. e., the Publications of the Lebanon County Historical Society, whose object is neither material, nor social, nor poetic and imaginary, but historical.

“The touch of grace and ornament of completion is given by the sprays or wreaths of laurel upon which the book is resting. The actual and legal historical pillar upon which the story of the County itself is fastened, is alluded to in the legend, “Founded 1813,” above and beneath the Book. The outer circle, after the manner of all the official seals of the various departments of Lebanon County, is given to that particular department of work in the County which has control of this province namely, Lebanon County Historical Society. And as it is a Historical Society, the date of its organization, 1898, is also given.”

### General Hancock's Tomb to Be Cared For

Inasmuch as Town Council decided that the borough of Norristown has no authority to assume responsibility for the care of General Hancock's tomb in Montgomery Cemetery, it is eminently proper that the Historical Society of this county should adopt measures to raise the necessary funds by means of popular subscription to place the tomb in a condition of good repair. This action of the Society will afford an opportunity for all citizens to contribute such sums as they may deem proper toward the accomplishment of a most worthy and laudable purpose. It may be in order to note in passing that the Society might effect arrangements to care for a perpetual fund and devote the income thereof to maintaining the tomb in good order in future years, provided the sums that will be subscribed in a short time aggregate an amount sufficient to considerably exceed the immediate requirements of the Society in conducting its present purpose - to a successful issue. When it is remembered that the late General Hancock was born and raised in this

vicinity, that his most distinguished services in the Civil War were recognized, appreciated, and applauded, by the entire North in the later years of the rebellion, and that his heroic and able Generalship at Gettysburg contributed largely to the victory that stemmed and turned the on-sweeping tide of national disruption. ample reasons become very apparent why the people of Montgomery County in general and of Norristown in particular should deem it both a pleasure and a duty to unite and rescue the brave Commander's tomb from disintegration and put an effectual quietus to the movement to have his remains transferred to Arlington Cemetery. There should be, and the Register believes there is sufficient regard for the

memory of the departed hero on the part of the people of Norristown and Montgomery County to impel them to cheerfully provide the funds necessary to forever hold intact the last resting place of one who shed enduring lustre upon the community that with pride claims him as one of her very foremost sons. Now let the just pride of all of our citizens, with respect to the object associated therewith, find fitting and substantial expression to the end that General Hancock's tomb will for a short time only continue in its present state of dilapidation as an illustration of at least apparently forgotten greatness. Let everybody contribute something; no matter how small the sum—Norristown Register.

## GENEALOGICAL NOTES AND QUERIES

Conducted by Mrs. M. N. Robinson. Contributions Solicited. Address, The Penna. German, Lititz, Pa.

### Long Lived Yoders

One of our readers, G. M. Yoder, Hickory, N. C., sends us the following list of names and ages of descendants of Conrad Yoder, one of the pioneers of South Fork Valley of North Carolina.

Children: David, 93; Catharine, 86.

Grandchildren: Conrad, 86; Betty, 86; Catharine, 85; David, 98; Fanny, 85; Eli, 82; Andrew, 88; Emmanuel, 97; Peter, 83; Christena, 83; Mollie, 82.

Great-grandchildren: David, 86; Daniel, 86; Lovine, 80.

Great-great-grandchildren: G. M. Yoder, (the writer) 85; Anna, 88—and others over 80.

This is a remarkable record. The great-grandchildren and the great-great-grandchildren are still living. They were all well-to-do farmers and peaceable and law-abiding citizens. They were all moral people and opposed to negro property. Our correspondent says: "They never would invest any money in negro property but always in lands. They always predicted that the time would come that negroes would not be worth more than a dead cow as property."

### A Remarkable Redemptioner

DIED at his farm in Upper Merion Township, Montgomery County, Penn., on Saturday, October 27, 1821, Mr. Adam Eve, aged 104 years. There is something remarkable in the history of this old man. According to his own relation, he emigrated from Germany into this county at the beginning of the Indian and French war, nearly 70 years ago. Upon his arrival in America, he

was sold for a term of years to pay his passage, which term he served with fidelity. By his industry he acquired a handsome property, and he raised a large family of children. He had no recollection of ever having the smallpox, nor even the usual sickness while crossing the sea. He never lost an hour from labor by indisposition, nor employed a physician, nor took any medicine in his life. He was completely worn out with old age. (Genealogical Exchange of Buffalo, N. Y., Vol. 7, page 71, Jan. 1911.)

### Captain Henry Kuhn, a Noted Penna. German

Captain Henry Kuhn, only son of Emanuel Kuhn, was born Feb. 2, 1830 in Franklin County, Penn., and died at Topeka, Kansas, June 11, 1900. He married Miss Ann Katharine Herr of Greencastle, Penn. Dec. 26, 1850 and four years later emigrated to Atchison County, Kansas where he was actively identified in building up the new country, . . . was first county superintendent of public instruction of Atchison County, —was sometime appointed county surveyor, —was an organizer of First National Bank of Atchison and a director for years,—enlisted in the Eighth Kansas infantry, leaving the service a commissioned captain,—lived in Leavenworth after the war,—helped organize the German Savings Bank of that city,—built the first railroad in that city and was at one time its wealthiest citizen,—conceived the idea of sinking a coal shaft at the state penitentiary, framed a bill which passed the legislature and ever

since convicts dig coal for all state institutions,—was chief clerk and at times acting agent in Indian territory at an Indian agency during Hayes' and Arthur's terms as president,—later engaged in farming in Marion County, and in 1890 engaged with his son-in-law C. E. Foote in publishing the *Marion Times* at Marion in which enterprise he was interested until 1899 when he sold out and returned to Atchison. There he bought the *Atchison Champion* and was editor for several months when failing health caused his resignation,—was appointed by Governor John W. Leedy as a delegate to the Louisiana Purchase Convention at St. Louis and was a member of the Kansas committee on arrangements at his death,—was a member of the Kansas State Historical Society which was founded by Judge F. G. Adams, his lifelong friend,—moved late in 1899 from Atchison to Topeka, where he died,—to him and his wife were born eight children.—one daughter was the first female white child born in Atchison County.—one daughter is Mrs. Dr. Tobin of Frankfort, Penn.—was member of Lincoln Grand Army post of Topeka,—belonged to an intelligent, sturdy old family of Pennsylvania Dutch, and enjoyed during his three score and ten years, good health and great business activity, was well informed, a great reader and a forceful, interesting writer.—Vol. 7, *Kansas Historical Collections*, page 129. (The two preceding items were submitted by Hon. J. C. Ruppenthal, Russell, Kansas. Thanks.—Editor).

#### The Jacob Price Family

From a blue print by our esteemed friend, G. F. P. Wanger of Pottstown, Pa., we gather the following data respecting one of the early Montgomery County (Pa.) families.

The blue print is in the form of a concentric circles—each circle denoting a generation, six being thus represented.

The original name Preis appeared in the third generation as Preis, in the fourth as Preis, Prise and Price, in the fifth as Price exclusively.

Rev. Jacob Price was born in Witzenstein, Prussia, emigrated 1719, settled at Indian Creek, now Lower Salford Township, Montgomery County, Pa., in 1721, being the 2nd settler in that township. He was a member and missionary of the mother church of the Brethren, founded at Schwarzeau in 1708. His son, Rev. John Price (said to have married an Indian maiden) in his 17th year at time of migration of family 1719 was one of the founders of the Brethren Church at Germantown.

In the third generation there was one minister Rev. John Price;—in the fourth there were two; in the fifth, four; in the sixth, nine.

Mr. Wanger has made blue prints of the line of descent of a number of early Montgomery County families. Those engaged in working out family trees would do well to get one of these blue prints. The following is the list of charts. (Price \$1.00 each). *Genealogical Charts of the Descendants of*

HENRY GRUBB, Emigrated from Switzerland 1717; settled in Frederick Township, Montgomery County, Pa.

HENRY GRUBB, Emigrated from Switzerland 1743; settled in Coventry Township, Chester County, Pa.

JOHN GRUBB, Emigrated from England 1677; settled at Grubb's Landing, Delaware.

HENRY WANGER, Emigrated from Switzerland 1717; settled at what is now Pottstown, Pa.

ABRAHAM BERGE, of Limerick Township, Montgomery County, Pa., son of Hans Ulrich Berge, Pioneer.

JACOB PRICE, Emigrated from Prussia, 1719; settled in Lower Salford Township, Montgomery County, Pa.

#### Seiler Family Data

##### ANSWER TO QUERY NO. 9

In response to the inquiry for information concerning his forebears by Dr. J. H. Sieber in the March number of *THE PENNSYLVANIA-GERMAN* I beg to submit the following which may prove helpful. Dr. Seiler it appears has so little knowledge concerning the history of his immigrant ancestor, for he does not give us his name, that it is quite possible he may be mistaken as to the year in which is ancestor landed, and even as to the generation. It is just possible that it was his great-great-grandfather who came to America, and not his great-grandfather.

In the following list of Seiler-Seyler arrivals at Philadelphia from Germany prior to 1805, he may find his immigrant ancestor:

Sept. 11, 1728—Hans George Seyler, Baltzer Seyler.

Sept. 19, 1728—Peter Seyler, Michael Seyler (under 16 years), Valentine Seyler (under 16 years) Martha Seyler, Matelina Seyler (probably the wife), Matelina Seyler (probably the daughter).

July 27, 1738—Hans Seiler, Ulrich Seiler Jr. Sept. 19, 1738—Elias Siler.

August 30, 1749—Jacob Seiler, Matthias Seiler, Johannes Seiler, Christophel Seiler, Martin Seiler. A number of Swiss were in their company in this ship.

Sept. 15, 1749—Jacob Seiler, Felix Seiler, Oct. 2, 1749—Peter Seiler (native of Wurtemberg).

Sept. 15, 1752—Johan Christian Seyler.

Sept. 27, 1752—Johan Ludwig Seiler.

Nov. 8, 1752—Johannes Seiler.

Sept. 17, 1753—Peter Seiler.

Oct. 6, 1767—Henrich Seyler, Christopher Seiler.

Sept. 30, 1774—Nicklas Seiler.

Aug. 26, 1805—Thomas Siler (farmer, aged 24 years), Barbara (native of Wurtemberg, 18 years).

The following data taken from the Pennsylvania Archives indicates where the emigrants or their descendants settled.

GEORGE SILER received a warrant for 150 acres of land from the State which was surveyed Feb. 25, 1734. The land was located in Philadelphia County. Philadelphia County at that time comprised a number of the present eastern counties.

JACOB SEILER received a warrant for 80 acres of land in Lancaster County which was surveyed August 2, 1750.

FREDERICK SEYLER received a warrant for 50 acres of land in Lancaster County which was surveyed Oct. 4, 1754. He was a resident of Donegal Township as late as 1773, his name appearing on the list of taxables.

A FREDERICK SEYLER, possibly the same, was a resident of Hereford Township, Berks County in 1767.

A FREDERICK SEYLER was a resident of Manchester Township, York Co., in 1782.

MATTHIAS SEYLER received a warrant for 400 acres in Washington County in western Pennsylvania surveyed Dec. 31, 1784.

PHILIP SEILER and P. SPYKER received a warrant for 200 acres of land in Berks County, surveyed Jan. 9, 1793.

PHILIP SEYLER, possibly the same as above, received a warrant for 150 acres of land in Berks County, surveyed May 29, 1793.

PHILIP SEYLER, blacksmith, was a resident of Tulpehocken Township, Berks County in 1784-85 as shown on the list of taxables.

JOHN CHRISTIAN SEYLER and ELIZABETH SEYLER, presumably a widow, were resident of Tulpehocken Township Berks County in 1790 according to the Census returns.

HENRY SEILER was a resident of Lebanon Township, Lancaster County in 1773 as shown on list of taxables.

JOHN SEILER was a resident of Lebanon Township, Lancaster County in 1773 as show on list of taxables.

A JOHN SEILER was also a resident of Bethel Township, Lancaster County, as shown on list of taxables.

A JOHN SEILER was a resident of Brother's Valley Township, Bedford County in 1776 as shown on list of taxables.

CHRISTOPHER SEYLER was a resident of Sheferstown, Lancaster County in 1779 as shown on list of taxables.

HENRY SEYLER was a resident of Lebanon Township, Lancaster County in 1779-82 as shown on list of taxables.

JOHN SEYLER Sr. was a resident of Leba-

non Township, Lancaster County in 1779-82 and was the owner of 160 acres of land as show on list of taxables.

JOHN SEYLER Jr was a resident of Lebanon Township, Lancaster County in 1779-82 and was the owner of 200 acres of land, as shown on list of taxables.

BARTLEY SILER, was a resident of Windsor Township, York County in 1778-81 as shown on list of taxables.

JACOB SETLER was a resident of East District Township, Berks County in 1780-84 and owned 80 acres of land, as shown on list of taxables.

JACOB SEYLER was a resident of the same township in 1781.

JACOB SEILER was a resident of the same township in 1790, according to the census return.

The name it will be seen is spelled in four different ways in the above entries.

MICHAEL SEILER was a resident of Cocalico Township, Lancaster County in 1782 as shown on list of taxables.

YOST SEILER was a resident of Mahanoy Township, Northumberland County in 1785-86-87 as shown on list of taxables and owned 100 acres of land.

VALENTINE SEILER was a resident of Bethel Township, Berks County, in 1790 according to census returns.

ADAM SILER was a resident of Radnor, Chester County in 1765 and owned 100 acres of land.

JOSEPH SEILER received a warrant for 50 acres of land in Dauphin County, surveyed May 21, 1853.

ALEXANDER SEYLER received a warrant for 100 acres of land in Schuylkill County, surveyed Sept. 10, 1853.

JOHN SEILER and BOOR NICHOLAS received a warrant for 138 acres in Cumberland County, surveyed Mar. 22, 1824.

Philip, Frederick, George, Henry, John, Michael, Christopher and Valentine Seiler served in the Revolutionary armies of Pennsylvania, as also did George Michael, Jacob, Peter and Yost Seyler.

Search among the records of the counties named above may be rewarded with valuable information.

(Contributed by James B. Laux.)

#### QUERY NO. 24

##### Blanch Family

Wanted information of any living descendants of Daniel and Christian Blanch or Plough, sons of John Blanch who at one time lived in York County, and their four sisters, Cathrine, Anna, Barbara, and Freeny. The father died in 1765.

Also the following descendants of the children of Christian Blanch or Plough, he died in 1786, one son Abram and five daughters Anna Barbara, Freenei, Christina,

Magdalena and Elizabeth intermarried with Christina Berkey, Catharine intermarried with John Schneider, all of these persons at one time lived in Lancaster, Dauphin, York, or Cumberland Counties. Valuable information may result to those answering as any of the above descendants.

Who can give any information whose son Samuel Blough, or Plough was that served in the Lancaster Militia, in 1778 to 1782? Are any of his descendants living? Who can give me this information?

I desire to be placed in communication with any person or society that can furnish me with the records of our early ancestors, living in Lancaster, York, Cumberland, Dauphin or any counties divided from these. Kindly name the records that give them and where they can be seen or secured.

Is, there in existence any printed record,

of the Indian Wars and skirmishes, and of those who lost their lives in the same.

D. D. BLAUCH,  
Johnstown, Pa.

#### QUERY NO. 25

#### Boehm Family

Can you give me the origin of the Boehm family? Martin Boehm was the founder of the United Brethren Church and also built Boehm's Chapel near Willow Street, Pa. The family came from Switzerland. Would like to know from what place in that country and if possible the name of the vessel that brought (Jacob Boehm) Martin Boehm's father to America. I understand they came in 1715.

M. S. BOEHM.  
Guelph, Ontario, Canada.

## THE FORUM

The P-G Open Parliament, Question-Box and Clipping Bureau—Communications Invited

### Errors in May Issue

P. 307, second column, sixth line from end read oh! for or!

P. 260, first column, fourteenth line read cumbereth for crumbereth.

P. 271, second column, read second line first.

### Editor Penna.-German:

I note on page 275 of your May number, in an article entitled: "From Schoharie to Tulpehocken, Pa." by the Rev. Michael Loucks, D.D., Marietta, Pa., that the old stereotyped Regina Hartman story is once again made to do duty. If the Regina that Dr. Loucks refers to is the historic Regina,—"Regina, the German captive", the Regina that Muhlenberg described, and it would appear from the article that that of course, is the Regina that Dr. Loucks had in mind, then he is greatly in error as to some of the statements he made of her.

In a paper entitled: "A Final Word as to Regina, the German Captive", read before the Lebanon County Historical Society, August 18, 1905, by the writer named below, as also in a paper entitled: "Pennsylvania Germans in the French and Indian War" contributed to the Pennsylvania German Society by Capt. H. M. M. Richards, Litt. D., it was shown beyond successful disputation and for a finality, by reason of later discovered data, data of official, and therefore incontrovertible kind that Regina's family name was not Hartman, that the family of

which she was a member resided neither in Lebanon, Schuylkill or Berks County, but that they were located near the present site of Selinsgrove on the West Branch of the Susquehanna, and that it was there, and as an incident of the massacre at Penn's Grove, Oct. 16, 1755, that Regina, whose family name was Leininger, and not Hartman, together with her sister Barbara, and Maria le Roy, and another little girl whose name is not now known, were taken prisoners, and carried into captivity.

The correct account is further to the effect that Barbara Leininger was not murdered as the old stereotyped story made it to appear, but that she, along with her bosom girl-friend, Maria le Roy, after having been in captivity for three and one half years, made their escape with other captives, and after many day and by devious ways, made their way to Lancaster, Pa., where they could "easily be found". Regina Leininger's period of captivity was for a much longer period, namely, about nine years, after which she too was restored, and out of that restoration was afterwards woven the well-known story of "Regina, The German Captive".

The Laux statement is erroneous in that it is based on an already existing erroneous statement that "near the Tulpehocken Church" was the place where Regina's family resided and that it was there that its tragic fate was enacted, notwithstanding that one Rev. Reuben Weiser once said so, and that other writers, including Brunner,



the Berks County Indian historian, kept on saying so.

S. P. HEILMAN, (M. D.),

Secretary, Lebanon County Historical Society and Pennsylvania Federation of Historical Societies.

### MEANING OF NAMES

By Leonard Felix Fuld, LL.M., Ph.D.

EDITORIAL NOTE.—Dr. Fuld has kindly consented to give a brief account of the derivation and meaning of the surname of any reader who sends twenty-five cents to the Editor for that purpose.

#### 71. KOPF

The word KOPF originally meant a drinking vessel. Later it was used to denote the head which had the same shape as the old drinking vessels. When KOPF was adopted as a surname it was with the idea that the head which is the seat of understanding is the most important part of the body. This is an example of the rhetorical use of a part to represent the whole. The surname KOPF was applied to the head man of the tribe or community, the most important man, the chief. It is distinctly a complimentary surname.

#### 72. DIETRICH

The German name DIETRICH is not, as is so often believed, derived from the same root as the English name THEODORE which is a compound of the Greek THEOS meaning God and DORON meaning a gift. The German name DIETRICH does not like the English THEODORE mean a gift of God but rather a ruler of his people. It is derived from THEOD meaning people and RIC from REX meaning king or ruler. The English equivalent of DIETRICH is THEODORIC.

As a common name now DIETRICH means a skeleton key used by locksmiths and thieves to open doors. It is likely that in a few,—a very few cases the name DIETRICH is a surname of occupation indicating a locksmith and in a very few other cases it is a nickname applied to a thief. In most cases however its derivation is clearly indicated as being from THEOD and RIC and it is a decidedly complimentary surname applied to one who surpasses his fellowmen in physical powers or intelligence and is accordingly their leader and ruler.

#### Plea Made for the Mother Tongue

One of the Pennsylvania National Guardsmen who participated in the military maneuvers on the Mexican border was Col. C. T. O'Neill of Allentown, Pa. He gave a copy of THE PENNSYLVANIA-GERMAN to a young officer from Iowa, Captain Stanley Miller, who in turn gave it to his brother, Aleck Miller, editor of the Washington,

(Iowa) Democrat. This led the editor to write a few lines urging those who speak foreign languages to teach their children their mother tongue. He believes that it is better to know two languages rather than one. We understand Mr. Miller is a Penna. German who has made good in the newspaper profession. We would be pleased to hear from the plucky "Dutchman".

#### Scholarships at the University of Pennsylvania

In the list of fellowships and scholarships awarded in the Graduate School of the University of Pennsylvania for 1911-12 we notice the following names: Preston Albert Barba, Henry Snyder Gehman, Lewis Burton Hessler, Gottlieb Augustus Betz, Walter Fischer, Matthew Willard Lampe, Theodore Arthur Buenger, John Musser, S. L. Millard Rosenberg, Anna Bertha Miller, John Young Pennypacker, Edward Ellsworth Marbaker, Rachel Wilter Pflaum, Agnes Marie Kalbach, John Edward Jacoby, William Freeman Hoffman, Irma Clarissa Wiegand, Harry Wayne Kochenderfer, Thomas Andrew Bock, Warren Floyd Teel, Howard Morris Stuckert, Max Lehman. Teuton blood shows up well at the University.

#### The Youngest Aviator

Howard Levan, an Allentown youth of seventeen, made a successful flight in a Wright biplane recently from Toledo to Girard Island, Ohio. He has been flying for five months during which time he was at Porto Rico and at the government aviation meet in the Philippines. He is probably the world's youngest aviator—and is not ashamed to say: "I am a Pennsylvania Dutchman and proud of it."

#### A Long Search Rewarded

Thirty years ago, one of our subscribers Henry K. Deisher of Kutztown, an enthusiastic archaeologist and collector of Indian relics and curios found one half of a broken "banner stone", a stone implement used as a ceremonial stone by the Indians. Ever since he and friends for him have been on the lookout for the companion piece. The long watch was finally rewarded a few weeks ago when Mr. Deisher's brother found the missing piece, the two parts fitting together quite exactly.

#### Five Generations in One House

At Bechtelsville, Berks County, Pa., five generations are living in one house of whom, Mrs. Heydt 80 years old, is able to walk three miles to church.

### Real "Daughter of Revolution" Dies

Mrs. Phoebe Wooley Painter 89 years old died in Brookfield, New York, April 27, 1911. She was the daughter of Jonathan Wooley who was wounded at the battle of Saratoga, and, therefore, a real "Daughter of the American Revolution". Do our readers know of any other real "Daughters"? If so, let us hear from you.

### "Truth Above Everything Else"

Dear Mr. Kriebel:

I was provoked, not to use a stronger word, at the spirit displayed by A Subscriber on page 304 of Pa.-German. If the periodical is to be given up solely to eulogy it will have very little value. What eulogies are worth may be seen in those that are delivered over deceased members of Congress. Nobody reads them except friends, and nobody consults them for information. If Dr. Grumbine had held any particular person up to ridicule the friends of the victim might feel aggrieved; but his story is entirely impersonal. If every Jew, every Irishman, and every negro were to get angry when any one of their race is caricatured they would be in a state of mental turmoil all the time. Let us have truth above everything else. When Dr. Johnson proposed marriage to Mrs. Porter he told her, with his blunt honesty, that she probably would object to connecting her family with his as one of his relatives had been hanged. She replied that she had no objections on that score, for altho she did not know that any one of her connections had been hanged she knew of several that ought to be hanged. It is a wise maxim not to spoil a good story for relationship's sake.

AN OHIO SUBSCRIBER.

The critic of Dr. Grumbine, in the May number, talks absolutely like one who is demented. He has absolutely no ground for his talk, which is absolutely senseless. I am surprised that you gave it room. There is no one who would be farther away from ridiculing the Penna.-Germans than Dr. G., altho apt in delinating their foibles and characterizations. This fellow ought to do the apologizing and not Dr. G.

A PENNA. SUBSCRIBER.

### \$20,400 for a Letter of Martin Luther

At a sale of autograph manuscripts held in Leipsic, Germany, on the 3rd of May, a letter from Luther to Charles V. sold for \$20,400. The purchaser was Marini of Florence, who was bidding for J. Pierpont Morgan, of New York City.

The letter was the most important one Luther ever wrote. In it he described to the Emperor the proceedings of the Diet of

Worms in 1521, which decided the fate of the Reformation in Germany. The letter never reached Charles V., as Luther was arrested shortly afterward and no one ventured to present it to the Emperor.

A letter from Luther to Katharine Bora, the nun whom he married, and which was addressed to her as "Sister Christine," sold for \$1,400.

### Relative and Demonstrative Pronouns

In the interesting article: "A Study of a Rural Community", in the April Pennsylvania-German, the writer in referring to the peculiarities of speech among the community of which he writes says: "Two words that were never called into requisition by anybody were whose and whom \* \* \* \* \* You would not hear anybody say: "The man whose wife is sick" but "the man that his wife is sick".

The inability to use relative pronouns properly, and make their language concise, by means of interlocutory sentences is, of course due to the want of education, and is characteristic not only of the Pennsylvania Germans, but of the uneducated classes of every race and language. We find one kind of shameful confusion in the use of who and whom in English even in metropolitan papers, in which a notorious fault can be met almost daily, in such phrases as: "The man whom it is said was killed". While trying to think of some phrases to give as an illustration, I came upon a phrase of this kind in a Philadelphia paper when I was about to prepare this article. In an account of a tragedy the writer speaks of a "husband whom the son, Frank, declares he believes was poisoned". Another blunderer would have perhaps said "the husband, who the son believes to have been poisoned", which would have erred the other way.

What can be done in constructing a sentence compactly by the use of relative pronouns may be illustrated by the following brilliant gem of grammatical style employed in framing an official notice or offer of reward, made by the Burgess of a German municipality.

"Der der den, der die den Zehnten diesen Monats aufgehefete Warnungstafel, dasz niemand etwas ins Wasser werfen soll, selber ins Wasser geworfen hat, angibt erhält eine Belohnung von zehn Mark.

Schulteis."

This sentence, though probably not in a style that deserves imitation, is grammatically correct, and illustrates the capabilities of the German language, and unless the author was a genius, he had to expend much labor and thought in the effort to produce such a compact form of expression. The sentence is worthy of analysis and pars-

# The Pennsylvania-German

Vol. XII

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No. 7

## Canal Lore

### Early Conditions Leading to the Building of Canals in Pennsylvania

By Edwin Charles, Lewisburg, Pa.



THE settlement and industrial development of the great Susquehanna River Valley, various transverse valleys that open into it, bore with them the natural requirements of easy access and facility for transportation.

The early pioneers probably traversed the streams in canoes, or followed on foot the Indian trails along the margins on either hand. And so long as the country was but the rendezvous of the hunter, trapper, and trader, no other convenience along this line was needed, for the canoe and the pack horse were "sufficient unto the day". But, when the homemaker put in an appearance, with his greater wants and more bulky products, and the great economic interdependence of one community upon another, the Indian path evolved into a highway for vehicles, and the streams in a crude way, were made more navigable.

These roads, at first, crooked and rugged, stony and full of stumps, undrained and ungraded, without bridges, and with but precarious fords, were in due time filled with caravans of cumbersome, though picturesque, Conestoga wagons, lumbering along behind from one to a dozen spans of toiling horses, or

perhaps, after as many yokes of oxen. Often only a few miles' progress was made in a day. A trip now made in a few hours then required several days or even an entire week.

The streams were in as bad a shape as the roads. There were reefs and rapids, snags and shallows, and general weather conditions, such as very low water and dangerous floods, which, taken together, proved a constant menace to the best of pilots and forbode almost certain disaster to the unwary or unskilled. After a while, however, channels were located, the more serious obstructions removed, wing walls were laid up, and short canals constructed around the seething rapids at Conewago Falls, Berry's Falls and elsewhere. Thenceforth the river was destined to bear an increased burden. Rafts of timber and boards were floated in ever increasing numbers. Innumerable arks, also, and river boats of large size were built far in the interior, and were freighted with all conceivable kinds of farm and forest products for the markets below. Yet, while the river afforded the cheaper, quicker and easier way to the market, it was next to impossible to return against the strong current with anything save the lightest boats, with the

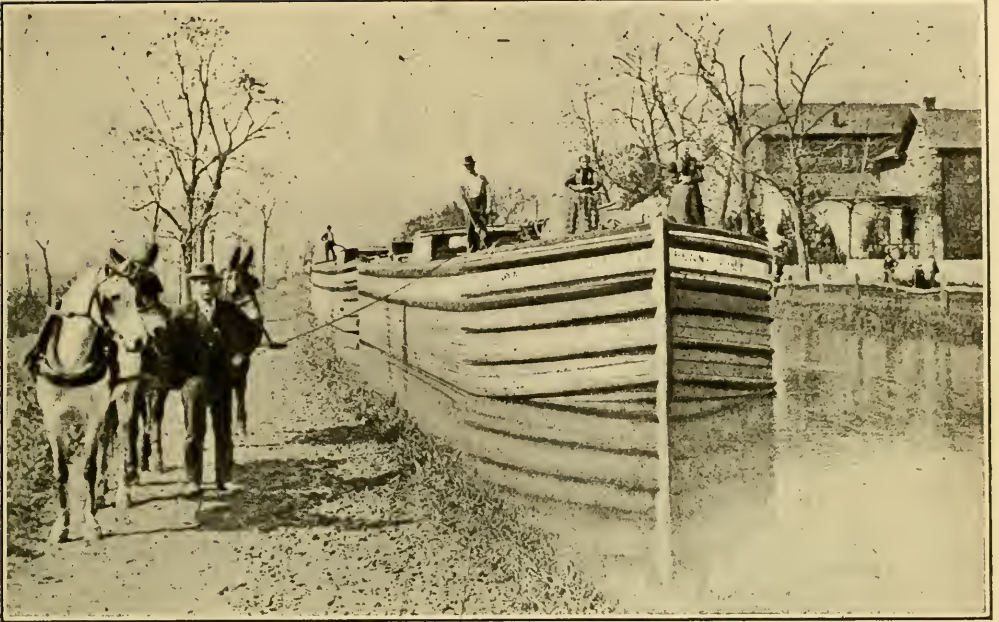
smallest loads, and most irksome labor. Hence, wagons and horses were not infrequently loaded with outgoing cargoes, in which to make the homebound trip by road. The craft was usually disposed of, upon reaching its destination, for lumber. Many barges, though, were built for sale, and these became factors in the tidewater and coastwise trade.

But withal, commerce steadily increased. The roads and rivers, improved though they had been, were still inadequate, and were almost constantly congested with traffic. Now, too, vast fields of coal and other minerals were discovered. Their prospective development presaged trade and wealth alike to State and citizen, provided unrestricted avenues to market could be secured. State jealousy now arose from the com-

pletion of the Erie Canal. The citizens of Pennsylvania, keenly alive to the advantages that were accruing to New York, because of the "Big Ditch", now began to clamor for similar internal improvements. So it happened the Commonwealth entered upon an era of extensive canal building. It is true, there were already at this time, a number of canals in the State, built by private enterprise, but the Pennsylvania Canal, we believe was the first that was projected as a State institution.

As a matter of Canal history we include the following list of Acts passed by the legislature, authorizing the incorporation of canal and lock navigation companies, as it appears in Gordon's Gazetteer of Pennsylvania, published in 1832.

DATE OF ACTS	TITLE OF COMPANIES	COUNTIES
Sept. 29, 1791,	Schuylkill & Susquehanna Navigation,	Daup. Leb. Berks.
April 10, 1792,	Delaware & Schuylkill Navigation,	Berks, Mont., Phila.
April 10, 1793,	Conewago canal west side of river,	York.
	Brandywine canal and lock Navigation,	Chester.
Feb. 27, 1798,	Lehigh Navigation (1814 March 22)	Northap., Luzerne.
Feb. 19, 1801,	Chesapeake & Delaware Canal,	Maryland & Delaware.
Feb. 7, 1803,	Conococheague Navigation,	Franklin.
March 17, 1806,	Conestoga Lock and Dam Navigation,	Lancaster.
April 2, 1811,	Union Canal,	Dauphin. Leb. Berks.
March 20, 1813,	Conewago canal, east side of river,	Dauphin, Lancaster.
March 26, 1814,	Neshaminy Lock Navigation,	Bucks.
March 8, 1815,	Schuylkill Navigation,	Sch., Berks, Mont., Phil.
Feb. 5, 1817,	Lackawanna Navigation,	Luzerne.
March 24,	Monongahela Navigation.	Fay., Gree., Alleg., Was., West.
March 20, 1813,	Lehigh Navigation, by White & Co.	Northamp., Luzerne.
March 29, 1819,	Schuylkill West Branch Navigation,	Schuylkill.
	Octorara Navigation,	Lancaster, Chester.
	1820, Conestoga, to be made navigable	Lancaster.
	By Jas. Hopkins,	
March 27, 1823,	Harrisburg Canal and Lock Navigation,	Dauphin.
April 21, 1823,	Shenango Canal Company,	Crawford.
March 13,	Improvement and Slack Water Navigation,	
April 26, 1825,	Of the Lackawaxen river,	Luzerne.
March 28, 1820,	Canal & Lock Navigation of Brandywine,	Chester, Delaware.
March 3, 1825,	Conestoga Navigation Company,	Lancaster,
April 12,	Codorus Navigation Company,	York.
Feb. 20, 1826,	Lock Navigation on the Little Schuylkill,	Schuylkill Co.
Feb. 9, 1826,	Chesapeake Bay and Ohio River,	Somersset, Fayette, Westmoreland, Alleg.
Feb. 20, 1826,	Tioga Navigation Company,	Tioga.
March 25, 1826,	Susquehanna and Lehigh (Nescopeck)	Colu., Luz., North'n.
April 7, 1826,	Petapsico and Susquehanna Canal,	York,
April 10, 1826,	Susquehanna & Del. Canal & Rail Road,	Northampton.
April 5, 1826,	Northumberland Canal and water right Co.,	Northumberland.
April 10, 1826,	Sunbury Canal,	Northumberland.
April 14, 1827,	Pennsylvania and Ohio Canal Company	Beaver, Allegheny,
April 14, 1827,	Shamokin Creek,	Northumberland.
April 16, 1827,	Allegheny and Conewango Canal,	Warren, Venango.
April 14, 1827,	Norwegian creek Slack Water Navigation,	Schuylkill.
April 11, 1827,	Stony Creek Slack Water Navigation,	Dauphin.



SCENE ON THE CANAL, NEAR PORT TREVORTON, PA.

Cut furnished by F. S. Arnold, Washington, D. C.

March 22, 1827,	Mahanoy Navigation Company,	Northampton.
March 20, 1827,	Schuylkill Valley Navigation,	Schuylkill.
March 22, 1827,	Delaware and Schuylkill lock Navigation,	Philadelphia.
April 27, 1830,	Wauillonpaupack Improvement Company,	Wayne, Luzerne.
Feb. 23, 1830,	Penn's Creek Navigation,	Union.

It is not our purpose to digress farther into the history of the construction of this canal. Suffice it to say that it was built, and immediately thereupon brought into being, for the region it traversed, a new occupation, to which flocked men and boys from other employments. Some, such as the rivermen, because of the similarity to their former work; some from the farms, the woods, and the trades; some to see more of the world, and still others for the mere novelty of the thing. This being a rough, hard life, it also attracted many of the worst characters and adventurers who lived by their physical prowess and depredation. As a result there was for many years much fighting, stealing, drinking and profanity, until the word boatman was almost synonymous with ruffian. However, after a while the bullies were pretty well elimi-

nated, the floating population learned to know each other, law and order were established, and the moral tone became about as good as the average in other occupations.

#### THE BOATS

What the first boats were like we can only conjecture. Probably a lot of shawnees or flat bottoms, anything to provide means of conveyance. Many, no doubt, of a better class came from the Union and the Schuylkill canals. Later the business of boat-building developed into an important industry. Distinct types of craft sprang from the different yards. These were variously known from their general shapes as Counter-sterns, Bull-heads, Tooth-picks, Store-boats, etc. Others were known from the towns at which they were built, as Marietta, Middletown, Dauphin, New Buffalo, Selinsgrove and Lewis-

burg-builds. At these named places, as well as at many others, there were important dry-docks and building yards. At Lewisburg were built many river barges, also a peculiar type intended for use on the Lehigh canal known as "Chunkers". This name was likely applied for the reason that many of them were used to transport coal exclusively from Mauch Chunk. The Pennsylvania Canal Company, after it secured the canal from the State, maintained extensive yards and docks at Espy, where they built a distinct type of round-sterns. These were operated in pairs, coupled one after the other with heavy chains, and were steered, when loaded, by means of a horizontal screw passing back and forth through a vertical wheel. By turning the wheel, chains were mechanically controlled by which the boats could be swung into an angle in any desired direction. Thus, in fact, one boat was used as the rudder, and a skilful steersman could with ease literally bend his boats around the numerous sharp curves. This method of coupling and steering, was alleged to have been an infringement on the patent of Mr. ——— McCreary, of Middletown, Pa., who is said to have originated this idea of coupling, though his guiding process was accomplished by a vertical windlass with a horizontal wheel. These doubled-boats were used principally in the transportation of coal from the Luzerne region to Columbia, Havre de Grace, Baltimore, Philadelphia and New York. This company had besides the doubled-boats, or "Snappers", as they were locally known, a series of West Branch boats, without decks, that were designed for the carrying of lumber.

The boats were about eighty-five feet in length, fifteen feet in width, and eight to ten feet in height. The size was limited to these dimensions by the size of the canal locks. A boat weighed approximately 100,000 pounds, and had a capacity of about 130 tons, when loaded to a depth of five feet. The company boats were painted, the body white and yellow with trimmings of white or green and when new, quite handsome. The

individual boats, (those owned by private parties) were painted, some not at all, others in the gayest colors according to the tastes of the different owners.

The company boats were numbered, while those of private ownership were named, having the names printed in large letters, sometimes on the bow, but most usually on the stern. They were named for registry purposes, and the names were generally given in honor of some patron, or because of some quality of the craft, or often for sentiment alone. A few names here recalled are perhaps characteristic of most of them, as: General Ned Williams of Chapman; Edwin S. Arnold of Port Trevorton; Dr. Geo. B. Weiser of McKees Falls; Judge Elder of Lewistown; Champion; Nellie Bly; Yankee Spy; Indian Hunter; Vade mecum; The Wooden Child; Flying Dutchman; Commerce of Philadelphia; Town Talk of Liverpool; Friendship of Bernville; Niagara of Lebanon, etc. An incident is often related concerning a boat named "The To and Fro." Now, that name was pretty enough, but some mischievous drivers having a grouch against the owner, and seeing a chance for sport, one dark night added a few letters, so that, the next morning the name appeared, "The Toads & Frogs," much to the chagrin of the owner, although to the extreme amusement of the malicious boys.

#### BOAT EQUIPMENT.

Each boat, besides the rings, cleats, chocks, rudder and so forth, attached to, and being a part of the boat proper, was furnished with rigging, which consisted of towing-lines, stern-lines, poles, pumps, feed and provision chests, water barrel, buckets, feed troughs, nose-baskets, ladders, awning, running-plank, fenders, splasher, night-hawks (head lights), and cabin equipment. If engaged in the bay trade, there were tide-poles, gang-planks, capstan hawsers and anchors. There was also a curious contrivance called a bridge-stick. It was about two feet in length and in form somewhat like a tennis racket. It was made of solid oak and had a stout pin extending from both

sides through the center of the wide part. This stick was fastened in the towing-line to slide on the top and on the inner side of the guard rail of the towing-path on the river bridges, while crossing, to prevent the strong current and heavy lines from bearing directly on the team and perhaps throwing it from the bridge.

Save for a few boats that were operated by steam, the motive power consisted entirely of horses and mules. Two or three mules was the rule for a single boat, and from three to five to tow a pair. These were hitched tandem, and their appearance reflected the care or lack of it on the part of the owners or those having charge of them. Some were sleek and well-fed, while others were scrawny and betrayed over-work—veritable "brow baits". Quite often would be seen teams with gearings bespangled with rings, brass buttons, tassels and bells giving them a sort of holiday appearance. With a fair team two to three miles an hour was the average rate of progress.

#### THE CREW

The crew usually consisted of two men and a boy. The one in authority, who was in many instances also the owner, was dignified with the name, Captain. He had charge of the property and papers and was responsible for them. He also gave the orders and did the business. His mate or helper was the bowsman. We are not sure whether "bowsman" refers to him who had charge of the fore part of a vessel or whether it is a corruption of the sailor's term, boatswain or bo'sun. The boy, the third member of the crew, was the driver of the team. Besides the crew, the family of the captain sometimes lived aboard, or on certain occasions made a trip. The homelike appearance and general tidiness of such boats, bespoke the refining influence of woman.

#### LIFE AND CUSTOMS ON THE BOATS

In many phases, life on the boats was not unlike camping out, with an additional feature of almost constant change of location and shift of scenery. Com-

pared with railway travel, the boats merely loitered along, and thus allowed ample time to notice things of interest, points of scenery and even to become acquainted with towns and folks along the route. It is true, the hours were long, and the work in some respects became slavish and monotonous. In bad weather, too, it was especially disagreeable, yet all taken together, it was rather a fascinating pursuit.

All on board were domiciled in a cabin built either at the stern or amidship. The cabin could not be very large but was constructed in a manner to afford the greatest amount of convenience and comfort from the space available. It may be a matter of some surprise to learn that three to six persons could adapt themselves to having their kitchen, dining-room, bedroom and wardrobe confined to a floor space of less than twelve feet square, and except in mosquito season or excessively hot weather, do it cosily and comfortably, to say nothing of frequently entertaining friends and neighbors.

The daily routine while running was about as follows:—Early, probably two or three o'clock in the morning, the captain would arouse the other members of the crew. With lantern and feed they would proceed to the stable and feed, curry and harness the team. This done, the driver would proceed with it to the towing-path and hitch to a towing-line about seventy-five to ninety yards in length, the other end of which was connected with the fore part of the boat. In the meanwhile the bowsman would light the night-hawk, cast off the moorings and place at the helm to guide the boat and prevent its running amuck. All being readiness, the command, "Go ahead", was given. The driver then started the team and walked closely beside or behind it clucking drowsily to the mules and occasionally cracking his whip to startle them into greater activity. Thus they would go along until daylight, or until breakfast was ready, which in the absence of a woman, was prepared by either the captain or the bowsman. The one who prepared the meal ate first, then

relieved the steersman who ate next. After this the driver was called to breakfast. When the boat was light or not laden it was directed close to the bank and one of the men would jump off to take the driver's place. A short ladder was suspended from the gunwale of the boat which the lad would grasp and climb on board. Ofttimes the exchange was made at a convenient overhead bridge. But when the boat was laden it could not approach the towing-path very closely, and it would also be too far beneath most bridges to make use of that method of getting on or off. Then it required some agility to make the transfer. The one on the boat would take a pole, set the one end of it on the bottom of the canal, and by a swinging leap carry himself to terra firma. The one ashore could not possibly perform the leap from the shore back to the boat, as the latter was at a considerable elevation. Hence a plank about twenty feet in length was thrown with one end to the tow-path. The other end was allowed to rest on the moving boat. It was quite a feat to successfully run up the inclined, diagonally-moving plank. Many a laddie, failing in the attempt, took an involuntary bath in the canal before breakfast, instead of making his customary morning ablutions from a bucket as was his wont to do. After his meal the driver cleared the table, washed the dishes, swept the floor, took a short rest and then again took his place with the team. The same procedure was followed for the other meals of the day.

In the early days of the canal the custom was to stop to feed. Wooden troughs hung on ropes were fastened to trees in shaded spots where the tired animals were given a respite from the continual drag. Evidences of these feeding places are still to be seen by many heavy iron spikes protruding from the trunks of the ancient trees. Numbers of the trees, too, bear deformities, directly traceable to cribbing mules. In the latter days stopping to feed was quite generally discontinued and a somewhat novel system came into vogue. Either nose-baskets or nose-gays were used.

These vessels containing the oats or corn were suspended by leathern straps or by ropes fastened over the animals' heads. The mules fed while traveling slowly along. The driver from time to time drew the hangers closer so that the feed might be reached with more ease. This method of feeding economized time, and the teams were fed with more regularity than by the old-time way.

When meeting a boat moving in the opposite direction, passing was effected in the following manner. Each team would take the left side of the path in the direction in which it was going. The boats similarly would take the right side of the canal. The outside team, usually the one belonging to a laden boat, would halt upon meeting the other team, which in turn passed over the fallen line. Thereupon the other started and stopped again when the line was close to the on-coming craft, the line sinking into the water and the boat passing over it. Thus meeting and going by were accomplished with scarcely any inconvenience to either party. Fast boats frequently overtook slow ones going the same way and went by them in almost the same manner.

When approaching a lock, and when still about a fourth of a mile distant therefrom, a signal was given, so that the lock if not ready, was made so by the lock-tender. The signal was made by sounding a tin horn, a bugle or a conch. The last mentioned was most generally in use. Many of the men became expert shell-artists, and at certain places, where wood-covered headlands rose to magnificent heights, they would take delight in showing their skill. Then to hear the echoes roll and blend was delightfully thrilling and awakened thoughts of Tennyson and his "Bugle Song". When the lock was ready the boat was towed into it. Having acquired some momentum there was danger of crashing into or through the gates at the closed end of the lock and causing damage and perhaps disaster. To avoid this element of danger and to hold the boat in place while the lock was emptying or filling, posts were placed at intervals on the tow-path side. Upon entry of the boat into the



lock-chamber, the team was stopped and one of the men would step to the lock-wall with a bow-line, one end of which was fastened securely to the bowstem. He would place several wraps of the line about one of the posts on the wall and thus gradually check the speed and finally stop the boat. This in canal lingo was called "snubbing". After the boat was in the lock, the chamber was closed by raising a sunken gate, or by closing two vertical gates, one from each side and meeting midway as a mitre. The wicket gates at the bottom of the opposite end of the lock were then opened, and the lock if full was emptied and the boat lowered to the level of the canal below. On the other hand if the lock was empty it would fill in a similar way and the boat would be elevated to the level above. In either case the gates were then opened and the craft went on its way. Generally, boats would run until about eight to ten o'clock p. m., depending largely upon the time required for reaching convenient stopping places, *i. e.*; places where there were wharves, stables and perhaps groceries. Then the boat was moored, and made shipshape for the night. The mules also were unharnessed and allowed to indulge a short while to roll in the dust after which they were stabled and properly cared for.

This was the customary routine day after day, which was frequently broken into by breaks in the banks of the canal, bars that were washed in by heavy rains, broken lock gates, sunken boats, etc., all hindrances which sometimes caused days of delay, that meant to a full measure a life of indolence for the employees. At the points of lading and unlading many days were consumed awaiting the proper turns. At times upwards of one hundred boats were in waiting, a veritable colony of active young men and rollicking boys with practically nothing to do. So it is no great wonder that sport and hilarity were dominant. Oh, what days of excursion into the adjacent country, or trips into the mills and mines, what fishing parties, what races and swimming matches, games and cunning tricks, anything that brought delight and joy to the

juvenile heart! And those glorious evenings, made merry with music on accordion, mouth-organ or flute; those songs original and peculiar to this floating people; the jests and jokes, and the recounting of weird tales all help to cast the glamour of romance over those twilight gatherings that causes them to linger in fond memory long after seemingly more important matters are forgotten.

But there was also another side. Each hour of undue delay meant a serious loss to the captain. He was at continuous expense, whether busy or idle for the wages of his crew as well as for the maintenance of his team and other property. Besides, each day lost affected his earnings, also his good humor. In some instances, however, he got demurrage for exceptional delay in unloading.

Boats in transit seldom stopped because of rainy weather. As a means of protection, the crew donned oilskins or other waterproof clothing, while the mules at such times were provided with housings of leather or canvas. Thus they managed to move along in a bedraggled way. Sometime a great deal of water rained into the boats or perhaps leaked in. Then there was back-breaking business on hand for young fellows as the water must necessarily be gotten rid of. This was done with suction hand-pumps. Sometimes pumping was made easier by attaching a spring pole to the handle of the pump. The other end of the pole was fastened in such a manner that when the pole was pressed upon its elasticity would cause it to rise and help raise the weight of water.

In early spring or late fall the weather was apt to be unpleasant. There were cold, disagreeable days, when the decks were dangerously slippery with frost or snow. Lines were coated with ice and became heavy, inflexible and difficult to handle. In very severe weather the canal was frozen over. Then, if the scum of ice was not too heavy, planks for ice-breakers were fixed to the bow. A number of teams were then used to draw the boat forward with force. In this way the ice was crushed and a channel opened for following craft. When the ice proved

to be too thick, the boats were frozen in and navigation was closed for the season. Then there was a merry ride home overland on muleback.

In boating on the bay the mules were taken on the boats in quarters designed for that purpose. The boats were lashed together in fleets and towed by powerful tugs. In the event of storms they were sometimes placed in single line one after another to prevent chafing or crashing together. At first, for want of weather signals, for lack of skill in handling, and because of improperly constructed craft, many were lost in the bay. On one memorable trip between Havre de Grace and Batimore it is said fourteen out of a fleet of twenty-seven went to the bottom. A number of lives were lost on this occasion.

There was in this life on the canal some tendency toward vulgarity and other forms of irreligion, owing no doubt in a measure, to the absence of home associations and church influences. This condition was met to some extent by public mission services. At Nanticoke, Columbia and Havre de Grace sermons were quite frequently preached on the boats, and tracts and Bibles were distributed. Not a few men in these latter days still show with pride the little red Testaments that were presented to them when they were boys on the canal. One aged man, Dr. Ziegler of Lewisburg, was especially energetic in carrying on this work.

Canal transportation, as before stated, was comparatively slow, but it was also relatively cheap. Coal was carried the long distance from Nanticoke to New York City via the Pennsylvania Canal to Columbia, Pa.; thence via the Susquehanna & Tidewater Canal to Havre de Grace, Md.; thence down the Chesapeake Bay and up the Elk River to Chesapeake City, Md.; thence via the Chesapeake & Delaware Canal to Delaware City, Del.; thence up the Delaware River to Bordenton, N. J.; thence via the Delaware & Raritan Canal to New Brunswick, N. J., thence down the Raritan River through the Staten Island Sound and the Kill von Kull into New York Bay. This was a

trip of approximately seven hundred miles circular. A pair of boats had a freight capacity of two hundred and sixty tons for which the captain was paid at the rate of eighty-eight cents per ton. At the present time the freight rate from the same mines by rail is probably triple what it was by water. Yet the boatmen at the lower rate and an average of seven trips a season made a fair living and still bewail the abandonment of the canal and the loss of their occupation.

Canal life was productive of many tales of amusing incidents and experiences, a few of which we append as a close to this article. We give them substantially as we heard them from the lips of older boatmen.

#### THE FARMER BOATMAN

A certain farmer whose estate bordered the banks of the Juniata Canal, seeing the boats in gay colors daily gliding by, became tired and dissatisfied with the routine and tedium of farm life and therefore exchanged his farm for a canal outfit. Instead of hiring an experienced crew to help him in his new line of work, he undertook to get along with the aid of his plough-boys. All sorts of laughable happenings and mistakes naturally followed. The most ludicrous of which perhaps was the boring of a hole into the bottom of his boat to let the leak water run out. It was only by the quick action of others who knew better that the boat was prevented from sinking. By dint of great perseverance this bunch of landmen bumped along for a number of days until finally they arrived at the town of Shickshinny. This place is midway between Beach Haven and Nanticoke in a sixteen mile level. Here they stopped for the night. While they were soundly sleeping, some other boatmen, practical jokers, turned the boat about endwise at the wharf. In the morning the crew arose and unwittingly started in the direction from which they had come the day before. Thus they went on eight miles to Beach Haven when the driver exclaimed, "Why this looks just like the town we came through yesterday." It was indeed the same town. Then, if ever, there was

an explosion of eloquent profanity. The deluded farmer made several trips then became disgusted and sold his boat and rigging for less than it was worth.

#### SLINGLE PLAYS SPOOK

Once in a while the drivers became fatigued from over-work and insufficiency of sleep. To gain a little rest they took to riding the mules, or perhaps, being mostly young fellows they did so, because of vague imaginings or fear. At any rate one particular driver formed a habit of riding. Night after night he placed himself across the back of a mule in such a way that his body rested securely between the projecting horns of the hames. There he slept as only a tired boy can sleep. As soon as the team noticed the absence of the driver's lash or the cessation of his drowsy clucking, they speedily fell to nibbling bushes which grew in great profusion in many places along the outer edge of the towing-path. Although the driver could not in the darkness be seen from the boat, the irregular dipping of the line was noticeable and acquainted those on the boat that he was either asleep or at least not following closely. Slingle, the captain, had long ago made a vow that this habit must be broken. Hence one dreary night when it became apparent that Tom was again dozing, Slingle determined to frighten him. Taking a white sheet with him, he got off the boat and very stealthily approached the unsuspecting boy. And surely enough Tom was asleep on the saddle mule. Very quietly Cap mounted the leader, wound the sheet about him and forthwith began to moan most piteously. The mules unused to such an apparition snorted and reared in a violent manner. As expected this awoke Tom, but instead of losing his wits and running away as it was also supposed he would do, he merely leaped from his perch, seized a stone of several pounds weight and hurled it with all his muscular might at the terrible spook. This he followed with several more similar missiles. His aim was true to the mark as attested by the still more vociferous though not altogether unfeigned yells of

the startled man, who in his extremity leaped bodily into the canal and swam toward the boat still bombarded by the irate driver. Finally the bowsman caused Tom to desist and with difficulty rescued the captain. The inventory showed a cracked rib, a bruised head, a lost hat, a torn sheet and a bedraggled though a wiser "spook."

#### MIKE PADDY'S PIGS

Among the amusing anecdotes we must not forget the story of Mike Paddy's pigs. Now Mike was one of the hale and hearty sons of Erin. He was also frugal, honest and thrifty. By dint of these qualities supplemented by industry, diplomacy and wit, he was given charge of a lock on the Tidewater Canal. It seems Mike had a weakness for the proverbial "Irishman's Pig," and rested not until he became the proprietor of a pair of them. So that he might conveniently bestow all proper attention upon them, and in anticipation mentally regale upon his growing beauties, he built the sty upon the lock-wall. On that canal, he who boated later than eight p. m. or earlier than four a. m. must tend his own lock. It so happened that such an one, a burly Teuton, did pass through Mike's lock in the still, dark hours of an April night. Mike was in the throes of a deep slumber and all unconscious of the pigs and the world. But not so the pigs, they were wakeful and by sundry grunts betrayed their presence. The Dutchman too had latent propensities similar to those of the Chinaman in "Lamb's Dissertation on Roast Pig," and hearing the grunts, was irresistibly led into temptation, purloined the pigs and hid them on his boat. Mike rose at daybreak and at once missed his porkers, but instead of bemoaning his loss, he set about learning what boats passed through his lock that night. In the due course of events he spotted his man and located the pigs still on the boat. Now other boatmen also carried pigs and even poultry in those days but the wily Irishman was not to be deluded by circumstance. He knew his man and he knew his property.

Craftily he said nothing to the thief, who passed back and forth frequently during the summer, that would lead him to think he was suspected. No, not until the gates were closed upon the boat in question for the last homebound trip of the season. Then Mike raised the boat to the level of the wall, closed the wickets, squatted upon the balance beam and demurely puffed away at a stumpy clay pipe. The following colloquy then took place.

"What is the matter, Mike?"

"Oh, nothin', Jack."

"Why don't you lock us through?"

"I'm waitin' on yourself, Jack."

"What are you waiting on me for?"

"I am waiting for you to unload me winther's mate."

"And what do you mean by that?"

"I mane by that, sor, that you shall unload those pigs you borrowed one noight lasht spring and have been fattening for me durin' the summer."

"I'll not stand for any insult as that."

"Oh yis you will. You'll unload the pigs and be quick about it or you may get a sound beating and a free ride to York in the bargain."

Whether or no, the fat hogs were unloaded and Jack passed on homeward without even so much as a sausage for Thanksgiving.

## Not Anglo-Saxons

President Benjamin Ide Wheeler of the University of California delivered an eloquent and scholarly address recently, in which he said:

"What is Americanism, that Americanism which has its seat in the west? And what are Americans? Is it a matter of race or descent? We call ourselves Anglo-Saxons, we pride ourselves upon our relation to the English, we point to the bonds which link us to the British; yet we are not Anglo-Saxons. We have the English language, we enjoy the English literature, many of our customs and ways are English, yet we are not Anglo-Saxons. The only sections of our country which were occupied by the English were New England and the tide water flats of Virginia. The other colonies were settled by people of various races. The Dutch in New York and Pennsylvania, the French and Spanish to the south, and the Scotch and Irish in the middle. If you want to find the racial differences, look at the church. Where there are English is the Episcopal church, and where there are Scotch and Irish is the Presbyterian church. It was a Scotch-Irish race which passed over the mountains into Kentucky and Tennessee. There are other people there, to be sure, but you will find that the big-boned, hardy men

and women, of whom Kentucky is so proud, are all of Scotch-Irish descent.

There are the French in South Carolina and Georgia and even in New England, for where you find such names as Bowdoin College and Faneuil Hall, there must be some trace of the French.

There was even a scattering of Jews in New England, as names such as Lyman and Lyons will testify. They all come from the same root. But race lines were lost in the new land. People were too busy to pay attention to such things, and the distinctive names soon disappeared. Later came the Irish, and from them we have gained some of our national traits. The broad sense of humor by means of which we have lived, which carried us through trouble and hard times, that peculiar religion of the American race, we owe it to the Irish.

Later came the Germans, not the Pennsylvania Germans, but the Germans of St. Louis, Milwaukee and Cincinnati. It is a fact that one-third of the population of this country is of German descent, and that out of our 90 millions, 14 millions are pure German stock. It is, therefore, presumptuous to speak of Americans as Anglo-Saxons. The American is the product of no race, but Americans and Americanism have been shaped by the geography of the country. They are the result of a peculiar land."

# The German Immigration into Colonial New England

By Wilfred H. Schoff, Philadelphia, Pa.



ACOB SCHOFF was one of a party of seven Germans who purchased of the town of Lexington, "in the province of the Massachusetts Bay in New England," in 1757, a tract of 1000 acres of land in the plantation then known as "Dorchester Canada," now the town of Ashburnham, in the northern party of Worcester County, which had been awarded by the Provincial Court to Lexington as payment for the joint maintenance of a bridge over the Charles River at Cambridge. The location of this bridge, on the road from Harvard Square by Soldiers' Field to Brighton, is marked by a commemorative tablet. The name of the plantation was the result of the disastrous expedition of the New England colonies led by Sir William Phips against the French fortress of Quebec in 1690; the various towns having received from the Provincial Court land in the unsettled wilderness, instead of money, in payment for the expense incurred by them in raising and maintaining troops for the expedition. At the time of this purchase, "Dorchester Canada" was a forest containing only a few families of hardy pioneers, and Fitchburg, twelve miles southeastward, was the nearest settlement. A road was under construction from Boston to the settlements along the southern line of New Hampshire, which, until a short time before, had been claimed as territory belonging to Massachusetts. The dispute was arbitrated by the King of England, who in 1740 drew the dividing line as it now exists, between the Merrimac and Connecticut Rivers. This road, in colonial days, was an important highway of trade,—one of the two that led westward from Boston. The first led to Marlboro and Springfield, and so to the settlements in Connecticut; this second road, from Watertown through Acton, Leominster, and Fitchburg, branched at "Dorchester Canada";

one branch leading to New Ipswich and Petersboro, connecting ultimately with both the Merrimac and Connecticut; the other to Fitzwilliam and Keene, being extended subsequently to Walpole on the Connecticut River, to Rutland in Vermont and finally to Lake Champlain. In the year 1757 it had probably gone no further than "Dorchester Canada," if so far.

The deed for the German purchase is recorded at the office of the Register of Deeds at Worcester, Mass.

This "Bridge Farm" had troubled the town of Lexington for some time. At a meeting held March 2, 1752, the same persons who constituted the committee of sale were asked to arrange for a survey and to find a purchaser. (All three leading men in the town, particularly the first-named, who was prominent in the affairs of the Colony.) In the Boston Gazette of April 24, 1753, the farm was advertised for sale. Again at a freeholders' meeting May 17, 1756, a committee of three, William Reed being one, was directed to sell the farm. At another meeting July 4, 1757, the sale seemed to be under way, as the committee named in the deed was reappointed, directed to lay aside the sale-money for bridge repairs, and authorized to give a "Warrantee Deed" and to take security from the purchasers. The sale was consummated December 31, 1757, and of the purchase price of £280. a balance of £226 was left on mortgage executed January 2, 1758. At a Lexington Freeholders' meeting January 9, 1758, the sale was ratified and the purchasers were given until January 2, 1770, to extinguish the debt, payments to begin January 2, 1760. (The mortgage was finally cancelled April 29, 1778.) The Committee was continued to invest the purchase money, but William Reed declined to serve, and Isaac Bowman, town clerk, before whom the deed was acknowledged, was chosen in his place. The transaction was closed by a vote of the

Selectmen, March 6, 1758, ordering a payment of three shillings to "Mr Joseph Bridge, it being his putting ye Dutchs Mortgage Deed upon Record."

The earlier history of the German colonists belongs to a chapter which reflects small credit on the province of Massachusetts Bay. Before the outbreak of the French and Indian war in 1756, the New England colonists felt themselves seriously menaced by the French in Canada. The treaty of Utrecht in 1713 had left the boundaries between French and English possessions in North America in a very uncertain condition. The English colonies depended on their royal charters, but the French, allying themselves with the Indians, denied most of the English claims, and asserted ownership of Lake Champlain on one side, the upper Connecticut in the center, and the Kennebec and Penobscot rivers on the other side, of New England. The English were frightened by the French activity both in the interior and on the coasts of Maine, their bold attacks on English stockades, and their practical monopoly of the Indian trade-routes down the Connecticut, Androscoggin and Kennebec. Immigration into New England from the mother country, which had been due to religious persecution, had practically ceased after the overthrow of the Stuarts in 1688; the colonies were not growing fast enough from their original stock to fill up the threatened territory; and the authorities began to realize that their very existence might depend on their obtaining a supply of immigrants from some friendly source. (Boston, then the largest city in America, had a population of only 15,700, and it remained stationary, or actually decreased, from 1740 to 1790!)

The natural example of colonial advancement through foreign immigration was Pennsylvania. Here the great exodus of "Palatines" due to French invasions, and persecution by their Elector, which occurred in the early years of the century, had given place to a settled business of canvassing throughout the Rhine valley for people willing to accept homesteads subject to rentals

to the proprietors of the colony. These proprietors arranged with certain merchants in Rotterdam, who employed agents to visit the different towns and villages, promising all sorts of inducements in order to earn their commission on the emigrants produced. English ships were chartered at so much per passenger, to carry these Germans to New York, Philadelphia or Baltimore, and the business was reduced to such a speculative basis that the profit of the shipper depended on starving his passengers during the voyage or on forcing them to run into debt to the ship by charging over again at famine prices for food and supplies promised them for their passage-money, but withheld on various pretexts. By 1750 most of the accessible land in Pennsylvania had been parcelled out; but disagreements over land titles had driven the Germans from New York, and the attractions of Maryland, Virginia and Carolina were being less actively pushed; so that the proprietors of Pennsylvania, through their representatives in Rotterdam, still held a practical monopoly of this traffic.

Under such conditions Massachusetts was led, by a few interested parties unsupported by public opinion, to make an effort to secure a share of this German immigration. The laws of the province were very hard on those not of English birth and Protestant faith. Foreigners had to bring a large value in money or goods or pay a high tax, on entering the province, and those introducing them had to give security to the town where they settled that they would abide by the law, and not become paupers. The division of Massachusetts into towns, parcelled out among freeholders, made it difficult for a foreigner to find any place to settle even if he could comply with the other conditions. He could not own property unless made a freeman of the town, and this he could not be unless he were naturalized, whatever the difficulties in his way. He could not be naturalized unless he had received communion in a Protestant congregation within three months and he could not commune unless elected to membership

by the other communicants, after having given proof of direct personal religious experience. But fear of the French, and particularly the desire of the Waldo family, holders of one-half interest in the "Muscongus Patent" in Maine, determined the Provincial Council to invite foreign Protestants to come to Massachusetts. This "Muscongus Patent" covered a vast and uncertainly defined tract between the Kennebec and Penobscot rivers, granted to Massachusetts proprietors about 1635, and still mainly undeveloped, except for the fur trade with the unfriendly Indians. It adjoined the "Kennebec Purchase," bought from the Plymouth Colony, and the claims overlapped, so that titles were uncertain. The existence of both was threatened by the French, who claimed all the land between Nova Scotia and the Kennebec. The Province of Massachusetts defended itself there by a stockade or fort at Pemaquid (now Bristol, Maine, east of the Kennebec mouth), which was several times destroyed by French and Indians, and as often rebuilt; with frequent appeals to the British Crown to assume charge of the fort and relieve the Province of that "insupportable burden."<sup>1</sup> The Waldo family were anxious to get this grant settled, for the sake of personal profit as well as provincial security. [As early as 1740, Brigadier Samuel Waldo had contracted with one Zauberbühler for the delivery of German immigrants to his estate, making generous and very definite promises as to the land, provisions, and supplies which should be given them. In 1742 several families arrived in pitiful circumstances,<sup>2</sup> their passage money unpaid. Nothing being done for them, they appealed to the Provincial Council for relief. Their appeal fell upon deaf ears and they were left to shift for themselves. These immigrants are described in the Council Archives for 1743 as "Palitinos." They came from Nassau-Dillenburg, Franconia, Swabia and Wurtemberg.

The first German settlement at Broad Bay was attacked in 1746 by French and Indians and many of the settlers were killed, while the rest were carried as prisoners to Canada, doubtless over the Indian trade-route by the Androscoggin and Upper Connecticut. Returning in 1748, they kept in mind the country through which they had passed, as shown by later activity of the Broad Bay Germans in opening it up for settlement.

An Act of Parliament (of XIII George II) had provided "for naturalizing such foreign Protestants as are settled, or shall settle, in any of His Majesty's Colonies in America." Such persons, after June 1, 1740, upon completion of seven years' residence on British territory, might take the oath of allegiance before the nearest judge, and have their names entered in a record to be sent annually to the Commissioners for Trade and Plantations in London. They were to have received the sacrament of the Lord's Supper in some Protestant or Reformed congregation within three months. If Jews or Quakers, this requirement was modified. As against Papists, all former restrictions still applied, as set forth in the King's Coronation oath. Such naturalized citizens were ineligible to office within Great Britain or Ireland.

The Provincial laws requiring head-tax and security from immigrants were still in force.<sup>3</sup> From 1749 to 1753, Spencer Phips, a Maine man interested in the development of that region, was lieutenant-governor of Massachusetts and acting governor during the absence of William Shirley in Europe. His first Message to the General Court,<sup>4</sup> November 23, 1749, contained the following recommendation:

"As a more general cultivation of our lands, and thereby the Increase of the Produce of this Province, as well as the carrying on the Manufactures in it, is greatly impeded by reason of the scarcity of Labourers: May it not therefore deserve your consideration, Whether some thing may not be done to encourage

<sup>3</sup>Mass. Acts and Resolves, I, 64-68, 451-3; II, 336-7.

<sup>4</sup>Mass. Court Records, XIX, 62.

<sup>1</sup>Mass. Acts and Resolves, VII, 451, etc.

<sup>2</sup>Eaton, *Annals of Warren* (Me.), p. 68.

industrious and well disposed Protestant Foreigners to settle among us; and whether some of our Acts which require security to be given by such as bring them hither have not eventually (tho' beside the Intention of the Legislature) discouraged and prevented the importation of many such, and whether the said Acts may not be altered and amended, and such Provision by Law be made as for the future may prevent so manifest and extensive an Inconvenience."

This message, speaking only of the "Scarcity of Labourers" was not very attractive to immigrants; but the Committee of the Council which considered the matter recommended that a commission of one dollar be paid for each year's service procured of a foreign Protestant indented servant; the idea of the Council evidently being that these "Palatinos" from Germany would be on about the same plane as negro slaves from the West Indies, of whom a number had been brought in by Boston merchants.<sup>5</sup>

This message of the Lieutenant-Governor was duly published, and caught the eye of one Joseph Crellius (in modern spelling Josef Krell), who wrote from Philadelphia three weeks later (December 19, 1749) describing himself as a "Protestant foreigner" resident in Philadelphia since 1740, and offering his services "toward persuading his country-People in Europe to go and settle in Massachusetts."

"I came home in August last," he wrote, "from a Voyage into Germany, with a vessel freighted with German Protestants, which having been followed by 23 or 24 vesseis more, all safe arrived, I expect that there will be as many next year, and as those that came in last will have acquainted their Friends at home with the difficulty of getting lands here for which reason great many are obliged to move from hence into the Southern Colonies, it will be the easier to direct them from Holland to the Northern Colonies if so be any encouragement was given."<sup>6</sup>

On January 25, 1750, the General Court of Massachusetts Bay, abandoning the idea of scattering needed laborers and indented servants through the settled towns, voted to set aside four townships; two in the "western parts nearest Fort Massachusetts," each of 7 miles square (in the Berkshire Hills, near the modern North Adams, then an unsettled wilderness, frequented by hostile Indians), and two in the "Eastern parts near Sebago Pond" in Maine; each of 6 miles square (also frequented by hostile Indians); each to be settled with 120 families within three years; and each to maintain a "learned Protestant minister within five years." A reserve of 200 acres in each township was granted to Joseph Crellius on condition that he should provide the 120 families to each within three years.<sup>7</sup>

With no further investigation of this Joseph Crellius than his hopeful letter, the Lieutenant-Governor commissioned him to go to Germany, in the name of the Province, to find these 480 families; and the matter was closed, so the General Court thought, on February 5, 1750, by the passage of an Act regulating and safeguarding the importation of German passengers, in the hope of avoiding some of the scandals of overcrowding and underfeeding which were being complained of in the Pennsylvania traffic. The depth of their solicitude was shown by the requirement that each passenger should have a space six feet long, and one foot six inches wide; height not stipulated. But even this was a greater space than had been customary, the passengers having been expected to sleep like the seamen, in bunks shorter than their own bodies, and between-decks, where there was usually about 4½ to 5 feet head-room; so that they would literally be obliged to go on deck to stretch out at full length.

Obviously 800 acres of timber-land, far from roads or rivers, was not much of a commission to repay Crellius for his trouble. The four Massachusetts townships seem to have been neglected from

<sup>5</sup>Mass. Archives, *Emigrants*, p. 42.

<sup>6</sup>Mass. Archives, *Emigrants*, p. 48.

<sup>7</sup>Mass. Acts and Resolves, XIV, 352.



the start. He secured the influence and support of the Waldos by undertaking to direct emigrants to their Muscongus tract; and he put an iron into the fire for himself by organizing, in 1750, a company for establishing a glass factory near Boston. The partners were John Franklin, tallow chandler (a brother of Benjamin Franklin); Norton Quincy, merchant; and Peter Etter (a German) stocking weaver, all of Boston; Joseph Crellius, "late of Philadelphia;" and subsequently, Isaac Winslow, of Milton. This company leased of John Quincy, Shed's Neck in Braintree, fronting on the Fore River, comprising about 100 acres, for 10 shilling per acre.<sup>8</sup> They laid it out in town lots, under the name of Germantown, giving the streets and squares German names. The object was to use the German labor for making glass, spermaceti candles and chocolate, and for weaving stockings. And it is a safe guess that the labor was to be unpaid—indentured in settlement of the ship's passage, as customary in Pennsylvania—and that Crellius' share in the company's operations depended on the number of workmen he could provide on these terms.

The name Germantown is still applied to this neck of land. It is on the west side of the Fore River, just before it joins Boston Harbor, and is now within the town of Quincy. A more inaccessible and unsuitable place for a manufacturing town could hardly have been devised. In this year of 1910 it is still almost unoccupied, except for summer residences of Boston folk. The Germantown company was foredoomed to failure not only by its location, but also because the rent fixed by Col. Quincy, £50 per year for the tract, with option of purchase at £1000, was a good round sum as values stood at that time, and quite beyond the industrial value of the property. Whatever Lieutenant-Governor Phips might say about the general good to be expected from German immigration, John Quincy evidently did not propose that his estate should lose anything gainable thereby.

<sup>8</sup>Pattee: *Old Braintree and Quincy*, pp. 474-486, and authorities there quoted.

The lease was signed in Boston August 9, 1750, and was recorded January 8, 1752.<sup>9</sup>

The personnel of the Germantown company reflects Crellius' Philadelphia connections. He had the close acquaintance of both Benjamin Franklin and Christopher Saur, through whom later he doubtless made his connections with German publishers. In 1747 he had translated Franklin's *Plain Truth* into German, and had already brought several shiploads of emigrants to Philadelphia. In 1748 he heard of Waldo's desire for German settlers on the Muscongus tract, and sent one ship from the Delaware to Broad Bay, without notice to the passengers, who were all bound for Philadelphia.<sup>10</sup> When the Massachusetts enterprise took shape, Benjamin Franklin prepared the plans for the Germantown settlement, and was no doubt responsible for introducing Crellius to his brother John in Boston, through whom the company was organized.

The Lieutenant-Governor defended his arrangement with Crellius in a speech before the Assembly, May 31, 1750, in which he described the desirability of German immigration, saying: "By what I can learn of the Character and Disposition of that People, I apprehend it to be of great Importance to encourage their Settlement among us: For together with other Benefits likely to accrue from it, It is probable they will introduce many useful Manufactures and teach us by their example those most necessary and excellent Arts for increasing our Wealth, I mean Frugality and Diligence, in which we are at present exceedingly defective."<sup>11</sup>

This moral reasoning, as the event proved, was less to the taste of the Assembly than the idea of letting these foreigners serve, as in Pennsylvania, as a human barrier to protect the colony against attack by the French and Indians.

After making these arrangements, Crellius went to Frankfurt-am-Main, then the center of German trade and activity, and the seat of the Imperial

<sup>9</sup>Suffolk Deeds, LXXX, 169-170.

<sup>10</sup>*Deutscher Pionier*, Cincinnati, XIV, 141.

<sup>11</sup>Mass. Acts and Resolves, III, 558.

Assembly. He carried a letter from Lieutenant-Governor Phips to Dr. Heinrich Ehrenfried Luther (a prominent type-founder and publisher, and a member of the Aulic Council of the Empire), in which the Councillor was informed that "Mr. Crellius has continued in this province for divers months, and has by his good conduct and behaviour acquired a good character with all that know him." On the strength of this official recommendation, he was entertained for months as a guest in the Councillor's house. He instituted an active canvass for emigrants, in many districts within reach of Frankfurt. Advertisements were inserted in the *Kaiserlich Reichs-Postamts-Zeitung* of Frankfurt, and in the newspapers of Heilbron, Augsburg, Nürnberg, Stuttgart, Speyer and Herborn. At each of these places some reputable printer or publisher was named to receive applications from intending emigrants.

The advertisements printed in the German newspapers relating to the Massachusetts settlements contained specific promises of which the following is a translation:

"In each town there shall be given to the church two hundred acres; to the first preacher settling among them, two hundred; and to each of the one hundred and twenty families, one hundred acres—equal to more than one hundred and twenty German acres. And this land, provided they dwell upon it seven whole years, either in person or through a substitute, shall be guaranteed to them, their heirs and assigns forever; without their having to make the slightest recompense, or pay any interest for it. Unmarried persons of twenty-one years and upwards, who permit themselves to be transported thither, and venture to build on their land, shall also receive one hundred acres, and be regarded as a family.

"There shall be given to the colonists on their arrival necessary support for from four to six months, according as they arrive early or late in the season.

"The first families going thither can all select their residences either in a seaport or on navigable rivers, where they

can cut wood into cords for burning, or into timber for building material, and convey it to the shore, where it will always be taken of them by the ships for ready money and carried to Boston or other cities; from thence whatever they need will be brought back in return, at a reasonable rate. By means of which the people are not only able at once to support themselves until the land is fit for cultivation, but also are freed from the trouble and expense of making wagons, and traveling by land, to which difficulties it is well known Pennsylvania is subjected.

"Also, the Government at Boston has heard from the people who have already come from Pennsylvania, the unjust treatment (well-known to the world without any such announcement) which befell them upon the sea, after they had sailed from Holland, and has already made a regulation to prevent the like, for the future, in the voyage from Holland to Boston; according to which, not only the ship-captains who bring the people over, but those who accompany them, must govern their conduct by the prescribed regulations, otherwise they will receive punishment, and be compelled to give the people satisfaction; and also the ship itself will be taken into custody. Thus are the like mischances in various ways prevented, and every one is made secure."<sup>12</sup>

Most of the responses to these advertisements came from the Westerwald and Franconia.

By the summer of 1751, enough passengers had been obtained to fill a river transport, in which the emigrants were sent down the Rhine to Rotterdam. Here Crellius first showed the duplicity which marked his conduct throughout this affair. Although his passengers had signed agreements to ship through a reputable firm in Rotterdam recommended by Luther, Crellius ignored his instructions and chartered of another broker, not in good repute with the Germans, a small vessel, quite inadequate for the purpose. Crellius' motive was ob-

<sup>12</sup>Collections of the Maine Historical Society, VI. 321 ff.

viously to save himself the difference in cost between that ship and one of proper size. His vessel was very disparagingly referred to in the Rotterdam newspaper, June 9, 1751.

After waiting in Rotterdam about a month, Crellius embarked in July, with his passengers to the number of about 200, in his small vessel, the *Priscilla*, Captain Brown. They touched at Cowes on July 31, and sailed for Boston, "with a fair wind," arriving October 27, and entering through the Custom-House November 2. The passengers included Franconians, Wurtembergers, Swabians, Hessians, and "French Protestants from Germany;" these latter descended from Huguenot refugees, of whom great numbers had settled in Germany after the Revocation of the Edict of Nantes in 1685, and at other periods of general persecution, one of which began in this very year of 1750-1.

After the *Priscilla* was well out at sea, the passengers' meals were stopped. As they had been included in the passage money, immediate protest was made to Captain Brown, who explained that Crellius had not laid in a sufficient supply of provisions, and that nothing remained but ship's stores, which the passengers might buy of the captain, or starve. And Crellius locked himself in his cabin, pleading sickness, and refused to see any one. So such of the passengers as had any money left, paid Captain Brown over again for their food for the rest of the journey, while the others were forced into debt to the ship; a debt which could be cancelled only by letting the captain auction them off as indented servants on their arrival in Boston—a result which was, no doubt exactly what Crellius intended.

The arrival of the Germans was anticipated by an advertisement in the *Boston Post-Boy* of September 16, 1751, as follows:

"WHEREAS, Numbers of Gentlemen Proprietors of Land Within this Province have expressed their Inclination and Intention to several members of the United Society to settle their unimproved Lands with German and other

Protestants, on advantageous Terms to the Settlers; and as the Arrival of a considerable Number of Foreign Protestants is daily expected; THESE therefore are to request said Gentlemen and other Proprietors that are alike minded, to send in their Proposals in Writing; and therein particularly to express the Quantity and Quality of the Land they would dispose of, with their Situation, whether East or West, &c., and what distance from *Boston*, and other Town of Note, whether on a Bay or River, or if otherwise, what Distance from Water-Carriage or Landing-Place, &c., as also what Encouragement they'll give said Settlers with regard to Building, Stock, Utensils, &c.

"N. B. Direct to JOHN FRANKLIN, in *Cornhil*, BOSTON."

This sounds hospitable enough, but the results did not harmonize with the promise. A more practical transaction was the sub-lease of the Germantown property in Braintree, August 27, 1751, to General Joseph Palmer and Richard Cranch, who acted as managers for the company, and who set about building chocolate mills, spermaceti and glass works, stocking and salt factories.

The *Boston Post-Boy* for October 21 reported the *Priscilla* off Marblehead, and the same paper for October 28 mentioned its arrival at Boston "with about 200 Palatines."

No one seemed to know what to do with them. By Crellius they had been promised each 1-123 share of 7 miles square as homesteads; but they had not been led to expect either segregation in the wilderness, as the law provided, or indenture as servants, as the people of Boston desired. The General Court took the position that until 120 families were on hand no township could be opened; and here were but 50, so they might wait for the arrival of the other 70! They laid their case before the Lieutenant-Governor, Spencer Phips, with their letters of introduction from Councillor Luthr in Frankfurt, and he laid the matter before his Council.

"Since your last session," his message related, "a Number of Families have

arrived here from *Germany*, with a Design to settle on some of the unimproved lands of the Province: They are not sufficient to fill up a Township, but there is Encouragement that a greater Number will follow them the next Year. I shall order to be laid before you some letters I have received from a Gentleman of Character in *Germany* (Councillor Luther), on this Subject, and you will consider what is proper to be done by you with Relation to it."

So the township remained closed until its full quota of population should be on hand. What were the Germans to do in the meantime? Probably the intention was to force into service such as were not already bound.

The following advertisement appeared in the issues of the *Boston Evening Post* for November 18, November 25 and December 2, 1751:

"Lately arrived at Boston, a Number of German Protestants; some of them, both Male and Female, not having paid their Passage, are willing to hire themselves out for a certain Time in order to have their passages paid. Any person wanting any of the said Germans, may treat with William Bowdoin, at his store in King Street, who acts for said Germans."

A committee was appointed to inquire into the condition and circumstances of the German passengers and report what they judged necessary to be done. This was on November 1. On the 5th the Secretary of the Council was directed to "deliver to one of the Germans acquainted with the English language a Copy of the Vote of the General Court for encouraging Mr. Joseph Crellius's Transporting German Protestants to settle within this Province." On Novem-

ber 26 a committee of the "French Protestants from Germany" were sent under guidance to view the two townships in the "Western parts," in the forest over 100 miles from Boston; and on December 3 a similar committee of the Germans was sent to view the two townships in the "Eastern parts," or Maine. Meantime cold and hunger were threatening the lives of the unfortunate passengers, and while the committees viewed townships in the wilderness, and the General Court fled to Cambridge and met semi-occasionally under fear of the prevailing epidemic of small-pox, the Commissary was directed by vote of the General Court, January 1, 1752, "to supply blankets and beds to the poor Germans who are now suffering by reason of the severity of the season,"<sup>13</sup> and the following day the Court voted that those who were without means should be entitled to poor-relief. This was the way in which invited guests tasted of New England hospitality!

The *Boston Gazette* for January 7, 1752, remarked: "We have had for some Time past a severe cold Season, whereby our Harbour is now entirely froze up. Last Friday Morning a Man was found froze to Death in his Cabbin, on board an Oyster Vessel near the Town Dock."

Captain Brown seems to have had difficulty in getting away from the port of Boston, doubtless because of the severe winter. November 18 he "entered out" for South Carolina; November 25 for North Carolina; December 9 and January 27 cleared for the West Indies; March 23 for Barbadoes; and finally April 6, 1752, for Philadelphia.

<sup>13</sup>Mass. Archives, *Emigrants*, p. 167.

(TO BE CONTINUED.)

## The Bi-Centennial of New Bern, N. C.

By Julius Goebel, Ph.D., Professor in the University of Illinois



URING the month of July 1910 the quaint old town of New Bern, N. C., so romantically hidden among huge elms near the rivers Neuse and Trent, celebrated the bi-centennial of its founding. The celebration created little attention outside of the State of North Carolina, although the event had a national if not world historic significance, because it marked one of the earliest steps in the meeting on American soil of the Anglo-Saxon and the German, after a separation of many centuries, for the purpose of shaping jointly the future destinies of our country.

And viewing this great historic fact in this light, there rise, moreover, before our vision as the final moving causes, the grand intellectual and religious movements of the 16th and 17th centuries with the subsequent pictures of endless wars and bloodshed, of heroism and of martyrdom, and of untold distress. But the convulsion of European society produced by the religious movements during these centuries, the persecutions and sufferings, had created among the champions of the new religious ideas, a feeling of solidarity and brotherhood the force and intensity of which we of today seldom realize.

That Germany was the real fatherland of the Reformation, was always recognized by England, and it was for a long time remembered that the German and Swiss cities and afterwards Holland, then still a part of Germany, had given shelter and protection to the Puritans and other English separatists, who had been driven from their homes. It was, in fact, during this exile in Germany and Switzerland, that the Presbyterian Church had been founded and organized. When afterwards, chiefly through Cromwell's efforts and achievements, England had become the foremost Protestant power in Europe, considering it her mis-

sion to champion the Protestant cause, she invited to her American colonies the suffering Protestants of Germany, which in the mean time had been devastated and ruined as a political power. It was due, therefore, to these great historical forces, that the meeting of the German and the Anglo-Saxon on this continent came about. The humble founders of New Bern may not have been conscious of the importance of their difficult undertaking, but today they appear to us in the same light as do the Puritans' and Quakers; the representatives and champions of historical ideas that have since revolutionized the social and political conditions of Europe.

While we are thus viewing the founding of this colony in the glorious light of historical development, we must not forget that the actual story of the settlement, like all human enterprises, presents many features of coarse reality, — feature of human shortcomings as well as of great heroism.

As early as 1703, Rev. Joshua Kocherthal, a Lutheran clergyman at Landau in the Palatinate, driven to despair over the dreadful sufferings which his flock had endured in consequence of the invasions of the barbarous French armies and of religious persecutions, had gone to England to inquire into the expediency of an emigration of his people. That he met with encouragement we may see from the fact that after his return from London, he published a book on the Province of Carolina, giving a glowing description of the climate, the fertility and the products of this country.

This little book came to thousands of poor downtrodden people like a divine message, showing in the distance beyond the sea a land of promise where they could find plenty, and that liberty and peace of soul for which they were craving. I have in my possession numerous letters written by these people, which go to prove that Kocherthal's book was read in the smallest hamlets in the districts

along the Rhine. Imploring their Prince to give them permission to emigrate, they speak again and again of Carolina as the coveted land to which they desire to go.

And they did go, permission or no permission. Encouraged secretly by the English government, which was as anxious to get foreign Protestant colonists as it was desirous to keep its own people at home, a migration ensued such as Europe had not witnessed since the days of the Crusades. Within a period of a few months, between ten and fifteen thousand people appeared in London, asking to be transported to the colonies across the ocean. Among these were the future settlers of New Bern.

It is impossible here to go into all the details of the experiences of their stay in London, where they lived for months crowded together in tents and barns; to relate of the generosity of Queen Anne, and of many noble Englishmen in relieving their sufferings; to speak of the jealousy and hatred of the English mob, which saw in the poor foreigners their competitors in the labor market; or to mention the petty disputes in Parliament to which the coming of the Palatines gave rise.

After a wait of long months during which the government tried to solve the question of how to dispose of the newcomers, it was finally decided to send about three thousand to New York, about an equal number to Ireland, whither they carried the linen industry now so famous and flourishing, and about eight or nine hundred to North Carolina.

Here is where the man enters with whose name the founding of New Bern is connected chiefly: Baron Christoph von Graffenried. There are few characters in the history of early American colonization concerning whose life and work we are so well informed as we are concerning this great pioneer. I have in my possession two manuscripts, written by him towards the close of his life, one in French and one in German, giving a detailed account of the whole expedition, from its start in England to the time of

his final return to Switzerland, and containing numerous maps, letters by the colonists, and other valuable historical documents. I venture to say that no other American colony can boast of similar records of its early history. Nor can any other colony claim as its founder a man of the distinguished social standing and the education and refined culture of von Graffenried.

The scion of an old German noble family of Switzerland, he had been educated at Heidelberg and Leyden, then the leading universities of Europe and had lived as a welcome guest at the brilliant courts of Charles II and Louis XIV. He was not a religious fanatic, like so many of our early American pioneers, but he possessed the devout piety of the heart, and, above all, he was endowed with a sense of honor, of integrity, and of duty that knew no compromise.

In the atmosphere of extravagance and lavishness that prevailed at the French and English courts, he had developed to an unusual degree the nobleman's talent of contracting debts. In order to regain his depleted fortune, he hailed with delight the plan of a Swiss syndicate to found a colony or to acquire and exploit silver mines in America. At the same time he hoped to find a greater field of activity and influence than the narrow surroundings and limited conditions of Switzerland could offer to a mind eager for enterprise and adventure.

He embarked for England, and, owing to his excellent connections succeeded not only in interesting English capital to the extent £5000 in his venture, but also Queen Anne, who contributed £4000. Having at his disposal over £6000, of which the people of Bern had subscribed one half, he purchased from the Lords Proprietors fifteen thousand acres of land at the Neuse and Trent rivers and twenty-five hundred acres at the Weetock River

I wish to emphasize right here that these German and Swiss settlers did not come here as paupers, but, like most of their countrymen who have emigrated since, they bought their land honestly.

Just as the Puritans obtained their land in Massachusetts through money advanced to them by land speculators, money which the settlers had to pay back in yearly installments from their earnings, so did our Palatines. Many of them purchased their farms with money they had brought with them from the fatherland. Untold millions have in this way during the last two centuries been contributed to our present national wealth; not to dwell on the fact that the resources of this country would never have been developed as they are today, had it not been for the six millions or more of industrious German and Swiss farmers and tradesmen who in the course of these two centuries reclaimed our flourishing farmlands from the primeval forests and prairies of America.

Baron von Graffenried was careful to pick only young and able-bodied men for his new colony, and to have nearly every trade and craft represented. According to their nationality the colonists were partly Palatines chosen from the thousands assembled in London, and partly Swiss families who had joined Graffenried later. He took with him a school teacher, and as a clergyman could not be found to accompany them, Graffenried himself was authorized by the Bishop of London to perform marriages and baptisms.

Despite a few adversities at the beginning, and despite that chronic want of ready cash which then prevailed in most of the colonies, the new settlement soon flourished, as the letters written by the colonists to their friends in Switzerland show. In laying out the town, in constructing fortifications, in building a water-mill, the first in the colony, and in organizing the new community, Graffenried displayed a great deal of talent. Although he had been appointed landgrave and held judicial power, and although the colonists, according to a contract, owed him fidelity and obedience, the fact must be emphasized nevertheless, that the primitive government of the colony was democratic in nature. Twelve of the most capable men, called

overseers managed, together with him, the affairs of the small community, and when the little town had been built, it was named New Bern in solemn assembly. Doubtlessly it was the old Germanic form of communal democracy, resembling the New England town-meeting, which von Graffenried and his colonists were thus transplanting to Carolina.

That the new colony, despite its auspicious beginnings, was destined to pass through troubles and adversities which almost wrecked it, was not the fault of Graffenried and his industrious flock. While it is impossible here to relate in detail the afflictions which the poor people had to endure, I shall at least speak of some of the causes that led to them, because they are both typical and instructive.

When Baron von Graffenried made his contract with the Lords Proprietors at London, they conferred on him the title of Landgrave and Baron of Bernburg, made him a knight of the order of the Purple Ribbon and gave him all sorts of promises. Among the latter was the promise that he was to be paid £500 for the maintenance of the colonists after his arrival at North Carolina. This money he never received, despite his pleadings. Being a man of honor and duty, who keenly felt the responsibility of his position as leader of the colonists, he borrowed money on his personal notes to keep his people from starvation, hoping at the same time that, according to the terms of his contract, he would be reimbursed by the Lords Proprietors. He could not conceive the idea that gentlemen would break their contract, and so he got into endless trouble when the notes became due. Nor did he fare better with the syndicate at Bern. Here, too, he was to learn by bitter experience that a stock company has neither soul nor conscience.

Moreover he found out upon his arrival in North Carolina that the land which he had purchased in good faith had never been lawfully acquired from the Indians. To avoid threatening trouble he bought from them again the land for which he had already paid once.

If, later on, the little colony had to endure untold sufferings from Indian attacks, these troubles were not due to Graffenried and his people, but to the treachery, the faithlessness, and cruelty of certain elements among the frontiersmen. The very fact that Graffenried, when captured on one of his expeditions, with an adventurous and disreputable English surveyor by the name of Lawson, was released, while the latter was cruelly murdered by the Indians, is proof sufficient for my statement.

A word here regarding the relations between the early German settlers and the Indians may not be out of place.

Nearly all of the German settlements of Colonial times were located along the Indian frontier, extending from Maine to Georgia. The reason for this is to be found in the outspoken policy of the kindhearted English government of using their German cousins as a kind of buffer against the French and Indians. Much in the history of the westward movement of American civilization and in the final winning of the West is to be explained by this. And with pride the Americans of German descent may point to the fact that their forefathers, from the time of Pastorius, the founder of Germantown, down to Carl Schurz, looked upon and treated the red man as a fellow-being whom they considered their duty to civilize, and not to rob and exterminate as the Jews did the Canaanites of old. Not a few of Baron von Graffenried's troubles were due to his humanity and his refusal to violate his plighted faith.

To these unmerited troubles, and to his financial embarrassment, caused by the breach of contract on the part of his financial backers, must be added all the evils and corruption resulting from the evils of proprietary government in Colonial times.

It is a most pathetic situation in which we find von Graffenried after three years of hardest labor and self-sacrifice. Misfortune after misfortune had befallen him. Betrayed by his friends and suspected even by his own people, he stood alone between them and

inevitable disaster. But he faced the situation like a hero. Though in danger of being captured and imprisoned for debts which he had contracted to save his people from starvation, he journeyed to England to make an appeal to the Queen, and to plead with the Company at Bern. But soon after his arrival in London, the Queen died, and when he finally reached Bern, he had no money with which to sue the Company for breach of contract. Finding that a further struggle against the inevitable was useless, he decided to remain in Switzerland. But in order to defend and to justify himself, he wrote the accounts of his American adventures of which I have spoken before, closing the German version with this expression of resignation: "It seems that fortune is decidedly against me. It seems best, therefore that I give up those plans and seek those treasures which neither moth nor rust doth corrupt."

The colony which from now on was more than ever thrown upon its own resources, survived for this very reason. No better illustration than this of the fact that paternal government, even in its mildest form, has no place in this country, and that the success of the individual as well as of communities depends with us in the last analysis upon the sterling qualities of mind and soul and character that will stand the test of adversity as well as of success and prosperity.

That the pioneers of New Bern possessed these qualities in a high degree is shown by the letters to which I have already referred. I consider these letters historical documents of the greatest value, not only on account of the insight they give us into the conditions of the young colony, but also because they reflect the intellectual and cultural state of the colonists, and hence allow us to form an idea of the contribution these people and thousands of their countrymen made to the American character and to American culture. For they were written by so-called common people and not by learned clergymen and scholars as are most of the letters that have come



down to us from that period. The very fact that these people could express themselves in writing as they do, proves, that owing to the superior public-school system in Germany and Switzerland, they were better educated than the average English immigrant of this period.

Written in the exquisitely simple dialect of the German-Swiss, these letters give us a glimpse into the inner wealth of the German soul-life from which have sprung the music, the poetry, and the art of Germany which we all admire. We notice the depth of the religious feeling of these simple people, the heroic love of freedom of conscience of the Anabaptists who had been driven from their homes, and we see the courage with which they met the privations and sufferings of primitive frontier life.

And these characteristics are typical of the rich cultural heritage which the German element of this country has, during the last two centuries, brought with it from the fatherland and added to the development of the American character. For what we today call the American national character is not the character of any particular sectional element of our population, but the pro-

duct of the qualities of various nationalities, chiefly Teutonic: qualities, moreover, which are partly hereditary, and partly acquired in the hard school of frontier life.

Individuals and generations may pass away, but national and racial traits will remain, despite all race admixture. While we may well point with pride to the character and achievements of our ancestors, we must not forget the duty to and heritage they left us. The growth and prosperity of this powerful new nation have brought with them dangers and evils no less formidable than those which our ancestors had to face. No social reform will avert or cure these as long as the individuals who constitute society and nation are wrong. Simplicity and integrity, a sense of honor and duty, fearlessness and modesty, thriftiness and temperateness in the enjoyment of the pleasures of life must be the sterling qualities of the individual, before they can manifest themselves in our social and national life. It is in these qualities that the Americans of German descent see the lasting heritage of their forefathers, the preservation and propagation of which, they consider their national mission.

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## How Switzerland Manages Divorce Cases

Switzerland has an unusual way of managing her divorce cases. In every town there is a sort of official paper known as the *Teuille d'Avis*, in which one may read daily announcements like this:

"Monsier and Madam X., who are in instance of divorce, are requested to appear privately before the Judge alone or with their lawyers, in order to come to a reconciliation if possible."

Before the beginning of every divorce case in Switzerland this notice is published and sent out to the parties concerned, leaving them free to attend before the judge or not, as they wish. Sometimes the wife, anxious to state her wrongs before a kindly Judge appears and the husband stays away

sometimes it is the other way, and very often the couple meet.

Although there are no statistics published on the subject, a leading lawyer in Geneva whose specialty is divorce cases said recently that at least 3 per cent. of these cases are settled by the advice of the judge at meetings out of the court. In fact Swiss lawyers will not definitely take up a divorce case until it has passed through the reconciliation process.

When one of the couple does not attend this means that the affair is to be fought out, but in any case Swiss divorces are not expensive. The usual cost in a contested case is \$200 but sometimes it is as low as \$100, while when both parties are agreed the matter can be settled for \$10 or \$15.

## City of Heidelberg, Germany

On May 19, 1910, a company of four friends—Rev. C. E. Creitz, D.D., Rev. J. F. Moyer, Rev. Henry K. Miller and Daniel Miller, all of Reading, Pa., sailed from New York in the North German Lloyd steamship "Grosser Kurfuerst" for Europe. They spent three months profitably and delightfully in a tour through England, Scotland, France, Belgium, Holland, Germany, Austria, Switzerland and Italy. Covering more than 6,000 miles on the Atlantic Ocean and over 4,000 miles on land, they visited some forty cities and towns, including the great capitals of the countries named. Moreover, the mountains Rigi, Jungfrau and Vesuvius were ascended.

One result of the trip is a delightful book written by Daniel Miller, the veteran editor and publisher, of Reading, Pa. The book, "Rambles in Europe" contains 400 pages, is well printed on good paper and costs only \$1.25 (orders received by The PENNSYLVANIA-GERMAN). The book is full of interesting facts, expressed in plain language and will be enjoyed by all who read it. We quote the following as an illustration of the author's style, and skill.—Editor.



W E approached the city of Heidelberg with a high degree of pleasure. It is most beautifully situated on the river Neckar which flows into the Rhine at Mannheim, some twenty miles below. Heidelberg was the cradle of the Reformed Church in Germany. It was for a long time the centre of Reformed influence. Here lived and ruled the Electors of the Palatinate, including the pious Elector, Frederick III, at whose request Zacharias Ursinus and Casper Olevianus, two leading professors of the university, compiled the celebrated Heidelberg Catechism.

The city is situated in a narrow valley. There are high mountains on the north and south. Between the city and the mountain on the north flows the river Neckar. On the south is the mountain Königstuhl, which is 1,863 feet high.

The population of Heidelberg is about 50,000. Few towns can vie with it in the beauty of its environs and in historic interest. Conrad of Hohenstaufen, who became Count Palatine of the Rhine in

1155, selected Heidelberg as his principal residence, and under him and his successors the then insignificant place soon became a town of much importance. It continued to be the capital of the Palatinate for over five hundred years until 1721, when Elector Charles Philip, on account of differences with the Protestant citizens, transferred his seat to Mannheim. Since 1802 the city belongs to the grand-duchy of Baden.

Heidelberg suffered severely during the Thirty Years' War. In 1622 the cruel Austrian General Tilly captured the city and the soldiers plundered the citizens, whose sufferings were extreme. The celebrated Palatinate Library was carried away to Rome. A part of it has since been returned. In 1689 Heidelberg again suffered severely, this time at the hands of the French. They captured the city, blew up the large and beautiful castle, and burned a large part of the city. In 1693 the French once more took possession of Heidelberg and again destroyed a large part of it.

First of all we visited the ruins of the large, famous and once beautiful castle at the eastern end of the city, long the home of the rulers of the Palatinate. This is said to be the most beautiful ruin in Germany. It is seldom that ruins are beautiful, but such is the case here. The castle was very large and before its destruction by cruel hands must have been a magnificent palace. It was both a fortress and a palace. As the ruins are located 330 feet above the town, the ascent of the long hill was no small task. From the castle an enchanting view is afforded over the city, the Neckar river and the country to the west as far as Mannheim and the Rhine. The country westward is level and very fertile. Here many of the ancestors of our eastern Pennsylvanians lived and suffered religious persecution. Their crops were repeatedly destroyed, and frequently also their homes. Finally, when their cup of suffering was full, they accepted the kind invitation of Queen Anne, of England, and went to London, where their sufferings, on account of the refugees' large

numbers, continued. Finally many of them were sent to New York state, whence some wended their way under the two Conrad Weisers to the Tulpehocken region in Pennsylvania. Others came more directly by way of Philadelphia at the invitation of William Penn. What must have been the feelings of these people, as they for the last time set their eyes upon the country in which they and their ancestors during many generations had been born and brought up? With heavy hearts they must have turned their backs upon their native land, and to seek homes in the new western world which was then mostly a wilderness.

The erection of the castle was commenced at the close of the thirteenth century; it was enlarged in 1410, 1559 and 1607. As stated, it was partly destroyed by the French in 1689 and 1693, and in 1764 lightning completed the work of destruction. The many beautiful carved stones lying around indicate the fine character of the building. At one place there is a very large piece of masonry from the round tower, which shows the solid character of the work. The tower is 79 feet in diameter, and the walls 21 feet thick. When the French blew up the tower in 1693, one-half became detached and fell in an unbroken mass into the moat, where it still remains as it then fell.

We inspected the extensive ruins of the castle closely. A portion of the ruined palace has been restored by the state. A guide led us through this part. There are a number of fine paintings in the rooms and in the chapel.

The government of Baden is anxious to restore the front of the Otto Heinrich building at an estimated cost of \$60,000, but the Diet of Baden in the summer of 1910 declined to give its assent.

Among other rooms we were shown one in which according to the guide, the Heidelberg Catechism was composed. This is not likely. The compilers may have submitted their work to Frederick III in that room. Under the restored part is the so-called Heidelberg Tun—an immense cask capable of holding 49,000

gallons of wine. It was erected in 1751. It is said to have been full three times. Why such a monster cask? In those days many of the people contributed one-tenth of the wine produced by them to the Elector, and it was gathered in this cask, which is the largest in the world. There is also a smaller Tun in the same cellar, erected in 1610, and holding 10,000 gallons. This has not been used since 1803. Aside of the large Tun stands a grotesque figure of Perkes, the court-jester of Elector Charles Philip. In the same place there is a barrel of most peculiar construction. It is without a single hoop of any kind. How can this be? The barrel is constructed of staves, which are dove-tailed into each other. But how this could be done with staves which are bent and narrower at the ends than in the centre is a mystery to me. And yet such is the case.

In the ruined part of the castle is a very large kitchen, in which oxen were roasted in former times. There is also an immense oven in which the bread for the large family was baked. The outside walls of the several wings of the castle are still standing. In the niches of these walls are several statues, including Joshua, Samson, David and Hercules. Below that of David are these lines:

“David war ein Jüngling,  
Geherzt und Klug,  
Dem frechen Goliath  
Den Kopf abschlug.”

Then there are allegorical figures of Strength, Justice, Faith, Hope and Charity. In the upper niches are the seven gods of the planets—Saturn, Mars, Venus, Mercury, Diana, Apollo and Jupiter.

Connected with the castle before its destruction were beautiful gardens. There were magnificent arbors, terraces, fountains, etc. It is said that King Louis XIV, of France, was jealous for fear that the beauty of Heidelberg Castle should outrival the surroundings of his palace at Versailles.

After lingering a long while at the castle we ascended the mountain on the

south called "Königstuhl," to the place known as "Molkenkur," formerly a dairy, now a restaurant. Here the view was greatly enlarged. We took supper here in the open air and enjoyed the glorious view until late in the evening. From here the view westward over the former Palatinate is extensive and most beautiful. The Neckar, after passing Heidelberg, winds its way through a fertile country until it reaches Mannheim, where it unites with the historic Rhine. We could also see the latter stream for a considerable distance.

One of the most interesting places in Heidelberg is the Holy Ghost church near the centre of the city. This church was erected in the fifteenth century as a Catholic place of worship. During the Reformation both the Catholics and the Reformed claimed the church, and the matter was compromised by the erection of a partition wall crosswise through the centre of it. Since then both parties have been worshiping in this church—the Reformed in the western and the Catholics in the eastern part. There is no quarreling between the parties. In 182 the wall was removed to provide a suitable place in which to celebrate the 500th anniversary of Heidelberg University. After that the two religious bodies held their services at different hours, but in 1892 the Catholics demanded the restoration of the partition wall, and it was re-erected. The church is very long, and both parties have sufficient room.

We worshipped with the Reformed people in the Holy Ghost church on Sunday morning, June 26. The church was well filled and the people appeared to be devout. The singing was vigorous. The hymns were not announced. The people stood during the reading of the Scripture lesson, according to a good old custom, which is intended to show reverence for the Word of God. Text: Luke 5: 1-11. The theme was—Obeying God's Word and Following Him. The sermon by Pastor Goetz was good, but unfortunately we could not understand all on account of the peculiar brogue of the speaker and the great echo in the church. The building was erected for Catholic

worship, in which ceremony is emphasized. It is poorly adapted for preaching. The pastor closed the last prayer with the Lord's Prayer, at the commencing of which the bell of the church was rung. This custom, as I understand it, is to give notice to the people at home, so that they may inaudibly unite in prayer. Here, as in many other places, the women were largely in the majority. Like in America, some of them wore hats so large as to obstruct one's view of the preacher. After the close of the service a considerable number of children gathered in front seats for catechetical instruction, a custom which has prevailed during many generations.

The Holy Ghost church was used as a Catholic house of worship until near the close of the year 1545, when Protestantism broke out here. This came suddenly. The community had become impregnated with the Reformation principles, and on Sunday before Christmas, 1545, as the priest was about celebrating the mass, the people began to sing a popular Reformation hymn of Paul Speratus, the first line of which is as follows: "Es ist das Heil uns kommen her." The priest fled from the church, and this was the beginning of Protestant worship in the Holy Ghost church.

With the introduction of Protestantism came many troubles for the people. The form of their religion was frequently changed, because the Elector controlled this matter. Sometimes the elector was Reformed, sometimes Lutheran, and at times Catholic, and as was the Elector, so the people were expected to be in religion. Occasionally the Reformed people had their churches closed against them, and they were forbidden to hold services in the town, so they went out to Neustadt to worship. With the accession of another Elector their churches were restored to them. The Reformed flourished mostly during the reign of Frederick III, who was a just and very pious ruler. It was at his request, as stated above, that the well-known Heidelberg Catechism was compiled.

One cause of the sufferings of the Reformed people came from the fact

that their catechism, in the answer to the eighteenth question, called the Popish Mass an accursed idolatry. In some editions of the catechism this question and answer were omitted.

As stated, the church was erected for Catholic worship, and is somewhat illy adapted for Protestant purposes. However, there are no transepts. The ceiling is quite high, which is the cause of the echo, and there are a number of thick stone pillars to support the heavy stone roof. These pillars take up much room and hinder many persons from seeing the minister in the pulpit, which is built against a pillar some distance from the altar. The pastor wore a gown and surplice.

There is a peculiar arrangement connected with this church. Outside along the north and south sides of the building there are numerous stalls against the church, in which business is carried on—the sale of pictures, new and second-hand clothing, fish, fruit, flowers, umbrellas, clocks, etc. Singularly as soon as the church service was over these little stores were opened and business commenced. How strange! We could not help thinking of how Jesus drove the money changers out of the temple. In Heidelberg all kinds of stores are open on Sunday from eleven in the morning until four in the afternoon.

After the Reformed service we looked into the Catholic part and were shown around by the sexton. These people are Old Catholics, and differ a good deal from the regular Catholics. They conduct the whole service, including the Mass, in the German language, instead of the Latin, and reject both the Pope and the doctrine of his infallibility. Neither do they use the confessional. They secured the church in 1873, and have since been in possession. King Rupert is buried under the altar, as is also his wife, Elizabeth, who was a sister of the first Elector of Brandenburg.

At the entrance of the Reformed part of the church is this inscription: "In dieser Kirche stand die berühmte Pfälzische Universitäts und Landes

Bibliothek bis zu ihrer Wegführung nach Rom durch Tilly im Februar, 1623."

The Holy Ghost church has an interesting history. It was erected in the beginning of the fifteenth century. In 1693 the cruel French soldiers drove the people of Heidelberg into this church, locked the doors and set fire to the steeple. The shrieking of the people may be imagined, but this did not move the hard-hearted soldiers. The steeple fell upon the neighboring houses and the bell began to melt. Then the people were let out of the church. In the crush a number were killed and many injured. Aside from the destruction of the steeple the church was not greatly injured, because it is constructed of stone, roof as well as walls. The church stands in the large open market square.

Opposite the church is the "Hotel zum Ritter," House of the Knights, erected in 1692 in the style of the Otto Heinrich's Bau of the castle. This was almost the only house in Heidelberg that escaped destruction in 1693.

Another interesting building in Heidelberg is St. Peter's Protestant church, a fine large building, erected near the close of the fifteenth century, and restored in 1865-70. It is surmounted by a fine open Gothic tower and contains several monuments. It was upon the door of this church that Jerome of Prague, the well-known co-laborer of the Reformer Huss, nailed his theses already in 1406. St. Peter's was the court church—that is, the one in which the Elector and his family worshipped.

Near by are all the buildings of the famous Heidelberg University, known as the cradle of science in southern Germany. It was founded in 1386 by Elector Rupert I, and is, next to Prague and Vienna, the oldest university. Its time of greatest prosperity was in the latter half of the sixteenth century and the beginning of the seventeenth century. In this period it was, during the reigns of the Electors Otto Henry, Frederick III and Frederick IV, the principal Reformed seat of learning in Germany, and exerted an extended influence. It was a

great power for the truth in Reformation days. During the stormy times of the Thirty Years' War and the devastations of the Palatinate by the French, the library survived with difficulty. In 1886 the five-hundredth anniversary of the university was celebrated in the Holy Ghost church, for which purpose the partition had been removed. The university library contains 400,000 volumes, 4,000 manuscripts, 3,000 papyri and 3,200 ancient documents. About one-third of the manuscripts of the famous Palatine Library, which was carried to Rome by Gen. Tilly in 1623, have been returned at various dates.

Heidelberg contains a Museum, which is comparatively large and quite interesting. To us one of the most interesting objects found here is a copy of the first edition of the Heidelberg Catechism of 1563. The famous eightieth question and answer about the Roman Mass are not contained in this edition. There are editions of the catechism in various languages. Here are also Luther's wedding ring with the inscription "13 June 1525," and a number of letters written by Philip Melancthon, Luther's fellow-laborer in the Reformation. The collection includes a model of the castle, portraits of the Electors, professors of the university and other prominent men, seals, weapons, etc.

The streets of the city of Heidelberg are mostly quite narrow. The principal one is the Hauptstrasse,  $1\frac{1}{4}$  miles long and running east and west, with a trolley line. Even this street is narrow. The way from the station to the castle leads along the "Anlage," a park on the south side of the street. At different points are found busts of Prince Bismarck and the local poet, K. G. Nadler, and a statue of the Bavarian Field Marshal Wrede.

We spent nearly half a day on the mountain to the north of Heidelberg, which is also an interesting region. At first we followed the Philosophers' Way, so called because the professors of Heidelberg University love to stroll along this road, which affords a fine view of the city. But we extended our ramblings far above this road. First we visited

the round Bismarck Tower, some distance up the mountain. Ascending 73 steps afforded us a fine view of the city and surrounding country. Still higher up we came to the View Tower, which was erected from the material of an old cloister. Here we ascended 87 steps and were rewarded with a further beautiful outlook.

But we were not yet done climbing the mountain, which is known as the "Heiligen Berg." It is said that in early times the ancestors of the Germans offered sacrifices on this mountain. After a long and tiresome walk we came to a most interesting historic spot—the ruins of St. Michael's Cloister. This institution, history informs us, was founded about the year 880, and rebuilt in the eleventh century. Now all is in ruins. But the ruins indicate a large and substantial building. When the place went out of existence I cannot state, but history tells us that the ruins were for centuries unknown until accidentally discovered in 1886. From this place we had one more truly enchanting view of the country north, west and south. The land is level and beautiful in the extreme.

On our way from the mountain we followed the so-called Hirschgasse and finally came to the hotel in a narrow valley immediately above the city, which is famous on account of the many duels fought there by students of Heidelberg University. Dueling is an old and brutal custom which is here continued to this day. To have a scar on the face is considered a great honor. We met many students in the streets bearing such scars. Duels occur almost every week. One such was fought the day before our visit. We were shown through the building. On the second floor is a comparatively new hall in which the combats are held. The fighting is done with swords. On the floor were several fresh spots of blood which had been shed the day before. The eyes and necks of the duelists are protected, so that death seldom follows. Surgeons are always at hand to sew up the wounds. In a room in the older part of the building the floor is covered with marks of blood from duel-

ing. On a large table in this room many visitors have carved their names, among them three chancellors of the German empire who were students here—Bismarck, von Bülow and Hohenlohe. It is tice should be tolerated by the authorities have been fought here since 1670. It is

astonishing that such a barbarous practice should be tolerated by the authorities of the university in this enlightened age.

Our visit to Heidelberg was a great pleasure to us. From here we resumed our journey and passed on to romantic Switzerland.

## Are Americans Selfish?

Germany is very justly held up before us as a shining example of marvelous industrial progress and prosperity. A very great deal of the credit for her present condition is due to her splendid educational system. But no small factor in her national progress is the helpful attitude which her industrial organizations take toward the publicity of scientific data. The individual does not suffer, while Germany, both from a purely scientific and an industrial standpoint, is rapidly advanced. But too often with us the president and his board of directors are alchemists; they fail to see why, if they pay the salaries of their research men, they should give to the public, or their competitors, any part of their results. They exclaim "What has posterity done for me?"

—Scientific American.

## Historic Ephrata Libelled

The following extract from "Colonial Byways" which appeared in the Los Angeles (Cal.) Herald and the rejoinder (quoted in part only) thereto by Prof. F. O. Klinger of the Ephrata Schools appeared in the Lancaster *New Era* recently.

"Imagine a dingy, straggling, unpaved town, shut in by surrounding hills and by a low line of mountains, a town which stopped growing early in the century, and whose weather-beaten dwellings and other buildings show that it has been many a day since there has been work for the carpenter and painter to do, and one will have a faint idea of the Dunker village of Ephrata, which lies twenty miles by rail from Lancaster, Pa., and impresses one with the singular sense of being a place in which

something is about to happen, but nothing does happen in it or ever will. Quieter it could not be, unless it were absolutely dead.

"The stranger let down in Ephrata might easily imagine himself in a peasant village of South Germany, for its founders came from Witsgenstein, and, although it is more than 150 years ago since they built their huts of log and stone and took up the hard, laborious lives of the New World pioneers, their descendants are still faithful to the traditions and customs of the Fatherland."

The above is an extract from "Colonial Byways," whatever that may be, and has appeared in a recent issue of the Los Angeles (Cal.) Herald. Anybody with a grain of intelligence, who has visited Ephrata during any time of its history, knows that not a single statement of the above libelous article is true.

Our town justly ranks as one of the most progressive and enlightened communities of Eastern Pennsylvania. The "weather-beaten dwellings" the writer talks about are an extremely rare exception at Ephrata and the borough is especially noted for its many handsome, substantial and well-kept private residences, and which are, as a general thing, owned by their occupants. There is probably not a single occupied dwelling in the whole town that is not painted.

Most of our people are of German descent, a fact of which we are proud, and some of the older inhabitants speak the Pennsylvania German dialect, another thing of which we are not ashamed, either, but to be compared to the peasantry of South Germany is an insult to the thrifty, progressive and hospitable people of our community.

F. S. KLINGER.

Ephrata, Pa.

# Historic Pilgrimages along Mountain By-Ways

By Asa K. McIlhaney, Bath, Pa.

## PART V



TRIP today (Wednesday, August 24, 1910), through the western section of Northampton County, into the southern part of Carbon County, and return, is about as timely an outing as we could take. Hundreds of summer tourists go up that way by steam cars and others by trolley, but our "tally-ho" enables us to start when we are ready, to stop wherever we choose, and to revel at leisure in the beauties of Nature which she dispels so lavishly on all sides.

Bath is again our starting point. We will travel northwesterly through territory that has been named for and by the red man, and come across such Indian names as Monoquasy, Catasaquua, Hockandauqua, Kittatinny, Lehigh, Towamensing, and Aquaschicola.

The first part of our journey is over hilly roads on which, many years ago, the Easton—Mauch Chunk—Berwick stages ran daily, having relays of horses at stated intervals and certain hotels where stops were made for meals. From the top of the first hill, the approach of the stage was announced by William Mason the driver blowing his horn while yet some distance from town, and soon all was bustle and rush about the hotel in exchanging the mail and making final preparations for the meal. This is the same highway that Asa Packer with all his worldly possessions packed securely in a large bandanna, trudged over nigh a century ago, on his way to Mauch Chunk, coming from the land of "blue laws and wooden nutmegs." There is no doubt some truth in this, for the great philanthropist had many friends here, who are my authority for this statement. It was in Bath that he was nominated by the Democrats, in 1841, for his first political office, as member of the Legislature.

Be that as it may, we push ahead past the Bossart, King, Fehnel and Edelman farms on which the McCooks and McConnells lived during the American Revolution, and come to

### DANNERSVILLE

the original home of the family by that name. The two hotels and the store of by-gone days have been converted into comfortable homes. The Silfies, Huth, Schall, Reimer, Lindeman, Nolf, and Hoffman families resided here many years ago. From the last-named, descended the late Dr. Walter J. Hoffman, of Reading, a surgeon with General Custer in 1873, and an anthropological writer of note, long connected with the United States Government.

Here is the source of the Catasaquua creek, named by the Indians, the word signifying, "the earth thirsts for rain," or "parched land." It enters the Lehigh south of the borough of Catasaquua.

Continuing another mile we see ahead of us the old Palmer homestead, in front of which stands a large ailanthus tree. The building though somewhat changed, presents a colonial appearance. For a long time, it was known as "Federal Seat."

George Palmer was, by occupation, a surveyor, and a native of Horsham, Montgomery County. He was a personal friend of the celebrated astronomer David Rittenhouse, and a nephew of John Lukens, Esq., who from the year 1761 to 1789 was Surveyor-General of Pennsylvania.

Upon the death of James Scull, deputy surveyor of Northampton County, which took place, July, 1773, George Palmer was appointed his successor, by a commission bearing date August 4, 1773. The records of the surveyor's office will attest his capacity, he having been the incumbent for fifty-one successive years.

Although the province of Pennsylvania had been granted to William Penn



by Charles II, by letters patent dated March 2, 1680, its northern boundary was not fully determined until 1774, when commissioners were appointed by Cadwalader Colden, Lieutenant-Governor of New York, and John Penn (grandson of William Penn) Governor of Pennsylvania, to settle the line between the two provinces, and to fix the beginning of the 43rd degree of north latitude on the Mohawk, or western branch of the Delaware River which latitude is the division line between the two provinces. Governor Colden appointed Captain Samuel Holland, an able engineer, and Governor Penn selected David Rittenhouse, who appointed as his assistant George Palmer of Northampton County. As the latitude could only be determined by astronomical observation, the Commissioners at the request of Governor Colden did not set out until the latter part of the month of November, 1774, in order to observe "with the greatest certainty the altitude of the Polar star, above and below the pole."

According to a return of their work, dated Philadelphia, December 14, 1774, we find that they fixed the beginning of the 43rd degree of north latitude on the Mohawk or western branch of the Delaware river, and there on a small island planted a stone with the letters "New York, 1774" cut on one side, and on the top "Lat. 42 degrees, Var. 4 degrees, 20 minutes"; thence due west on the west side of the Delaware River, they collected a heap of stones at high water mark, and in the said west line four perches distant, planted another stone with the letters "Pennsylvania, 1774," cut on the south side, and on the top "Lat. 42 degrees, Var. 4 degrees, 20 minutes"; and from thence due west, eighteen perches, marked on an ash tree; and that the rigor of the season prevented them from going further.

Palmer's land-office was in Bath, and about twenty-five years ago, members of the boundary commission to re-adjust the division line between New York and Pennsylvania visited this section and obtained access to the records and field-books of the original boundary commis-

sion, in order to re-locate the original lines and replace the monuments which had been displaced and effaced during the past century.

The most valuable of Palmer's papers have been turned over to the Smithsonian Institution. Palmer township was named for him. He died here, March 6, 1831, aged 83 years.

Driving to the foot of a long hill brings us to

#### BEERSVILLE

a small village with a hotel and a store. From this point to the mountains, we will pass by six old-time hostelrys, in about six miles. How interesting it would be if we were able to give the original names of all the village inns. Here and there we study the unintelligible lettering on the fading, creaky signs, some of which form quite a history in themselves, often holding a picture representing some legend. The "Rising Suns" and the "Half-Moons" are long-forgotten reminders of Apollo and Diana but who shall say whence comes the "White Star" the name of this hostelry, now run by Thomas Hess, and formerly by George Beers? The sign-board is supported on a stout pole, and who knows but that the painting thereon may have come from the hands of a West, a Rutter, or a Woodside?

The Beer, Bush, Beil, Laub, Person, Danner, Huth, Huber, Young, Gross and Geiser families were among the early settlers in this neighborhood. In the last home in the village lives Peter Huth. Frank Huth, Esq., who for many years was the efficient principal of the Nazareth schools, and now one of Northampton County's leading citizens is his son. The Huth homestead was originally the property of Christian Berger.

In front of us flows a beautiful winding stream—the Hockandauqua, another Indian monument in name meaning, "searching for land"; as no doubt some whites were observed by the Indians, prospecting along the stream. Its source is in Moore Township, midway up the Blue mountains in the notch called Smith's Gap.

After leaving the base of the mountains this infant stream receives the aid of tributaries to enable it to perform the immense requirement upon its power, in its serpentine wanderings through Moore, Lehigh, and Allen townships, until it reaches the Lehigh near the Lehigh County line.

The first to which its power was applied in by-gone days was Gross' saw mill, now Graver's, about a mile from the base of the mountain; a mile further was Scholl's excellent grist mill, now Barrall's; another mile was Young's saw mill with a dam surpassing in extent any on the creek capable of holding a great quantity of water; one mile further was Kleckner's elegant mill; then came Kleppinger's, now Santee's, the original however, was destroyed by fire some years ago. Cressman's later Esch's follows. Then the Petersville mill, originally built by Abraham Kreider as a merchant mill which in early times did an extensive business. Then in Allen Township in the order named were Heistand's, Col. Weber's later John Laubach's, Beck's or Lerch's, and all less than a mile below Hummel's. Near by Beck's mill, the Hockandauqua receives as tributary the Indian creek. Between this point and the Lehigh a distance of four miles were Beam's or Leh's later Howell's fine mill and distillery, and lastly Peter Laubach's now Mauser's at the mouth of the stream.

This was their Rhine, and it was for the water power that the early German settlers came here,—the power that would turn these mills, the power that would remind them of the rushing brooks of the Fatherland. Here many of their mills still stand, for they were built, like their houses, to last, and their foundations are as solid as when they were first laid.

Examine one of these old flouring mills and see the strong building material, particularly of posts, beams and girders. Timbers such as builders of this generation would put into a six-story building, were used in constructing these old mills; the axe marks hewn there a century and a half ago may be partly covered up by

the dust of ages, but the live oak is just as good as ever.

Years ago the Hockandauqua furnished power for driving a flour mill in every mile of its length from its mouth to far up near its source; but this state of things has changed with the improved methods of milling and the absorption of trade by mills erected close to markets and railroads. The picturesque overshot water-wheel has to a very great extent ceased to turn. "It was very inspiring to the poet, who saw the water splashing from it in silvery spray, who made music of the rumble of the ponderous shaft; but the poet ought to have been on hand on some cold winter morning when all was frozen solid, and go down into a wheel-pit with an axe to knock off the chunks of ice so that the mill could be started."

These are some of the dry records concerning the ancient mills but "they supply the foundation for fancy to build anew the old structures and to re-people with folks long since dead its charming environment. The Hockandauqua continues to meander through a fertile valley between high hills where in by-gone days could have been seen the slow-moving ox-cart, or the old farm-horse with the barefoot boy astride bearing home the bag of meal."

Crossing the bridge brings us to

#### PETERSVILLE

a hamlet of about one hundred and fifty inhabitants. It was originally named Kernsville. The hotel is run by James Bilheimer and the Danner and Meyers homes are the most attractive. This was a great place for the old-time battalions and political meetings, and here lived Christian Wyack long considered the political "boss" in the "west end." Tradition says that a large gong was placed on top of the old tavern and sounded for the whole neighborhood to turn out whenever a candidate chanced to stop at this hostelry. The Young, Beichy, Solt and Laufer families are still represented here.

Near by is the Emmanuel church of the Lutheran and Reformed congrega-

tions. It is claimed that the first church within the present limits of Northampton County was erected at this place a few hundred feet southeast from the present edifice. It was a log building. The 150th anniversary of this church was celebrated September 25, 1873. On that occasion both pastors, Revs. J. Fritzing and R. B. Kistler, read historical sketches of their respective congregations. In the same after investigating the records obtainable and hearing the traditions of aged members, they stated that the church was built in 1723. Where did these early settlers come from? There is no proof that any immigrants came north of the Lehigh mountains as early as that date. There was a Dutch settlement, however, in the Minnisink country near Shawnee, dating back probably to 1682. In 1731 an agent of the colonial government found it an old settlement. Did the first settlers at Petersville come from Minnisink? It is not certain that the first church was built in 1723, but there is proof that it was erected very early. It still stood in 1772, but was in a dilapidated condition.

Any one who visits this church will notice the elevation on which it stands. The location is beautiful. It commands a view for many miles around. The following is a list of the Lutheran ministers who served this congregation:

Revs. John Philip Streeter, J. Henry Goethins, John Andrew Fridericks, Jacob van Buskirk, J. S. Obenhauser, Frederick Geisenheimer, F. W. Meendesen, Augustus Fuchs, D. Kuntz, R. B. Kistler, and James J. Reitz.

The Reformed pastors were: Revs. John E. Hecker, Frederick Van der Sloot, Jacob C. Becker, E. H. Helfrich, J. Gautenbein, Robert Lisberger, J. Fritzing, D. B. Ernst, and J. E. Smith.

Rev. H. M. Muhlenberg writes thus of Rev. Friderick, in 1778:

"Near the Blue mountains lives Rev. Friderick, who had studied with me forty years ago at Goettingen, and who has labored, struggled and suffered until he is worn out. He is old, exhausted, and bedfast, and in pitiable circumstances because he cannot walk any more."

Again in 1782, he writes of him: "The old Mr. Friderick who is nearly seventy years old and unable to preach sits now in poverty and misery."

From these statements various conclusions may be drawn as to the age, labors, and hardships of the clergy at that time. Adjoining the church is the old graveyard, and the inscriptions on the old tombstones also prove its great age. The oldest is that of Johann Nicholas Heil, died February 14, 1760; next Johann Martin Beck, died 1764; Johann Frederick Miller, died 1764; Anna Margaretha Kleppinger, born 1710, died 1769. Many inscriptions can no longer be deciphered.

Turning westwardly we soon reach the late George Kressler homestead where was born and reared Prof. J. F. Kressler, one of Allentown's most progressive public school teachers. We also pass the Keck, Kleppinger, Fenstermaker, Newhart and Bachman farms and come to

#### PENNSVILLE

snugly nestled among the high hills, and which years past was the **greatest fruit** district in the country. We remember passing through this village about twenty years ago, and then saw the trees heavily loaded with the choicest apples. This locality was at first called Newhartsville, and the Newhart mansion still stands just opposite the tavern, and is one of the oldest-looking buildings on our route; nevertheless it bespeaks rural comfort and tells a story of substantial thrift in the century that is past. A short distance to the north we meet the Indian creek whose source is in the Blue mountains north of Rockville. Along the banks of this stream, our drive becomes romantic. By the roadside, at the foot of a woodland tract, are seen the green leaves of the arbutus and partridge berry while the creek is made attractive by beds of the beautiful cardinal.

The last-named is one of the two wild flowers whose color is a true red. Quite a number are commonly spoken of as red, but they are in reality purplish pink or reddish lilac. It is our own Oliver

Wendell Holmes who compares the color of this flower to that of "drops of blood new fallen from a wounded eagle's breast." The cardinals like the richest soil and are often seen to have taken possession of a large tract probably of the blackest muck.

We enter

#### HOWERSVILLE

named for Colonel Adam Hower of military fame. Here were his home, store, mill, hotel and distillery. The Farbers now run the mill. Lerch's store is not far distant. Between this place and the mountains, a century ago, lived the Oplings, Shafers, Bachmans, Williams, Henrys, Seips, Fogels, Beckers, Hermans, Halls, Anthonys, Esterdays and Beers, and many of their descendants even down to the sixth or seventh generation till the farms of their ancestors.

At the foot of the mountains is

#### DANIELSVILLE

a long-drawn-out village surrounded by slate quarries. The original name was Little Gap, and now it is large enough to be a borough. The first hotel was a log structure built one hundred and twenty-five years ago, and among its proprietors were the Hermans, Smiths, and Bachmans. In 1856, Abraham Bachman moved it some distance away, and built a brick house on the site of the first hotel. The present proprietor is Wilson Queen.

A Mr. Williams opened the first slate quarries here, in 1848, and a slate factory was operated by Hagerman, Coffin and others.

We stop just long enough to call and pay our respects to our friend, J. Fred Bachman, Esq., whom the readers of *The Pennsylvania-German* remember as the genial author of the popular Indian story, Grace Leinberger, or the White Rose. We also have a few words with Dr. Elmer E. Bush, just to renew a friendship formed during our school-days.

For a mile we ascend the Kittatinny mountains, the "endless ones," and take a view of the surrounding landscapes, especially the large hills to the north,

often called the Fox mountain. Here is the old Indian spring which is not known to run dry. Not far away are the Slippery Rocks, into which many years ago the people of the neighborhood, drilled holes and used them to celebrate the 4th of July. When General Robert E. Lee surrendered, many people assembled and used them for the last time. Another spring with an opening, 12x8 inches, is the outlet of a small lake on the mountain.

Here the mountains are not so high as at the Delaware Water Gap, or even at Smith's Gap. Still they are grand and lovely. John Burroughs in his delightful book entitled \*"In the Catskills" says, "The Arabs believe that the mountains steady the earth and hold it together; but they have only to get on the top of a high one to see how insignificant mountains are, and how adequate the earth looks to get along without them. To the imaginative Oriental people, mountains seemed to mean much more than they do to us. They were sacred; they were the abodes of their divinities. They offered their sacrifices upon them. In the Bible mountains are used as a symbol of that which is great and holy. Jerusalem is spoken of as a holy mountain. The Syrians were beaten by the Children of Israel because, said they, 'their gods are gods of the hills; therefore were they stronger than we.' It was on Mount Horeb that God appeared to Moses in the burning bush, and on Sinai that He delivered to him the law. Josephus says that the Hebrew shepherds never pasture their flocks on Sinai, believing it to be the abode of Jehovah. The solitude of mountain-tops is peculiarly impressive, and it is certainly easier to believe the Deity appeared in a burning bush there than in the valley below. When the clouds of heaven, too, come down and envelop the top of the mountain—how such a circumstance must have impressed the old God-fearing Hebrews? Moses knew well how to surround the law with the pomp and circumstance that would inspire the deepest awe and reverence."

The descent on the Carbon County side reaches nearly three miles. It brings us into Towamensing Township, another Indian word meaning "wilderness," and originally the name for the entire surrounding country. Mrs. Charles Markham's home is along this road, in fact the first we strike, and close to a large mountain spring.

At the base of the mountains, we cross the Aquaschicola or "bush-net" stream whose waters appear as clear as crystal. It is a mountain current rising in Monroe County, and courses through meadow lands furnishing waterpower for the running of a few grist mills, before flowing into the Lehigh River at Lehigh Gap.

In this valley live the Beltzs and Pearsons who are experimenting in tobacco raising, and who live in neat homes. To our right is the Little Gap hotel run by Lewis Green, and not far away are two old-time hostleries known by the names 56 and 57—the significance of which we are unable to explain.

But it is past twelve o'clock, so we stop at the home of Milton Smith, for an hour, eat our luncheon on the banks of the Aquaschicola, and refresh ourselves with fine water taken from his well near by. This is the Jacob Mehrkam farm and the house has stood for over a century.

After properly caring for man and beast we start again, pass the Ziegerfuss, Andrew, Serfass, and Kunsman homes and come to Millport, an early settled locality, now called

#### AQUASCHICOLA

Here are many comfortable homes, lovely lawns, and, we believe, a very contented people. The Snyder and the Nolf grist mills are in the vicinage. A mile away is the Towamensing church which we would like to visit but our time is limited. Close to Millport stood Fort Lehigh, of which Mr. H. M. M. Richards, in "Frontier Forts" writes, in part:

"It stood on property originally belonging to Nathaniel Irish, adjoining that of Nicholas Opplinger where Ben-

jamin Franklin stayed all night, when on the way to Fort Allen, as he tells us. It is now the farm of Charles Straub. The fort was on slightly elevated ground, at the foot of which a small run of water meanders down to the Aquaschicola creek. The importance of its position is easily seen. It commanded the entrance to Lehigh Gap, and was at the junction of the road to Fort Allen, at Weissport, on the north, and the road to Fort Norris on the east. We have been told that it was merely an ordinary block-house surrounded by a stockade. We know it to have been built by the settlers, either in the latter part of 1755 or beginning of 1756. We know nothing, however, of the close of its history, but have no reason to doubt that it was abandoned, as a station, during the year 1758, when hostilities had almost come to an end. There is nothing to indicate that it was needed or used again in 1763.

Amongst the settlers who lived in the vicinity of the Fort, during the war, was a Mr. Boyer. His place was about one and a half miles east of the fort, on land now owned by Josiah Arner, James Ziegenfuss, and George Kunkle. With the other farmers, he had gathered his family into the blockhouse for protection. One day, however, with his son Frederick, then thirteen years old, and the other children, he went home to attend to the crops. Mr. Boyer was plowing and Fred was hoeing, whilst the rest of the children were in the house or playing near by. Without any warning they were surprised by the appearance of Indians. Mr. Boyer seeing them, called to Fred to run, and himself endeavored, to reach the house. Finding he could not do so, he ran towards the creek, and was shot through the head as he reached the farther side. Fred who had escaped to the wheat field was captured and brought back. The Indians having scalped the father in his presence, took the horses from the plow, his sister and himself, and started for Stone Hill to the rear of the house. They there joined another party of Indians, and marched northward to Canada. On the march the sisters were

separated from their brother and never afterwards heard from. Frederick was a prisoner with the French and Indians in Canada for five years, and was then sent to Philadelphia. Of Mrs. Boyer, who remained in the blockhouse, nothing further is known.

After reaching Philadelphia, Frederick made his way to Lehigh Gap and took possession of the farm. Shortly after he married a daughter of Conrad Mehrkam and had a family of four sons and four daughters. He died October 31, 1832, aged 89 years, and is buried in the Towamensing churchyard."

There are no ruins to inspect at Fort Lehigh, so we move on to

#### PALMERTON

which has during the past few years evolved from a minor manufacturing village into a model town so far as homes, schools, sanitation and general municipal improvements are concerned—and still more is promised.

This interesting little town a decade ago showed promise of great possibilities. Natural resources for the furnishing of materials for industrial establishments are here in abundance. Within a very short distance of the anthracite coal region, and with excellent facilities for shipping to the metropolis and tide-water. Palmerton is so located that it presents exceptional advantages for manufacturing purposes. Taking advantage of these opportunities, Stephen S. Palmer, president of the New Jersey Zinc Company of Pennsylvania, has, as the result of several months' personal supervision of the construction of additions to the already extensive zinc plant here, decided upon further improvements to the town. Arrangements have been made with the Chestnut Ridge railroad company to extend its line from Kunkletown to Stroudsburg, to connect with the Lackawanna line.

The cost of this plant when completed, will be about ten million dollars. The furnaces and reducers for the zinc ore will range along a distance of about

five miles, and to adjust itself to the new conditions, the Central Railroad of New Jersey has decided to abandon two old stations and erect a new one at the centre of operations, at the cost of about \$100,000.

But with all the industrial growth of the community, the social and aesthetic features have not been forgotten.

Mr. Palmer has decided to spend a million dollars to have an elevated railroad, in the first place for the safety of the children of the town, and in the second for the economic advantage and to preserve the beauty of the place.

Palmerton has a population of sixteen hundred, and is but twelve years old. The territory it embraces, prior to that, was a part of Peter Snyder's farm. It has a fine school building of eight rooms, its schools are under the supervising principalship of Prof. Clinton E. Cole, and rank high when compared with those of towns of several times its size. Churches of different denominations have sprung up, and a hospital complete in equipment and splendidly managed is here maintained.

The Horsehead Inn, Palmerton Hotel, a town park of four acres, a public playground for children, electric light, town water, and neat and substantial residences constructed with the idea of permanent beauty, make Palmerton one of the prettiest towns in the Lehigh Valley.

After mailing numerous post-cards of views in this locality, to our friends, and speaking a few words with the obliging postmistress, Miss Bray, we drive to

#### HAZARD

a small town where we call to see a few relatives. This town lacks the beauty of its neighbor, but its mountain view is grand. At 4:30 we enter the break in the mountains, well-known as the Lehigh Water Gap.

(TO BE CONTINUED.)

# Easton from a Trolley Window

By W. J. Heller, Easton, Pa.



PLEASANT summer afternoon, a delightful anticipation of an historical excursion in an open trolley car, may provoke a reminiscent mood and cause a desire to stop in the mad whirl of the

American momentum; recall the delights recorded in one's memory, which appeal to the thoughts of the moment, and are again stored away indefinitely.

If reminiscence is but a pleasant melancholy, and ignorance is bliss, then surely 'tis folly to be wise. Come with us for the time and imagine yourself occupying a comfortable seat in a specially equipped car of the Easton Transit Company, in one of the shady corners of the public square in the city

of Easton, Pa., ready for a trip.

Blind, indeed, to the perfection of God's handiwork in Nature, and inlets to a sluggish soul, must be the eyes that fail to see, or grow weary resting on the beauties of the hills and the valleys of this chosen garden spot of the owner of an Empire, his Eden, wherein he desired to perpetuate his memory.

Our car is standing on a siding at the southeast corner of the square, where we will loiter for an hour and go through the glimmering dream of events that were. In the circular spot of green stands Northampton County's tribute to its young men, who here vowed allegiance to their country and marched toward the noon-day sun, back in the 60's. Their history is only told in a general way by the universal historian;



LAPAWINZO

Last Aboriginal Owner of the Forks. From a Painting  
Made for Thomas Penn, 1737.

their achievements will soon be forgotten, as they are now passing, in surprising numbers, to the Great Beyond and no one to record their individual experiences, trials and tribulations of a very eventful period, which the future historian will chronicle in one small chapter. This handsome memorial occupies the spot on which, for over a hundred years, stood the old Northampton County Court House. Here, to this ancient edifice, the voting population residing as far north as Bloomsburg, Berwick, Mauch Chunk, Scranton, Wilkes-Barre, Honesdale, Pittston, Towanda and the regions still farther north, came to deposit their ballot.

Here, on the threshold of this county shrine was promulgated, in July 1776, the Declaration of Independence, probably the first place outside of Philadelphia where public approval was given to that famous transaction, and, probably, where was first displayed a flag, combining the stars and the stripes as an emblem of a new nation. There appeared



THE OLD COURT HOUSE



on July 20th, 1776, in the *New England Journal* the following item:

"Easton, Northampton County, July 8th.

This day, the Declaration of Independence was received here and proclaimed in the following order: The Colonel and all other Field Officers of the First Battalion repaired to the Court House, the light Infantry Company marching there with drums beating, fifes playing and the standard (the device for which is the thirteen united Colonies) which was ordered to be displayed and after that the Declaration was read aloud to a great number of spectators, who gave their hearty assent with three loud huzzas and cried out, 'MAY GOD LONG PRESERVE AND UNITE THE FREE AND INDEPENDENT STATES OF AMERICA.'

for safe-keeping in the Library Hall. (For further particulars see the newspapers of that date.) The Board agreed that the said flag might be so deposited, but it never was deposited.<sup>1</sup>

STEWART KENNEDY, Librarian.  
W. H. SITGREAVES, Secretary."

July 24th, 1821.

"The Librarian reports that the Flag mentioned in the proceedings of the Board Aug. 1st, 1818 had been delivered to him a few days since, and deposited in the Hall.

C. INNES, Secretary.  
JAMES LINTON, Librarian."

The flag was presented to a company of emergency men by Miss Beidleman on



A HISTORIC FLAG

The flag, here mentioned, is supposed to be the one which is now in the possession of the Easton Public Library, where it was deposited in 1821 by the remnant of a military company that used it during the War of 1812.

The following extracts were taken from the Minute Book of the Library Association:

August 1, 1818.

"A committee consisting of I. Horn and Samuel Moore waited on the Board at this Meeting with a copy of certain resolutions and requesting that a **certain flag**, to which these resolutions related, might be deposited

September 14, 1814. This company went to the front four days after being called and at the time the famous song of the 'Star Spangled Banner' was made known and sung by everybody. It is reasonable to suppose, without further evidence, that while the flag was presented on this particular occasion, it was not made for the purpose, but had its origin sometime during the period of the

<sup>1</sup>The flag at this time was being used by a company in the State Militia service and the Veterans who carried it to the front, were desirous of regaining their possession.

6 and 8 pointed stars, which was some years prior to the time of the 5 pointed star and was also the period of the 13's both in the stars and the stripes. If the ladies had found it necessary to make a flag for the purpose of presentation, beyond a doubt, it would have been one more in keeping with the time, which was, and had been for over 20 years, the period of 15 stripes and 15 stars, and quite likely would have made one for the other company, which was formed at the same time.

Long years have passed and many are the changes that followed each other since this spot was shorn of its pristine foliage. The decades of the three half centuries that have elapsed, have been crowded with numerous and great events, but the many thousands, who pass to and fro over this circular spot of green, the central pivot that influenced territory equal to an empire, have ceased to admire the spectacle here enacted, from time to time, by those of the nation makers who selected the regions 'round about for their activities, their joys and sorrows. Little does their posterity know or care that here was sounded the death-knell of the French and Indian

War, and that here was lost forever the white man's influence over the red race of America.

Here, under the lofty oaks, was held the famous Indian Treaty of 1757, which created the white man's message that was to be communicated to the Indian nations beyond the Ohio River. Its messenger, Christian Frederick Post, who started on this long, perilous journey through 400 miles of wilderness and hostile Indians, never received the credit due him for this remarkable undertaking. His life imperilled every minute, day and night, a big reward having been offered by the commander of the French forces at Niagara, who paroled over 300 soldiers with instructions to proceed into the wilderness to intercept Post and prevent him from reaching his destination. After two months of crawling through trackless forests, evading unseen enemies, subsisting on uncooked food and braving the elements with no fire to cheer his loneliness or prepare his meals, Post finally reached his destination unharmed and, with rare diplomacy, succeeded in preventing an alliance between the French forces and the Indians of the Middle West, and making a record of a



VIEW OF NORTHAMPTON STREET  
(Taken from Public Square)

journey that has no parallel in the world's history.

Here it was that Robert Levers, that fearless patriot and Northampton County's greatest citizen, announced his appointment as dictator of local government during the darkest period of the Revolution, when Washington's army was retreating across New Jersey and conservative citizens everywhere wavering, falling by the wayside; Massachusetts declining to contribute its portion to any further support of the army; its citizens seeking shelter within the folds of the British Ensign; New Jersey harassing Washington and his army; Tories everywhere in high glee; the demoralization of old Northampton County's men of affairs, Lewis Gordon, James Allen, Andrew Allen and former Governor James Hamilton, held in bondage and protection within the closed doors of this ancient seat of justice; Robert Trail refusing to take the oath of office as magistrate, to which he was just elected; the number of reliable men, who could be depended upon to transact the local business, reduced to a few.

But time is too precious to deviate and punctuality is one of the cardinal virtues of the Transit Company so we will now

start on our journey up Northampton Street, and on our return, recount some other events that transpired at this, our ancient shrine of patriotic sentiment. Our car now stops at Bank street and we notice on both sides modern business establishments which have finally supplanted the numerous smaller affairs that from time to time had replaced those of lesser magnitude, through the decades back to the period of the log-cabin days. The first buildings erected, on both south corners of Bank Street, were hotels. The one occupying the site of the present Bank building, was a log structure, the other was brick. Now, as the town grew, the owners of the log house found it to greater advantage to build a new structure at the other end of the lot, facing the square, and the yard extended southward to Pine Street. This was the hotel of Frederick Nungesser and later his son George became its owner. After the Revolutionary War the property was sold to Adam Yohe, Jr., who conducted the hotel for a number of years but it was finally converted to other uses.

The yard was finally turned into a market-house; then a coal-yard under the same roof; then changed to an opera



NORTHAMPTON ST. AT THE CLOSE OF THE REVOLUTIONARY WAR

1 2 3 4 5 6 7

1, Adam Yohe's Hotel; 2, Paul Miller's House; 3, Nicholas Scull's Hotel 1754, Geo. Taylor's House 1763; 4, Frederick Nungesser's Hotel; 5, John Rinker's Hotel 1754; 6, Louis Gordon's Home; 7, Adam Yohe's second Hotel.

house still under the same roof; and this same old roof is there today and shelters the billiard hall and dining room.

But we are getting too far away from our car which is moving and we are now at Opera House Court. On the corner of this alley, on the site where the present Opera House stands, was erected the first pretentious house in the town. It was the residence of Jacob Miner. Jacob, at a very early period, became infatuated with the grandeur of Wyoming Valley, disposed of his Easton residence, and finally it became the home of Louis Gordon<sup>2</sup>.

Directly opposite Gordon's house, on the present site of the Fraley building, stood a commodious stone house. It was built by Nicholas Scull in 1754 and was used by him as a hotel for a number of years. During the Indian Treaty of 1758 it was the headquarters of the King of the Six Nations and his chief men. This became the home of George Taylor in 1763 and was the only property that he owned in Easton. He later sold it to his son James, who married the daughter of Louis Gordon. During the Revolutionary War it was used by John Young as a gunshop<sup>3</sup>.

The greater portion of this building was utilized as a part of the present structure and was finally demolished in

1908 to permit the extension of the present store room.

During the Indian treaties, the center of activity was at the corner of Fourth and Northampton streets. On the site of the present Central hotel was erected the first hotel stand of the town. It was built by Adam Yohe on ground leased from Paul Miller, who lived next door to the hotel and conducted a stocking weaving establishment. Miller was an intimate friend of William Parsons, with whom he made numerous business deals. During the Indian Treaty the sleeping apartments of this house were used by Israel Pemberton and a few others of the Quaker Society of Philadelphia, who were present at the treaty to see that the Indians received justice. The building was of flimsy construction as was also the hotel next door and Pemberton and his associates could readily perceive the intrigues that were taking place in the hotel between Secretary Richard Peters and George Croghan, deputy Indian Agent, and some others, members of the Governor's Council, in their unsuccessful endeavors to break down the Indian's defence. Although they labored diligently for four days, plying liquor to these untutored sons of the forest, they were unsuccessful in changing the Indian's attitude. The second floor of this hotel was used as a sort of headquarters for holding private councils with the Indians during the Treaties. George Croghan's headquarters was at Jasper Scull's hotel, which stood on the southwest corner of Fourth street, now the site of the Northampton County Bank. The building was demolished in 1908 to make room for the present bank structure. The Governor and a few of his men occupied rooms in William Parsons' house, on the northwest corner, the site of the present Pomp building during the Treaty of 1756<sup>4</sup>.

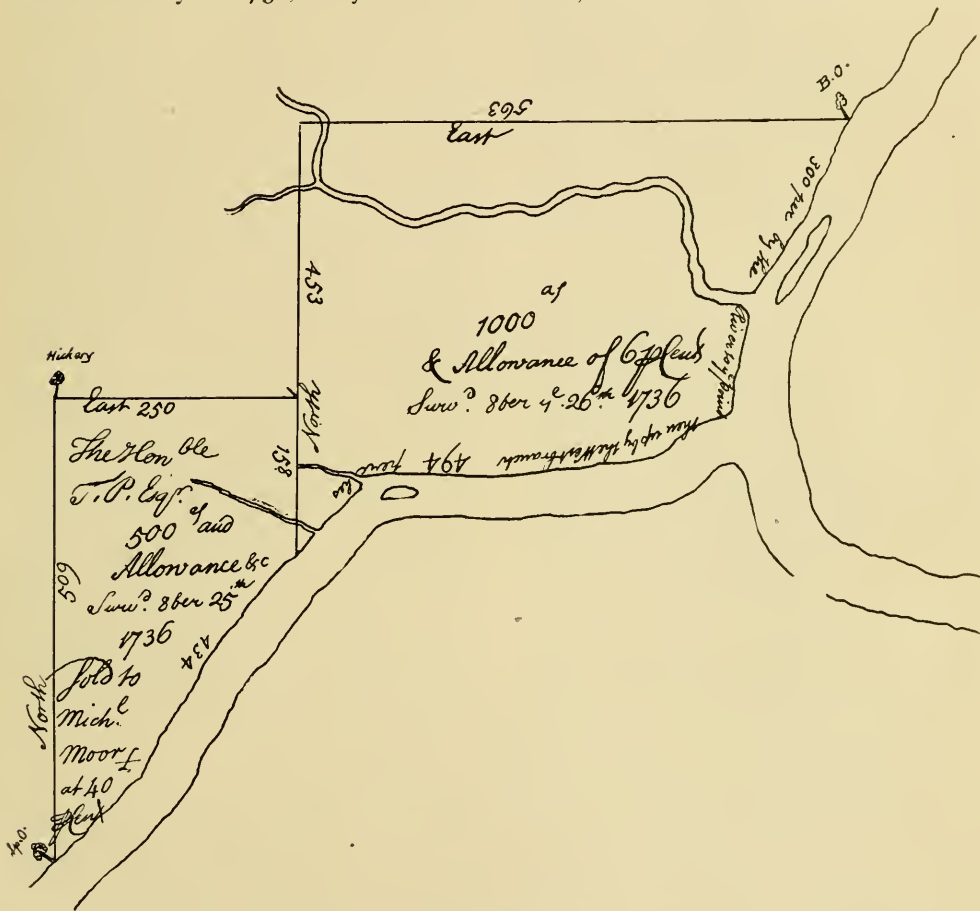
<sup>2</sup>Gordon was the first Attorney in the new county, prior to which, he was employed as a clerk in the office of Rev. Richard Peters. Peters was Secretary of the Governor's Council in Philadelphia and was instrumental in having William Parsons appointed Prothonotary of the new county in 1752, and then sent Louis Gordon as a check on Parsons. Louis Gordon was an upright, conscientious man and was popular with all his neighbors except Parsons. Considerable friction existed between these two. Gordon, becoming disgusted, moved to Burlington, New Jersey where he opened an office as Attorney-at-Law. Here he remained until after the death of William Parsons, when he returned to Easton and purchased the residence of Jacob Miner.

<sup>3</sup>George Taylor, whether born in America or in Europe has not yet been determined, however he was reared on his father's farm, in what is now the lower part of Catasauqua. Early in life he had become identified with the Durham Furnace and later became the lessee and part owner of the concern. This brought him in contact with the men of affairs in Philadelphia, many of whom were members of the Durham Company. He still retained his business after making his residence in Easton, where through his influential connections he became a man of affairs. His reputation was centered in the fact that he was a signer of the Declaration of Independence.

<sup>4</sup>The writer, some years ago, was fortunate enough to receive a verification of a tradition that it is well here to record, the informant being a very old lady, who received the information from a witness, Mrs. Michael Opp, who, at the time was a young woman employed at the Hotel of Adam Yohe, during the

Our car is now standing at the corner of 4th and Northampton streets, where we will tarry for a while and look back through a period of time to the beginning of civilization at the Forks of the Delaware. In the year 1736, Benjamin East-

surveyed it for Thomas Penn's private use and which he called the "thousand acre tract." On the extreme southeast corner, bordering on the two rivers, was where he contemplated, later, building a town, after his own ideals. He had no



FIRST MAP OF EASTON

burn, surveyor general, accompanied by Thomas Penn, selected the tract of land at the confluence of the two rivers and

definite time as to when this town was to be built, evidently contenting himself with forming plans. Between the years 1736 and 1750, numerous town plots were made, and there are in existence today, six of these drawings. One, which is evidently the first, appears in the handwriting of Eastburn, the others are by Nicholas Scull, who was surveyor general, when the new county was formed in 1752. At the time Nicholas Scull was making the surveys of the town, Thomas Penn was living in Eng-

Indian Treaty. The story runs, that while the officials were intriguing with the Indians at the Hotel, two intoxicated Indians, for some reasons unknown, became incensed at their squaws, who were in the kitchen, assisting the landlord's wife and one of the cooks. These squaws became frightened and ran from the house, lustily screaming, in fear of their lives, pursued by their infuriated husbands, who overtook them at the Cedar lot, which was in the vicinity of Church and West Streets, on the slope of Mount Jefferson a short distance from the hotel. Here, they were cruelly murdered, where after night-fall they were buried by some of the white neighbors in the burial grounds nearby.

land, where he became married to the daughter of Lord Pomfret, having forsaken his common-law wife before leaving America. About 1751, he writes to his commissioners in Philadelphia, to lay out the town according to his plans, giving the names of the streets and the town itself, complimentary to Lord Pomfret. About this time a new county was being agitated which was finally organized in 1752. This was called Northampton in accordance with Penn's request. The county was surveyed by Chapman and the town by Scull. Scull writes as follows on the subject:

“Sir: In pursuance of the Honorable the Proprietaries direction I have been at the forks of the Delaware with Dr. Thomas Greame and in concert with him have carefully viewed the ground proposed for a Town and have laid out the same agreeable to a plan herewith sent you, for their perusal, by which they will see that the place is bounded on the East by the Delaware River, on the South by the West Branch, on the North by Tatamy's Creek and a part of the West side of high mountains, so that the plan cannot be enlarged, but on the West side and there only on two Streets, viz't the Streets A and B, from whence it may be extended more than a mile on very good ground.

The sides of the Squares are 480 ft. and the lots except a few, are 60 by 320 feet, the Square for Public use is 220 by 220 feet, and tho' not placed in the center, we are of opinion that it is preferable to any other part of the Town as it is a very dry, level spot with a descent every way from it, and from whence there is a beautiful prospect of the River Delaware and the Jersey Shore.

We endeavoured to lay the Front Street nearer to the River at the North end than it is laid down in the plan. But as that would have thrown the Street C, D, over Tatamy's Creek, we judged it best to lay it out as in the Draught, whereby there is ground left between the Front Street and the River, which we conceive will not be lost if ever the Town comes to be considerable, as it will not be granted with the lots and must in time be wanted for Stores, Wharfs, etc.

The Front Street is about 25 feet in perpendicular height above the surface of the River, both Rivers must be more than 12 ft. deep for 200 feet each way from the point H, the stream not at all rapid, the meeting of the Rivers forming an Eddy.

The situation of the place is very pleasant and in my opinion has much the advantage

of any other place in the Forks or near it, especially on account of the Trade.

NICHOLAS SCULL.”

Early in 1752, Nicholas Scull, having made survey of the town plots satisfactory to Thomas Penn, writes to William Parsons, who was then living in Lancaster County, that the Commissioners had not yet appointed a man as Prothonotary for the new county, but Richard Peters was using his influence with them to have him (Parsons) appointed, and which they finally did. And then in May 1752 Nicholas Scull proceeds to the Forks to lay out the streets, accompanied by Parsons who was to assume the business end of the enterprise. Parsons employed some of the residents of Williams Township, on the south side of the Lehigh, to cut open the streets and to build his house. This house was made of sawed lumber and erected on the north-west corner of 4th and Northampton streets, on the site of the present Pomp building and was removed to the rear at the time the Pomp building was erected, where it stood until about the year 1874 and was then demolished to make room for the brick building now occupied by Levi Seiple & Sons, the liquor merchants on 4th street. Beyond a doubt this was the first house erected on the “thousand acre tract,” as it is safe to presume that no one would have been so foolhardy as to locate a home on the private grounds of a man like Thomas Penn. This house had two entrances, one on each street, and it was at the one facing 4th Street that the Governor was sitting in the afternoon shade of the Sunday, previous to the Indian Treaty of 1756. Teedyuscung, just having arrived in the town, called on the Governor to talk business. The Governor informed him that the white man did not do business on Sunday and referred him to the following day, which took considerable explanation on the part of Conrad Weiser the next day to enlighten Teedyuscung, whose days were all alike, as to the why and wherefore of such conduct, before he became convinced that it was not an affront.

In due course of time, the town was plotted, Parson's house completed, Scull

returned to Philadelphia, from whence he writes there must be no change from the original survey of the lots on the east side of the square, where he had difficulty in making it fit the original design of Penn, as is fully illustrated in his letter, which is here quoted.

“Nicholas Scull to Wm. Parsons, 1752.  
Philad., Saturday, May 23d, 1752.

“Dear Sir:—

This morning, about 7 o'clock, Captain Shirley arrived from London, by Mr. Peters, receiv'd a Letter from the Proprietor, concerning the Town of Easton, an Extract of which he has sent you. I have sent you a plan, of what I conceive to be the Proprietors intention concerning the Square; you will see that the Lots on the East side of the Square, cannot be 120 feet, as his honour proposed, inasmuch, as the Lots on that side, are not more than 230 feet deep, as appears by a rough draft of the plan sent home, which I have sent you. I have laid them down 110 feet, as they really will be, according to the proprietors Scheme; as to the other parts of his directions concerning the Lots, you will no doubt conform to what he proposes, as far as you find it practicable, for you will see, that after he has given directions about the Square, the rest of what he says, is little more than proposing what may be done, to which I can say nothing, as not knowing how it will affect the new plan, of which I have no copy.

It is a misfortune, that we did not know the Proprietors pleasure sooner, but as that can't be now helpt, we must do as well as

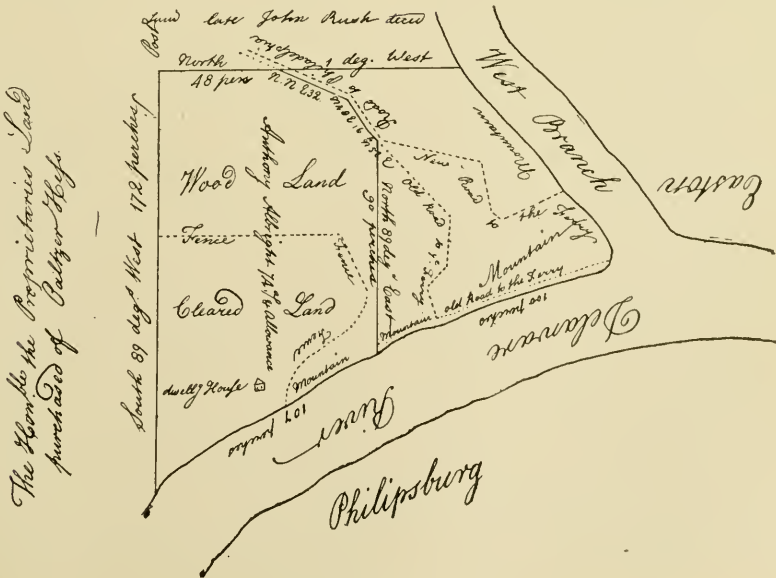
we can; however, make no doubt but you will clearly see the proprietors design by his Letter. It seems to me, that if his Instructions concerning the Lots fronting the Square, be complied with, it will be a thing indifferent, how the others adjoining them are laid. And between Friends, I think, that the Square proposed by his Honour, is too small for Publick uses, when the Fifty Foot Street is left between that and the buildings; however, you will consider whether it will be best to depart a little from the Proprietary Scheme, when it is of manifest advantage in regard to the Size of the Adjoining Lots to do so, or keep strictly to his directions.

I Sincerely Sympathize with you in your present Situation, in regard to the People who will next Monday apply for Lots, when by reason of this new Scheme, it will not be in your power to serve them, till you have found another plan; how you will manage, is hard to say, but your known resolution and dispatch, gives me hopes, that you will conduct the affair to the satisfaction of all concerned, notwithstanding what he wrote to you Yesterday, that you will not meddle with the water Lots till further orders. I know nothing of the contents of the First Letter, Save the Extract that you have, and consequently, nothing of what is done about running the provincial Lines, nor have I any News to tell you.

I am, dear Friend

Yours Sincerely,  
NICHOLAS SCULL.”

This, consequently, prevented the sale of the ground between the square and



SECOND MAP OF EASTON

the Delaware, upon the day set for the sale of lots. Parsons who was a genuine "dyed-in-the-wool" Englishman, arbitrary and methodical, and equal to such an occasion insisted on purchasers making their selection above the square. He, thus, on the very first day created an unfriendly feeling among some of the buyers who were in attendance. Among these were many retired farmers, who had relinquished their farms to their children with the intention of living retired in the new town.

The following letter of Richard Peters, written on the Tuesday following that memorable Monday when the sale of lots took place, illustrates the transactions of that day.

SALE OF LOTS, MONDAY, MAY 25, 1752

"It was about 11 O'clock yesterday when your Instructions by Mr. Jones came to hand and I had just time to read them over when Mr. James Scull came with yours of the 23d. The Weather had been so unfavourable ever since you left Easton that it was not without Difficulty that the streets were got in tolerable order against the time appointed, and Mr. Jones staying so late that morning gave me some pain lest he would not come at all that Day, and a great number of People would be thereby disappointed but upon his appearance their apprehensions were removed. But you will easily imagine that I was under great Difficulties when I read over the abstract of the Proprietary's letter & saw the Plan agreeable to it sent me by the Surveyor Gen'l especially as I saw it absolutely necessary to make some alterations in it. It was now about one of the Clock and a multitude of People waiting in expectation to have the Lots shown them, while I was contriving how to dismiss them without giving offence. How well I succeeded those that were lookers-on can but say. This I can assure you that I managed things to the best of my abilities. And about 30 had their names entered who all promised to build this Fall or at least to make large preparations for building next Spring. There are 140 appliers in all who also seem very much in earnest to build. The Persons most disappointed were such as had been most active in obtaining the County. The greatest number of the appliers yesterday were Germans some of them of my old acquaintance men in good circumstances. As I propose to be in Philadelphia next Monday or Tuesday shall refer the next bill I shall have the satisfaction to relate it by word of mouth. I am

WILLIAM PARSONS."

The unpopularity of Parsons retarded the growth of the town and the first winter finds him with only eleven families and numerous rival towns starting up in the regions roundabout. The nearest one of these was directly opposite the town, on the south side of the Lehigh, which gave Parsons more concern than any of the others. Parsons writes to Richard Peters, Secretary of the Proprietary Government, under date of December 3, 1752:

"Upon removing my family to this place, my thoughts have been more engaged in considering the circumstances of this infant Town than ever, as well with regard to its neighborhood as the probability there is of being furnished with provisions from the inhabitants near about it; and if there already is, or probably may in time be, a sufficient number of settlers to carry on any trade with the Town, for without these, it is not likely it would be improved to any great height, as well with regard to the Town itself; that is to say, its situation as to health, trade and pleasantness. The site of the Town is very pleasant and agreeable; the banks of all the waters bounding it clear and high; and if it was as large again as it is—being now about a hundred acres—it might be said to be a very beautiful place for a town. It is true that it is surrounded on every side by very high hills, which make it appear under some disadvantage at a distance, and might give some occasion for suspicion of its not being very healthful; but during all the last summer, which was very dry, and the fall, which was remarkably wet, I don't know that any one has been visited with the fever, or any other sickness, notwithstanding most people have been much exposed to the night air and the wet weather, from which I make no difficulty to conclude the place is, and will continue, very healthy. And in regard to the trade up the river, that would likewise be very advantageous to the town, as well as to the country in general, even in the single article of lumber, as there is plenty of almost all kinds of timber above the mountains, where there are many good conveniences for erecting saw mills and several are built already, from whence the town might be supplied with boards, shingles, etc. The West branch will also be of advantage to the town, as it is navigable several miles for small craft, and Tatamy's Creek being a good stream of water to erect mills upon, will also contribute towards the advancement of the Town; the Jersey side being at present more settled than near the river, opposite the forks, than the Pennsylvania side and indeed the land is better watered and more convenient for settlement





GREEN TREE INN

than is on this side, for several miles above Easton. We have been supplied as much, or more, from that side as from our own. But how Mr. Cox's Project of laying out a town upon his Land adjoining Mr. Martin's Land, on the side of the River opposite Easton, may affect this town, is hard to say and time only can obviate. etc., etc."

Cox's land here referred to, was the south side of the Lehigh, reaching from the present Lehigh Valley Passenger Station up the river to about where the first street is, in South Easton, thence back over the hill to certain bounds. The Mr. Martin's land was that section reaching from the Lehigh Valley Station to the Delaware River.

One of the first roads leading from the new town—one that had been long agitated—was a continuation of the present Northampton Street, westward, taking in all the settlements as far as Reading. This was known as the *Kings Highway* from East Town to Reading's Town.

We will now proceed on our journey up Northampton Street. On the right, a

few doors west of Fourth Street, about where now is the east end of the Field building, stood the home of Doctor Frederick Rieger, the first physician in Easton. A few doors beyond this was the stone hotel of the Shouses', and directly across, the Franklin House of today, the oldest continuous hotel in Easton was begun under the title of the Green Tree Inn by John Schook and east of this, on the site of the present Groetzinger building, was the hotel of Peter Kachlein and the Opps'. Between this point and Fifth Street there were a few residences, prior to the Revolutionary War. On the northwest corner of Fifth Street stands a stone house, the original building. During the Revolutionary War it was the home of Colonel Robert L. Hooper, Deputy Commissary General of the Board of War. In the rear, and on the site of the present Zions Lutheran church stood a large stone building used by him as a warehouse and later it was used as a barracks for the militia.



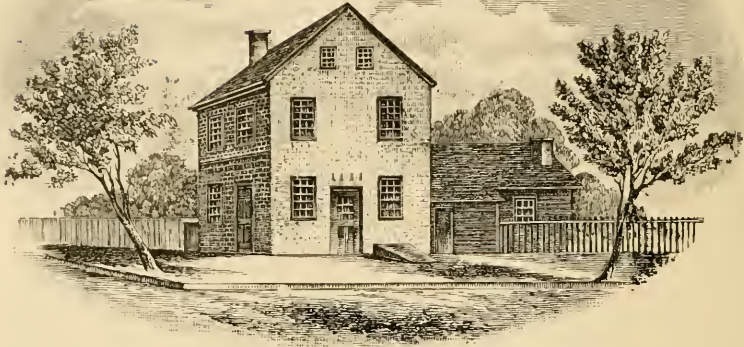
fully waged their master's political game and an untutored Son of the Forest compelled the White Man's Government to bend to his will. At a convenient place in the Square was erected what was termed a booth, but whether this was sufficiently extensive to cover the entire audience or whether its dimensions were limited to the chief actors, has never been determined. The first two treaties in 1756 were preliminary, the greatest was the one of 1757, when nearly twenty days were consumed in wrangling before the public ceremony began. The actors represented four factions. One was the Indian seeking justice, another was the Proprietary Government advancing means to prevent it, the third was the Friendly Association demanding an honest proceeding and the fourth consisted of the Commissioners, appointed by the Assembly, who represented the people at large. Their duty was to act in conjunction with the Governor in all business relating to the expenditure of public money. The Friendly Association were not here officially, but only by right of might. It was composed of Philadelphia

Quakers, the wealthiest business men of the province, whose honesty of purpose dared not be resented by Penn's operabouffe officials.

The official party were represented by the Governor, four members of the Governor's Council and Richard Peters, the secretary of the Province. The Quaker party consisted of twenty people, under the leadership of Israel Pemberton. The commissioners were mere spectators of the controversy between the other three factions, but when they saw that the chief men of the Six Nations, who having become disgusted at the proceedings, proposed returning home, they wrote a message to Governor Denny, politely asking for some information on certain subjects. The Governor who was a newly imported Englishman replied in the same imperious manner that he had meted out to the Friendly Association and very forcibly expressed the opinion that their official duties did not extend to the Conference with the Indians. To this, they replied with a very remarkable message, which frightened poor Denny so, much, that he failed to take advantage



NATHANIEL VERNON'S FERRY HOUSE 1752 (Photo 1911)



PARSON'S RESIDENCE. ERECTED 1757

of the opportunity and hang the commissioners for treason. This famous document was probably the first outburst of liberty in the Forks of the Delaware.

In the northwest corner of the Square was a depression, which reached to the Bushkill Creek. Southeast from the Square and extending all the way to the Lehigh, at a point between Second Street and Vernon's Ferry House, was a ravine, on both sides of which were paths leading to Vernons. The one on the south side made a slight detour, passing the rear end of the jail which stood on the corner of Third and Pine. The one on the north side led down on what is now Northampton Street to Jacob Bachman's Hotel, which was the old stone building still standing at the northeast corner of Second and Northampton streets. From here, its course was direct to the Ferry, passing close to the ravine, to avoid a depression in the land known as Molasses Hollow. These paths were travelled quite extensively during the Conferences, and conversations not intended for other ears were overheard and made use of. At the Ferryhouse, built by Nathaniel Vernon in 1752, and still standing at the corner of Front and Ferry streets was erected a large building, a temporary structure where the Indians were served with their meals and rum. All other hotels were prohibited

from dispensing liquor to the Indians by a heavy penalty. All available rooms in the houses of the town, besides the hotels, were utilized to their utmost to accommodate the people who were in attendance. The Indians were encamped in the open air, at convenient places. In 1756 the Governor found lodging in Parson's house, corner of Fourth and Northampton. In 1757 and 1758 he lodged at Parson's new house, corner of Fourth and Ferry. His Council and staff were quartered at Jasper Scull's Hotel, southwest corner of Fourth and Northampton. Isaac Norris and the Commissioners with some of the Friendly Association had their quarters at the hotel of Sheriff John Rinker, at the southwest corner of Bank and Northampton. This hotel property in the year 1767 was sold to the Trustees of the four Reformed Congregations—Easton, Dryland, Plainfield and Greenwich—and converted into a parsonage. About ten years later, the Reformed sold it to George Vogel, when it again became a hotel. Vogel, like Rinker, became involved and the Sheriff sold the property. This last purchaser turned it into a residence, and the building was finally demolished in the year 1910 and the site is now occupied by the east end of Laubach's Department Store. Teedyuscung the plenipotentiary of all the Indian Nations lodged with Vernon in 1757 and 1758.

## The Gutenberg Bible—A Rejoinder

St. Mary's Rectory,  
Lancaster, Pa., June 17, 1911.

Editor of *The Pennsylvania-German*:

Will you permit me to call your attention to a glaring error that appears in the article "The Gutenberg Bible" by the Hon. James B. Laux in the June number? On pag 339, he says: "Some conception of the gigantic force exerted by the invention of movable type in the distribution of knowledge may be had in the well known fact that thousands of priests of the church never saw a copy of the Scriptures, much less enjoyed the possession of one. The accidental discovery of a complete copy of one by Luther in the monastery at Erfurt, fragments of which he had only seen previously notwithstanding diligent search, marked the beginning of Luther's revolt against the tyranny and teaching of the Church of Rome. If the Bible were so rarely found in monastic libraries, universities and churches, how much worse off must have been the laity and humble worshippers."

This assertion though still religiously detailed in Sunday School and church library literature, is out of all accord with up-to-date historical writing, and has long since been relegated to the domain of the legendary by all Protestant writers of critical value and honest scholarship. The undersigned has given this precise subject considerable study, written rather extensively on it, and pardonably claims a fair knowledge and familiarity with it. To enter into a circumstantial account of it, would fill a good sized volume and is out of line with the scope of your magazine. I may be pardoned to quote from the two most recent lives of Luther,—the one still in progress of publication, the other fresh from the press. Dr. McGiffert in his "Martin Luther and His Work," now appearing serially in "The Century" maintains with scholarly honesty, that if Luther was ignorant of the Bible "it was his own fault." He continues—"The notion that Bible reading was frowned

upon by ecclesiastical authorities of that age is quite unfounded." (p. 373). Dr. Preserved Smith, whose "Life and Letters of Martin Luther," was published on June 6th, makes this statement: "The young monk was chiefly illumined by the perusal of the Bible. The book was a very common one, there having been no less than one hundred editions of the Latin Vulgate published before 1500, as well as a number of German translations. The rule of the Augustinians prescribed diligent reading of the Scripture, and Luther obeyed this regulation with joyous zeal" (p. 14).

If the writer of the article desires further information on the subject of the Bible before Luther's translation (1521-1532) it will give me pleasure to furnish date and imprint of seventeen *German* editions which preceded it, and a good-sized bibliography of eminent Protestants, Luther specialists, who distinctly disavow the writer's attitude.

As to the assertion that the discovery of the Bible "marked the beginning of Luther's revolt," it is so novel, even unique, that it is the first time I encountered it though I have no less than thirty lives of Luther, from Melancthon's original life or appreciation, prefixed to the second volume of the Wittenberg edition of Luther's Works, 1546—down to the latest literature on the subject.

I ask you to publish this, which I hope will be found untinged with any controversial animus, in the interest of historical truth.

Yours respectfully,  
(Rev. Dr.) H. G. GANSS.

Philadelphia, June 20, 1911.  
Editor *The Pennsylvania-German*:

From an article on The Gutenberg Bible: the first book printed with movable type, by Hon. James B. Laux, of New York, in your issue for June 1911, I take this extract: (p. 339, l. 16-34)

To these statements I make this reply:

Two important statements in the article are: First, that "Thousands of priests of the church before the Reformation never saw a copy of the Scriptures, much less enjoyed the possession of one." This statement is successfully answered, not only by Catholics, but even by Protestant writers. Thus the Rev. Dr. Cutts, a Protestant, says: "There is a good deal of popular misapprehension about the way in which the Bible was regarded in the Middle Ages" ("Turning Points of English History," p. 200). Another fair-minded Protestant writes: "The notion that the people in the Middle Ages did not read their Bibles... is not simply a mistake; it is one of the most ludicrous and grotesque blunders" (*Church Quarterly Review*, Oct., 1879). Dean Maitland, in his famous volume, "The Dark Ages," shows the wonderful familiarity of the people of these ages with the Bible. He was a Protestant historian, and his work is a classic. Now, the Reformation began in the year 1417; Luther's translation appeared in 1534. The Hon. James B. Laux states that "Thousands of priests of the Church *before the Reformation* never saw a copy of the Scriptures." What does the Protestant Maitland tell us? He tells us of the abundance of (not merely manuscripts of the Bible, but) *printed editions* of the whole Bible *before Luther was born*, and therefore some little time "before the Reformation." Maitland takes up the fairy-tale which forms the second statement of Mr. Laux. Mr. Laux says: "The accidental discovery of a complete copy of one by Luther in the monastery at Erfurt... notwithstanding diligent search," etc. This discredited fairy-tale of the Protestant historian D'Aubigné and Milner is thus treated by Maitland, who says: "Really, one hardly knows how to meet such statements, but will the reader be so good as to remember

that we are not not talking of the Dark Ages, but of a period when the *press* had been *half a century* in operation; and will he give a moment's reflection to the following statement, which I believe to be correct, and which cannot, I think, be so far inaccurate as to affect the argument. To say nothing of *parts* of the Bible, or of books whose *place* is uncertain, we know of at least *twenty* different *editions* of the *whole* Latin Bible *printed in Germany only*, before Luther was *born*. These had been issued from Augsburg, Strasburg, Cologne, Ulm, Mentz (two), Basil (four), Nuremberg (ten), and were dispersed through Germany, I repeat, before Luther was born." So much for Germany. Maitland goes on to say that the Bible had also been printed "in Rome... , at Naples, Florence, and Piacenza; and Venice alone had furnished eleven editions. No doubt we should be within the truth if we were to say that beside the multitude of manuscript copies, not yet fallen into disuse, the *press* had issued fifty different editions of the whole Latin Bible; to say nothing of Psalters, New Testaments, or other parts. And yet, more than twenty years after, we find a young man who had received 'a very liberal education,' who 'had made great proficiency in his studies at Magdeburg, Eisenach, and Erfurth,' and who, nevertheless, did not know what a Bible was, simply because 'the Bible was unknown in those days.'" This most laughable of legends about Luther's discovery of the Bible has long since been ridiculed to death amongst historians. Those who will read D'Aubigné or Milner, however, will accept it unawares.

Respectfully,

MARTIN I. J. GRIFFIN,

Editor *The American Catholic Historical Researches*.

## DIE MUTTERSPROCH

"O, Muttersproch, du bist uns lieb"—A. S.

### Die Kerche im Oley Dahl

By Rev. I. S. Stahr, Oley, Pa.

In alt Berks County gebts en Dahl,  
Umringt von Berge iverall,  
Es is bekannt uf weit un breit,  
Von wege seiner Fruchtbarkeit.

Die Insching hen als drin gewohnt,  
Die Jagd gedriewe ken Dier vershont,  
De Hersch un Bare sin sie noch,  
Durch's Dahl bis uf die Berge hoch.

Ken Fortschnitt hen sie do gemacht.  
Sie hen gelebt in dunkler Nacht,  
Sie ware wild hen wild gelebt,  
Un noch kem bess're Leve g'strebt.

Des Dahl hen sie Olink<sup>1</sup> genennt.  
Sie hen dort mit en Kessel gemehnt,  
Von sellem kumt's Wort Oley her,  
Schun lang der Name geve war,

Der William Penn is river kumme,  
Hot Pennsylvania ahgenumme,  
Un all en Heemet abgebotte,  
Die do im Friede leve wotte.

Do sie sie kumme en grosze Zahl,  
Verfolgte un bedrengte all,  
Aus Deutschland, Frankreich un der  
Schweiz.

Sin do los warre ihre Kreuz.

Sie sin ah glei noch Oley kumme,  
Un hen es Land do ufgenumme,  
Der Keim,<sup>2</sup> DeTurck un der Levan,  
Ware es erscht dasz kumme sin.

Noch ihne sin glei anre kumme,  
Hen Hemeter in Oley g'funne,  
Kauffman, Bertolet, Guldin, Lee,  
Hoch, Yoder, Herbein un LeDee,

Des sin die Name von de Leut,  
Die iver der See sin kumme weit,  
Wo's erst noch Oley kumme sin,  
Fer Hemeter zu suche drin.

Die hen es Land geklort von Holz,  
Der Grund gelegt zur Hemet stolz,  
Noch anre ware ah debei,  
Die hen do g'schaft mit groszer Treu.

Mit harter Ervet un viel Müh,  
Hen sie in seller Zeit so früh,  
Sich schöne Bauereie bereit  
Sie sin noch schönē zu dere zeit.

Ihr Nochkömling sin als noch do,  
Es same Land baure sie ganz froh,  
Wo ihre Väter ufgenumme,  
Die sellemol ins Land sin kumme.

Des ware Protestante all,  
Die kumme sin ins Oley Dahl,  
Sie ware verfolgt im Alte Land,  
Hen g'sucht in Oley en bessre Stand.

Sie hen die Freyheit g'funne do,  
Hen Gott gedient un ware froh,  
Doch hen sie 'serscht ken Bred'ger g'hat,  
Die ihne treu verkundigt 's Wort.

Aus dem Stand hot's viel Mehn'ge geve,  
Wie mer sott im Glave leve,  
Sie Sache ware ganz verwerret  
E dehl sin hie un her geerrt.

Der Mathias Bauman<sup>3</sup> hot verkinnt.  
Der Mensch müsst were frei von Sünd,  
Er müsst von neu'm gebohre sei,  
Dann wär er ganz von Sünde frei.

Der George De Benneville<sup>4</sup> is kumme,  
Un hot es Wort ah ufgenumme,  
Er hot die Leut dann so gelehrt,  
Dass alle Mensche selig werd.

Der Zinzendorf<sup>5</sup> is kumme dann,  
Un hot en groszes Werk gebaut,  
En Kerch un Shul hot er gebaut  
Het treu gelebt, uf Gott vertraut.

Zu Insching un zu weise Leut,  
Hot er gebredigt in seiner Zeit,  
Es Evangelium treu verkinnt,  
Zu em e jede Mensche Kind.

Die Kerche hot er vereinige wolle,  
So dasz juscht ehne sei hot solle,  
Doch war's zu früh zu seller Zeit,  
Die Mensche ware net bereit.

Aus seller Ursach hot sei Werk,  
Net lang gedauert in dem Bezerk,  
Er hot sie Sache gut gemehnt,  
Doch ware die Leut net so gewöhnt.

In Oley hot's ah Quaker<sup>6</sup> g'hat  
Die hen en Gottes Haus gebaut  
Hen Gott gedient un ware treu,  
Doch ware nie net viel debei,

Im unre Dehl vom Oley Dahl,  
Hot's Settler g'hat en schöne Zahl,  
Dort hen sie ah en Kerich<sup>7</sup> gebaut  
An Gott geglabt, uf ihn vertraut.

Der Weiss, der Goetschy un der Boehm,  
Ihr Glave war gewest der same,  
Es war die Reformirte Lehr.  
Die sie gelehrt zu Gottes Ehr.

Der Weiss hot's erscht gebredigt dort,  
Es Nachtmohl g'halte an dem Ort,

Hot ah die heilig Douf verricht  
Uf Gott vertraut voll zuversicht.

Uf Gott vertraut voll Zuversicht.  
In seine Schrifte mer des find.  
Sie b'steht als noch zu Gottes Ehr.  
Un halt noch zu der same Lehr.

Der Goetschy noch em Boehm is kumme,  
Un hot es Werk dort ufgenomme;  
Die drei die hen der Grund gelegt,  
Un hen zur Treu die Leut bewegt.

E hunnert vierunsiev'zig johr,  
Die Kerich hot b'stanne in Noth un G'fohr.  
Sie nehmt noch zu an Gliederzahl.  
An Lieb un Glave allzumal.

Die Oley Kerich werdt sie g'hese,  
Mer kann in alte Schrifte lese,  
Dasz sell ihr Name als schun war  
Fer meh als hunnert fufzig johr.

In spätre Johre is noch en Kerich,<sup>8</sup>  
Eentstanne dort in sellem Bezerk,  
Die Lutheraner hen sich dort,  
En Kerich gebaut an sellem Ort.

'Sis ah schun ball en hunnert Johr,  
Dasz sell Work dort ahg'fange war,  
Zwee Keriche sicht mer now dort steh.  
Sin Hemeter fer zwee Gemeh.

Anre Keriche<sup>9</sup> vier an der zahl  
Sin noch entstanne im Oley Dahl,  
Viel Gutes hen sie schun geleischt,  
Zu Gottes Ehr un's Work vom Geist.

Der Wirwar is vergaenge nau,  
So wie der Wind verjagt die Sprau,  
Es Falsch vergeht was Woehr is bleibt.  
So segt der Herr der Herrlichkeit.

Im Friede un im Iverflusz,  
Lebt do em Volk, steht im Genusz  
Von allem dasz em glücklich machet,  
An Leib un Seel durch Dag un Nacht.

<sup>1</sup>The Moravian missionary Heckewelder gives Olink or Wolink or Olo or Wolo as the original names from which the name Oley has been derived. It means a kettle or a hollow in the hills and taking into consideration that the Oley Valley is surrounded on all sides with high hills the name is very appropriate.

<sup>2</sup>John Keim came from near Lindau, Bavaria, and settled on the headwaters of the Manatawny in 1698. See Stapleton's "Memorials of the Huguenots", page 61. Isaac DeTurk originally from Northern France came from Frankenthal in the Palatinate whither the family had fled at the revocation of the Edict of Nantes, and settled for a short time at Esopus in New York in 1709. In 1712 he came to Oley and settled near what is now the village of Friedensburg. The land on which he settled is still in the possession of his descendants.

Abraham Levan came about 1715. The land on which he settled is still in the possession of his descendants.

<sup>3</sup>Mathias Bauman came to Oley in 1719. He was the leader of the sect of the Inspired, or Newborn. They professed sinless perfection, and believed themselves sent to convert others. At that early day they exercised considerable influence in Oley.

<sup>4</sup>George DeBenneville was a French Nobleman who came to Philadelphia in 1741, and made his home with Christopher Sower the noted German printer of Germantown. Here he first met Jean Bertolet of Oley, upon whose invitation he settled in Oley as a teacher and physician. In 1745 he married Bertolet's daughter and about the same time erected a large stone house which is still standing although lately remodeled. In this house he lived with his family, taught school and preached on Sundays. He was the first man who preached Universalist doctrine in America, and the house he built is therefore of great historical interest. On June 12, 1890, during a convention of Universalists in Reading, that body of over a hundred in number journeyed to this historic spot and honored the memory of the founder of American Universalism. He continued to live in Oley until the breaking out of the French and Indian War in 1755, when in account of the disturbed condition of the country and the troubles with the Indians, he moved to Germantown, where he continued to practice and to preach. He died in 1793, at the ripe age of 90 years.

<sup>5</sup>The Moravians came to Oley soon after 1740. On Feb. 11, 1742, one of their synods was held in Oley at the DeTurk homestead, then owned by John DeTurk. This synod was attended by Count Zinzendorf and Bishop David Nitschman. At this meeting Christian Henry Rauch and Gottlieb Buettner were ordained deacons. After his ordination Christian Henry Rauch baptized three Indians whose names were Shabath, Seim and Kiop. Shabath was baptized Abraham Seim Isaac and Kiop, Jacob. These were the first Indians baptized by the Moravians. The last one of the three was "The Last of the Mohicans" it is said.

Soon after this synod, a church and school building was erected on 16 acres of land donated by Diedrich Youngman. This building was three stories high. The first floor contained the living rooms for the teachers, the second the school room and church, the third the sleeping rooms. The building is now used as a dwelling and is owned by Daniel Moyer. Services were continued only for a few years. The school was kept up longer. In 1750 the Moravian schools of Germantown and Frederick were united with it and a number of pupils from distant places were in attendance. In 1776 another school building was erected, and finally this was given by the Moravians to Oley township in trust for school purposes.

<sup>6</sup>Among the early settlers of the Oley Valley there were some Quakers. Prominent among them were the Lee and the Boone families. Daniel Boone the famous pioneer was born in what was then Oley, but is now Exeter township. This latter township was erected December 7, 1741, out of territory which originally belonged to Oley. About 1736, the Quakers erected a meeting-house and meetings were held until recent years, when they were discontinued. No Quakers are living now in the Oley Valley.

<sup>7</sup>The Oley Reformed Church was built near Spangsville, on ground donated by John Leshar April 13, 1734. It is said a small log church was built upon this ground in 1735. As early as 1727 or 28 Rev. George Michael Weiss preached here, celebrated the holy communion and baptized children. A congregation was formally organized in 1736 by Rev. John Philip Boehm. He became pastor of the congregation, but was succeeded the following year by Rev. John Henry Goetschius.

<sup>8</sup>Christ Lutheran Church was built in 1821, and on Jan. 6, 1822, Rev. Conrad Miller was installed the first pastor. See Montgomery's History of Berks Co., page 938.

<sup>9</sup>Frieden's Union Church was erected in the village of Friedensburg in 1830, and both the Reformed and Lutheran congregations were organized the same year. Salem Evangelical Church of Friedensburg, was organized in 1840. Ebenezer Evangelical Church of Pleasantville in 1853, and St. John's Lutheran Church, of Pleasantville, in 1868.



## REVIEWS AND NOTES

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

Messrs. Moffat, Yard & Company are announcing the tenth edition of Reginald Wright Kauffman's "House of Bondage."

Hamilton Wright Mabie, in speaking of "Hearts Contending," says. "If 'Hearts Contending,' by George Schock, is a book by a new writer it is an extremely interesting and promising performance. The style has very little flow; it does not carry the reader forward without coöperation; one must keep one's mind on it. This may be an indication of a lack of extended practice in the art of writing; but the book has the great quality of vitality. It is alive from cover to cover. It is a story of a Pennsylvania family of German descent—the people who have long been mistakenly called "the Pennsylvania Dutch." The household is described with such vitality that every member of the family can be seen, and the tragedy is told in such a way that one gets not the thrill that comes from a melodramatic climax, but rather the immense impressiveness of a tragedy which has something cosmical about it. The chapter in which the climax is recorded has a touch of greatness in its dignity and seriousness of spirit. The book stands out from the distinctly entertaining novels of the day because of its reality."

**EDUCATION FOR CITIZENSHIP**—By Dr. George Kerschensteiner, member of The Royal Council of Education, and Director of the Public Schools of Munich. Translated from the Fourth Improved and Enlarged Edition, by A. J. Pressland, Cloth; 133 pp. Rand McNally & Company, New York, 1911.

This book is the prize essay in the contest that was inaugurated by the Royal Academy for the Promotion of Useful Knowledge. The Commercial Club of Chicago, recognizing that the present school courses need to be supplemented by practical, vocational training, secured the translation of this book in order to introduce the author's methods into America. His methods are at present used in Germany, England, and Wales. He has demonstrated his theories successfully in the continuation schools of Munich, the city that probably has the most famous schools in the world.

This is the first English translation, and the only authorized English translation. The translation is a happy one. The trans-

lator has succeeded in conveying to the mind of the non-German reader a clear idea of the author's theories and policy; he has translated the spirit rather than the letter. The translation is in good English; there is no enslaving to the cumbersome-ness of the German style. And all this is the more remarkable and appreciable because of the difficulty one encounters in translating works like this. The English language has a meager vocabulary when it comes to the translation of German articles on education.

This book is of notable interest for all who see in education something more than the mere imparting of information. It treats of education, as its title indicates, in its relation to citizenship, civic virtues, and civic righteousness as the embodiments of a wholesome State. The author traces this conception from Plato's time down to the present.

It marks a new departure in education. Although it is vocational in its aim, it yet shows a sort of reaction toward the commercialism which sees only the money value in an education, and toward the industrial training that sends out pupils poorly trained mechanically, mentally, and morally. It should engage the attention of all who take an interest in education; and it should be read well and pondered over by all real teachers.

### Publications Received

**Bureau of American Ethnology, Bulletin 50.** Preliminary Report on a Visit to the Navaho National Monument Arizona, Washington, D. C.

**Bureau of American Ethnology Bulletin 43.** Indian Tribes of the Lower Mississippi Valley, and Adjacent Coast of the Gulf of Mexico, Washington, D. C.

**Bureau of American Ethnology, Bulletin 44.** Indian languages of Mexico and Central America.

**Bureau of American Ethnology, Bulletin 51.** Antiquities of the Mesa Verde National Park; Cliff Palace.

**Jahrbuch, 1911.** Manitowoc Post.

**Indian Eve and Her Descendants** by Mrs. Emma A. M. Replogle, Huntingon, Pa.

**Saint John Reformed Church of Riegelsville, Pa.** B. F. Fackenthal, Jr., Riegelsville, Pa.

**A History of the Lutheran Church in New Hanover, Pa.,** by the pastor, Rev. J. J. Kline, Ph. D., Pottstown, Pa.

## HISTORICAL NOTES AND NEWS

REPORTS OF SOCIETY MEETINGS ARE SOLICITED

### Lehigh County Historical Society

A meeting of the Lehigh County Historical Society was held in the chapel of the Allentown Preparatory School on Saturday, June 3rd, 1911. Mr. T. H. Diehl read a paper on "Reminiscences of Rev. S. K. Brobst."

### Historical Society's Annual Outing

Plans for the annual fall outing of the Historical Society of Montgomery County on Saturday, October 7, provide for an interesting day's journey with Worcester as the destination, stopping on the way to visit the old Norriton Church and the home of David Rittenhouse, the Worcester Schwenkfelder Church, Methacton Meeting-house with the grave of the second Christopher Sauer, Wentz Church, Center Point, and St. John's Lutheran Church at Centre Square. The main literary program will be given in Farmers' Hall, Center Point,

after the lunch which will be served at that place. At each of the other stopping places there will be a brief address comprehending the principal points of historical interest in connection therewith.

### Why Not?

The one object of Historical Societies is to collect and disseminate correct data respecting their fields of activity. Would it not be in line with this object to designate one of their members as publicity secretary whose duty would be to supply to periodicals the gist of information brought to light? We make this remark because we find it difficult to get news from historical societies for this department. Reader, are you a member of a historical society? Is your society's work reported regularly? If not will you not **agitate** until notes appear here and elsewhere regularly?

## GENEALOGICAL NOTES AND QUERIES

Conducted by Mrs. M. N. Robinson. Contributions Solicited. Address, The Penna. German, Lititz, Pa.

### Answer to Query No. 17

July 8, 1808, Ann Umstead married Jacob Haffelfinger.

### QUERY NO. 26

#### Yost Miller Family

Mr. W. H. Miller Stoyestown, Pa., President of the Miller Association of Somerset County, sends this query. Who can answer?

I have been trying to locate Yost Miller a German Lutheran somewhere in Berks County, Pa. Yost and his brother Jeremiah Miller entered the Revolutionary service at Ephrata, Nov., 1777, were in Capt. Grubs Company. It appears Yost Miller, married one Mary Miller, daughter of one Jacob Miller at Dreyersville. He came to Somerset County, Pa., about 1733. He had eight children as follows: Joseph, Peter and John, Barbara, Elizabeth, Susan, Catharine. Now I have every reason to believe some of the early Church Records of the Lutheran Church in the northern or eastern part of Berks county will give his location? Who can give me information on the subject?

### QUERY NO. 27

#### Were Early Blauchs Amishmen?

THE PENNA.-GERMAN,  
Lititz, Pa.,

Dear Sirs: In the recent issue June number of the P.-G. in an article of the Amish of Lancaster County, you mention among the immigrant list the names of the early "BLAUCH". As I have been for years hunting up the BLAUCH history I am very much interested to know if there is any record in existence of any Blauch, being an Amishman as early as 1767. My great-grandfather Jacob, was then quite a young man, or boy. He subsequently married a Miss Kauffman, and no doubt, adopted her religion. From my father I learned that he at one time was an Amishman, but was excommunicated for some trifling matter, and later became a Mennonite. I do not believe either Christian or John Blauch, whose names are on the immigrant list ever belonged to the Amish Mennonites, as I find seven of their names on the Lancaster County Militia Roll from 1778 to 1782, and my grandfather Jacob (spelled on the roll

Plough) was evidently in the War of the Revolution, as he was nearly captured by the Hessians, and the further fact that the Amish or Mennonites did not take up arms seems to me to be conclusive evidence that the original Blauchs were not Amish or Mennonites but of the Evangelical class, though many of them later became both Amish and Mennonites by intermarriage.

Records as they seem to be here given interest me very much. Am I mistaken about the early Blauchs?

Yours respectfully,  
D. D. BLAUCH.

Johnstown, Pa.

#### QUERY NO. 28

##### Engle Family

Has there ever been anything in your magazine of a Melchoir Engle or Ingle and two brothers who lived in Lancaster County, Penn., who came to Virginia about 1750 or earlier? I have heard there was a history of the Engle family of Lancaster, Penn. but I have never been able to procure one. Any information in regard to this will be gratefully received.

Very truly,

Mrs JESSIE ENGLE JOHNSON,  
Box 215, Radford, Virginia.

#### QUERY NO. 29

##### Hallman Family

Pres. Umstead, Salem, Ohio, writes:

My great-grandmother's maiden name was Hannah Hallman (b. Aug. 11, 1783). Others in her family were; Elizabeth (b. Aug. 11, 1783); Joseph (b. Aug. 18, 1786), Catharine (b. May 26, 1788), Kenyeit (b. April 17, 1791). The family lived near Norristown, Montg. Co., Pa. I would like to be placed in communication with descendants of this Hallman family.

Will not the Hallmans of our P.-G. family favor Mr. Umstead?—Editor.

#### York, Pa., Family Names in 1800

Ex-Mayor J. St. Clair McCall of York, Pa., has in his library an original copy of the York borough county tax duplicate for the year 1807-8. Its pages were apparently ruled in ink by hand and the book was also homemade. The collector of the taxes levied for the year 1807 was Jacob Heckert and required him to settle and pay off the duplicate within three months from May 7, 1808, or suffer the penalty of fine. He was directed to deliver to the sheriff or the keeper of the goal such persons as refused to pay their taxes or whose goods could not be distressed for the amount of the taxes and fines. The county commissioners of that time were Abraham Ignatius and William

Collins, while Jacob Spangler was the clerk to the commissioners.

The following is a list of family names made up from the duplicate, and includes many of the names still familiar in the city of York today. The original list appeared in the York Gazette of May 27, 1911.

Armbruster, Albright, Anderson, Armitage, Barber, Bilmeyer, Breneise, Berry, Braizer, Barnitz, Busser, Bundle, Brumbach, Beck, Bohner, Betzer, Bernhart, Burgundes, Beaty, Brooks, Bonnix, Baumgartner, Baum, Backenstone, Brooks, Bentz, Boring, Brown, Beaty, Behler, Bange, Benson, Briegler, Baehm, Breneman, Brinkerhoof, Buttler, Beitzel, Capatt, Cremer, Collins, Careless, Clark, Coates, Candler, Cromicker, Christine, Cunningham, Caldwell, Cole, Cloyd, Dettimore, Dibbinger, Dugan, Doll, Dehoff, Danner, Dise, Dinkle, Deitch, Darborough, Day, Decker, Dobbins, Dowdle, Dritt, Diehl, Diffenderfer, Davis, Dummely, Davis, Dettimore, Davidson, Dritt, Dickson, Deven, Eichelberger, Epply, Eckert, Eyrick, Engels, Erion, Elger, Ebeth, Ernst, Ebbert, Forsyth, Fornschildt, Fisher, Fahs, Forry, Foght, Fink, Frey, Funk, Filby, Foglesong, Faust, Fetto, Fugitt, Ferguson, Farnshiel, Fritchey, Greer, Gartner, Graybill, Gorges, Goodyear, Guckes, Gray, Graffins, Glap, Gibbons, Goodyear, Galleen, Galbraith, Gartman, Gabriel, Greenewalt, Glepner, Geesy, Geipleman, Galhoon, Garretson, Gortman, Heckert, Hahn, Hartman, Hess, Hubly, Herbach, Hively, Hines, Harry, Hay, Hildebrand, Hersch, Housiegle, Hamersly, Herman, Harry, Hoilings, Harbaugh, Horner, Huffsmith, Harris, Hughs, Hutson, How, Hart, Jessop, Ilgenfritz, Johnston, Jones, Imfert, Irwin, Jourdan, Johnston, Jameson, Jackson, Immel, Jacobs, Innerst, Kreber, Kraft, Kaufman, Kuntz, Koch, Kurtz, Kellen, Kreidler, Kulp, Klingman, Kimmerly, Kramer, Karg, Kohl, Klinedinst, Kirk, Klinefelter, Knaab, Kelly, Korpman, Kenedy, Kunkle, King, Keeferkercher, Krantz, Lanus, Lehr, Leitner, Lenhart, Leh, Lauman, Lochner, Lafferty, Lehman, Landis, Leiler, Leatherman, Leather, Lang, Laumaster, Luttmann, Leas, Laub, Love, Laurence, Leisge, Luttmann, Lever, Laub, Leas, Lawrence, McDowel, Miller, Morris, Moor, Meyer, McKeever, McMunn, Metzgar, Mosey, Mondorf, Michael, McClellan, McCree, Meron, Matthews, McCanness, McFarland, Murray, Metzler, McCalmand, Mundorf, Murray, Mash, Miles, McIlvain, Morris, Norton, Norris, Naeff, Ness, Niell, Newman, Nevinger, Nagle, Neigent, Owings, Oulack, Penington, Platts, Pelieger, Pickel, Philip, Peterman, Quarry, Rupp, Reel, Richardson, Rudisill, Ritz, Reace, Rudy, Rummel, Rouse, Reisinger, Reich, Rosemiller, Ramby, Regan, Rothrock, Radfong, Rinehart, Reed, Robinson, Small, Streber, Shaffer, Spangler, Sechrist, Shue, Smith, Shultz, Shreder, Stillinger, Snider, Stroman, Sinn, Shriver,

Shlusser, Sturgis, Smyser, Strine, Slusser, Seibert, Stuck, Stump, Schram, Shettler, Shall, Streibach, Stewart, Stroman, Stable, Sheffel, Swainstake, Sheely, Stautzenberger, Smuck, Sultzbach, Sterbigh, Shetter, Schleider, Sander, Sparks, Sower, Seitz, Schlichting, Stahe, Stull, Sell, Stein, Sinclair, Staub, Strout, Stengle, Stair, Stiles, Thomas, Tay-

lor, Trexler, Test, Tuckey, Updegraff, Upp, Uctes, Vontermeelen, Vontersaul, Wiser, Weish, Worley, Wolf, Wells, Williams, Wilson, Wilt, Weaver, Welsch, Welshhantz, Waggoner, Wampler, Wupper, Wertz, Wren, Weidner, Watt, Wittaker, Weyer, Wilegrose, Young, Youse, Yost, Ziegler, Zorger, Ziegler, Zehrfoss, Zimmerman.

## THE FORUM

The P-G Open Parliament, Question-Box and Clipping Bureau—Communications Invited

### Reprint Issued

**A Study of a Rural Community** by Charles William Super, Ph.D. LL.D., which ran as a serial in the P.-G. Jan.-April, 1911 has been issued in pamphlet form. Price, forty cents a copy, three copies, one dollar. Address, THE PENNA.-GERMAN, Lititz, Pa., or the author, Athens, Ohio.

### Wanted

Penna.-German, Vol. VI, No. 1. Wm. Summers, Conshohocken, Pa.

### Wanted

50 copies of the May issue of **The Pennsylvania-German**. If you do not preserve your copy send it to me with a postal card stating that the copy had been sent. I will extend your subscription a copy for the favor.

### Wanted: 100 Business Men

to do what one of the friends of **The Penna.-German**, a prominent business man in a leading city of north central Pennsylvania did, to write a letter similar to the following: "Please send the magazine to \_\_\_\_\_, Pa. If he does not pay for it promptly advise me, and I will see that he does. He is a representative Pennsylvania-German, cashier of the bank at that place and should be able to do you a lot of good in that community."

Do it now and oblige your editor and publisher.

### Lehigh Contains in Illinois

This county (Du Page, Ill.) is mostly settled by Pennsylvanians from the counties of Northampton, Bucks, Lehigh and Lancaster. I come in contact with many farmers formerly from Lehigh County most every day.—**Argus** 11-19-57.

### A German Proverb

Wie der Acker so die Rüben  
Wie der Vater so die Buben.

### MEANING OF NAMES

By Leonhard Felix Fuld, LL. M., Ph. D.

EDITORIAL NOTE.—Dr. Fuld has kindly consented to give a brief account of the derivation and meaning of the surname of any reader who sends twenty-five cents to the Editor for that purpose.

#### 73. SWEISFORD

SWEISFORD is a compound of SWEIS and FORD. It is a place name. FORD is derived from the Anglo Saxon FARAN, Teutonic FER or FAR, meaning to go. The English FORD and German FURT means the crossing of a stream. The word FERRY is derived from the same root.

There are two possible derivations of the surname SWEISFORD. It may refer to one living near the ford of the Swiss. It is much more likely however that it was applied to the resident of the ford of the perspiring men and animals. The German word SCHWEISS means perspiration.

### Portrait of Dr. Hofford Unveiled

With brief but impressive and appropriate ceremonies a beautiful oil portrait of the late Rev. Dr. Hofford, one of the founders and the first president of the Allentown College for Women was unveiled in Dietz Hall, Allentown, Pa., May 31. The address of the occasion was prepared by Rev. Dr. N. C. Schaeffer, LL. D. State Superintendent of Public Instruction and in his absence was read by Rev. Robert M. Kern. The portrait was presented by the churches Dr. Hofford served at the time of his death. The portrait was painted by Miss Ella Hergesheimer of Nashville, Tenn., an Allentown girl.

### A Unique Advertisement

The **Free Press** of Easton, Pa., of March 3, 1859, contains the following unique advertisement which had been posted not far from Easton at that time:

#### "PUBLIC SALE

as shud be solt at public sale on the house in \_\_\_\_\_ Downship Norsmenten County near gras rot the 15 of March 1859 as shut be solt hey by the Dun and Every sing in the house betes and pet stit and Chairs and taples burow and 1 gover 2 stoves wis pipes garbed by the yardt 1 gover wis the thishes 1 iron gitel 2 iron potes barls budaters by the bushels 3 tups 1 gorne the Contishen will be mate on the house of \_\_\_\_\_"

### Gets LL. D. Degree at 98

The Rev. Dr. J. F. Mesick, who recently received the degree of LL. D. at the commencement exercises of Franklin and Marshall College, was instrumental in the founding of the institution, and was vice president when James Buchanan, President of the United States from 1856 to 1860, was at its head. Dr. Mesick, who is a noted linguist, was offered the presidency when Mr. Buchanan resigned, but refused the offer.

Dr. Mesick celebrated his 98th birthday Wednesday, June 28. He says he was never sick in his life. His friends attribute his good health to his optimistic views. Until last winter he walked four miles every day without the use of a cane.

### German Pedigree Book

There is in Germany what is known as the "German Pedigree Book" or "Deutsches Geschlechterbuch". The purpose of the pedigree book, according to a Berlin correspondent, is to record the ancestry not of nobles, but of bourgeois persons who can prove that they are of genuine middle class or working class ancestry and have no noble blood in their veins. The editor explains in his preface that, while many German nobles "out of court and material considerations have not kept their blood pure, there are many good business class families which have managed to do so." By thus encouraging the proper pride of such families the pedigree book is doing much to eradicate the traditional envy of the nobles.

### The Late Isiah Fawkes Everhart

Isaiah Fawkes Everhart, '63 M., naturalist and philanthropist, died at Scranton, Pa., on May 26, 1911. He was born in Berks County, Pa., January 22, 1840. He prepared for the University of Penna. at Franklin and Marshall College and since graduation had engaged in practice in surgery and medi-

cine. He was surgeon with the rank of Major in the Civil War from 1863 to 1865, and also served with the Ninth Pennsylvania Infantry in 1867-69. Dr. Everhart was the founder and endower of the Everhart Museum of Natural History, Science and Art; president of the Everhart Anthracite Coal Company, Ex-Member of the Scranton Board of Health, and known throughout the State of Pennsylvania for his public spirit and contributions to the advancement of science. A bronze statue of Dr. Everhart, presented by Dr. B. H. Warren of West Chester, has been erected in front of the museum at Scranton.

### "Another Item in Which the P.-G. May Glory!

"The American Magazine has discovered that the author of the 'Swat the Fly' slogan is Dr. Samuel J. Crumbine, secretary of the Kansas State Board of Health, and, what is more interesting hereabouts, The American also learns that Dr. Crumbine is a Pennsylvanian—no doubt, a Pennsylvania German, judging from his name. So here is another item over which Brother Kriebel's Pennsylvania-German Magazine, up in Lititz, may glory in exploiting the great, grand and glorious achievements of the Pennsylvania Germans."

—Independent Gazette.

Thanks, Brother. As long as men malign, "Brother Kriebel" believes in standing by his "Penna.-German" brotherhood. He would rather be true than for the sake of gain betray and belittle.—Editor.

### The Hat Followed Him

A felt hat blew off a tourist's head last year as he was leaning out of a railway train window in Sweden. Of the man himself nothing further is known, but the felt hat has become famous all over the north of Europe. An employe of the line picked up the hat where it lay, and, being an honest man, he tried high and low to find its owner. Finally, all local efforts failing, he ticketed it and sent it to the next station, to be claimed by the owner. No such persons appeared, and the hat was sent on from station to station, an additional ticket being stuck on each time it set out. Thus it has run through the whole of Sweden and Norway, has been at Upsala and Thronhjem, at Christiania and Goteborg and Maimo, has been sent on to Zealand and Finland, and is now being sent through the north of Germany, covered with labels inside and out. And if it is no longer a fit headgear, it is at all events a remarkable monument of northern honesty and perseverance.

—The Lutheran.

### The Sexes in Church

The separation of sexes in church, once generally prevalent in German churches but at present generally done away with, is not now and was not in the past distinctive of them. The London Chronicle says: "The separation of the sexes seems to have been formerly by no means an uncommon practice in the Church of England. In fact, Edward VI.'s prayer book specially mentions that at the communion service "the men shall tarry on one side and the women on the other." The papers of a church in Westmoreland include elaborate directions for the division of the sexes at its services. All wedded men were to be placed first before any of the young men, and all young wives were to "forbear and come not at their mother-in-law's forms"—this was presumably before the days of the pews—"as long as their mother-in-law lives."

### Graveyard History

I cannot agree with "a warm friend of P.-G." as he expresses himself in favor of "cutting out graveyard history", in May No. page 317." I have found that in hunting up genealogical data old tombstones are one of the most valuable sources of information. Perhaps many people are forgotten, no doubt—are by some people, but I do not admit that "999 out of every 1,000" are forgotten. Very few families, but can reckon among their descendants some one who has a lively interest in his ancestors, and grasps eagerly at every atom of family history he can search out, and old tombstones are certainly one of the most valuable aids.

An Ohio Subscriber.

I was glad to see Mr. Richards' Tombstone Inscriptions resumed. It was the first thing I looked for last month (as well as this) and was disappointed at not finding it.

Yours truly,

Buffalo Subscriber.

### The True Gentleman

The following definition of "The True Gentleman", which was a prize offered by the *Baltimore Sun* was given by one of our contributors, Prof. John W. Wayland, Harrisonburg, Va. Copies in colors on fine cardboard, 4 $\frac{7}{8}$ x7 $\frac{7}{8}$  inches can be had of the author at 10 cents each, \$1.50 per hundred.

The true gentleman is the man whose conduct proceeds from good-will and an acute sense of propriety, and whose self-control is equal to all emergencies; who does not make the poor man conscious of his poverty, the obscure man of his obscurity, or any man of his inferiority or deformity; who is himself humbled if necessity compel him to humble another; who does

not flatter wealth, cringe before power, or boast of his own possessions or achievements; who speaks with frankness, but always with sincerity and sympathy, and whose deed follows his word; who thinks of the rights and feelings of others rather than of his own; who appears well in any company, and who is at home what he seems to be abroad—a man with whom honor is sacred and virtue safe.

—John Walter Wayland.

### The Amish of Mifflin County, Pa.

Editor PENNA.-GERMAN:

The valuable article on The Amish of Lancaster County, Pa., in the current number of *The Pennsylvania-German*, has doubtless been appreciated by your readers. Exception, however, must be taken to what is said by way of quotation on the differences among the Amish of Mifflin County, Pa. It is doing them an injustice to say that the wearing of peculiar styles of suspenders constitutes the differences existing between the various bodies of Old Amish in that county. While the statement in itself is correct, it is only a part of the truth.

The writer has repeatedly heard frivolous remarks about the peculiarities of the Free Methodists as well as of the Old Amish, but as for the former, they have simply abided by the opinion held by all Methodists of a hundred years ago—that to follow the vain fashions is to transgress the Biblical injunction not to be conformed to the world, and that persistent transgressors of that part of the Methodist church discipline which forbade the wearing of certain articles of dress, should be excluded from the church. The Old Amish, like the Free Methodists, hold to restrictions prescribed by the fathers in regard to dress; the difference is principally that the rules to which the former adhere are much older than those in vogue among the latter. Both proceed from the principle that to wear anything for mere ornamentation or show tends to self-exaltation. As for the suspender it is to this day used as an ornament in some of the mountainous sections of Switzerland. A very wide and curiously wrought pattern is used, and it is worn without a vest.

The differences among the various bodies of the Old Amish are due to the fact that some persist on the observation of the primitive church rules more vigorously than others. While some of these differences are of a trifling nature, the assertion that the wearing of the suspender constitutes the differences is an exaggeration of the facts.

JOHN HORSCH.

Scottdale, Pa.

# The Pennsylvania-German

(Founded by Rev. Dr. P. C. Croll, 1900.)

H. W. KRIEBEL, Editor and Publisher

THE EXPRESS PRINTING COMPANY, Printers

LITITZ, PENNA.

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*The Pennsylvania-German* is the only, popular, illustrated, monthly magazine of biography, genealogy, history, folklore, literature, devoted to the early German and Swiss settlers in Pennsylvania and other states and their descendants. It encourages a restudy of the history of the Germans in America; it rescues from oblivion the record of the deeds of those gone before; it unearths, formulates and disseminates a wealth of historic material of great moment in the right interpretation of our American life; it meets the necessity of having a repository for historical contributions and a medium for the expression of opinion on current questions pertaining to its field. It aims to develop a proper regard for ancestry, to create interest in family history, to promote research along genealogical lines, to unite descendants wherever found, to facilitate a scientific, philological study of its dialect; it makes generally accessible to the future historian the precious incidents of German life and achievements in America, and incidentally becomes an eloquent, imperishable monument to a very important element of the citizenship of the United States.

## THIS MAGAZINE STOPS AT THE END OF THE TIME PAID FOR

**PRICE.** Single Copies 20 cents; per year \$2.00 payable in advance. Foreign Postage, Extra: to Canada, 24 cents; to Germany, 36 cents.

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**REMITTANCES** will be acknowledged through the magazine; receipts will be sent only on request.

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**CHANGES OF ADDRESS.** In ordering change of address the old and new addresses should be given.

**SUGGESTIONS AND PLANS** on how to extend the sale and influence of the magazine are invited and, if on trial found to be of value, will be suitably rewarded.

**SPECIAL REPORTS WANTED.** Readers will confer a great favor by reporting important and significant biographical, bibliographical, genealogical, social, industrial items appearing in books and current literature that relate to our magazine field.

**HINTS TO AUTHORS.** Condense closely. Write plainly on one side only of uniform paper. Do not cram, interline, serawl, abbreviate (except words to be abbreviated), roll manuscript, or send incomplete copy. Spell, capitalize, punctuate and paragraph carefully and uniformly. Verify quotations, references, dates, proper names, foreign words and technical terms.

**CONTRIBUTIONS.** Articles on topics connected with our field are always welcome. Readers of the magazine are invited to contribute items of interest and thus help to enhance the value of its pages. Responsibility for contents of articles is assumed by contributors. It is taken for granted that names of contributors may be given in connection with articles when withholding is not requested. MSS. etc. will be returned only on request, accompanied by stamps to pay postage. Corrections of misstatements of facts are welcomed; these will be printed and at the end of the year indexed.

## This Magazine Stops at End of Time Paid for

Hitherto I have been following the rule of sending the magazine until its discontinuance was requested and bill paid, acceptance being construed as indicating a wish to receive and a promise to pay for the same, but remissness of subscribers in making payment causes extra expense and labor on my part and checks the growth of the magazine in consequence; I have very reluctantly decided, therefore, to make a change in method and stop sending the magazine at time paid for. I am sure subscribers will be glad to co-operate with me in taking this step.

## Articles Crowded Out

On account of length of some of the articles in this issue a few contributions have been crowded out. We ask the forbearance of the authors and of our readers.

## How Do You Like It?

Readers will confer a favor if they will let us hear from them. What articles in this issue do you like best? Should we see our way clear to add a few pages to each issue along what lines should we expand? How do you like Mr. Heller's trip through historic Easton?

SUBSCRIPTIONS HAVE BEEN PAID by the persons named, to and including month of the year given—"12-11" signifying December 1911.

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To July 1, 1911.



# The Pennsylvania-German

Vol. XII

AUGUST, 1911

No. 8

## Easton from a Trolley Window

By W. J. Heller, Easton, Pa.

(CONTINUED FROM AUGUST ISSUE)



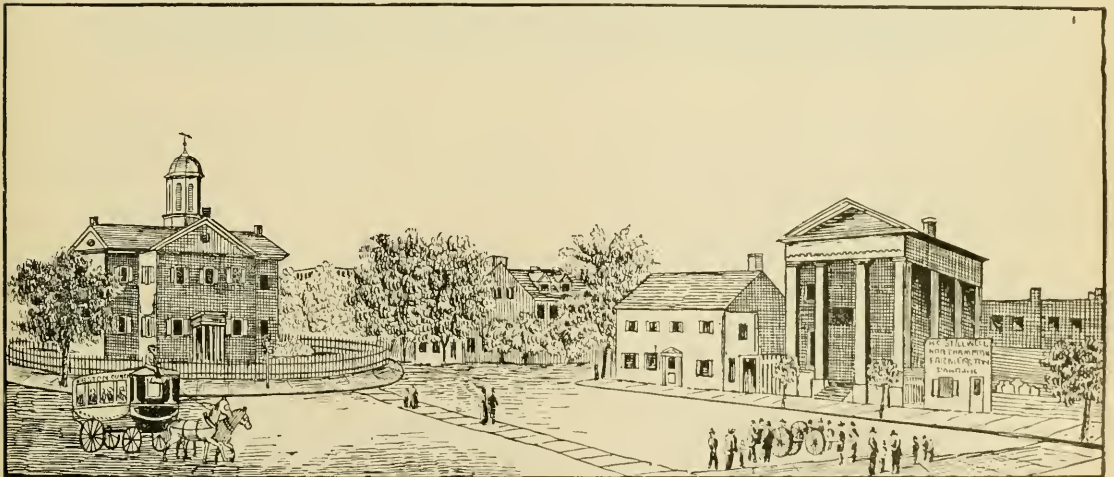
W E will now proceed on our second journey, which will take us down South Third Street into Fishtown, a section that represents one hundred and fifty years of stunted growth and struggling efforts to keep pace with the rest of the town.

Moving slowly, we note to the right the southwest corner of the Square and Third Street. The first person to take up this corner lot was Moritz Bishop, clock-maker.<sup>6</sup> On it he erected a small

building, which he, later, moved to one side. Owing to impaired health, he sold the remainder of the corner lot to Henry Bush, who erected thereon a stone hotel, for many years after known as Widow Bush's Hotel.

This old stone hotel was demolished in 1869, with all the other buildings that had been constructed thereon, from time

<sup>6</sup>Bishop carried on the business of clock-making until 1789 when he died at the age of 33 years. During his spare moments, he constructed for himself a clock that displayed remarkable elaborateness of detail and which passed down several generations of the family, and is today a highly prized curio of clock mechanism in one of the modern homes of Allentown.



1. Court House, 2. Residence of Governor Andrew Reeder where he bid farewell to the "First Defenders" and where his grandson, Frank Reeder, Jr., addressed the survivors April 18, 1911. 3. Widow Bush's Hotel. 4. Site of Craig and Anderson Hotel.

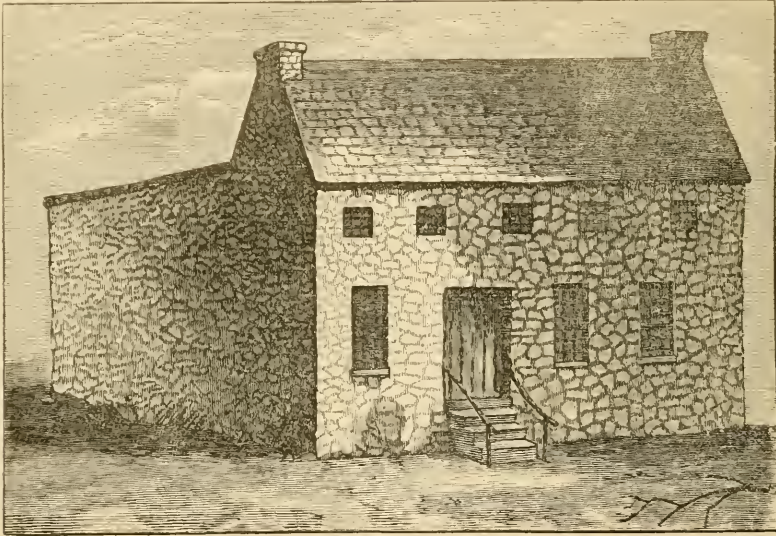
to time, and the entire lot is now covered by the brick structure known as Porters Block.

The next lot, where now stands the nine story building of the First National Bank, was originally purchased by William Craig. On it he built a hotel, and in partnership with John Anderson, secured one of the first licenses in the new county. The business, however, did not thrive as neither of them was a hotel man. Anderson was a promoter and speculator, with a hobby for laying out towns, none of which ever became more than paper

This war was the struggle between Pennsylvania and Connecticut for the possession of that part of Northampton County bordering on the Susquehanna River, known as Wyoming.

On the lot next to the jail was erected, in the year 1761, a stone hotel by Henry Rinker, and sold by the Sheriff in 1766 to Henry Kepple of Philadelphia, who in turn sold it to Jacob Meyer of Easton in 1774. Meyer immediately transferred it to Conrad Ihrle, Senior, of Forks Township.<sup>5</sup>

Conrad Ihrle, Senior, moved from his farm to this stone building which he



FIRST JAIL

plans. William Craig transformed his hotel into a store and later erected a stone dwelling at the southeast corner of Northampton and Sitgreaves streets.

To the left, at the southeast corner of Pine Street stood the first jail. In it were incarcerated during the Pennamite War about fifty of what later became the leading citizens of Wyoming Valley. It was their school of instruction as well as dormitory, where they probably received their first lessons in discipline.

<sup>5</sup>William Craig was instrumental in having the new county formed, and was one of the disgruntled purchasers to whom Parsons refers in his letter, regarding the day when lots were first sold. Craig's desire to select his lot below the Square was not granted by Parsons.

converted into a hotel conducted by himself. He became a man of wealth and influence. In the year 1784 he sold the property to Peter Nungesser, a potter,

<sup>5</sup>It was in this building that Levers hid the official papers, documents, and money belonging to Congress, the State and the City of Philadelphia when the British occupied that city, and which gave him so much concern in 1778 when he was notified by Conrad Ihrle to vacate, to make room for his new son-in-law John Arndt. But John didn't go to Easton, his father, Jacob Arndt, having deeded over to him the mill property (now the old mill at Bushkill Park), where he remained during the entire period of the Revolutionary War. The Arndt and Ihrle families were near neighbors on the Bushkill. Ihrle owned a farm of a hundred and fifty acres, on both sides of the creek, in the vicinity of Kemmerer's Island. Ihrle, however, insisted on Levers moving anyway, and threatened to resort to force if he did not vacate. Levers, not being able to find a vacant house in the town, made a temporary residence in Lancaster, but soon returned to Easton.



BULL'S HEAD HOTEL, AND JACOB YOHE'S TAP HOUSE (Photo 1885)

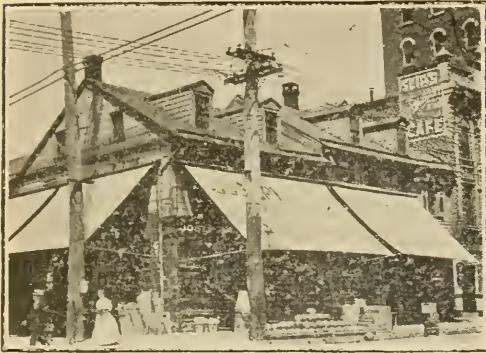
from Raubsville, five miles down the river, who used the building for several years as a dwelling and then, converted it into a hotel which he named "Bull's Head."

Some years previous to this Conrad Ihrle, Senior, had purchased of Michael Hart, on the opposite side of the street, at the southwest corner of Pine, two lots now fully covered by the present Drake building and its annex. After disposing of his other property to Nungesser, he erected on these two lots the largest hotel structure in the town, known later as the American Hotel. The building reached from the corner of Pine to the private alley. Across the

alley stood an old log house covered with red painted weather-boards. Into this Conrad Ihrle, Senior, moved after disposing of his large hotel to his son, Peter Ihrle, who in turn sold it to his son, Peter Ihrle, Junior.

Conrad Ihrle, Senior, in time secured title to the other two lots, thereby becoming the owner of the entire block with a frontage from Pine to Ferry. These two lots were originally purchased by Colonel Isaac Sidman, on which, near the corner of Ferry, he erected about the year 1780 a frame building that is still standing. In it he conducted a hotel and later a general store until 1785 when he removed to Philadelphia, selling the

property to Conrad Ihrle, Junior, who, a few years later, relinquished title in favor of his father, Conrad, Senior, who divided the block into three equal parts. To Peter his son was given the hotel portion, to another son, Benjamin, the middle part, and to John Arndt, his son-in-law, that bordering on Ferry Street. Arndt shortly after the close of the



RESIDENCE OF JOHN ARNDT (Photo 1911)

Revolutionary War removed to Easton, making his home in the house formerly owned by Sidman, and later erected one on the corner, to which he removed and where he lived to the end of his days.

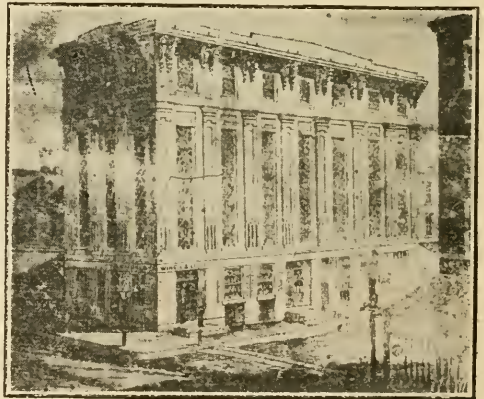
Conrad Ihrle, Junior, in the year 1782 transferred the Bushkill Farm back to the Penns, moved to Easton, and purchased a stone hotel of John Schook, on the north side of Northampton Street. This was the Jeremiah Trexler building in which he conducted a general merchandise business from 1754 to 1779. Ihrle continued this as a hotel until he was elected County Treasurer, and later became a land speculator as did also his brother. The Ihrles, during the Revolutionary War, accumulated considerable money, which they used to great advantage in purchasing property, following that event when values had shrunk to a minimum, and disposing of it at a maximum profit, thereby increasing their wealth manifold. Unfortunately this wealth and the family

influence disappeared with the advent of the generations which followed.

Next to Nungesser's Bull's Head Hotel was a building owned and conducted by Jacob Yohe, son of Adam, called a hotel but which was only a tap-house. Next to this was the home of Frederick Gwinner. On the lot on the corner of Ferry, purchased by him about 1785, Henry Bush built a house, which he sold a year later to Jacob Sigman, a shoemaker. In the year 1847 this building was removed and in its place was erected Odd Fellows Hall, later known as Masonic Hall, for many years the only public hall in the town.<sup>9</sup>

On the southeast corner of Ferry was the property of John Titus, a cabinet maker. His establishment had a fronting on Ferry Street, a short distance from Third.

On the southwest corner were two lots selected for the Moravians of Beth-



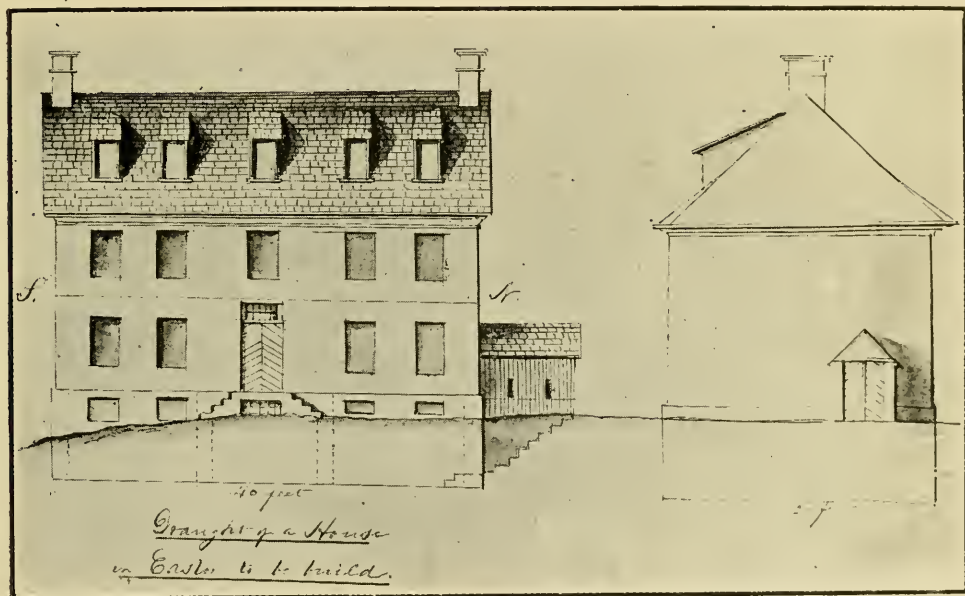
ODD FELLOWS' HALL, LATER MASONIC HALL

lehem, by Timothy Horsefield, Esq., June 1752. Formalities were entered into by John Okley, March 7, 1757. This transaction also included a triangular lot on the Lehigh River, bounded by the river, Third and Lehigh streets and is now used as a coal-yard.

<sup>9</sup>In its corner stone, among other things, was deposited the first copy of the first newspaper published in California. The publisher of it was John Bachman, a printer at that time living in California, a son of Sheriff John Bachman, a politician.

Early in the year 1761 the Moravians began a building to be used for quartering some of their single men and itinerant preachers. According to the plans the upper floor was to be a hall for preaching, the first floor was to be used for the living apartments, while the garret was for sleeping purposes. While the building was being constructed, negotiations were begun in Europe for the purpose of terminating the Moravian economy as it then existed and effecting a new organization, which would have commercial standing and legal recogni-

400 pounds. Entry of March 16th shows that the church wardens paid in full. This transaction did not include the triangular lot at the Lehigh. The Record of Deeds at the Court House show that Bishop Seidel sold under date March 11, 1765, to Conrad Streuber of Lehigh Township, a tanner, in fee for 400 pounds. Nothing is said in this transfer about the Lutheran congregation or any body connected with it. Streuber was a wealthy tanner and evidently purchased this property for his town residence, wherein he died on Sep-



DRAUGHT OF THE MORAVIAN HOUSE

tion. The new organization was to take effect on January 1, 1762, and up to this period there had been expended on this new building 341 pounds, 16 shillings and 11 pence. March 3, 1762, John Okely passed title to these three parcels of land to Bishop Nathaniel Seidel in whose name all Moravian property was being vested.

The records of the Bethlehem Moravians show that the two lots and the building were sold under date of April 18, 1763, to the Easton Lutheran Church wardens, Adam Yohe, Conrad Streuber, Abraham Berlin and Valentine Opp, for

tember 2nd, 1765. Less than 2 months after his decease, on October 20th, the widow sold the property to David Baringer, a shopkeeper. This last transfer is in fee simple and with no reference whatever to the Lutheran congregation, which is conclusive evidence that if the Lutheran church wardens were really interested in its purchase in 1763, they must have relinquished all claim before 1765. And it is safe to presume that they were not the purchasers in 1763.

Johan David Boehringer and wife Gertrude were of the "Sea" congregation of the Moravians and arrived in

America in 1743. They withdrew from the Moravian Economy of Nazareth in 1745, and removed to Saucon Township, into a house on the south side of the Lehigh, opposite Bethlehem, where he became a shoemaker.<sup>10</sup>

Boehringer evidently became a past master of the art as we find him endeavoring to establish a permanent location for himself, where it was necessary for those desiring his services to take the work to him. In connection therewith he began what may be called a reformatory for naughty boys and to which he later added the business of making fur hats from the skins of rabbits. Possibly he utilized the spare time of his pupils in corralling the cottontail bunnies in the surrounding mountains. He removed from the south side of the Lehigh to Upper Milford Township where he remained until the year 1757, when he moved to Easton and purchased a lot with a building on it from John Graff, on the north-west corner of Fourth and Ferry streets, now the site of Christ Lutheran church. Here he conducted the business of general merchandise. He lost this property through Sheriff sale in 1782. Boehringer used the Moravian building as a store and residence from 1765 to 1773, when through an endorsement for John Rush, on the south of the Lehigh he became involved and the Sheriff, in 1773, sold the property to Frederick Nungesser, who transferred the business to Behringer's clerk, Isaac Sidman, at that time a young man from Philadelphia. Sidman married a daughter of Frederick Nungesser April 8th, 1774. Nungesser died May 3, 1774, and then his widow occupied the building as a residence. Sidman later became one of the most popular young men in the town. Early in 1776 he purchased the

two lots on the northwest corner of Ferry and Third streets, erected a hotel on the second lot, was elected Colonel of the First Regiment of the Militia in that year, which caused a great controversy owing to his youthful appearance. Colonel Sidman a few years later relinquished the hotel business and converted the building, on his new lot, into a store in which he conducted a mercantile business, but five years later he disposed of this property and moved to Philadelphia. Then about the year 1785, when the division of the estate of his late father-in-law, Frederick Nungesser, was taking place, he returned to Easton and built the stone structure at the southwest corner of Northampton Street and Centre Square, where he became the leading merchant in the town. This lot on which the store was erected was the portion of the estate acquired by his wife, and extended back to Bank Street. The next lot to it, facing the square, was the portion allotted to George Nungesser, the oldest son. On it was the original hotel of his father. Here George conducted the business for many years. Colonel Isaac Sidman was a progressive man and was instrumental in having the first sidewalk laid in the town, this was in front of his property. He finally disposed of his mercantile business to his clerks, Titus and Innes, and moved to Philadelphia, but again returned to Easton where he died August 28th, 1807.

In the division of the Nungesser estate, the two Moravian lots were divided into three parcels. That portion bordering on the corner of Ferry was given to Catherine, the eldest daughter, the wife of Abraham Bachman, Justice of the Peace of Lower Saucon Township. The middle portion, containing the old Moravian building, fell to the lot of the widow, where she resided with another daughter, Rachel Smith. The third portion became vested in John Nungesser, second son. Abraham Bachman built the frame house, still standing, at the corner of Ferry, for a residence and which he finally sold to Moses Davis, together with the lot extending along

<sup>10</sup>This vocation in those days included the education of the customers' children. These educated shoemakers itinerated from house to house and as these numbers were limited their time was fully occupied. They would establish themselves in a convenient part of the building and impart instructions to the children until such time as the repairing of all the foot-wear of the family was completed. There were certain fixed charges for the labor and which always included the fixed board and lodging of the all important pedagogical cobbler.



RESIDENCE OF ABRAHAM BACHMAN

Ferry as far as the present Sunday Call building. In the year 1803 Bachman purchased the other two portions from the heirs, erected a small frame building, still standing on the south corner of the private alley. To this the widow Nungesser removed after vacating the Moravian building. Bachman in 1805 erected a hotel in front of the old Moravian building, using the second floor of the old structure as a dining room. The main floor of the new portion was elevated forming a very commodious portico which was open across the entire front. Bachman gave it the name of "Washington Hotel". He also sold the rear portion of the two lots to Peter Miller, the famous Easton philanthropist and merchant, who constructed thereon his row of brick homes for aged and infirm widows. The building was two and a half stories high with a shingle roof. This roof, about the year 1860, was destroyed by fire, having become ignited through sparks from a conflagration that consumed the hotel stables in the rear. The building was repaired and is now the row of brick residences standing at the corner of Bank and Ferry streets.

Bachman on May 10th, 1815 sold his hotel property to John Brotzman for \$2400. John, about this time, acquired quite a fortune, was a good Democrat, aspired to Democratic honors which even at that early day were expensive

luxuries, became the executive of the then rapidly growing town, and in his efforts to reach still higher, became financially involved and the Pennsylvania Bank closed in on their claim for \$13,000 and the Sheriff on August 16th, 1819 sold the hotel as one portion for \$4645 to the Bank, who in turn sold it, on April 20th, 1826, to Jacob Abel for \$7540. Abel conducted the hotel until April 6th, 1839, when he sold it to John Bachman of Lower Saucon Township for \$7500. John was also a good Democrat and well equipped with Lower Saucon specie. However, about this time, the Democratic party had increased in number and their requirements likewise inclined upward. This John did not rise to be greater than Sheriff, before he was compelled to relinquish his hotel, selling it to Anthony Transue, his brother-in-law of Bushkill Township, in 1847, for \$8,300. Transue conducted the hotel only a few years, then leased it to Peter Bellis, who there held forth until the year 1861 when Transue sold the property to Frederick Lerch for \$8,000. Lerch converted it into a carriage factory, enclosed the commodious front porch and utilized it as a wareroom in which to display his vehicles. In the bed chambers he lodged his employees and the old Moravian building he retained as the dining room. The stables were converted into the factory proper, and the bar-room in the front basement into offices. Lerch relinquished the carriage business in January of the year 1870 and sold the property to H. G. Tombler, wholesale grocer, for \$15,000, who transformed it again into a hotel, gave it the title of "Merchants' Hotel" and leased it to Michael Buck, who was the landlord until 1873 when Tombler sold the property above the alley to P. F. Stier, Conrad Killian and Lewis Roesch, who in turn removed all the old buildings with the exception of the stables on the rear end, and the small frame structure which was below the alley and not included in the sale. These gentlemen erected the three modern brick structures that are there today.

East of Third Street no buildings were constructed until after the War of 1812. This portion of the town was an immense plaza and an unobstructed view of the two rivers was had from this corner (Third and Ferry streets). Our story will now revert to a period when preparations were being made to establish Thomas Penn's long contemplated town. This was about the year 1750. What is now known as the South Side, with lands lying adjacent thereto, forming a level plateau a mile in width, extending several miles from the Delaware River westwardly along the Lehigh, and bordered by the Lehigh Hills or South Mountains, was thickly settled many years before Easton was laid out. The inhabitants of this vast tract of ground were fully aware of its advantages as a town site, but at the present we are interested only in those citizens whose properties bordered on the two rivers.

On the Delaware side there were three tracts. The lower was that of Balzer Hess, who built his house in 1746. It stood to the left of the lane leading into the city incinerating plant and was demolished in 1906. Next was the property of Anthony Albright. His log house stood on the foundation of the present frame building, on the south corner of Nesquehoning Street and the Delaware road.<sup>1</sup>

Next to this, and forming the corner at the confluence of the two rivers, was the Ferry tract of David Martin. Here in 1739 he erected the stone structure, still standing, in what is now Snufftown. This tract reached to about where the Lehigh Valley Station now stands. From this point, up the Lehigh to about where the bridge of the Eastern and Northern

<sup>1</sup>Anthony took up this tract about 1748, prior to which he lived in the vicinity of Bethlehem, much to the annoyance of the Moravian brethren, for whom he acted as constable.



HOMES OF (1) JACOB KELLER (2) ANTHONY ALBRIGHT (3) BALZER HESS



Railroad crosses the Lehigh, was the portion secured by Lawrence Merkle.<sup>12</sup>

Next to Merkle was the property of John Rush which reached as far west as the present boundary between the South Side and Glendon. Rush's home was a log structure and stood until 1874, surrounded by the buildings of the present Lehigh Valley Railroad shops.

David Martin had, in the year 1739, received rights for a ferry across the Delaware River, extending from Marble Hill to Tinicum Island, down the river. [This must have been Richard's Island or the next one, which was two miles further down, as below this was within the rights of Peter Raub who conducted

road, to the Delaware, and extending northeastwardly over the hills to certain points. The land next to Martin, and reaching as far as Marble Hill, was owned by a Mr. Turner of Philadelphia. Above this was the extensive place of John Anderson, who lived at what is now Harmony, while back of all these was the tract of John Cox.

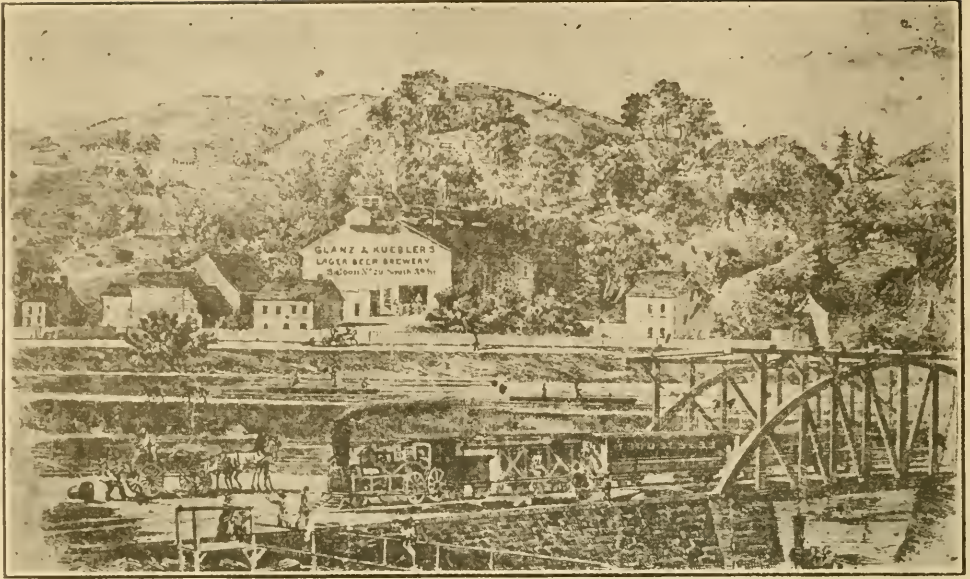
Before Martin's time there were two roads leading across Jersey to Raub's Ferry. One from Brunswick and the other from South Jersey and Trenton. These two roads converged near the ferry and later, when Martin began his ferry at the Forks, these two were formed as one road leading into what is now Phillipsburg and continuing as what is now Main Street, thence following more in line with what is now Mercer Street, passing the present Lehigh Valley Freight Station and through the little hamlet then known as Phillipsburg. The road led from here to the ferry, over a course of what later became the inclined plane of the Morris Canal, under the present railroad bridges. The landing place was directly opposite the mouth of the Lehigh, and here another road led to the northward, on a slight incline and continuing up what is now North Main Street. All traces of this road were obliterated at the time the Delaware Bridge was constructed, which elevated the ground on the Jersey side to such a height that it became what is now Union Square. The ferry landing on the Pennsylvania side was on a long point of land projecting from the south side of the Lehigh. This point of land was formed through the peculiar manner in which the water of the Lehigh, flowing northeastwardly into that of the Delaware coming directly from the opposite direction. This peculiarity is still in evidence, even after all the improvements that have taken place at the confluence of these two rivers. It made a very convenient place for the landing of the ferry. The road led from this point, following the present Delaware Canal bed to a short distance below the present railroad bridge, thence at right angles up the hillside at what is now the north end of the Brewery (the large brick chimney of the brewery now stands in the middle of this ancient road). After winding to the top of the hill, it led in a southwesterly direction to the vicinity of Berwick Street and Seitz Avenue, thence to the corner of the Hellertown Road and Line Street, South Side. In 1745 David Martin petitioned for a road to Bethlehem on the north side of the Lehigh, but was advised that the road on the south side was sufficient. The road on the south side, referred to, was what is now known as the Hellertown Road and was the principal highway from the Forks of the



DRAUGHT OF EASTON SHOWING MARTIN TRACT ON JERSEY SIDE OF RIVER

a ferry at the mouth of the Po-pohatcong Creek, many years before David Martin made his appearance at the Forks. The word "Tinicum" is an English corrupted form of a term, which in the language of the Minnisink Indians means "Island." Martin acquired land on the Jersey side, reaching from the present railroad bridge northward to about where now is the road, leading from North Main Street under the rail-

<sup>12</sup>Lawrence had his home in a log structure still standing on Canal Street, where it intersects the small thoroughfare known as Huntington Street, in what is called "Peppertown." This building, in time, became also a Ferry House. The chief point of interest, concerning this structure, was centered in the fact that within its walls was begun what is now Lafayette College.



A Section of the Old Lehigh Ferry Road about 1860 in Rear of Brewery

Delaware, following the Lehigh Mountains in a southwesterly direction to the Susquehanna. The Forks country was now rapidly filling up with settlers and traffic over the ferry was on an increase, and about the year 1747, David Martin passed to the Great Beyond and the ferry was conducted by his heirs.

Dr. Thomas Greame of Philadelphia, the most intimate friend of Thomas Penn, a man of wealth whose property adjoined that of Thomas Penn, made a trip to the Forks of the Delaware to ascertain what the prospects were for starting a town. After his return to Philadelphia, he wrote a letter to Penn under date of September 18, 1750, of which the following is only an extract, and the first few lines of which fully set forth the character of Thomas Penn—living in England, having abandoned his American residences,—declining to favor his best friend and neighbor, who desired a strip of land which was of no use or benefit whatever to himself.

#### GREAME'S LETTER TO PENN

".....as it does not suit you to part with the land I made proposals concerning my last I am perfectly easy. Only as it was adjoining mine it gave me some taste for it. But I observe Sir, by the few

hints I gave you in my last, that you are sufficiently disposed to have a town layed out on your thousand acres in the Forks. On having what I wrote properly bounded by Mr. Peters for which purpose I thought the best thing I could doe, was to sett forth the grounds I went upon in reason at full length, then submit them to Mr. Peters' examination, and then transmit them to you Sir. Accordingly they are here enclosed and I think have met with Mr. Peters' full approbation, which I am to suppose he at this time or before writes to you. Besides him I only showed them to Nicholas Scull who was also pleased to say, you would find everything therein advanced to be matters of fact. The reason I have been so reserved in showing them to any body else first, there was no occasion for others to know on what motives you proceeded, but my chief and main objection, was, lest some interested person should draw such a conclusion from them as I have myself, that is by considering what is advanced they would soon see the great convenience and advantage of the town as there mentioned, but at the same time by inference might conclude that a town over against the Forks point in the Jerseys would likewise answer for by that one argument that now exists viz. that the produce of the Forks is carryd over att the Ferry in order to be carryd through the Jerseys to Brunswick for a market, (which indeed is a monstrosous oversight), might easily lead them into the reflection of the expediency of a town on tother side.

Now the owners of the lands on the Jersey side are Mr. John Cox, Mr. Martin who has the ferry, and Messrs. Allen and Turner, the latter two by a late purchase of ten thousand acres, owned near so many miles on the River immediately adjoining the others; and, if they should take the hint of the advantage of a town for the advancement of their land, don't know but they might sett about it. This being an after reflection of my own, and the arguments used in the enclosed paper standing strong and clear enough without it. I chuse only to communicate this to you, without the participation of any mortal else. It is there-

Forks for the purpose of making a draft of the proposed town to be submitted to Thomas Penn for his information and inspection.

While these preliminaries were taking place, the inhabitants along the Lehigh were petitioning the Assembly for a new county. Their first efforts to this end was the presentation of their request at a meeting of this body, March 11, 1751. March 11, 1752, the Governor signed the bill establishing the new county.



DAVID MARTIN FERRY HOUSE, 1739 (Photo 1911)

fore my opinion the sooner you give directions in this affair the better, for by observation when a town is laid out before the county established there happens little or no dispute amongst the body of the people about it, but when it is otherwise tho' they have no right or claim to the location of such town. Yet they still make a deal of wrangling about it....."

In answer to this Thomas Penn appointed Greame a commissioner for locating the new town and on July 28th, 1751, Dr. Greame and Nicholas Scull, Surveyor General, accompanied by John Okley of Bethlehem, arrived at the

Under date of February 20th, 1752, Nicholas Scull wrote to William Parsons, who was then living in Lancaster County, where he,—as one of the executors of Lynford Lardner—was making settlement of the Lardner estate in that district. In his letter he states that there is considerable talk regarding the offices of the new county.

"We have various conjectures about the officers, particularly that of Prothonotary. Your name is often mentioned among others but as I have not seen the Secretary for more than a week, I can give no certain account how these affairs are to be settled;

but, this I am certain of, viz. that Mr. Peters will leave no stone unturned to serve you."

Peters was successful in having Parsons appointed and on March 7th, William Parsons and Nicholas Scull started for the Forks to open the streets of the new town. They arrived at the Ferry in the evening, where they lodged with John Lefever, who was conducting the Ferry in the interest of the heirs of the late David Martin, and living in Martin's stone Ferry house where he was a licensed hotel keeper. Parsons made this his home until his house, on the corner of Fourth and Northampton streets, was completed. John Lefever, recognizing the fact that there would be some changes taking place in the great highways after the building of the new town, and desiring to have a public house along the principal road, located by warrant in June 1752 a tract of land along the Minnisink trail, whereon he built the stone house, still standing along what is now the main road, a short distance south of Fork's Church near Tatumy. And here in 1753 he presented the following petition to the Courts for a license, which was granted.

"To the worshippel the justices of the quarter sessions of the peace held at Easton for the County of Northampton for the 19th day of June 1753.....the petition of..... humbly showeth that your petitioner's dwelling-house is well situated for the entertainment of travelers in forks of Delaware Township, in this County, and your petitioner having heretofore been licensed to keep a house of public entertainment, therefore humbly pray that your worship will be pleased to grant him your recommendation to his honor the Governor for his license to keep a public tavern at his dwelling house aforesaid, and your petitioner as in duty bound shall ever pray.

JOHN LEFEVER"

The following expense account of William Parsons is of sufficient interest to be here quoted.

May 11, 1752.

Received of Richard Paters seven pounds towards defraying the charges of opening the streets of Easton,

	7.0.0
and per John Jones	23.0.0
and in Philadelphia	20.0.0

£50.0.0

Account of wages paid workmen for clearing the streets in Easton at 3 shillings per day, they find themselves

May 7, 1752 left Phila. Pa. in company with Nicholas Schull.	
Expense at Abington	0. 3.0
" at the Biller	0.14.0
" at Alex Poe's	0. 8.0
" at Durham	0. 4.0
" at Ye Ferry	
" at John Lefever's	2. 2.0
After Mr. Scull left me	1.12.0

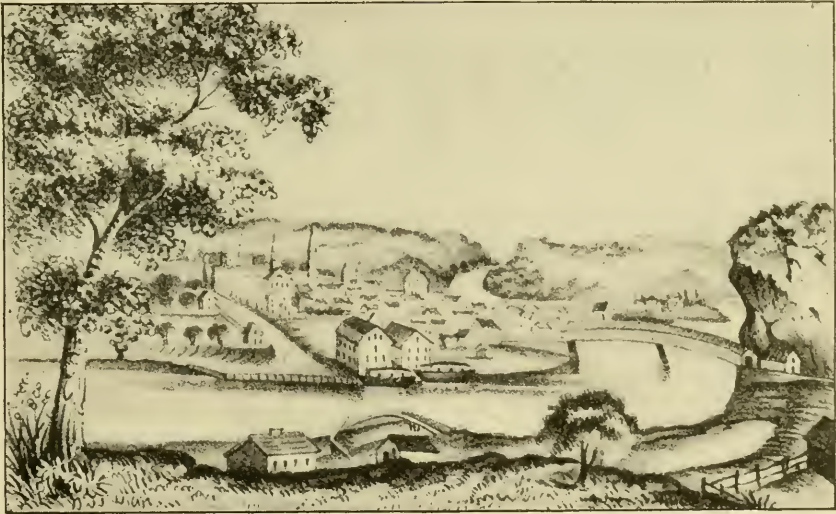
May 14 paid Jacob Bess three and one half days	0.10.6
May 18 George Reimell	0.10.0
May 18 Christian Moller	0.11.0
May 21 Adam Margell—Two and one-half days	0. 7.0
George Reimell—Five days	5.0
Philip Reimell—Three days	9.0
William Marks—Three days	9.0
Albert Valtin—Six and one-half days	
Conrad Valtin—Four days	12.0
Melchoir Young—Four days	12.0
Elias Dietrich—Three days	0. 9.0
Sebastian Kieser—Two days	0. 6.0
Peter Best—Two days	0. 6.0
Jacob Koch—Five days	0.15.0
Bernhard Walter—Three days	0. 9.0
Michael Blass—Three days	0. 9.0
Conrad Menger—Three days	0. 9.0
Christian Piper—Eight days	1. 4.0
Philip Piper—Six days	0.18.0
Jacob Nierpas—Five and one-half days	0.16.0
Garret Snyder—Three and one-half days	0.10.0
Christian Miller—Two days	0.10.6
Peter Hess—Seven and one-half days	1. 2.6
Henry Hess—Five days	0.15.0
George Koon—Eight days	1. 4.0
Anto. Ezer—Six and one-half days	0.19.6
Melcher Hoy—Six and one-half days	0.19.6
William Fulbert—Eight days	1. 4.0
Philip Reimell—One day	0. 3.0
George Reimell—per S. W. —One day	0. 3.0
Isaac Lefever—One and one-half days	0. 4.6
George Stongell—Seven days	1. 1.0
Jacob Cough, for boards	2. 2.0
Paid Peterson for going express to Messrs. Brodhead, Dupui, and Van Aten	0. 5.0
Paid John Chapman on acct. running the county line	10. 0.0

23.18.0

June 15, John McMichael, wood cutter on acct. boards	10. 0.0
June 15, Melcher Young	0. 5.0
June 25, Anto Ezer	2.15.0
Aug. 13, E. Sawyer for boards	4. 6.0
Aug. 15, Anto Ezer	5. 8.0
Paid John Finley, mason on acct. by order of ye trustees	5. 8.0
Aug. 18, John Chapman for boards	3. 4.0
Aug. 20, Geo. and Michael Reimell for raising the house	6.12.0

The advantages of Easton as a probable port of commerce was readily seen by those interested in mercantile traffic and the projectors of the town reserved the water front for future revenue purposes. Regardless of the antipathy that

The river front above the bridge was reserved for the new Ferry, which had its landing on the north side of the river at the foot of Fourth Street, and which, consequently, made Fourth Street the principal thoroughfare in the new town. This ferry was an institution of Parson's creation. It was also about this time that the two brick warehouses were constructed. These two buildings, during the Revolutionary War, were used by the Government for storage purposes, Easton having been one of the principal depots in the Commissary Department. During the period of the Revolution,



The Colonial Warehouses Still Standing, also Third Bridge Erected at This Point 1843

Parsons held toward the Moravian Brethren, he was compelled to survey for them as he says, "for the use of the Honorable Proprietary, in order to agree with the Brethren of Bethlehem for the same, who desire to have it granted them for a landing place," and the privileges was also included to construct a wharf 40 feet into the river. The lot was quite extensive for that period and must have been selected with a view to the future. The frontage on the river was 404 feet and on Third Street from the present bridge 336 feet to Lehigh Street, thence down that street 225 feet to the River.<sup>13</sup>

there were stored in these buildings, at one time, 4000 barrels of flour, besides immense quantities of other goods. As the years passed, this river front became

<sup>13</sup>Beyond a doubt the Moravian economy intended doing an extensive shipping trade, through a line of Durham boats on the Delaware River. Nazareth, their principal source of production was only 7 miles distant, making a short haul by wagon. Bethlehem was accessible by water, but they maintained an overland wagon service to Philadelphia. This wagon service evidently proved to be very satisfactory as there is nothing on record to show that they made use of their wharfing privileges, yet, while they sold their two lots on the corner of Ferry Street in 1763, they retained possession of their river lot for nearly 50 years. Just what connection there was between this lot and the stone house for single brethren, they had erected on their other property, is not yet quite clear. Probably the old Moravian building was intended merely for a home for those connected with the enterprise.



Street Scene in Old San Domingo and Last Log House on San Domingo Street (Photo 1911)

the principal wharfage in the town and the entire section, bounded by Third, Lehigh and Fourth streets, was principally devoted to the transportation business, when it became known as San Domingo. From 1790 to 1805, this district as a shipping centre, had reached its highest point.

About that time, the Penns disposed of all their landed interests in San Domingo to Jeremiah Piersoll, a commission merchant of Philadelphia. Piersoll converted as much of this land as he could into building lots. The balance he transferred to Nathan Gulick and George Troxell. This portion consisted of the block bounded by the Lehigh, Bank Street, Lehigh Street and Third Street. In 1811 they opened, for public use, what is now Washington Street and the two small courts that intersect each other. On the Third Street side, reaching from this court to the Lehigh, they sold a strip of ground 18 feet wide to the County Commissioners for the purpose of making an anchorage for the chain bridge then about to be constructed. At the northwest corner of Washington, they sold a part to James Hackett, a hatter, who erected thereon in the year

1812 the present stone building which he conducted for a number of years as a hotel. About the year 1800 all the water front of the surrounding districts was disposed of by the Penns and the town soon became surrounded by new warehouses.

The two Ferries were consolidated and had a common landing at the foot of Third Street.

And now, still within the period of William Parsons' time,—1752 to 1757—we will transport ourselves to the top of the hill, on the south side of the Lehigh and take a further view of the transformation scene in the Valley below. As our car passes up the hill we note to the right a narrow alley leading at right angles to Canal Street. Where it intersects the latter street, stands the house built by Lawrence Merkle. Merkle had already sold this end of the property to Cox and erected a new house at the other end of the tract, that he retained, near Morgans Hill. This house is still standing although it has undergone many changes and is now a modern residence, the summer home of Mr. Reuben Kolb. Cox transferred his property back to the Penns. When Parsons



Lawrence Merkle's House, 1740; Ferry House, 1752; Lafayette College, 1832 (Photo 1911)

erected the Ferry in 1752 the building was utilized for the Ferry house.

At last we have reached the summit of this portion of Lehigh Hills now called Lachenour Heights, from where we have a grand panoramic view of the scene below. Here, we find Parsons busy with the details necessary in the settlement of the new town; Secretary Peters, Governor Hamilton and Dr. Greame, active in securing advantages beneficial to the embryo metropolis. They acquired the Ferry property from the Martin heirs on the Jersey side of the River, and foreclosed on that portion on the Pennsylvania side, which was held only by lease. They also purchased the property, on the Delaware side, of Balser Hess and Cox's ambition for a rival town caused him to purchase the tract of Anthony Albright, adjoining it. Parsons, in a letter to Peters writes that Cox is desirous of disposing of his holdings, as he doubts Albright's honesty and fears he might damage the property.

In this letter, he advises Peters to purchase it for the proprietors, as it would benefit them more than anybody else, lying as it does between the other two tracts belonging to Penn. However they were somewhat dilatory and Cox, over-anxious, sold the property to Drumheller, a blacksmith, and thereby vanished the prospects of a rival town on the south side of the Lehigh.

In 1752, a road was opened from the Lehigh Ferry up the hill, and leading into the old ferry road and thence along what is now the Hellertown road, until it intersected with the road from Bethlehem to Durham, thence to Durham—a distance of 14 miles—which became known as the Philadelphia Road. There were considerable changes made to this highway, after stages began running between Easton and Philadelphia, and the distance shortened about 5 miles.

(For cut see July issue, p. 429.)

Parsons conducted the Lehigh Ferry and the one over the Delaware, he leased

to Nathaniel Vernon. Vernon was ferryman for the Martin heirs, through whom he had acquired some rights which Parsons was inclined to ignore and brought a suit of ejectment to oust Vernon. After five days wrangling before the Court, a verdict was rendered in favor of Vernon and war continued between them until the death of Parsons. The executor of Parsons' estate was forced to bring suit for settlement. Finally, Vernon rendered an account of his claims to offset the rent of the Ferry. Many of the items were ridiculous but were allowed by the executor merely to get rid of Vernon. One of the items was for three bowls of punch furnished for Parsons when he moved into his new house; another was for five days' expenses attending court, and lawyer and witness' fees in the suit brought by Parsons.<sup>14</sup>

The two Ferries were consolidated and leased to Louis Gordon for 50 pounds per annum and tenant to keep boats in repair. Gordon sublet to Daniel Brodhead for two years and again renewed. Then later Gordon conducted it himself with Jacob Abel and Peter Ehler as Ferrymen. Then in 1778, Abel and Ehler leased it from Gordon and after the Revolutionary War, the Penns sold the Ferry rights to Jeremiah Piersoll, who in turn employed Abraham Horn and Jacob Shouse as Ferrymen. The common landing at this time was at the foot of Third Street.

In the year 1790, Jacob Keller, blacksmith, who some time previous had purchased the Albright plantation from

<sup>14</sup>Parsons writes under date March 12, 1757, "By the enclosed writ, you will perceive that I am obliged to enter into a new dispute with Vernon. He, by some means has got my boat into his possession and refuses to let me have her again."

Vernon was a troublesome citizen. In 1758 he was brought before the court and convicted of selling liquor unlawfully. On this occasion he stood in the middle of the room, saved the Judge and boasted of being an Englishman and accused all the County Officials, from the Judge down, of crooked dealings. Vernon after a turbulent career, relinquished possession of the Ferry to the Penns and in 1764 removed to Bedford County where he invested his capital in a magnificent plantation of more than a thousand acres. This he divided among his children without making any record of the transaction. During the Revolutionary War, he naturally became a Tory, stubbornly resisting all overtures, the Government confiscated all the property, impoverishing not only himself but all his children.

Cox, acquired the corner tract which consisted of 46 acres and included the two Ferry Houses, but by warrant only, and transferred his rights to Shouse and Horn. Shouse resided in the house on the Lehigh and Horn in the old Martin house on the Delaware side. In the year 1805 Jeremiah Piersoll purchased in fee this tract and made satisfactory settlement to Keller for his prior rights. Piersoll disposed of his ferry to Shouse and Horn and part of the tract, which is now Snufftown, to John Ralston who converted it into town lots and sold to various purchasers. The old Martin ferryhouse he conducted as a hotel. Piersoll divided the balance of the tract into small lots which later became known as Peppertown. Ralston's portion soon became quite a settlement and was called Williamstown. Soon after this the State Surveyors appeared on the scene laying plans for a canal to be constructed by the State. Later, the canal itself plowed through, taking away the best houses and virtually snuffed out the town, and thus it acquired the title of "Snufftown." The canal made it a port of entry and the place became compactly settled with boatmen and its flickering light received new energy, and was given the new name of Williamsport.

Abraham Horn became the sole owner of the ferry on the Lehigh which he conducted very profitably for a number of years. Then about the year 1795, he conceived the scheme of discontinuing the ferry and constructing a bridge. He selected the narrowest point on the river, which happened to be at the same place as the ferry landing, at the foot of Third Street. In 1796, he as County Commissioner, interested the county in constructing the bridge at this point, and abutments on each side of the river were constructed in 1797 and Horn given the contract to erect the bridge. About this time, the Lehigh Coal and Navigation Company became owners of the river and used it to transport their coal arks from Mauch Chunk to the Delaware. These arks were ponderous affairs holding several hundred tons of coal, and





CHAIN BRIDGE OVER THE LEHIGH RIVER

were flushed down the river from dam to dam in an uncontrollable manner. This hap-hazard system caused many of these arks to topple over losing their entire contents. It was a common saying not so many years ago that the river bed from Mauch Chunk to the Delaware was lined with coal four feet thick. By this "flushing" system, it was absolutely necessary to have a channel free from obstruction and Abraham Horn was forced to construct his bridge with only one span from shore to shore and thus was built the first bridge across the Lehigh which unfortunately collapsed shortly after it was completed. A new chain bridge was constructed, which remained until 1841, when it was destroyed by high water and replaced by a wooden structure.

We will now turn back to the year 1752 and continue our journey westward over this plateau. For many years prior to this date, this entire section, from the Delaware to Glendon Valley, was fully settled and cultivated. The first settlers, besides those previously mentioned, were Peter Lattig, Philip Woodring, Michael Gress, George William Kohl (Kale), Peter Edelman, Philip Oden-

welder, Lawrence Kuester, Philip Wendell Opp, John Rush, Melchor Hay, Conrad Hess, Michael Hess—sons of Balser—Powell Reeser, Dr. Frederick Ricker, and some of these had numerous grown sons, making quite a community. The ravine, a short distance southeast of the Kleinhaus green-houses, during the Revolutionary War was the headquarters of Procter's Artillery when not in active service. Here he held a sort of strategic position, easy of access to the River and within a day's journey of either New York or Philadelphia. About fifty years ago, the ruins of improvised brick fire-places were still in evidence through the entire length of the ravine. Tradition says that high piles of cord wood, placed some distance from the camps were set on fire by Tories and the company formed a bucket brigade and extinguished the fire sustaining a loss of only a part of their firewood. This community had a settled center, the south end was where now is Cedarville, the north end is now Coal Street at the Lehigh. Where the present Philadelphia road, Line Street and the Hellertown road meet, is an old stone house. This was the hotel called "Lofty Oaks"



CONRAD HESS'S HOTEL, "LOFTY OAKS"



SITE OF THE OLD LUTHERAN CHURCH

and conducted by Conrad Hess. At the foot of Morgan Hill, on the site of the present reservoir was a church, erected about 1730 which flourished until 1750. It was known as the "CONGREGATION ON THE DELAWARE RIVER BELONGING TO THE LUTHERAN RELIGION". At one time it numbered about 300 people, living in the regions

tation and when Rush failed Hay purchased the property. Permission was then given to bury any of the near neighbors in this cemetery. When the Odenwelders acquired possession they enlarged it for public use and gave it the present name, in honor of Melchor Hay.

In the valley below us are the ruins of the Glendon Iron Furnaces, erected



RUINS OF THE OLD GLENDON IRON WORKS

north and east. The burial ground was the present Hay cemetery, to which we now come and from this vantage point we have an extended view up the Lehigh. This burial ground was established by Jeremiah Bast and John Rush as a joint family affair. Melchor Hay and his sons were farmers on the Rush plan-

when iron was king, with domains in the Lehigh Valley. This concern flourished, notwithstanding its reckless policy of magnificent extravagance and only succumbed with the advent of steel.

We will now return to Centre Square, which terminates our second journey.



VIEW UP THE LEHIGH SHOWING CHAIN DAM AND ISLAND PARK

# The Enoch Brown Indian Massacre

By I. James Schaff, Chambersburg, Pa.

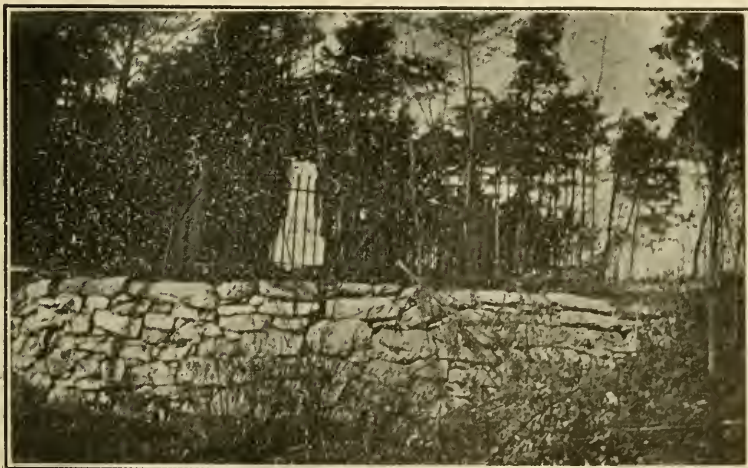


**A**BOUT three miles north-west of Greencastle and eight miles southwest of Chambersburg, the seat of justice of Franklin County Pennsylvania, occurred the slaughter of Enoch Brown and his pupils by the Indians on July 26, 1764. At that early day the county was but sparsely settled, the many thriving towns and villages, that now dot the landscape, and located within a short distance of each other, were not then in existence.

The early settlers had but few books, no periodicals and the sources, through which they obtained knowledge, were very limited. But, as a rule, they were eager that their children should be educated and as soon as a settlement had been formed, a school building was erected, a teacher employed and their children sent to school. The school houses of those primitive days were of the plainest style, within and without, and would stand out in marked contrast with those of the present time. They were built of logs, the spaces between which were filled in with large

chips of wood and over them was placed a coat of mortar made of clay. Boards answered the purpose of a roof, and as there were no stoves a huge chimney, also built of logs, and then plastered, occupied nearly one end of the building. In the chimney a roaring fire was kept burning in cold weather, making the room fairly comfortable. The benches were made of logs, split in two pieces and then hewed to proper thickness. These were each supported by four logs, and afforded but little comfort to the occupants. Apparatus, such as globes, maps and charts, was an unknown quantity.

It was in one of these plain structures that Enoch Brown taught during the summer of 1764. His school had been well patronized for several months, but seasonable duties kept some from continuing their studies, so that on the day when the slaughter occurred only eleven pupils were present—nine boys and two girls, but, it is said, each represented a different family. Tradition says that the children had always been particularly fond of going to school, but on that fateful day, were loath to leave home. One



MONUMENT ON SITE OF SCHOOLHOUSE

of the scholars, a lad of probably twelve years of age, determined not to go. His purpose was to spend the day in the woods and when the hour for dismissal came to join his companions and return home as if he had spent the day in the performance of his school duties. He did not play truant long until he was detected, but his absence from school prevented him from falling a prey to savage ferocity. The other children made their appearance in the school room, with dinner basket in hand, little thinking of the direful calamity that so soon awaited them.

When the hour for opening school arrived, they took their accustomed places in the school room and began the work of preparing their lessons. While thus engaged a slight noise at the door attracted the attention of teacher and pupils and on looking to ascertain the cause of it, the grim visage of three Indians met their gaze. The teacher well knew the purpose of their coming, if the children did not. He quickly stepped to the door and implored the unwelcome guests to dispose of him in any way they might deem best but plead with them to spare the lives of the innocent children. But his entreaties were in vain. He was shot by one of the savages, and then two of them entered the building, the other remaining on the outside to give warning in case any of the residents should appear. The two who entered the school room raised blow after blow upon the heads of the children, and after scalping them were hurrying from the building, when one of them happening to look back, saw an object in the huge chimney corner, partly concealed behind some wilted boughs. It was one of the pupils—Archie McCullough. Returning, the Indian dealt him a blow, scalped him and then beat a retreat, joining his companions in crime who remained on the outside, the trio making good their escape. It is said that after the completion of their fiendish deed, the savages struck a "bee-line" for the Conococheaque Creek, several miles distant from the scene of slaugh-

ter, and on reaching it waded through the stream for some distance, in order that persons, who might be sent in pursuit, would be thrown off their trail. Coming ashore, they headed for the North Mountain and sought safety in the forests to the west and were never captured.

Not long after the massacre occurred, one of the citizens chanced to pass near the school house, and the unusual quietness about and in the school building, caused him to make an investigation as to the cause of it. On entering the room he found the teacher and ten of the pupils, lying upon the floor cold in death, and crawling among them was the lad, Archie McCullough, who had survived from the blow dealt him by the retreating savage, and was endeavoring to make his way to the outside. Although he lived to an old age his mental powers were much impaired by the terrible ordeal through which he passed. Tradition also says that one of the female pupils also recovered from the stunning blow and made her way to the spring nearby, at which place she was found by those who assembled at the school house on learning of the slaughter. She also, it is said, lived for many years afterward, her death occurring, I believe, in Ohio, or some other of the western states, to which she had removed soon after reaching womanhood. The children who died from the injuries received, were placed in a large box and were laid to rest in the same grave with their teacher, near the place at which they were so ruthlessly stricken down.

Seventy-nine years after the slaughter, a number of the leading citizens of Greencastle made excavations for the purpose of verifying the traditional accounts as to the place and manner of burial. After digging to the depth of about four feet they came upon parts of the rough coffin and unearthed nails of ancient make and which were quite rusty. Digging still deeper, they found a number of small skeletons and the skull of a full grown person, which upon exposure to the air, crumbled to dust.

Metal buttons, portions of a small tin box, supposed to have been the teacher's tobacco box—also some teeth were secured and some of them were kept as relics. The correctness of the traditional accounts was fully established.

At various times the question of erecting a monument to the memory of teacher and pupils was agitated, but no definite action was taken until 1885. Then contributions were made by the pupils and teachers in the public schools, Sunday Schools, churches and by private individuals, the aggregate of which was \$1,400. Twenty acres of land, including

On the top of the limestone foundation which is five feet square, rests the base of the monument, the size of which is four feet square and seventeen inches in height. Next comes the sub-base, three feet square and two feet high, each of its four sides being nicely lettered. On the sub-base rests the shaft of the monument, two feet square at the base, rising to the height of ten feet, tapering gracefully to a pyramidal apex. Its weight is 4000 pounds. The following are the inscriptions:

North side: "Erected by Directors of Franklin County Centennial Convention



RAVINE THROUGH WHICH INDIANS ESCAPED

the ground on which the school building had stood, and that where the unfortunate lie buried, were purchased, two monuments erected—one on the site of the school house site—the other at the graves—the unveiling having occurred August 4, 1885, in the presence of fully 5000 persons, who assembled from the nearby towns and the surrounding country. Nine little boys and four girls pulled the cords, and the covering of red, white and blue dropped, and the monument stood out in all its beauty, much admired by the vast throng in attendance.

of April 22, 1884 in the name of the Teachers and Scholars of all the schools in the county, including Common Schools, Select Schools and Sunday Schools. For a full list of contributions see Archives of Franklin County Historical Society or Recorder's Office.

West side: "Sacred to the memory of Schoolmaster Enoch Brown and eleven scholars, viz.: Ruth Hale, Ruth Hart, Eben Taylor, George Dunstan, Archie McCullough and six other (names unknown) who were massacred and scalped by Indians on this spot, July 26, 1764, during the Pontiac War."

In 1898 the following was added to the inscription: "Two Dean boys were among the victims heretofore unknown".

South side:

"The ground is holy where they fell,  
And where their mingled ashes lie,  
Ye Christian people mark it well  
With granite columns strong and high;  
And cherish well forevermore  
The storied wealth of early years,  
The sacred legacies of yore,  
The toils and trials of pioneers."

West side: "The remains of Enoch Brown and ten scholars (Archie Mc-

fence, the plot around the larger monument being fifteen feet square—that around the smaller one, being ten feet square. The exercises at the unveiling of the monuments were of an impressive character, the Reformed Church choir, of Greencastle, sang a number of patriotic hymns—"America", "My Country 'Tis of Thee" and the "The Indian Martyrs" a hymn composed by the late Rev. Henry Harbaugh, D.D., a native of the county and prominent in Reformed Church circles years ago. Rev. Cyrus Cort, then pastor of the Greencastle Reformed Church, did much to-



Monument Marking Place of Burial of Enoch Brown and His Pupils

Cullough survived the scalping) lie buried in a common grave south  $62\frac{1}{4}$  degrees, west  $14\frac{1}{2}$  rods from this monument. They fell as pioneer martyrs in the cause of Education and Christian Civilization."

The other monument, a smaller one, stands on the spot where the teacher and pupils lie buried. It is of the same material as the larger monument—Concord granite. It is two feet square at the base and seven feet high and on the side, facing the grave, bears the following inscription:

"The grave of Schoolmaster Enoch Brown and ten scholars, massacred by the Indians, July 26, 1764." Each monument is enclosed by a neat iron

ward securing funds to defray the expenses of the monuments and the fences enclosing them.

The location, selected for the school building, was a lonely one, being on a hillside, which was covered with an undergrowth of pine. A deep and dismal ravine was not far off and through it the savages made their way to the school house, and after committing their dastardly work, escaped through the same vale. The farm on which the school building stood, is now owned by Henry Diehl. During one pleasant summer day I made a visit to the spot on which Enoch Brown and his pupils were killed but not a trace of the building, nor of the foundation on which it stood, are

now to be seen. Not far from the site of the monument is a spring, from which, no doubt, water was procured to slake the thirst of the pupils while the school was in session.

As I stood by the monument I could not but think of the changes that have taken place, in the county and elsewhere, since that memorable 26th of July, 1764. Then the Indian was, in many parts of the county, joint possessor of the soil with the hardy settlers and the lamp of civilization sent forth rays as feeble and scattering and for a while as evanescent and fleeting as the sparkle of a firebug on a summer's evening. The colonists had not then declared their independence from England, and the "Star Spangled Banner" had not yet been unfurled to the breeze. Where then stood almost interminable forests there are now fertile fields which, at the time of my visit, were covered with waving grain, green pastures embracing in their arms of plenty, at-

tractive dwellings within which the inmates dwelt secure, without fear of molestation from the savage foe. Instead of the Indian trail there are now public highways, which make intercourse, to all parts of the valley, easy and safe. Thriving villages and growing towns have succeeded the cluster of Indian wigwams and telegraph and telephone afford means for the rapid transmission of thought to all parts of the country.

As I lingered at the monument the shrill whistle of the locomotive echoed through the hills where once was heard the dreaded war shoop. The puffing of the iron steed was evidence that it was toiling hard in its effort to bear its share of the produce of the valley cityward. With what wonder Enoch Brown and the children whom he instructed, would look upon the scene as it now unfolds itself to the eye of the beholders, could they be awakened from their long sleep and again stand upon the spot where they were so cruelly massacred!

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## True Germanism

"True Germanism fully covers true Americanism. Nowhere has this been made more manifest than in several of President Roosevelt's inspiring speeches to the American people, in which he took occasion to mention German virtues. Whoever takes to heart the words of the President uttered on these occasions will render his country the highest service. Neither Americanism nor Germanism is fundamentally dependent on place of birth, descent or religion, but it is the spirit alone that animates man. Above all, every one, be he American or German, should always remember that the achievements of our civilization are not dependent in the first place on men of highest talents. They depend in the

main on men who fulfill the virtues of the citizen best, and keep their homes sacred.

"If the German man and the German woman in their hearts remain true to the German spirit, if they inculcate it in the souls of their children and grandchildren, they will best honor the country of their fathers no matter how many thousand miles away from Germany they build their homes. They will then spread in the new fatherland the good German qualities. They will thereby continue to contribute to a sound development of the new country, and stand forth with a distinct purpose and be reckoned among the best citizens of the New World."—Baron Speck von Sternberg.

# Historic Pilgrimages along Mountain By-Ways

By Asa K. McIlhaney, Bath, Pa.

## PART VI—THE LEHIGH WATER GAP

"So wondrous wild, the whole might seem  
The scenery of a fairy dream."



HERE in the mountains of eastern Pennsylvania, close to the heart of nature and environed by wonderful scenic stretches of valley and hill is the Lehigh Water Gap. It is only less striking than the Delaware

Water Gap in its precipitous ruggedness, but the rock strata at the Lehigh opening has furnished less resistance to the disintegrating forces of time and the elements. The promontories rising abruptly on either hand to great heights, form a cleft in the mountains nearly or quite as deep as the Delaware Water Gap. From the mountain ranges extending for many miles both to the right and left is presented a diversified defile that is sublime and beautiful.

The theory has been advanced that ages ago the Lehigh being obstructed by the mountains, was dammed up into a lake; but the waters resisted their barrier, and bursting through, formed this chasm. The presence of shattered rock thrown together in wild confusion, and also a strata of rounded stones, seems to verify such a conclusion. A lonely pile of rocks, on a towering ridge near the summit of the opposite mountain is whimsically named "The Devil's Pulpit."

The Delaware Indians called this chasm *Buchkabuchka*—"mountains butting opposite each other," and the river they named *Leckaweeki*—"where there are forks." This name was given to the river because through it struck the Indian path or thoroughfare coming from the lower parts of the Delaware country, which path on the left side of the river, forked off into various trails, leading north and west. *Lechaweeki* was short-

ened into *Lecha*, the name still in use among the descendants of early Pennsylvania Germans, and of which abbreviation *Lehigh* is a corruption.

Of this noble river, George E. Mapes writes in part: "More than any other Pennsylvania stream of equal flow and length the Lehigh River deserves the name of a mountain torrent. Its sources are nearly 2000 feet above the sea level, and in its ninety mile course to where it empties into the Delaware river, it descends nearly 1500 feet. It rises in a mountain top, and in its rapid course, breaks through a half dozen or more of the most prominent ridges of the Appalachian chain, and enters the Delaware between two folds of the South Mountain range.

At its source the Lehigh consists of two smaller streams, the Lehigh proper and the Tobyhanna—"the alder stream"—which unite to form the main river near Stoddartsville, a few miles above White Haven. The Tobyhanna, which is the southern stream of the two, takes its rise in Monroe County and the Lehigh in southern Wayne. The high plateau which is drained by the Lehigh and Tobyhanna on the south and west, and by the Wallenpaupack—"deep and dead water"—a tributary of the Lackawaxen—"where the roads fork"—on the north, was known to the early settlers of the pre-Revolutionary period as the "Great Swamp" or "The Shades of Death." Many of the fugitives fleeing from their savage pursuers, at the time of the Wyoming massacre, in 1778, lost their way and perished in this inhospitable forest, their unfortunate experience furnishing the name "Shades of Death," by which it was known for many years afterwards.

Like most Pennsylvania streams rising in high tablelands, the descent of the Lehigh is very gradual and moderate for



the first thirty miles of its course. At White Haven, however, it begins its rapid descent. Between this place and Mauch Chunk, a distance of twenty-five miles, it falls 642 feet, an average of more than 25 feet to the mile. In the stretch it cuts its way through Pine Hill, Bald Ridge, Sharp Spring and Broad mountains, the Pohopoka, and the Bear or Mauch Chunk mountains, a succession of ridges of the great Appalachian system. Each ridge it encounters furnishes a separate gap, and seems to deflect the river in a tortuous course, the current in this course running to nearly every point of the compass."

Of the surroundings of this picturesque stream, we quote from an unknown writer, the following lines so well written concerning a neighboring river, and yet so applicable to the Lehigh:

"Every hour of the day, every change of the season, gives new tints to these mountains and valleys. The morning mists often shroud them beneath their veil; the tints of evening spread over them golden and purple halos. Spring clothes the landscape in a tender green; Summer deepens it into a darker tint, interspersed with fore-gleams of the ripening harvests; Autumn scatters its gems over all, tingeing the forests the many hues of the changing foliage, and Winter brings its mantle of white contrasting strikingly with ever-verdant pines, cedars and hemlocks. In some places the railroad passes through broad, cultivated valleys so narrow that its bed is carved out of the overhanging rocks. Every mile of its course opens up new scenes, which present themselves to the eye like an everchanging kaleidoscope."

Colonel Burd who crossed the Blue Mountains at the Lehigh Gap, in 1758, wrote of his impressions as follows: "When I arrived on the top of the mountains, I could see a great distance on both sides of it; the northern part of the country is an entire barren wilderness not capable of improvement." The only change that has taken place in the 152 years since Col. Burd wrote this chronicle is that the merchantable timber which covered these mountain ridges has

been stripped off, otherwise they remain as barren and incapable of cultivation as then, but still grand, imposing, and beautiful in their unconquerable wildness.

Audubon, the world's great ornithologist, passed through the Gap in the autumn of 1829, on his trip to the Pine Swamps at which place "he was disappointed at the extraordinary scarcity of birds, but surprised at the plentiful deer and occasional elk, bears, wild turkeys, pheasants and grouse while trout were so plentiful that I was made weary with pulling from the rivulets the sparkling fish allured by the struggles of the common grasshopper."

Sir Charles Lyell, the eminent English geologist, also found this section of Pennsylvania very interesting, and visited the Lehigh Gap, October 7, 1842, and "noticed the Gap wooded on both sides, and almost filled up by the Lehigh River."

At the base of the mountain, in an angle formed by the Lehigh and the Aquaschicola creek is the Picnic Grove, adjoining which is Craig's Tavern, a historic old hostelry, which in the days of journeying by stage coaches was the dining place for hungry travellers.

This tavern was erected as early as 1789 by Col. Thomas Craig, the grandfather of Capt. John Craig, lately deceased, who lived here and managed a store during a long life. The ancestors of this family lived in the "Irish settlement" near Bath, during the Revolution, and all achieved fame and distinction in that conflict, one of the family receiving the personal commendation of General Washington for being the best rider in the army. Capt. John Craig also left an honorable record as a soldier in the Civil War. The Craig tavern is now run by P. Fritzinger.

Mrs. Anne Royall, who travelled through this section, in October, 1828, wrote: "We arrived at the mountain about 8 o'clock, which we pass, not over, but through, at a place called the Gap. A tavern is kept at the Gap, at which we breakfast. Here the mountain scenery begins; in truth, it is often seen

east of this; but after passing the Gap, we are fairly engulfed in streams, rocks and mountains; and never was a mountain, it would seem, without a river.

\* \* \* \* \*

The tavern where we breakfasted (Craigs) stands below the Blue ridge and the stream (Aquaschicola). Over this creek there is a very handsome bridge; the stream runs very swiftly over a bed of rocks, and also has its hills parallel to it. A little beyond the creek, in full view of the tavern, the canal and several of the docks appear; also kilns where the cement used in constructing the wall is burnt, and likewise the mills in which it is ground. Hard by are blacksmith shops and various other cabins for the workmen. The Lehigh River runs close to the canal, and a store near the tavern. While the whole is environed with wild mountains and huge rocks, some of which, loosened from their places, have rolled down near the road. Thus we have a rich foretaste of the much exalted sceneries of Mauch Chunk, from which it appears I am still twelve miles distant.

The man of the tavern was not at home, but I had a good breakfast, and found the German girls kind and attentive, though they spoke very little English.

After breakfast I walked over the bridge, and ever delighted with swift running streams, lingered some time upon the bridge, leaning upon the balustrade. The curling of the limpid waters, and the associations of domestic neatness, awakened by looking at a woman scrubbing her churns and pails as she stood in the stream, adding no little to heighten the glow of feeling set in motion upon my approach.

Had the day been pleasant, I should have had a delightful walk, but it was cold and blustering.

I walked on to the canal, not yet walled up, and kilns and mills for preparing the cement being mentioned. I can add nothing more, as I would not have had time to examine them before the stage would call. I saw a great dust

flying out of the mills, and the men who conveyed the ground cement away, in bags to load the wagons, were covered with dust. I saw a few carpenters at work upon wood, but could not discover their object. The canal seemed to be nearly the size of other canals, and the workmanship of the locks seems to be skillfully done. This cement is a sort of stone which, when prepared, is used in masonry, and answers a better purpose than lime, so it is said. I never heard of it till this day, and great quantities of it is said to lie in the neighborhood. The enterprising Mr. White, of the Lehigh Company, is said to have discovered the cement.

To the thousands who travel swiftly along the banks of the Lehigh in luxurious trains, the scenery is a source of never ending delight not the least of the attractions being the old Lehigh canal with its flat-bottomed boats, the towpath and the meandering mules.

The canal was opened in 1818, through a charter granted by the state to Josiah White, George F. A. Hanto, and Erskine Hazard for the improvement of the river Lehigh. It is 108 miles in length and has been an important artery of travel and commerce besides conveying the coal which developed so rapidly.

In 1820, the Lehigh Coal and Navigation Company began shipping coal from the Summit Hill region. The canal from Mauch Chunk to Easton was opened in 1829, and from Mauch Chunk to White Haven in 1837.

Passing through the Gap we hear the tinkle of the bells on the mules as they slowly tow the cumbersome boats by. The boatmen who spend their lives on the canal are an interesting set of fellows. In former days these kindly-faced men were boys along the towpath as their sons are today. We are told that often the whole family was on board. The father and captain usually sat on the roof smoking his pipe. One of his sons drove the mules and another little lad steered the boat. There was also the young girl in a calico dress and sun-bonnet, while a woman got the meals over a small stove on deck amidships.

Among the boatmen of a half century ago were Anthony Feight who drove two white mules, and George Shirer, John Fink and William Fisher, all of Weissport. Besides these were the McGinleys, Burns, Drehers, O'Donnells, McBrides, Gillespies, McFaddens, Dugans, Ottis, Sweeneys and others.

If time would allow, how gladly would we stop to enjoy the hospitality of the old locktender, Daniel Breyfogle, who attended to this work for many years. Since that day, he has passed away; yet how many interesting tales could he have

level to the top of the upper one. There are big gates at each end. If a boat is to ascend, it runs into the lock on the lower level and lower gates are closed. A small gate in the large upper gate is then opened and the water runs in from above, slowly raising the water in the lock and with it the boat. When the water in the lock is even with the water in the upper level, the big upper gates are swung open and the boat goes on its way. In a similar manner boats go down from higher to lower sections of the canal."



THE OLD CHAIN BRIDGE

told us of the canal in its heyday. On duty days and often at night he held his post and was faithful to his employers. His son John now fills his position.

For the boats to be passed from one level to another, it requires these locks. "If they are small, they can be dragged up or down between two levels; but this method will not serve for large boats carrying many tons of coal, lumber or bricks, hence locks are used. A lock is a short section of a canal, long enough for the boats used, and having walls rising from the bottom of the lower

Spanning the river is the Old Chain Bridge built in 1830. It rests on chains and wire, sufficiently strong to hold heavy loads. The piers and masonry are solid enough to last another hundred years. Charles Berlin, of Lockport, long since dead, helped to forge the heavy chains. The excellent properties of this old bridge have been accurately portrayed in verse by William Craig, of Blue Springs, Nebraska, a native, however, of this locality.

Two railroads have been built through the Gap, the Lehigh Valley in 1855, and

the Lehigh and Susquehanna in 1868.

But we have tarried in this delightful spot longer than we contemplated, so we hurry along from the Gap to where the valley broadens and see extensive and well-cultivated fields. Most of the farm-houses are old, but well-kept and in excellent repair, giving to it the atmosphere of prosperity and thrift.

Pushing ahead past the Hotel Anthony, and an old stone tavern not in use, and the Fenstermaker, Mummy, and Beminger farms brings us to the home of the Dauberts, where we notice a sweet-faced woman stirring apple-butter, under a large tree in the orchard.

This is a picture which brings to our minds, the "snitzing parties" and farm-house frolics of the distant past. We think of dear old grandmother who used to sit in the old-fashioned farm-house kitchen with her little Barlow knife, peeling the rinds off the red-cheeked apples, paring and coring them, prior to placing them next morning in the barrel-sized copper kettle to be cooked into apple-butter. Even to the mother of twenty-five years ago, the apple-butter party was the "time of the year." She can hardly realize today that these good old times are passing away. Bidding her "make it sweet" we pursue a southward course to

#### BERLINSVILLE

a village of a dozen houses, two churches and a store. Here is the seat of the Lehigh Township High School and the school building is one of the finest seen in any rural section. The Berlin homestead looks very ancient and certainly antedates Revolutionary days. A dilapidated grist mills stands on the banks of Birch creek. Not far away is

#### INDIANLAND

with an up-to-date hotel, and its newly painted sign-board on which is represented a large Indian head and the name of the hotel proprietor, W. H. Weiser.

The earliest record of this part of Northampton County is one touching the surveys and laying out of 6500 acres of land on which Thomas Penn, in 1735, designed to settle all the Forks Indians;

which tract hence was known as the "Indian Land." Penn's project was never realized. This and the Manor of Fermor were the only Proprietaries' reservations in the present Northampton County. Lehigh Township suffered much during the Indian war, and at times was almost depopulated.

The Dreisbach family was a prominent one in this section before as well as during the Revolution. James Dreisbach was Colonel of the 3d Battalion of Militia, in 1775, and Simon, a member of the Assembly from 1776 to 1779.

The first church in the township was built here in 1762. The first minister was Rev. Frederick, and the second Rev. John Conrad Steiner. The third church was erected in 1876, on the site where the others stood in 1772. It still retains the name "Indianland Church."

Another mile over a very hilly road brings us into

#### CHERRYVILLE

so called from Cherry Row Lane that seventy years ago comprised one hundred trees. The village commands a fine view of the surrounding country.

Some distance beyond at the foot of a high hill, near Pennsville is the Kleckner grist mill, where we again follow the banks of Indian Creek, and where the Kleppingers and Longs lived in by-gone days.

Here Robert Long did a merchant milling business at the "Indian Creek Mills," for the flour sacks were so branded. Dr. F. A. Long, a prominent physician of Madison, Nebraska, is his son. He was President of the Nebraska State Medical Association 1906-1907; delegate from the State Association to the American Medical Association, in 1907, and in 1908; and Nebraska member of the National Legislative Council of the American Medical Association since 1908.

Between these converging ranges of hills and along this beautiful stream, this friend of the Pennsylvania German spent his boyhood days. The general appearance of the homestead has changed some, the grist mill has gone to

ruin and ivy is clambering its tottering walls, yet the love for the old home remains.

About three-quarters of a mile west from this point toward the Lehigh River and on the top of the Lehigh Mountains is the overhanging rock. Tradition has it that many years ago, a young lady on a banter went to the end of the cliff, stood on one leg, and pulled off her stocking.

Mr. Derry, the proprietor of the Cata-sauqua Silk Mills, has laid out in this environment a large deer park, enclosed by a high wire fence, containing large ponds, good pasturage, streams of pure water, rustic bridges, large trees and beds of wild flowers in their season.

Years ago, the writer confided his memory to one of these monarch beech trees, by carving his initials deep into its bark. The tree still stands, but we are unable to see whether the lines are closed in or not, for trespassing is forbidden.

We are now in the heart of

COLE'S VALLEY—" 'S KOLAD AHL "

"a spot made for nature by herself." When the Indians were still fishing in these streams and hunting in these woods, Heinrich Kohl (Cole) a native of the Palatinate and a young man, sought a home in this locality. He set to work, built a log cabin on what is now the Newhart farm, cleared the land and planted an orchard.

Soon he had a tract of 146 acres along the Indian Creek, which was a part of the original "Indian Tract." Here he operated a gun-powder mill. His wife was Christiana Althouse and their eight children were Henry, Adam, Peter, John, Mary, Christina, Susan and Catharine.

Heinrich Cole was born September 28, 1732, and died March 2, 1827, aged 94 year, 5 months, and 4 days. He is buried in Stone Church graveyard. His grave is marked by a sandstone bearing the initials "H. K." and the date of his death.

Of the above-named, John was a cooper. His wife was Barbara Houser, and they occupied the old homestead.

Their children were Eliza, Henry, Reuben, Charles, John, Matilda, Peter and Susan. The father, John Cole, died April 22, 1883, aged 93 years and 10 days.

Henry Cole is the only survivor of the third generation. He occupies a home on a part of the original tract, and is a splendid type of a Lehigh Valley farmer. Although in his 95th year, he appears hale and hearty, and is happy and con-



HENRY COLE. AGE 95

tented in the enjoyment of what Dr. Johnson aptly calls "the sunshine of life." His brother, Charles Cole, who died Feb. 14, 1874, was the grandfather of the writer's wife. He was married to Sophia Mack, a daughter of Henry Mack.

Charles Cole remodeled the old stone house of his ancestors, and built a brick addition in 1861.

Most of the early settlers in this valley were farmers. Along the many picturesque roads which wind from all directions, can be seen the old stone

dwellings with gable roofs and thick walls, solidly built, honest pieces of work, so typical of the people who built them. In many of these, the descendants of the builders live even to the present day.

Proceeding on our way, we see to the left, standing on the very pinnacle of a hill, to be seen from almost any part of this section of the country the

#### ZION CHURCH

of the Lutheran and Reformed congregations and generally known as "Stone Church." An organization was effected February 25, 1771. The church lot of one acre and one hundred and fifty two perches was purchased from Peter Fried, by deed, dated Dec. 7, 1771, consideration £3. In April, 1772, steps were taken towards its erection, and the corner-stone was laid June 18. following, on which occasion services were held by Revs. Pitthahn, Reformed and Friederick, Lutheran. The following is a list of the ministers who served the congregation:

Lutheran—Revs. Friederich, Yeager, Geissenhamer, Mendsen, who served forty-two years, Rath, Kuntz, Kistler, Andreas, and Erdman.

Reformed—Revs. Hecker, Van der Sloot, Becker, J. C. Becker, Chas. Dubbs, Van Court, Gautenbein, Lisberger, Leinbach, Rittenhouse.

In the adjoining cemetery lies among others of our kith and kin our great aunt Maria C. Kohl, 1783-1879, who "left to mourn her loss 11 children, 61 grandchildren, 105 great-grandchildren, and 1 great-great-grandchild."

South of this ancient place of worship is

#### KREIDERSVILLE

which was laid out a hundred years ago, by General Conrad Kreider, who was a wagon-master in the Revolution. At that time he kept a store here, but later moved to Bath where he died in 1828, aged 92 years. Kreidersville was on the main road from Bethlehem to Berwick, and on the king's highway to Gnadenuetten. At present it contains twenty dwellings which includes the homes of

the Wolfes, Kerns, and Knerrs. The Mennonite meeting house is some distance beyond. It was built in 1802, on land granted by Thomas Horner to Jacob Baer, Jacob Hiestand, John Ziegler, and Samuel Landes, in trust for the congregation.

For two miles we are in a country where the Knauss, Engler, Seem, Laubach, and George families dwelt a century ago, in peace and comfort, and then in

#### SEEMSVILLE

founded by Jacob Seem. An old record also informs us that Samuel Caruthers was an early settler. The Spenglers and Snyders are now the principal residents. A mile eastward is Snyder's Church built in 1874, on the school lot that contained six acres and sixty-seven perches. As shown by papers, an agreement was entered into February 18, 1776, by George and Johannes Koch, George Spengler, and Johannes Snyder for the erection of a school-house on this lot, which was done soon afterwards. It was also used as a dwelling for the school-master. The present is the third structure and was erected in 1867. The pine grove in which the annual picnics are held, and the churchyard also take up a part of the first site.

At the foot of the hill is Johannes Snyder's house built prior to the Revolution when he owned most of the land in this vicinity. His old spring is one of the sources of the Catasauqua creek, and in days gone by, it was kept filled with the finny trout. The old-fashioned spring-house where they cooled their milk and made their butter remains, and the old grape arbors are so constructed as to afford shaded paths.

Wending our way past the Bartholomew, Landis, Koch and Dech farms, and alongside a singing brooklet at the foot of a winding woodland tract where in due season the hepatica, arbutus, azalea, and bird-foot violets grow, brings us within sight of home and terminates our much-enjoyed and never-to-be-forgotten historic mountain pilgrimages.

# Funerals in Pennsylvania and Massachusetts—A Contrast

By J. W. E.



WE shall reserve comments until we have placed the two accounts side by side, so that people may see that there is no reason why either should boast very much. It will hardly be necessary to say that other matters beside the mere feasting will force themselves upon our attention. This is Rev. Hoover's description.

"The preparations for the feast after the funeral of James Fetzer were on a large scale. The like had seldom been seen even in a community when '*big funerals*' were so common. Twenty-five chickens, ducks and turkeys, three calves, an ox and a hog, were slaughtered for the occasion. Four hundred pies such as only Pennsylvania Dutch housewives can make, and one hundred loaves of bread, besides cakes innumerable of all kinds, were baked; and all the accessions needed to make a Dutch funeral table full-orbed and complete, so to speak, were provided in profusion.

"Be it remembered that among these folk, in country places, the house of mourning becomes a house of feasting just as soon as the dead body has left it. The minister indeed invites the people back to the house of mourning; but it has ceased to be such, at least in the sense in which Solomon speaks of it. A wedding is made little of. A couple agree to get married, the groom places his bride in a carriage—or perhaps they journey on foot—and off they go to the pastor's house and are united in the holy bonds. No one takes much notice of the event unless it be the young men and boys of the neighborhood, who will probably greet the newly-wedded pair with a '*Charivari*' on their return. Likely there are no invited guests and no special meals.

"But a funeral without feasting—that would be a novelty indeed. The poorest

man in the community would deem himself disgraced if the people attending the obsequies of a member of his family were not invited to return to the house after the services at the church; to partake of such refreshments as may be set before them; and in numerous cases families have plunged themselves into debt in order to provide the eatables necessary to satisfy the demands of a semi-barbarous custom. The bigness of a funeral is gauged not only by the numbers at church, but also by the number of tables filled by those returning to the house. Hence when a member of an old wealthy family is buried it is a matter of pride to the survivors if the throng of guests is very large.

"Among the ancient Jews there were professional mourners, and in these communities on funeral occasions there are what might be called professional eaters. These are men and women who make it the great business of their lives to attend every funeral for miles around. At home they seldom have more than enough to keep body and soul together. They hear of a funeral with glee, and a journey of three or four miles afoot through rain and snow is nothing to them. They may not go to the church at all, but whether they do or not, they are always found promptly on hand at '*the first table*', unless the number of immediate relatives of the deceased is large enough to fill this set, in which case they must wait for '*der zwet disch*.' And if regard for the dead may be measured by eating and drinking, that of these rounders is often great indeed, for some of them have been known at '*the house of mourning*' without much apparent effort to drink six cups of coffee, Pennsylvania Dutch size, and to eat in due proportion.

"Those who are cynically inclined may speak slightly of all this feasting and gorging at such times and hold the sorrow of the feasters and stuffers to be

very shallow. To these cynics the reply is that high authority informs us that profound grief and a brave appetite may co-exist in the same individual and are not at all incompatible with each other, especially if there is not anxiety on the part of the mourners in regard to the will which is to be read after dinner. Moreover, it were well for all such carpers to bear in mind that the motives from which this funeral custom sprung had their root in mistaken kindness and courtesy, and that while at these feasts tongues are loosed and everyday topics are often discussed, the best of order and decorum is commonly observed. The eating and drinking are hearty, to be sure, but the guests depart pleased with themselves for having shown regard for the dead and sympathy for the living, pleased with the sorrowing family for providing so bountifully, and pleased in some instances with the deceased for furnishing the occasion. What more does the objector want?

"When the people arrived from the church the lower part of the Prantman house at least bore quite a different appearance from that which it presented a few hours before. The carpet, which had been removed, was relaid, the pictures and looking-glass once more showed their faces, the old Dutch clock ticked away steadily, the Bible and hymn book were closed and even the pleasant looking bottle hid its smiles for a season in the cupboard. The sitting room and the front room, lately the Todeskammer, each had two great old-fashioned tables set. These fairly groaned under the weight of good things—beef, pork, veal, fowls, pies, cakes, jellies, sauces, slaw, potatoes—time would fail one to name them all. Old as it was, the house had never seen such tables before—certainly not since Hans Prantman became its owner.

"The Rev. William Heimer, smiling very graciously, was duly on hand. He was seized upon as soon as he arrived by Mrs. Jemina Gorgelmesser, a very stout, asthmatic old lady, and shown to the head of the table in the front room. For much the same reasons that caused

him to hurry away after preaching to the drafted men he would gladly have gone directly home from the church. But this was not to be thought of. No end of unfavorable comment would result from the failure of the officiating clergyman to return to the house of mourning after the funeral services to grace the feast by his presence, unless he had very urgent reasons for absenting himself. So Heimer with due dignity and solemnity took the place assigned him.

"By dint of the most rapid walking of which he was capable Ad. Sparger reached the house before all the tables were quite filled. He was in a perspiration and his shoes and outer garments were covered with mud. Though sober, he was not presentable. At one of the tables in the sitting room there was one empty chair left. Mrs. Gorgelmesser, who directed the seating of the people, wished an old woman who came hobbling into the apartment to occupy this vacant seat, but Sparger wanted it.

"'I was a watcher Monday night' he said in a low tone, 'all the other watchers is at the first table and it is my right to be at it too!'

"'But this woman has far to go and you will surely let her sit down', was the conciliatory reply.

"'Anyhow he isn't fit to sit down with decent people', said a sharp-tongued assistant who stood near.

"'But I was fit to be asked to watch and so ought to be fit to eat at the first table', he retorted. Meanwhile the old woman in question quietly decided the dispute by sitting down in the seat Sparger coveted. There was a good deal of tittering at his expense among those nearest and he left the room in high dudgeon. Going into the kitchen he threw down his battered 'stovepipe' hat by the stove and declared he would not eat at all now but would complain of his treatment to Hans Prantman.

"'It is too bad', he growled. 'I don't care who gets shot next and I won't be a watcher again,' but getting no sympathy he became quiet and the sober



second thought presently led him to alter his resolution about refusing to dine.

"All being quiet at last, the Rev. Wm. Heimer said a very brief grace, perhaps to make up for lost time. Probably, too, he believed with a Pennsylvania Dutch Lutheran preacher of a somewhat earlier day that at meals short prayers and long sausages were most in consonance with each other and the fitness of things. When the eating and drinking were once fairly begun conversation grew brisk. Heimer resolved if possible to keep it from turning to war matters at his end of the table. Mrs. Fetzer sat next to him on his right. On his left were Hans Prantman and his wife, and next to Mrs. Fetzer sat Pete, Ret and Amos. 'My! I wish there was a burying every day', said Ret; 'Isn't this good eating, Pete?'

"'Lean on that, clean down', answered the brother in what was regarded as very emphatic language, 'and pap and mam will make us eat beans, bacon and dry bread and drink cold water all winter, to make up and save the cost of this here funeral of Jim. So eat all you can while you've got the chance, Ret, for there are about ten thousand waiting outside and there won't be a crust left after they're all done', and at it they went with fresh vigor, fairly gorging themselves with the rich food".

The rest of the chapter is taken up with the preacher's rather strict devotion to his appetite, and some political discussion with no direct reference to the funeral.

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Now let us compare an account of a New England Funeral, as furnished a number of years ago, by one of the New York papers. We shall then, perhaps, be in a position to decide which is the more commendable, or noncensurable.

The location of the event is Ransome, Mass., not very far from Boston. The first fifty lines or so are omitted, because they are taken up entirely in discussing the literary character, or perhaps we should say, the lack of intellectual development, among the people. Even if all of Rev. F. T. Hoover's awk-

ward translations of peculiar Pennsylvania Dutch expressions were absolutely accurate and reliable, they might be said to compare favorably with expressions like "How be ye", or of those used by such as refuse to do any reading, alleging "I ain't no time for readin", who spend their whole time in loafing and smoking. The writer after making the broad statement that these people desire no instruction or information, closes with the severe remark: "He who would convince the worthy Mr. Dunderhead of any truth which Dunderhead does not see, must be a master of his art."

The account then continues. "But I was going to tell you about that funeral. A man living near us had died after a long and painful illness; my sister and I called to ask the family if we could assist them in any way. We met several women with lugubrious faces who had been in to see the corpse. We were invited in for that purpose, and as a great treat, but declined.

"'Can we be of any use?' we asked.

"'Wall', with the conventional Yankee nasal, which, if you ever thought of it, is that one does not talk through the nose, but without the assistance of that organ; 'Wall, you couldn't nohow be waiters to the funeral, now could ye?' inquired the widow.

"We protested our willingness could we know what was the duty of waiters.

"'Wall, you see, when we've all gone to the grave, the waiters they get up a supper; coffee, tea, and so on. There'll be a sight of folks, most likely come back from the grave, and they'll be mighty hungry. You'll have to tend right up to 'em, ye know. There'll be several tables full, and dishes to wash. Now, *could ye, now?* I'll be so much obleged to ye. But,' she added in thoughtful commiseration of us, 'if ye do, you can't go to the grave'.

"We said we would stay and would try to do what was proper.

"'How appetizing going to the grave must be', said Gertrude, as we walked home.

"On the way we met Nancy Holland, who was taking down a stranger from Mill Village. She explained that her companion had never seen Mr. Ewell, the man, but that she felt a wish to see the corpse. Mrs. Holland was old, and trembling with the interest and excitement of the occasion. She asked if we were to be present 'to the funeral'. When told that we were to be 'waiters', she looked at us with unmistakable surprise and envy.

"'Be ye now? I declare I told Miss Ewell I'd jes' as lieve stay an' help, on'y I can't leave Robert, 'ze know', and she went on.

"From interviews with several other neighbors we saw that our office was a coveted one. Did it not give an almost unlimited opportunity to peer into every part of the house; to see where dust had collected; to find out just how many pies had been made, and to judge pretty accurately whether they were made as they ought to be. I overheard one decrepit old woman, who remained behind in the house of mourning, say to another, as the two tottered along the narrow entry through which the coffin had just been borne;

"'I call it odd that Miss Ewell should a'had them two gals as waiters; my gals would a'been glad to come. 'What do they know?' perking her head back in our direction.

"Oh, how hot it was. It was fervent as a day in Massachusetts will sometimes be in summer, the heavens being overspread by a thin, coppery haze, and without a breath of air. It was the third day of such heat, and every one foretold the spell 'would break before night'. Meanwhile it had not broken, and we were in the kitchen brewing coffee and tea. We put two tables end to end in the 'settin' room', and hastened to spread them with crockery, cake and pie, stacks of bread and of cold boiled corned beef.

"The cemetery was not far, and we were barely ready, when carriage after carriage drove back from the grave, and their occupants poured into the house. Where do the men get their curious

shaped sack coats which bag so in the back and sleeves? But that the days of peripatetic female tailors are over, we should say that these garments are their work. These men slouch in and out of doors, talking in mumbling voices, while their women in prim dresses pat their hair before the little looking-glass in the bed room, then come out one by one, and peer over the table at us. They talk, too, and discuss how well, or how ill, the minister did. One thinks he did not improve the occasion correctly. Another that he was not sufficiently 'feelin' in his prayer for the widder'. 'Widders is 'customed to bein' prayed fur more particular', said Nancy Holland, who spoke, I suppose, from experience, she having been a widow twice before she married her Robert".

"Though they all talk, they are evidently impatient for the feast. No less than ten carriage loads have come. We learn from the remarks of one thin, palefaced woman, that it is a distinction to have a good many come back from the grave, and partake of the festival.

"'When Miss Martin was buried they only had six carriages to supper', she says in a congratulatory way to the bereaved woman, as if in Mrs. Ewell's case sorrow had its compensations.

"'Warren, he had a good many friends', replied the widow, a glimmer of complacency on her face, which is careworn and sallow.

"In a few moments we have the first tables full, including the minister, who is in a hurry, having another funeral to attend at three o'clock. He drinks, thirstily, three cups of tea, and is hustled off after a handshake and gentle murmur of condolence to the widow.

"For the next hour my sister and I might have been waiters in a crowded restaurant. We find the feasters very particular about their coffee and tea, and very copious in their consumption of those beverages. We have cut the third stack of corned beef, of bread and cake. We have emptied one pickle jar, and I am groping down cellar after a second; for one cadaverous woman, in a blue and green gingham dress, seems to

subsist on pickles, and is very arbitrary in her remarks to me concerning those relishes. She appears to think that, in some mysterious way, I am responsible for the fact that there is a whitish mould on some of these preserved cucumbers. When I hand her the dish a third time, she says in a husky whisper; 'There ought to a' been baked beans. Why didn't ye see to it? Hand me thin cakes. Ain't there no beans in the house?' 'I saw a bushel of raw beans in the shed', I cannot help saying. She tossed her head pointed to her cup and said 'Tea'.

"I hurried off cravenly to obey her. We washed dishes furiously between whites, so that the supper might not fail. After the first tablefull had been fed, I ran down cellar for more pies. I fell against a woman in checkered gingham, who was leisurely looking about. Probably she was convincing herself that really there were no beans.

"'It's a good suller', she said calmly. 'I allers did want to see Miss Ewell's suller. She says it don't freeze; but I don't know about that. How much pork hev they got pu' down?' I did not answer her; I may have laughed in her face. She seemed thoroughly contemptible.

"Mounting the stairs with three tiers of pies in each hand, whom should I meet but the new-made widow. She caught hold of my sleeve, and asked excitedly: 'Whar's that Miss Skiles? I knew she was a pryin'! Jes git her out of there'. I left Mrs. Ewell flurriedly descending the stair. How the encounter ended I never knew.

The afternoon wore away in melting heat and increasing work. At last the slow-motioned men brought round their horses and covered wagons, those big carriages that, in childhood, we used to call bedrooms. Deliberately the women mounted into the vehicles and were carried off. Exhausted, faint, not having had time to eat a morsel, we walked homeward, accompanied by Nancy Holland, who, though unable to leave

Robert, had yet remained to the last minute.

"'I don't think Miss Ewell she took it very hard', said Nancy her head bobbing up and down in her earnestness. 'I watched her all through the remarks an' the prayer, and, ef you'll believe it, she never cried a drop. She jes' sut still, I declare, I should a' thought she'd a' cried a little.'

"This is one of the funerals where we were waiters."

So far this account of a funeral in Massachusetts. A few comments may not be out of place.

First of all we find that human nature is pretty much the same the world over. It does not matter very much whether it is found in what Rev. Hoover designates a Pennsylvania Dutchman, or in a Puritan or New England Yankee, whom he seems to admire very much. Whether the Rev. Wm. Heimer's devotion to the good things of the table, or the Yankee preacher's fondness for strong tea, is to be commended the more, or whether both are alike despicable, we shall not attempt to argue. But to us it seems, as if neither were justified in condemning the other.

Perhaps it might be regarded as unfortunate, that frequently the most expressive words of a language have no full equivalent in another. In English we only have the words *gluttony* and *drunkenness*, when we wish to say that a man eats or drinks to excess or in a beastly manner. But the German has two very expressive words: "Fressen" and "Sauften", which say infinitely more. They are not only applied to the one who indulges his appetite to an immeasurable degree, but they also describe the manner in which he partakes of his food and drink. According to the general acceptance of the terms, they are applied also to the one who gulps his food and drinks, although the quantity may not be an immoderate one. It is even applied to the one who shows too great a fondness, or enjoyment in these things. In fact the terms are applied to the manner in which the animal proceeds

in these acts. In any event the horse and cow always "fress" and "saufl". They never "ess", or "trink".

But the truth seems to be, that apart from all these considerations, there is more of heathenism, i. e., of its spirit in the customs described, than there is of Christianity. The example of King David, indeed, is sometimes cited in justification of some of these customs. But a careful consideration of the incident recorded, would convince almost any fair-minded person, that it is not a parallel case. For, in most of these instances, there is not only eating but even feasting, by persons not in any way involved and the whole service, including the singing and the preaching, is intended only and entirely to eulogize the dead. And whilst it certainly is not a-miss for people to show respect for their dead, it is hardly proper to act as if we never thought of anything else but the dead and their dust. Would it be too much to suggest that while these things might seem eminently appropriate at the funeral of a citizen of ancient Rome, or of Athens, and might possibly even be excused among the inhabitants of Judea, they hardly seem befitting those who profess themselves *Christians*.

But it would almost seem as if the customs of society, the customs of social life, whether in the case of funerals or other matters, generally have a tendency to tone down rather than elevate the moral standard. They seem, almost always to raise the material, and sometimes even the sensual above the spiritual and the divine. Feeding, clothing and decking the body seem to be treated as of far greater importance, than the development of the intellect, or the promotion of morality and decency.

These aberrations, abuses, and even vices of social life are therefore traceable not so much to a particular class or race either to the German or Puritan stock, as they are the result of the universal tendency of mankind to exalt and minister to the lower, bodily, or even animal desires, rather than to foster the higher, spiritual and moral tendencies.

It is hardly necessary to notice at length the flings which F. T. Hoover continually makes, at Pennsylvania Dutchmen as he calls them, because of their alleged great superstition and belief in "spooks", ghosts, hobgoblins and witches, with which his work abounds. We will say nothing about the old saw which condemns the bird for befouling its own nest. But there is one thing we may be allowed to say, viz.: that while no doubt some of the more ignorant of our people are credulous enough to believe in things of this kind, the great mass give very little heed to them and the larger portion of the more intelligent, treat them all with deserved contempt. Besides all this it is a known fact that in the Hanovers and in Paxtang, Dauphin County originally settled by the Scotch-Irish as well as in Londonderry and Derry, whose original inhabitants were largely of the same class, you can hear as many stories of witches riding on broomsticks, crawling through keyholes and torturing poor cows as well as lazy and over-fed men, as can be found in any region of equal extent in the whole United States. In addition to all this, we hope we will not be considered unkind, if we recall the fact, that while some of our people may still cling to some of these foolish superstitions, they never harmed any one else on account of them. In New England these people became demons through them and pursued the poor unfortunates with fire and sword. It will hardly be necessary to point out the coarser features of that New England funeral. What could well be coarser, more at variance with all true refinement, and even common decency, than the conduct of one of those enjoying the family's hospitality, sneaking into the cellar to find out how the family arranged and managed that private department. Yet this happened in enlightened and cultured Massachusetts. Pennsylvania Dutchmen are too unsophisticated (and so are the women) to attempt anything of the sort. They would not undertake it, because they could not conjecture what might happen to them un-

der those circumstances. In fact, in benighted Pennsylvania, the consequences might be very unpleasant and even serious.

A word about the short prayers and long sausages. It may not be possible to say who originated the expression. But at the time the events described by Rev. Hoover transpired, it was a man who had at one time been a Reformed preacher that took every occasion offered him to repeat what he seemed to regard as a witticism: "Kuerzera Gebete und laengere Brotwersht". But his church (denomination) had long since disowned him and treated him as he deserved to be treated—as a vagabond preacher.

About this description of marriage or wedding customs we should not say anything at all, if he had not made an effort to saddle an abuse connected with them upon the Pennsylvania Dutchmen, instead of referring it to its proper source, it being a foreign importation, coming as it evidently did, from Europe to Canada.

The *Charivari*, at least 1200 years old, was at first intended to express possibly deserved contempt for an old man, who married a very young woman, better

fitted to stand in the relation of a granddaughter than that of a wife,—for almost any altogether unsuitable marriage when an aged party married a third, or fourth or even fifth time,—and sometimes, especially that of a handsome hardened villain to a "soiled dove," or cases of a similar kind.

As usual with matters of this kind it became worse and worse, until the authorities, both of the church and of the state, tried to suppress, but evidently failed, as it survived.

It was transferred to Canada and Louisiana and finally spread over the larger part of the entire country. ?

And while this is bad enough, it still is not as destructive of all regard for the sacredness of marriage, as the rough *horseplay*, so frequently connected with occasions of this kind, which has also reached us from the enlightened sections of the northeast, e. g., capturing the parties, applying all manner of *outré* decorations, caging them like wild beasts and similar pranks, which are calculated to make marriage appear as an everyday "fool's parade", instead of a solemn act involving the welfare of the contracting parties for time and eternity.

## Germans in the Civil War

Es wird ganz treffend angeführt, dasz während sich die eingeborenen Amerikaner in zwei feindliche Heerlager spalteten, die Deutschen im Lande nur auf der Seite der Union standen. Und dieses Faktum sollten sich jene verbissenen Angloamerikaner, die sich einbilden, hochnasig auf das Deutschtum herabblicken zu koennen, hinter die Ohren schreiben. Auch die "sueszen

Bengel," die noch nicht hinter den Ohren trocken sind und sich ihrer deutschen Herkunft, sowie ihrer Muttersprache schaemen, sollten sich dies zu Herzen nehmen.

The foregoing words occur in a review of Kauffman's "Die Deutschen im Amerikanischen Bürgerkriege" which appeared in the Allentown Friedensbote of August 1911.

## Augustine Herman



UGUSTINE Herman was of German nationality and was born at Prague, Bohemia, 1621. The year of his birth is erroneously given by others as 1605. But in his last will, written September 27th, 1684, sub-

scribing his name, he gives his age as follows: "Augustine Herman, Bohemian, aetatis 63." The time of his arrival in America can only be approximately estimated. What we can say with certainty is that he lived sometime in Amsterdam, Holland, and in the service of the Dutch-Westindia Company arrived at New Amsterdam (New York). Here he soon gained a reputation in political affairs, although in a contemporary register of citizens he is classified as belonging to the second or smaller citizen-class. When the Dutch colonists on the Hudson despatched nine delegates to Holland to complain against the Governor and the above named Company, Herman was one of the nine men. He never reached Holland, however, but married in 1650 Janekin Verlett, the sister of a wealthy merchant and a relative of Governor Stuyvesant.

Herman made common cause with the discontented colonists and thus incurred the hostility of Stuyvesant; the autocrat even cast him into prison as a traitor. Yet in the course of time circumstances must have brought the two into friendly relations again, for in 1659 we find Herman as Stuyvesant's Ambassador to Governor Fendall of Maryland. A dispute had arisen concerning the Dutch Colony on the Delaware. Captain Utie had in brutal language declared that a part of the colony in question belonged to Maryland, and he demanded with threats of the alarmed colonists, that they should either leave the district or subject themselves to the authority of Maryland. Stuyvesant accordingly sent a military expedition to the Delaware with strict orders to seize Utie as a spy. But when the Dutch arrived there, Utie

had repaired to a safe place, having gone back in time to Patuxent. Notwithstanding the failure of his military expedition, Stuyvesant hoped to accomplish his purpose by sending an embassy. But the negotiation conducted by his delegates failed also to lead to an agreement; this however, must not surprise us, since in the council, which had to decide the matter, the same Utie, who was the real originator of the whole trouble, was sitting as a member.

This was on October the 6th, 1659.

After the delegates had been answered by a refusal, Herman instructed his colleague Resolved, (or Rosevelt) Waldron to return to New Amsterdam and to deliver there the unpleasant message, whilst he went to Virginia, pretending to ask the advice of the Governor of Virginia, as to how an agreement between the Hollanders and Marylanders could be arrived at. But in reality he seems to have become utterly tired of living among the heavy and sluggish Mynheers on the Hudson and desirous of acquiring a new homestead.

After visiting George Hack, his brother-in-law at Accomacke, he returned to Maryland in the Spring of 1660 and decided to settle there.

He was documented as a Denizen already on January 14th, 1660, but his naturalization dates from September 17th, 1663, and was ordered by an act of the Upper House of Maryland, the following being a literal copy of the document:

"Then was read the pet'n of Augustyne Herman for an Act of Naturalization for himselfe, children, and his brother-in-lawe George Hack. — Ordered likewise that an Act of Naturalization be prepared for Augustyne Herman and his children and his brother-in-lawe, George Hack, and his wife and children."

Besides this there is extant a notice under date of 1666, which declares that the naturalization of Herman was affirmed. This circumstantiality is explained by the fact that Herman was afraid of being claimed by the Dutch as

a subject of theirs; and we may well believe that he never returned to New York as long as that place was a Dutch Colony.

A legend that has long been in circulation in the upper part of Cecil County, however, seems to point to the contrary.

After having settled in Maryland, Herman is said to have returned to New York to arrange his affairs, but for some unknown cause was soon imprisoned. In order to gain an opportunity for escape he feigned madness, and begged to be allowed the company of his horse, a fine gray charger. This peculiar petition was granted; but no sooner had the horse been brought to him than he mounted and took his way through the windows of the prison, twenty feet from the ground. Closely pursued by his enemies he reached New Castle on the Delaware. The horse swam the river with his rider and died from over-exertion after he had brought his master in security to the further shore.

This legend may be based upon a real occurrence, for Herman possessed a painting, commemorating a similar event. Of this picture two copies are yet extant.

These very disputes about the Colony on the Delaware had taught Herman how valuable a good map, comprising the whole section of the Delaware and Chesapeake bays, would be. He offered his services to Lord Baltimore to make a map of the colony, if His Lordship would grant him a certain amount of land with the privilege of a manor. Lord Baltimore gladly accepted the offer and in a letter of September 18th, 1660, he instructed his Governor to assign to Herman 4000 acres of land.

Herman was now entitled to select the land where he deemed best; the only stipulation being that it should not comprise tracts which had already been surveyed for other colonists. This he carefully avoided. He chose his land on the Elk River, where scarcely the foot of a white man had even trod. There the silence of the dense primeval forest was disturbed only by the music of nature: the sigh of the wind, and the lively call of the wippurwill or mocking bird and

the rustle of the dry leaves under the foot of the roe or bear. Unmolested by the plough and the axe of the white settlers, there yet stood the wigwam of the red man, and the chief with his warriors held council about the next deerhunt. The land belonged to the wild and warlike tribe of the Susquehannocks, and, at it was dangerous to wander within their domain, the 4000 acres were superficially estimated, and Herman was left to come to an understanding with the savages. But Herman on his voyage as Ambassador had already taken a view of the land and had probably even smoked the peace pipe with the chief of the Susquehannocks.

In the early days of 1661 he started for his intended new homestead and on January 14th bought from the Indians the whole complex lying east of the upper part of the Chesapeake Bay. After the conclusion of his treaty with the Indians, Herman communicated his success to Lord Baltimore, who was highly pleased with the intelligence and promised Herman in a letter of September 18th, 1661, every privilege he should need; His Lordship having understood the communication as though it were the intention of his new vassal to build a town, he decided as a special favor that the place should be called Cecilton, and the country around it Cecil County. But this was far from Herman's purpose: he rather wished to keep his Manor solitary, and like the barons in Europe, to make his life as independent and distinguished as possible.

Though Lord Baltimore was somewhat disappointed in his expectation, yet from the above named letter originates the formation and name of Cecil County. Herman planted his new home in the forest wilderness, and having things settled fairly, he betook himself to the work of making the promised map of Maryland.

About this time must have occurred the death of his wife, his Janekin; for in the act of his naturalization all the members of his family are mentioned, except Mrs. Herman, which would not have been the case if she had been still

living at that time. The name of Mrs. Herman is likewise still missing in the first will of Herman, made May 24th, 1661; and a disposition concerning his grave and burial, dated 1665, gives undisputable evidence that Herman was a widower at that time; he wrote:

"I do appoint my burial and sepulcher if I die in this Bay or in Delaware, to be in Bohemia Manor in my garden by my wife Johanna Varlett's and that a great sepulcher stone shall be erected upon our graves three feet above ground like unto a table with engraven letters, that I am the first seater and beginner of Bohemia Manor, A. D. 1660 and died. . . . ."

While at work on his map, Herman was chosen Representative of Baltimore County to the General Assembly. This is shown by a resolution of that body in the month of October 1663. There was ordered:

"That every County shall satisfie unto their Representative Burgesses All their necessary Expenses for meate, drinke and lodging for themselves and charges of Boate and hands for this ensuing crop, as also one hundred pounds of Tobacco unto Lieutenant Coll. Jarboe— one thousand pounds of Tobacco to Mr. Augustyne Herman."

In a comparatively short time Herman was able to complete his map of Maryland. Besides the territory now included in that State, it comprised also the whole section between North Carolina and the Hudson River. After the fashion of the time he embellished the map with his own portrait. This picture is the only one we possess and has been published in several historical works. The map, although in some respects deficient, was a fine specimen of workmanship and obtained ample recognition and praise.

In 1670 he sent his proud work to Lord Baltimore, who was at that time residing at London, England. In a letter accompanying the map he stated that in addition to his own labor he had incurred about 200 pounds Sterling expenses, but history is silent as to whether he ever received any further compensation. In a flattering letter addressed to him, however, it was stated:

"That His Lordship had received no small Satisfaction by the variety of that mapp,

and that the Kings Majesty, His Royall Highness, and all others commended the exactness of the work, applauding it for the best mapp, that ever was drawn of any country."

Herman had gained a prominent position in the political affairs of the Colony. It has been previously mentioned that the first prison for the accommodation of fugitives and runaways was erected on his plantation. He also filled the office of a sheriff in Baltimore County. Under date of March 6th, 1669, we find among the proceedings of the General Assembly the following passage:

"Upon reading of the Act preventing Servants and Criminal persons from running out of this province, the House thought fit to add this Provisoe in it: Providing always that til Seals from each Several and respective County Court Can be had to seal passes As is aforesaid, that all pases sealed with the Seal of Augustine Herman, aforesaid and signed by him, which he is hereby authorized, from time to time to sign and seal for the fee of one Shilling for each pass."

Further on July 4th, 1665, he was sworn in as one of the Lieutenants who were to be at the disposal of Captain Sibrey, Commissioner of public security.

In building the "logg house prison" and in keeping prisoners he believed himself to have lost money (that is to say tobacco) and in a "remonstrance" of the 8th of April, 1671, he petitioned for a further subvention by the Government. He did not succeed, however, for the Lower House resolved as follows:

"This house having perused this Remonstrance and demanded An Account of Augustyne Herman for 10,000 lbs. tobco. raised by Act, and what tobco. he hatt received of and for Prisoners and he having sent the same as inclosed: This House not being therewith Satisfyed have thrown the same out of this house as not conceiving the Remonstrance or the Proposals herein necessary ore reasonable. They judging his Prison a Charge to the County."

This resolution was submitted to the Upper House, which quite naturally approved it, leaving Herman to come to an understanding with the county authorities of Baltimore County.

It would appear that in all Herman did for the public good, he acted upon



the principle of looking out first for his own welfare, and in the administration of his office as County Commissioner he was never over-scrupulous. Some years after the affair of the "Remonstrance" he became involved in a far more serious case, which was brought before the Legislature on May 19th, 1676. On that date a certain Mr. Frisbe appeared before the Lower House as plaintiff against the County Commissioners of Cecil County. From the decision then made by the House we may learn the nature of the complaint. This is the purport of it:

"This House upon full examination of the business between Mr. Frisbe and the County Commissioners of Cecill County are of Opinion that Augustine Herman, Abraham Wilde and Henry Ward are guilty of a Ryott in cutting Mr. Frisbe's Timber off his Land by force and under Colour of authority."

This decision was sent to the Upper House for approval, which on the same day issued the following order:

"That the papers between Mr. Frisbe and Mr. Harman etc. be Sent to the Attorney Gen'l, and that an Indictment be by him drawne Upon the Same."

The weak side in Herman's nature was evidently a too great eagerness to accumulate earthly possessions. In the course of time he had brought his holdings of land in Cecil County to nearly 20,000 acres; besides this he owned land in New York. (A parcel near the Bowery was called long afterwards "Herman's Orchard.") This vast amount of land caused him endless troubles and disagreeable suits at law. On one occasion he ascertained that a piece of land transferred to him was swampy and unfit for cultivation; and again that a tract was not as extensive as his titles indicated, and that he accordingly was overtaxed. Thus, new titles had to be made out, or the old ones amended. And finally it occurred that other colonists came and settled on his land, obstinately refusing to acknowledge his ownership. There is especially one case, which deserves mention. A certain Browning insolently claimed 1400 acres of Herman's land as belonging to him. Naturally the matter had to be brought before the court. But the old Patriarch, lying sick and weak at

home, was unable to undertake the journey to Patuxent in order to present his case personally. So he put down his complaint, and credulously entrusted the delivery of the paper to the very same Browning, against whom it was directed. Browning did nevertheless actually deliver it, but intercepted the answer which Governor Hewellin had written for Herman and disappeared somewhere in Virginia. During the summer Herman recovered from his illness sufficiently to be able to risk the journey to Patuxent. Arriving there, he was greatly surprised at learning that his affairs had been long ago settled. To make things sure, Governor Hewellin issued the following proclamation:

"Whereas John Browning of Bohemia with George Holland have privately and secretly shared and surveyed thirteen or fourteen hundred Acres of Land out of Herman's Bohemia River Middle Neck with intend to snip also Quantity out of the Manor itself under false, deluding pretence and colour:

There are therefore to warn and forewarne every one whom it may concern. not to buy or to meddle with the said Land, for that Augustine Herman shall maintaine and make appeare that both the said tracts of Land are to him a proper gift of and from the Rt Honor'bl Lord Proprietor (for making the Mapp of Maryland) of about twenty years standing and ever since confirmed."

"EVERY ONE BEWARE OF A CHEATE."

But Herman was not at all satisfied with this proclamation and would not return to Bohemia Manor until an entirely new title had been made out for him.

The dispute between the Hollanders and Marylanders for the possession of the Dutch colony on the Delaware, in the course of which Herman had come to Maryland as Ambassador, had not yet been decided. At this point James II. of England brought the quarrel to a summary close with one stroke of the pen by donating to his brother, the Duke of York, the whole district between the Connecticut and the Delaware.

Stuyvesant may have been angry with his Ambassador Herman, because the latter had not exercised more energy and perseverance in defending the cause of

the Dutch: what good was it for? On September the 8th, 1664, Stuyvesant was himself obliged to surrender New Amsterdam ingloriously to the British, because his mutinous and sluggish Hollanders refused to fight.

In the meanwhile new quarrels had arisen, this time concerning the boundary between Maryland and Pennsylvania, and in these also Herman in his old days became involved. His house was designated as a meeting place where the negotiations between Lord Baltimore and Governor Markham of Pennsylvania should take place. In the Spring of 1682 the first meeting was to be held, but as Lord Baltimore was having trouble with his own obstinate colonists and the hostile Virginians, he sent commissioners in his stead. Owing to Markham's double dealing and his failure to appear, no agreement could be arrived at. In the Fall of the same year Lord Baltimore was twice at Bohemia Manor and on both occasions he was disappointed by the Quaker Markham. Thus the regulation of the boundary between the two colonies had to remain for the present unsettled.

After these visits of Lord Baltimore to Bohemia Manor, Herman meddled no further with public affairs. The evening of his life was now approaching, but by no means an unclouded and peaceable one, such as he might seem to have deserved after a life so full of action and rich in experience. Domestic cares and troubles darkened the evening-sky of his life. According to a report of the Labadist Jasper Danker (Schilders), he had after the death of his first wife married an English woman. Although a second marriage of Herman can not be proved by any official record, yet the account of Danker deserves full credit, as it is based upon personal acquaintance and observation. Danker mentions twice this second wife, and, according to him, she most have been an extremely wicked person, a regular "böse Sieben."

On page 195 (English translation by Murphy) of the journal he writes: "His (Herman's) plantation was going much into decay, as well as his body for want

of attention. There was not a Christian man, as they term it, to serve him; nobody but negroes. All this was increased by a miserable, doubly miserably wife, but so miserable, that I will not relate here. All his children have been compelled on her account to leave their father's house. He spoke to us of his land and said he would never sell or hire to Englishmen, but would sell it to us cheap, if we were inclined to buy," etc.

This entry in the journal dates from the 3rd of December, 1679, when Danker first became acquainted with Herman. Mrs. Herman had very probably favored the Labadists with a stormy reception. But Augustine Herman also receives his share from the pious Danker. On page 230 of the journal of December 26th we read:

"Ephraim Hermans is the oldest child of Augustine Herman; there are living two brothers and three sisters, one of whom resides now at Amsterdam. They are all of a Dutch mother, after whose death their father married an English woman, who is the most artful and despicable creature that can be found. **He is a very godless person,** and his wife, by her wickedness, has compelled all these children to leave their fathers' house and live elsewhere."

These "eulogies" must not surprise us and can hardly be taken as according with the facts; for Danker in his journal seems to consider all people wicked, who showed no inclination to embrace the doctrines of the Labadists. Those who did are praised as pious, godly, tender-hearted, etc.

Mr. and Mrs. Herman were among the former class, and therefore had to submit to be thus censured. Indeed, the very worst of the evils that befell the old Magnate on the Bohemian River, came in the train of the Labadists with their intrigues and machinations.

It had always been the proud endeavor and favorite wish of Herman to be the founder of a new Noblefamily, which through his oldest son Ephraim should be linked to coming generations. But herein he had to experience the bitterest disappointment of his life. Shortly after his marriage to Elizabeth van Rodenburgh, Ephraim had met Danker and

Sluyter in New York, and in their company brought his young wife to New Castle, where he was at that time clerk of the Court. He and his wife were soon caught by the cunning Sluyter for the Labadist sect; and by the aid of Ephraim these intruders succeeded in obtaining almost 2000 acres of Herman's best land.

Herman found out too late with whom he had been dealing; event the Court, to which he applied in the matter, decided against him. In 1684 he made his last will, and the affixed codicil shows clearly his sentiment towards the Labadists; he wrote:

"Whereas my eldest Son Ephraim Herman on the other side above named, hath engaged himself deeply unto the labady faction and Religion, seeking to persuade and entice his brother Casparus and Sisters to incline thereunto alsoe, whereby itt is upon good ground suspected that they will prove noe true executors of this my last will——"

Herman's apprehensions that his whole possession might fall to the Labadists were well founded; he accordingly directed in the codicil, that after his death the Court should appoint three persons, whose duty it should be to

attend to the lawful execution of his will. This codicil, however, was declared void, having been subscribed to by five men who were no free citizens and therefore could not take a legal oath.

This will was opened August 10th, 1686.

In accordance with the confused ideas of the Labadists concerning married life, the weak-minded Ephraim abandoned his wife, though he had had two children by her. He is said, however, to have repented later on and to have returned to his wife; but his fate was an almost literal fulfillment of his father's course, that he should not survive his adherence to the sect for two years; for he soon fell sick, lost his mind and finally died in 1689.

Thus ended the "Second Lord of Bohemia Manor," three years after the first Lord-Pioneer Augustine Herman had been freed from all Labadist and terrestrial evils. Of a third Lord of Bohemia Manor the history of Maryland knows nothing.

From the *Fifteenth Annual Report of the Society for the History of the Germans in Maryland, 1900-1901.*

The Labadists were followers of Jean dela Badie, a noted Pietist leader (1610-1674) who taught that "the church is a communion of holy people who have been born again from sin; baptism is the sign and seal of this regeneration and is to be administered only to believers; the Holy Spirit guides the regenerate into all truth, and the church possesses throughout all time those gifts of proph-

ecy which it had in ancient days; the community at Jerusalem is the continual type of every Christian congregation, therefore there should be a community of goods, the disciples should live together, eat together, dance together; marriage is a holy ordinance between two believers and the children of the regenerate are born without original sin; marriage with an unregenerate person is not binding."

# The Study of History

By Georg von Bosse



THE school is a source whence flows the education of man. The fundamental branches are Reading, Writing and Arithmetic; almost as important as the former are Geography and History. Not all branches are of like interest to every pupil; one gives preference to this branch, another has predilection for that one. The main factor in studying is the teacher; if he is an instructor of ability, one who understands it well to teach a certain branch in such a manner as to make it interesting and thereby arouse the interest of the pupil.

From youth up I had a great predilection for History which was caused partly by my teacher, who understood thoroughly how to teach history intelligently and with spirit, and whose main aim was not merely to cramp our heads with dry figures and facts. The characteristics of certain periods, nations and individuals and their development—this it was what he presented to us and what captured our fancy.

When more than twenty years ago I landed on the shores of America to serve my German brethren in faith as minister, my occupation in my free and quiet hours was the study of our great country and its people, because if anyone wants to understand both, learn to esteem and love them and in the course of time become an active citizen of the country, then he must know the history of the country and its people.

Every good citizen can only approve of it that immigrants who want to become citizens of this country are required to know the principal facts of our people and its government.

In comparison with the history of the civilized nations of the old world that of our country does not cover a great space of time, and yet it is as eventful and interesting, probably more so, as that of any other nation, because our country

and its people have had a development as no other country on the globe. Here something entirely new was created. Subjects of nearly all civilized nations of the old world sought and found a home in this free country, and with all their peculiarities, which in many instances they guarded and retained, yet all joined to form a great nation, and an entirely new race of mankind was the result of such a union, and that was "America." Consequently a new language should have been chosen; but this was not done for political reasons. Any of the European languages might have been adopted, for instance French or German. This too was not done and the language of that nation from which the thirteen colonies declared themselves free and independent by the adoption of the Declaration of Independence was retained and consequently the American nation became an English speaking nation. Although the English language has been chosen as the language of our country, and the American people are a nation with marked characteristics, nevertheless it can be stated that every American retains some qualities of his forefathers, and even if he is not of English descent, he will take great care of the language of his ancestors.

In regard to this, our country, called the "land of the free," does not deprive any one of this privilege as long as he does his duty towards the laws of the state. The state does not require at all that the immigrant should give up his character and language entirely, as is done only by the "Knownothings," it does not interfere with the rights of parents and is satisfied if they can send their children to parochial schools instead of the public schools; it does not concern itself as to whether the gospel is preached in English, German, Swedish or in any other language, as to whether children are educated in English or German Sunday Schools.

This is without question something great. And the state fares well in this situation. Notwithstanding its great benevolence, it is a master in uniting all these different people into one great body and to Americanize them. But to Americanize the immigrant does not mean for him to give up his mother-tongue, in case he is not of English descent, it does not mean to give up his character entirely, but it means to study the English language thoroughly, to become acquainted with the great men and facts of our great "American Republic" and to help along as much as possible that the country may be developed more and more, and that in the national character, still being in formation and unfolding, he may show the good peculiarities that distinguish him and his comrades from the same descent.

Besides the "History" of the United States and its people every American of foreign descent should study the history of the country of his forefathers, and imitate where they were helpful in the building up of our country; he owes that to his ancestors and to himself.

This point of view brought me to the study of "German-American History," or the "History of the Germans in America."

The more I searched the history of the Germans in the United States the more I was astonished at the great accomplishments of the Germans in all branches; at the same time I also became indignant, because so very little is known of their achievements. Most of the historical works of the United States do not appreciate the merits of the German elements of our country, and most text books used in our public schools contain practically nothing about the merits of the Germans.

A German-American historical inquiry was lately made that has accomplished

much in this respect; but it is a pity that books and periodicals, containing the results, are written for the greatest part in the German language, and are therefore accessible mostly only to German societies and there again only to a certain class of individuals.

Above all things, to make the German achievements in this country accessible to circles far and wide, the English speaking included, and to awake and further their interest, it is highly necessary that we should have a regular periodical published in the English language, conducted in German spirit, written by men that love the German race, and containing the achievements of the Germans and their descendants in our country for our country.

We advocate this not for the purpose of amusement and sport, not for the discussion of social and political questions—we have daily papers for that purpose—but because the matter in question is the most interesting and withal the most necessary in the sphere of human science; what can be more interesting and more necessary than the study of the "History of the World," and particularly that of the country and its people to which we belong. Without knowledge of the history of a country and its people there is no comprehension of the manifold development and pursuits of the country and its inhabitants and without such understanding there is no true patriotism.

It is our intention to furnish a series of essays hereafter depicting the German-American as farmer, laborer, business man, soldier, politician, cherisher of music and song, gymnast, church member, etc., and will try to point out what benefit our country and what influence our people have experienced by his individual character.

# Early Berks County Tombstone Inscriptions

By Louis Richards, Esq., Reading, Pa.

Pres. Berks County Historical Society

(CONCLUSION)

## ROBESON

### Robeson Church, near Plough Tavern

**Jacobs, Thomas**, b. 15 Nov. 1779; d. 10 March 1843; 63 y. 3 m. 23 d.

**Jacobs, Elizabeth**, wife of same, b. 9 April 1786; d. 5 Nov. 1842; 51 y. 6 m. 26 d.

**Donenbauer, Christian**, b. 22 Jan. 1758; d. 16 April 1835; 77 y. 2 m. 24 d.

**King, Jacob**, b. 22 Sept. 1756; d. 22 Oct. 1849; 93 y. 1 m.

**Wicklein, Jacob**, son of Adam and Catharine Wicklein, b. Jan. 19, 1775; d. 29 Sept. 1826; 51 y. 8 m. 1 d.

**Klinger, Peter**, b. 11 Aug. 1774; d. 12 Sept. 1844; 70 y. 1 m. 1 d.

**Stuart, Margaret**, wife of James Stuart, b. 8 Aug. 1760; d. 23 Jan. 1838; 77 y. 5 m. 15 d.

**Roman, Maria Catharina**, b. 7 March 1732; m. (1) Johannes Homan, 7 children (2) Jacob Werth, 3 children; d. 26 Feb. 1815; 82 y. 11 m. 19 d.

**Wolfin, Mary**, d. 4 June 1775.

## ROCKLAND

### Drysville Church, Stony Point

**Danner, Michael**, son of Abraham and Eve Danner, b. 18 Jan. 1770; d. 11 Sept. 1788.

**Mertz, Jacob**, b. 8 Aug. 1741; d. 9 Nov. 1811; 70 y. 2 m. 21 d.

**Catharina**, wife of same, b. 22 June 1747; d. 29 April 1826.

**Bauer, Michael**, son of Erhard Bauer, b. 6 Jan. 1729; d. 9 Aug. 1800; 71 y. 7 m. 3 d.

**Heffner, Elizabeth**, b. 13 Jan. 1736; d. 23 Feb. 1806.

**Heffner, Jacob**, b. 11 Nov. 1736; d. 31 May 1829; 92 y. 6 m. 20 d.

**Meyer, David, Esq.**, b. 21 Jan. 1777; d. 13 Dec. 1829; 52 y. 8 m. 19 d.

**Roth, Mathews**, son of Adam and Susanna Roth, b. 28 Aug. 1765; d. 8 Jan. 1837.

**Elizabeth**, wife of same, b. 28 March 1766; d. 27 Feb. 1826.

**Danner, Abraham**, b. Dec. 1741; d. 27 May 1813.

**Heist, Melchoir**, b. 19 March 1751; d. 2 Jan. 1831.

**Baisch, Ernst Ludwig**, b. in Phila., Aug. 4, 1783; d. in Ruscombanor, 25 June 1816.

**Tea, Samuel**, son of Richard and Hannah Tea, b. 19 Dec. 1801; d. 2 June 1837.

**Schaum, Rev.**, preacher of Rockland, Messilim and Andelany; b. 19 Dec. 1721; d. 25 Jan. 1778.

## RUSCOMBANOR

### L. and R. Church, Pricetown

**Westen, Jacob**, b. 5 Jan. 1787; d. 4 Feb. 1867; 80 y. 30 d.

**Levan, Charles**, b. 5 Aug. 1808; d. 26 Oct. 1881; 73 y. 2 m. 21 d.

**Levan, John H.**, d. 12 April 1878; 73 y. 7 m. 5 d.

**Hains, Wm. D.**, b. 2 April 1804; d. 12 Dec. 1867; 63 y. 8 m. 10 d.

**Hains, Adam**, b. 9 Feb. 1768; d. 23 May 1846; 78 y. 3 m. 4 d.

**Margaret**, wife of same, d. 13 Oct. 1855; 81 y. 11 m.

**Brown, George**, b. 14 Dec. 1764; d. 9 March 1845; 80 y. 2 m. 26 d.

**Buskirk, Jacob**, b. 4 July 1783; d. 17 Aug. 1876; 93 y. 1 m. 13 d.

**Ranzahn, Gideon**, b. 28 Jan. 1797; d. 1 April 1868; 71 y. 2 m. 3 d.

**Buck, John Jacob**, d. 21 Feb. 1870; 79 y. 1 m. 28 d.

**Weidner, Barbara**, wife of Jonathan Weidner, b. 30 Oct. 1769; d. 29 Dec. 1861; 92 y. 1 m. 29 d.

## Schmehl Family Ground

**Schmehl, Conrad**, b. 31 Aug. 1754; d. 21 Dec. 1825; 71 y. 3 m. 21 d.

**Catharine**, wife of same, b. Baum, b. 7 May 1758; d. 12 Sept. 1826; 68 y. 4 m. 5 d.

## Dunker Meeting House

**Gaby, Martin**, b. 9 May 1742; d. 20 June 1812 ("many years preacher of the Dunkers").

**Gomber, John Philip**, b. 26 May 1764; m. Catharine Mayer; 3 sons, 6 daughters; d. 29 Sept. 1822; 58 y. 4 m. 3 d. (Jacob Brown an aged resident, informs that Gomber was from Germany—that he filled up "tauf-scheins," and was a rhymster; that he came to Pricetown on a visit and died there. Brown also vouched for the fact that Gomber was the author of the "Trauer-Lied" of Susanna Cox.)

## SPRING

### Welsh Baptist Ground

**Copeland, Eleanor**, wife of Isaac Copeland, d. 6 Jan. 1792; 54 y.

**Copeland, Isaac**, d. 11 June 1792; 53 y.

**Davis, John, Jr.**, d. 30 Nov. 1770; 43 y.

**Copeland, Isaac**, son of Isaac and Eleanor Copeland, d. 9 June 1800; 19 y.

**Davis, Joan**, wife of Jonas Davis, d. 1 Sept. 1785; 59 y.

**Evans, Sarah**, wife of David Evans, d. 8 Nov. 1762; 78 y.

**Maria**, dau. of Thomas Boyd, d. 18 May 1798; 6 m.

**Boyd, Mary**, d. 18 July 1800; 1 y. 18 d.

**Mary**, dau. of Thos. and Cath. Bartholomew, d. 2 Oct. 1745; 1 m. 10 d.

## SPRING

## Sinking Spring L. and R. Church Ground

Von Ried, Johann, b. 15 Dec. 1747; d. aged 72 y. 4 m.

Von Ried, Henrietta, b. 1 Jan. 1780; d. 13 July 1826; 46 y. 7 m. 15 d.

Gaul, Johannes, b. in Hermanien in der Pfaltz, 18 Dec. 1739; d. 2 Feb. 1816; 48 y. 3 m. 28 d.

Marschall, David, b. 28 Dec. 1790; d. 23 Aug. 1865; 74 y. 7 m. 26 d.

Bechtel, Christian, b. 14 Jan. 1752; d. 3 Nov. 1814; 62 y. 9 m. 19 d.

Ruth, Peter, b. 14 Nov. 1764; d. 27 April 1819; 54 y. 5 m. 13 d.

Palm, Dr. William, b. 22 Dec. 1789; d. 7 Dec. 1851; 62 y. less 15 d.

Van Reed, John R., (son of Henry Van Reed), b. 21 July 1810; d. 8 Aug. 1852.

Van Reed, Anna Maria, wife of Henry Van Reed, b. 8 Nov. 1778; d. 9 July 1854.

Van Reed, Charles, b. 12 Oct. 1807; d. 23 Feb. 1859; 51 y. 4 m. 11 d.

Van Reed, Margaret, wife of same, b. 10 Feb. 1808; d. 13 Sept. 1868; 60 y. 7 m. 3 d.

Gernand, George, b. 19 July 1771; d. 15 Feb. 1853; 81 y. 6 m. 26 d.

Van Reed, Maria Barbara, wife of same, b. 10 March 1775; d. 19 Aug. 1852; 77 y. 5 m. 9 d.

Ruth, Jonathan, husband of Anne Gernand, b. 3 Sept. 1808; d. 24 Jan. 1880; 71 y. 2 m. 21 d.

Van Reed, Joshua, b. 28 Sept. 1811; d. 20 April 1846; 34 y. 6 m. 22 d.

Van Reed, Johannes, Jr., b. 3 Nov. 1785; d. 25 July 1823; 37 y.

Addams, William, b. 11 April 1777; d. 30 May 1858; 81 y. 1 m. 22 d.

Addams, Eve, wife of same, and dau. of John Van Reed, d. 27 Aug. 1826; 44 y. 9 m. 19 d.

Addams, Catharine, wife of William Addams, 67 y. 4 m. 13 d.

Hill, Johannes, b. 16 March 1759; d. 25 Oct. 1821; 62 y. 6 m. 29 d.

Ludwig, Jacob, b. 23 Feb. 1761; d. 26 Jan. 1813; 51 y. 11 m. 3 d.

Gernand, Christian, b. 7 Oct. 1746; d. 5 Feb. 1824; 77 y. 3 m. 28 d.

Dechert, Hanna, dau. of John and Deborah Dechert, b. 4 June 1795; d. 18 Aug. 1815.

Mayer, Heinrich, b. 19 Dec. 1741; d. 25 Nov. 1820; 78 y. 11 m. 6 d.

Helfenstein, Rev. Charles, b. 29 March 1781; d. 10 Dec. 1842; 61 y. 8 m. 21 d.

Helfenstein, Catharine, wife of same, d. 7 March 1863 in 80th year.

Krick, Franz, b. 6 Nov. 1736; m. Maria, b. Sponin, 1760; 7 sons, 4 daughters. She d. 1785; he m. 1787 Catharine, b. Schlegel. He d. 20 April 1814; 77 y. 5 m. 14 d.

Gernand, Abraham, b. 11 Dec. 1781; d. 5 Jan. 1834; 52 y. 25 d.

Gernand, John, son of John and Barbara Gernand, b. 17 Sept. 1799; d. 29 May 1862.

Gernand, John, b. 14 Sept. 1773; d. 4 April 1850; 76 y. 6 m. 20 d.

Miller, Sebastian, b. 3 Nov. 1774; d. 20 May 1830; 85 y. 6 m. 17 d.

Ruth, Daniel, b. 25 Oct. 1774; d. 13 Sept. 1827; 52 y. 10 m. 18 d.

Ruth, Christian, b. 16 Dec. 1729; d. 24 Aug. 1793; 63 y. 8 m. 8 d.

Stief, Paulus, b. 25 June 1750; d. 12 May 1809; 58 y. 10 m. 16 d.

Rullman, Johan Geo., b. 16 Dec. 1756; d. 20 June 1814; 56 y. 6 m. 4 d.

Ruy, Johannes, b. Feb. 1751; m. 1786 Margareta Gernand; d. 25 Jan. 1837; 86 y.

Ruy, Margaret, wife of same, b. 28 March 1766; d. Nov. 1843; 78 y. 8 m.

Feather, Peter, Esq., d. 7 June 1804; 44 y. 2 m. 2 w. 2 d.

Feather, Peter, d. 27 Sept. 1801; 76 y. 7 m. 6 d.

Feather, Maria Appolonia, wife of same, d. 27 Nov. 1801; 71 y. 7 m.

## TULPEHOCKEN

## Livingood Family B. Ground, above Wintersville

Lebenguth, Peter, b. 21 March 1763; d. 10 April 1846; 82 y. 11 m. 11 d.

## Frantz Family B. Ground, below Millersburg

Frantz, Elizabeth, dau. of Matthias Frantz, b. 27 Oct. 1798; d. 21 April 1810.

Frantz, Mathias, b. 2 Aug. 1769; d. 19 Nov. 1829; 60 y. 3 m. 17 d.

Frantz, Elizabeth, wife of same, b. 31 July 1772; d. 2 July 1852; 79 y. 11 m. 2 d.

## Rehrersburg, Lutheran Church

Schlesman, John N., b. 23 Dec. 1732; d. Dec. 1817.

Schaeffer, Johan N., b. 12 April 1751; d. 18 Dec. 1812.

Kurr, Jacob, b. 23 Dec. 1750; d. 23 Feb. 1815.

Batteicher, Conrad, b. Feb. 1765; d. 14 Jan. 1822.

Hoffman, Daniel, b. 21 Aug. 1748; d. 17 Jan. 1833.

Rohrer, Gottfried, b. 20 April 1760; d. 22 Sept 1823; 54 y. 5 m. 2 d.

Tryon, Michael, husband of Elizabeth, b. Seltzer, b. Aug. 19, 1761; d. 28 May 1828.

Walborn, Martin, b. 12 Nov. 1767; d. 2 Sept. 1840.

Riehl, John Gottfried, b. 25 Jan. 1765; d. 13 April 1836.

Kurr, Andrew, b. 15 May 1813; d. 13 March 1880; 66 y. 9 m. 28 d.

Kurr, Jacob, b. 4 Dec. 1809; d. 16 March 1883; 73 y. 3 m. 12 d.

Kurr, Elizabeth, wife of same, b. 19 Nov. 1825; d. 20 June 1882; 56 y. 7 m. 1 d.

Batdorf, Dr. D. L., b. 23 March 1824; d. 15 Nov. 1874.

Enrich, Daniel, b. 14 Oct. 1754; d. 5 Jan. 1834.

## Host Church

Troutman, Michael, b. 8 March 1746; d. 1 Nov. 1804.

Troutman, Valentine, b. 17 July 1752; d. 19 April 1822.

Kalbach, Maria, b. 1 June 1745; d. 16 July 1818.

Riegel, John, b. 8 June 1710; d. 9 June 1795.

Wolf, Eva Catharine, dau. of Geo. and Anna Maria Wolf, b. 18 April 1749; d. 8 April 1838; 89 y. less 10 d.

Lingel, John Jacob, b. 28 Sept. 1760; d. 30 June 1808.

Stoy, Wilhelm, preacher, "b. in Nasauischen in Herborn, 14 March 1726, came to this country in 1742; m. Maria Elizabeth Naus, lived with her 44 years, had 9 children; d. 14 Sept. 1801; aged 75 y. 6 m."

Stoy, Gustavus, b. 4 Sept. 1768; d. 26 Aug. 1770.

Weber, John Heinrich, b. 8 May 1735; d. 10 April 1815; 79 y. 10 m. 1 d.

Leib, Peter, b. Nov. 1746; d. 22 Dec. 1820; 74 y.

Leho, Christoph, b. 1751; d. 9 June 1826; 75 y.

Troutman, Johan, b. 4 Feb. 1755; d. 2 Dec. 1813.

Derr, John, b. 1755; d. 1831.

Wilhelm, Ph. Jacob, b. 8 Feb. 1764; d. 17 Oct. 1841; 77 y. 8 m. 9 d.

## TULPEHOCKEN UPPER

## Strausstown Church

Berger, Herbet, b. in Deutschland 10 June 1735; d. 11 Feb. 1815.

Berger, Johan Philip, b. 6 July 1781; d. 1796.

Goodman, Henry, b. May 1743; d. 11 Dec. 1813.

Kantner, Michael, b. 21 March 1761; d. 6 April 1798.

Loose, Conrad, b. 8 Feb. 1753; d. 6 Sept. 1802.

Berger, Ns., b. 1719; d. 1797; 78 y. 2 m. 1 d.

Berger, Henry, b. Jan. 1723; d. 29 Dec. 1792; 68 y. 11 m. 3 d.

Guthman, Christine, b. 1737; d. 1790.

Hiester, Gabriel, b. 30 Aug. 1795; d. 21 Feb. 1872; 76 y. 5 m. 21 d.

Hiester, Catharine, wife of same, b. Enrich, b. 7 Oct. 1794; d. 13 Feb. 1874.

Hiester, Daniel, b. 5 Nov. 1761; d. 16 April 1827; 65 y. 5 m. 11 d.

Seyfert, Joseph, d. 15 Jan. 1865 in 65th y.

## WASHINGTON

## Schwenkfelder Meeting House

Schultz, Christopher (prediger), b. 12 Oct. 1777; d. 22 March 1843; 65 y. 5 m. 10 d.

Schultz, George, b. 6 Dec. 1711; d. 30 Oct. 1776; 64 y. 10 m. 24 d.

Schultz, Maria, b. Yakel, b. 1719; d. 13 Dec. 1797; 78 y.

Schultz, Abraham, Sr., b. 3 April 1747; d. 23 Sept. 1822; 75 y. 8 m. 20 d.

Schultz, Regina, wife of same, b. 1 Oct. 1749; d. 9 Nov. 1826; 77 y. 1 m. 9 d.

Heyl, Conrad, b. 3 Aug. 1749; d. 25 Sept. 1808; 59 y. 1 m. 3 w.

Schultz, Andreas, b. 29 Jan. 1733; d. 25 Feb. 1802; 49 y. 1 m.

Schultz, Melchior, b. 24 June 1714; d. 1 Sept. 1787; 73 y. 2. m. 8 d.

Yaekkel, Balthaser, b. in Schlesien 1700; d. 28 Jan. 1762; 61 y.

Yaekkel, Isaac, b. 3 Nov. 1754; d. 5 Feb. 1830; 75 y. 3 m. 2 d.

Schultz, Gregorious, d. 25 Feb. 1827; 74 y.

Schultz, Rosina, wife of same, d. 22 Dec. 1819; 67 y. 9 d.

Schultz, Christopher, "b. in Schles, 26 March 1718, in Penna Komen 1734, ver-ehelecht 9 Oct. 1744, gestorb 9 May 1739."

Schultz, George, "geb. in Schlesien im yahr 1710; d. 21 March 1784; 74 y."

Schultz, Christopher, b. 7 Oct. 1746; d. 10 Sept 1830; 84 y. 27 d.

Schultz, David, b. 10 April 1757, "ver-ehelecht" 17 May 1781; d. 4 Aug. 1833; 76 y. 3 m. 23 d.

Schultz, Anna, wife of same, b. 25 Nov. 1758; d. 4 Dec. 1831.

Kriebelin, Susanna, b. 11 May 1762; d. 5 Jan. 1795.

Kriebel, Andreas, b. 17 Sept. 1748; d. 17 April 1830; 81 y. 7 m.

## Mennonite Ground

Landis, Johannes, b. 25 Feb: 1758; d. 13 May 1821.

Landis, Martin, b. 18 Jan. 1730; d. 18 Jan. 1799; 69 y.

Stauffer, Christian, b. 8 Dec. 1728; d. 14 May 1797.

Bauer, Samuel, b. 6 August 1746; d. 18 Nov. 1822.

Bauer, Elizabeth, b. 29 June 1746; d. 2 Nov. 1840; 94 y. 4 m. 3 d.

Schneider, George, b. 17 March 1744; d. 6 Oct. 1784; 40 y. 6 m. 19 d.

Beyer, George, b. 3 March 1734; d. 29 March 1806; 72 y. 3 w. 4 d.

Beyer, Elizabeth, b. 25 Dec. 1739; d. 15 July 1806; 67 y. 6 m. 19 d.

Cungelsin, Anna, b. 30 Dec. 1726; d. 20 Nov. 1799.

Kungel, Peter, d. 27 March 1796.

Springer, Johannes, b. 1765; d. 18 Feb. 1830.

Springer, Catharine, wife of same, b. Kunkel, b. 26 April 1769; d. 29 Dec. 1851; 81 y. 8 m. 3 d.

Stauffer, Johannes, b. in Oct. 1737; d. 19 Jan. 1808.

Schwarz, Jacob, b. 1737; d. 20 Oct. 1799; 62 y.

Banman, Chasher, b. 6 Jan. 1724; d. 11 July 1789; 75 y.

Eschbach, Christian, b. July 1737; d. 27 April 1809; 71 y. 11 m.



**Latschar, Frantz**, d. 1802; 68 y. 3 m.  
**Latschar, Anna**, b. 1741; d. 13 Jan. 1816;  
 75 y.  
**Latschar, Abram M.**, b. 1739; d. 5 April  
 1814; 75 y. 3 m.  
**Eschbach, Peter**, b. 9 Sept. 1762; d. 15 Oct.  
 1774; 12 y.  
**Oberholtzer, Jacob**, b. 1741; d. 1811.  
**Yoder, Abraham**, b. 20 Oct. 1761; d. 7  
 April 1836; 74 y. 5 m. 19 d.  
**Clemmer, Samuel G.** (preacher), b. 10  
 Aug. 1821; d. 16 Feb. 1870; 48 y. 6 m. 6 d.

## WASHINGTON TOWNSHIP

## Roman Catholic Ground, Churchville

**Gibson, Francis**, d. 1775.  
**Vhtein, Daniel**, d. 1797.  
**Sweetman, John**, d. Jan. 22, 1798.  
**Vhtein, David**, d. Feb. 8, 1799.  
**Maltzberger, Jacob**, b. 1732; d. 6 March  
 1803.  
**Adam, Simon**, b. 1750; d. 27 March 1803.  
**Reinhart, Jacob**, d. 20 Sept. 1801.  
**Kunssin, Mary Barbara**, d. 8 Oct. 1812.  
**Ludwig, Francis**, b. 1747; d. 4 Dec. 1812.  
**Sweetman, Richard**, d. 9 March 1813.  
**Klemmer, Maria**, d. 21 Aug. 1823.  
**Covely, John B.**, d. 22 Jan. 1826.  
**Eltz, Maria Magdalena**, d. 5 April 1827.  
**Wingert, Mary C.**, d. 3 Aug. 1828.  
**Adam, Catharine**, b. 1752; d. 27 April  
 1829.  
**Bock, Elizabeth**, d. 15 May 1829.

## WOMELSDORF

## Zion's L. and R. Church

**Stouch, Conrad**, b. 9 Jan. 1757; d. 15 June  
 1840; 83 y. 5 m. 6 d.  
**Kendall, Joseph**, b. 7 Dec. 1770; d. 7 March  
 1876.  
**Moyer, John N.**, 1769-1828.  
**Hendel, Rev. William, D. D.**, b. 15 Oct.  
 1768, son of Rev. Jno. Wm. and Eliz. Hendel,  
 was Reformed preacher 50 years; d. 11 July  
 1846; 77 y. 8 m. 26 d.  
**Hendel, Margaret**, wife of same, b. Hahn,  
 b. 13 Nov. 1773; d. 23 April 1829; 55 y. 5 m.  
 10 d.  
**Weiser, Jabez**, b. 27 June 1753; d. 14 May  
 1829; 76 y. 10 m. 13 d.  
**Weiser, Maria**, wife of same, b. 18 Sept.  
 1754; d. 17 Oct. 1835.  
**Ege, George**, b. 9 March 1748; d. 11 Dec.  
 1829.  
**Ege, Elizabeth**, wife of same, b. May 1746;  
 d. 25 Nov. 1831.  
**Ermentrout, Christophel**, b. 8 Feb. 1754;  
 d. 5 April 1825.  
**Womelsdorf, Peter**, b. 5 June 1757; d. 16  
 Oct. 1845.

**Gries, Johan Fred'k**, b. in Baden 10 Nov.  
 1754; d. 26 Nov. 1833; 70 y. 16 d.

**Gries, Maria Magdalena**, wife of same,  
 dau. of Wm. Graeff; b. in Reading 9 July  
 1760; d. 23 Oct. 1841; 81 y. 3 m. 14 d.

**Vanderslice, John, Esq.**, b. 30 March 1770;  
 d. 16 March 1846; 75 y. 11 m. 14 d.

**Ege, Michael**, d. 9 Feb. 1824.

**Ege, Maria Margaret**, wife of same, d. 21  
 Feb. 1849.

**Schulze, Frederick A.**, son of Rev. Imman-  
 uel Schulze, b. 11 Sept. 1777; d. 1 Feb. 1836;  
 58 y. 4 m. 20 d.

**Richard, John**, b. 17 Feb. 1794; m. 1819  
 Marg't Lorah; d. 10 Nov. 1835; 71 y. 8 m. 24  
 d.

**Livingood, Dr. John**, b. 12 Nov. 1792; d. 3  
 July 1872.

**Tryon, Elizabeth Seltzer**, wife of same, b.  
 12 Oct. 1792; d. 17 Nov. 1882; 90 y. 1 m. 5 d.

**E. S.**, b. 1735; d. 1823-88; **W. S.**, b. 1728;  
 d. 1799."

**Eleman, Anna Margaret**, b. Schaeffer, wife  
 of Nicholas Eleman, b. 2 Feb. 1739; d. 19  
 Sept. 1815; 76 y. 7 m. 17 d.

**Eckert, Nicholas**, b. 3 July 1748; d. 4  
 Sept. 1824; 76 y. 2 m. 1 d.

**Eckert, Rosina**, wife of same; b. Miller,  
 b. 14 Oct. 1755; d. 18 Feb. 1815; 59 y. 4 m.  
 14 d.

**Bretzius, Magdalena**, b. 5 Sept. 1733;  
 d. 25 Jan. 1805; 72 y. 5 m. 3 w.

**Schlichter, Nicholas**, b. 1 May 1728; d. 10  
 Sept. 1806; 78 y. 4 m. 10 d.

**Moore, Lydia**, d. 29 Jan. 1839 in 60th year.

**Moore, Rosanna**, d. 10 July 1829 in 49th  
 year.

**Moore, Frances**, d. 18 Aug. 1858; 81 y. 7  
 m. 17 d.

**Moore, James**, d. 23 Feb. 1824 in 79th  
 year.

**Grey, Ann**, stepdaughter of James Moore,  
 d. 19 July 1843 in 74th year.

**Mary**, consort of John Moore, d. 15 Oct.  
 1819; 56 y.

**Graff, Daniel**, b. in Kirchberg, Germany,  
 1749; d. 16 Sept. 1808; 59 y. less 15 d.

**Margaret Graff**, wife of same and dau. of  
 Michael Ruth, b. 18 Jan. 1761; d. 14 Sept.  
 1808; 47 y. 8 m. less 4 d.

**Schoenfelder, Johan Jacob**, b. 14 Oct. 1762;  
 d. 15 March 1829; 66 y. 5 m. 1 d.

**Tryon, Elizabeth**, b. Seltzer, wife of  
 Michael Tryon, b. 19 May 1766; d. 8 Oct.  
 1849; 83 y. 4 m. 19 d.

**Seltzer, Jacob**, b. 31 Oct. 1732; d. 18 Oct.  
 1788; 55 y. 11 m. 18 d.

**Mount, William**, b. 18 Jan. 1764; d. 11  
 July 1833; 69 y. 5 m. 24 d.

## DIE MUTTERSPROCH

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

### M Shinnerhannes sei Deskription von der Fehr

Hochgelobte Feller Sitisens! Die Nellyänn und ich, mir warrè alle zwee uf der Ellsdauner Fahr. M'r henn dehl Hinkel verkaaft, wo die Nachberschaft üwrig g'hat hot, und eppes gederrt Hembeere, fars Zehrgeld, und sin mit der Häck nunner g'fahre. Wie eener von selle wunnerfitzige Kerls von der Friedensbote Druckerei aus'funne hot das mir in der Stadt sin hot er ken Ruh g'hat, mir hen misse mit ihm heem geh und be'm zu Mittag esse. Dschio Peppers! Was'n Disch voll neis Esse! Do sin des hochnasige Hahnwackels kenn sirkamstans dazu-geroscht Rinsfleisch, Brotwerscht, süsse Grumbeere und annere Grumbeere, Krautsalat, Rotrüwe und Eppelsäss, Bay, süsser Caffee und Butterbrod—keen Wunner dass die Drucker uf keen grüner zweig komme. Und newebeI hot er uns noch sechs junge Hahne an voll Preis abkaaft und Cash dafür bezahlt. Wie des alles vorbei war, hot er a'fange mich zu verkockse, ich sott'n Deskription von der Fahr for sei Zeitung schreiwe. Denk ich bei mir selwer, denk ich, so so, der will eppes, for des is er so neis gege uns (for neis ware sie zu uns, er und sei Fraa, sell muss ich sage). Vorneher hot er der Nellyänn schon allerhand Complimente gemacht g'hat—wie sie so schöne Hoor hätt, und wie sie so'n schö Gepuschurt Weibsmensch wär, und so Sache bis er sie bal in sei Fawer g'hat hot und do war ken Abkommes, ich hab's verspreche misse: Wer nau mei Report lese will do is er:

Mittwoch's wie mir uf die Fahr komme sin. S'erst was ich genotist hob wie ich uf der Grund komme bin, war des, das es'n ferchterliche grosse Fair is und alte Leut die dort rum ware, hen hehapt, dass seit Menschenedenke, ennyhau in fünf-un-siewezig Yohr keen so'n Fahr gewest war. Auswenig vor'm grosse Fährhaus war'n halwer Acker teit voll Bauere Maschine von alle Sorte wo mir sich denke kann, so händig und witzig dass die Bauere nicks meh schaffe branche—'s geht alles schier von selwert. Die älteste Sitisens ware von ganzer Seel und Ganzem Herze drüwer erstaunt. Uewerall um de Beem run hen Keris g'stanne wo ausgeguckt hen wie Dieb, annere ware Krüppel und annere ware 'm A'sehne noh halwe Affe—die hen 'n eemfort gegrische for ihr Dings zu verkaafe, 'n dehl Humbugs, Tricks, Grundniss, Cändy, Belly-

goz, Geeschle, Wippe, Pille, Droppe, Seef unsoweither. Der Gross Ständ am Reescors, wo neu gebaut worre is, hot viel Attrakschon uf sich gezoge und is'n forsträt Arranschment for die Leut zu sehne, wie Gäul um sellem Zerkel rum trotte. S's kost zehe Sent for nuf und die Buwe und die Mäd könne der ganze Dag sitze bleiwe und nanner die Händ drücke for der Wälju von zehe Sent raus zu sitze. 'S war sei lebdag noch keen so gut und so viel Gäulsvieh uf'm Platz wie dessemol. Menschene kann ich abartig keene,—far sell wär die Zeitung zu' klee—awer Dschabers—was Gäul, was Hengscht, was Füller, was Mätsch, s'is net zu biete in Amerika und so viel dass die Mänetschers noch siwezig neue Ställ hen baue misse for sie all unner Dach bringe. Unne an de Gäulstalle gege der Stadt zu, is's Hinkelvieh! Die Nellyänn hot sich verstaunt und verwunnert, dass ich mich schier g'schammt hab vor de Leut. Do ware, was ich net vergesse hab, hunnerterlee von Hahne, ferchterliche grosse und kleene wunzige, von alle Farwe im Rege, bog, juscht ken grüne eksept etliche Pohahne wo grü ware, grad so viel sorte Hinkel von alle Farwe eksept grüne, Gämhahne, Bäntyhahne, Strupphahne, fufzigerlee Danwe, grosse langhalsige schneewiesse Schwane in'me Wasserloch—alles abartige Sorte. NewebeI noch Hund, Katze, Schquerl, Grundsäu, Rakune, Fenzemäus, weisse Mäus, Waje, Eule, ungemeen viel Hasa, Ginny-säncher, Bateriaesel und Babegaje. Die Leut hen sich all verwunnert und'n Layer wo dabei g'stanne hot, hot gemeent 's wär doch wunnerbar, dass die Natur so Unnerschiedliches vorbringe dhät; 'n Parre bissel besser unne dreht sich awer rum und sagt in Englisch sägt er zum Layer “die Natur hot des net gemacht, des hot unser Herrgott gemacht, dorch und according zum Innerliche von de Mensche. Alles was sichtbarlich is und G'stalt hot, hot 'n Protctep grad wie mir die Dinge do sehne und des es im Mensch.” Hinner uns steht der alt Doktor Dickenschied und sagt “In meine Student johre, sagt er, hab ich oft dodte Mensche von Kopp zu Fuss helfe verschneide, hab awer niemols Hinkel oder Hahne üwerhapt keen Federvieh drin g'funne.” Der Parre hot 'n Spruch g'saat aus'm Evangelium an die Prophete dass des müsst geistlich verstanne sei und so fort. Wer Recht g'hat hot, der Parre oder der Layer oder der Doktor wees ich net.

Von do gehts an de Bierstands, Pretzel, Lebkuche, Candy, Lemonade, Oisters, Schmokwerst und noch Dausend annere sache wo m'r esse und drinke kann, vorbei—wer vorbei kann. Uf der Rounds hab ich die Nellyänn dreimol getriet, mit Candy, Grundniss, Lebkuche und Lemonade und bin selwer dreimol getreit worre, zweemol zu Lagerbier un eenmol zu eppes was stärker war, ich glaab sie hen's Schluribulari g'heese. Eener wo mich getriet hot will schrief werre und der anner will in die Semly und der drift war der Lawyer Steils aus der Bekanntschaft, vonwege er war üweraus froh for mich zu sehne und hot der Nellyänn noch drei Sent Belligotz kaaft.

Uewerall voll Humbugs, Gähms, Fleying Kootsch, Kreische, Schwätze und Lache dass m'r sei eege Wort net höre kann.

Nau komme m'r ans anner End von de Viehstall wo die Säu und die Schof sin. Doh sin merkwürdige Dhiere und wer 'm Cooper sei schwarze Säu biete will muss bessere Säu hawe wie er hot. Und do kommts Rinsvieh. Purer geimporter Stock, wo von alle Rinsviehfreund—Weibsleut und Mannsleut—bewunnert wird. Do steht uf de Karte LädY Betsy, Sälly Suffy, und noch annere Mädname for die Küh und die Rinner wo sie Ayrshire, Devon', Alderny, Durham und Common Vieh heese. Ich rechel dass an'me dausend Stück Rinsvieh do is.

Do sin ah Schof, mächtige schöne Böck und Lämmer, wo feine wull druf is, for Strümp, Unnerrock und annere Kleeder.

Grad do nächst am Rinsvieh steht'n koriose Inwenschon, wo die Buwe viel Pläsier macht—awer die Nellyänn hot dorchaus net druf reita wolle, von wege sie dhät dormalich werre im Kop (ich hab en dehl Leut g'sehne wo dormalich ware in de Been und in de Füßs). Dess is en Maschin wo zwanzig oder dreissig Weloosipeds annenanner gekoppelt sin. do hockt mir sich krattlich drüwer und tret die Krenk mit de Füßs, und des geht so ferchterlich stark im Krängel rum dass die Mäd die Hoor grad naus stehn wien Schippestiel und de Mannsleut die Hüt von de Köpp fliege. Der Tann Council von Ellsdaun sott so'n Ding uf'm Squäre ufrichte for so eppes macht Geld, wo mir en zimlicher Brocke von der Stadtschulde mit abbezahle könt und doch noch genunk üwrig hät for Strosse ufzuzumache, abzugrawe und ufzufülle.

Inwennig im Haus is alles so voll dass m'r net wees wo mir hiegucke soll, onch viel weniger, wie m'r's beschreiwie soll, in Fäkt es kann's niemand beschreiwie. Do stehn fünf-hunnert säck voll Mehl, was sie Flour heese, und Frucht von alle Sorte, wo uf'm Feld wächst, newedra'n üweraus weise Stiem-Indschein von dreisig Horspauer mit Patent Boxe wo m'r vier Johr net schmiere braucht. Räder for Sechsgäulswäge; Carretsche von viel Sorte wo so

feiabg'finischt un so glitzerig sin, dass die Weibsleut wo selle kriege, keen Spiegel brauche; Milchwäge so schö wie Osteroier un dergleiche Sache. Um's Eck rum kommt's Obst Sache—Eppel, Biere, Bershing so dick wie'n Beint-blech und die Eppel sin noch dicker; Drauwe von alle Farwe, Blaume, überhaapt alles was uf Beem wachst und so viel, dass ich und die Nellyänn's hätte net zahle könne, Kraut, Grumbeere, Baschnade, Gisterblanze, Zuckerrüwe, Mangelwarzel, Kerbse, Squasches, Mangos, Rettig, Rüwe, Gummere, Sellery, Tomätoes, Eierblanz, Salat, Andifty, Kohl, Bohne, Zwiwle, und noch annere Gewächse, ware noch keen Yohr so gross; und der Blumer, von der Bank wo schon dreissig Yohr eener von de Baase is, hot die Nellyänn ge-inschurt dass in dere ganze zeit net so viel davon do gewest war.

Von do sin m'r die Steg nuf. Was do all for Sache sin, kann keen Mensch in der Welt verzahle—net's Hahnwackel's Klepper-mühl wo Betz heest, net wann sie von heut ab bis Ostere schnepere d'hat. For des will ich's net prowire weil's doch die mehnte Leut g'sehne hen.

Am Duunerstag waren so lummeranisch viel Leut uf der Fähr, dass m'r nicks hot sehne könne vor lauter Menseche und Weibsleut und in der crawd hab ich die Nellyänn verlore g'hat bis nächste Morge. Der Ehren Eisenhart und der Dschim Wilm, der Parre Dubbs und der Elei Säger, der Redenweiler und ich selwer, m'r hen ausgerechelt beim Squär Fuss, wi viel Leut uf'm Fährgrund wäre,—ohnes Vieh-und's ware drei und verzig dausend, zwee hunnert und fünf und sechzig!

Wann's net for die Weibsleut wär, wär die Fähr nicks. Wann sie all ihr Duty dhäten, wie die Weibsleut, wär alls Land um Ellsdaun net gross genunk for die Fähr zu halte. Sehu mol was do is aus ihre Lein: Ei'gemachtes, Preserves, Dschelly, Bickels, Wei, Brod, Kuche, Seef, Latweg, Käs, Butter, Hunnig, Schmalz—ich denks' ware net weniger wie zehle dausend specimens. Und owernuf—ei was Deppich was feine genähte, gehälte, g'strikte, gekroscheete Sache, was feine Windle, und Bäwifrackelcher, was Päney-Sache schier bei Millions, guck 's hot mich gut fühle mache, dass die Nellyänn 'n Weibsmensch is. Noserie ohne die Weibsleut wär keen Fähr.

Dschimmey Dschäbers! was hen sie awer 'n Band g'hat. Des war 'n Musik wo eem frei vom Bodde ufg'howe hot. Stücker dreissig Blosherner, Zwergpeife, Haffedeckel und Drumme. Der Cäpten von sellere Bänd is'n grossr Mensch mit 're Bärekapp uf und macht 'n grislich G'sicht. In der Hand trägt er'n Brigel mit 'me Knopp druf so dick wie'n grosse Kalbascht, salid Cold, do steppt er vorneher mit, und wann eener net recht blost, reunt er'm mit sellem Knopp

in die Rippe oder uf der Bauch dass-es  
recht dunnert. Owets in der Nacht hot  
selly Musik bänd mich und die Nellyänn  
g'serrenät, wo ich mich poblich for die  
gross Ehr bedanke dhu.

Nau wann euch der Report net gut ge-  
nungk is, könnt 'r 'n aus der Zeitung haus  
losse. Ich hab von alles g'saat was dort

war, eksept der Reesgrund, und do war die  
Crowd zu gross dass ich nicks hab sehne  
könne. Adjees.

SHINNERHANNES.

October 7th, 1874.

From the Allentown Friedensbote. (Lei-  
senring, Trexler and Co. Jahrgang 62, No.  
40)

NCTE: The foregoing, submitted for publication by H. H. Reichard of Johns Hop-  
kins University, illustrates the dialect as used in Lehigh County, forty years ago.

### Consolation

'Tis no wonder one is out of humor;  
Everything goes just as it shouldn't,  
How lucky some people are,  
They have everything one might wish for.

Don't tell me there is no excuse  
To be one who is poor,  
Misfortune sometimes comes single  
And sometimes it comes from all direc-  
tions.

There are people who see farther  
Than others see.  
One supposes some (persons) are smarter  
Yet too smart there is seldom one.

And sometimes the stupidest is stupider  
Than one would think he should be;  
Yet he is the stupidest not always  
Has some smartness along also.

So it is with us in this world;  
One has little, another much;  
If one is only contented so  
One has always the largest share.

See only those things here which are beau-  
tiful,  
And be blind to all else;  
Be happy and be cheerful  
And you will have all you wish for.

### Ufmundering

'Sish ka wunder ish mar gritlich,  
Alles gate yousht we's net set,  
Was sin douch adal so glicklich,  
Hen yousht alles was mar wet.

Sag mer net;—Es is ki ursach,  
For an armer tsu si,  
Umglick kumt epmol im afach,  
Un epmol kumt alles bi.

Es hut leit se scana weiter.  
Us we andera scana dene.  
Un mar mand adal sin kscheiter,  
Doch stu kscheit ish seldam ane.

Un epmols dar dumsht ish dummer,  
Us mer maud us aer set si,  
Doch ish are dar dumsht net immer.  
Hut si kscheitheit ah dabi.

So ish's bi uns uf dar' welt do,  
Ane hut wenich andera fehl,  
Wan mar nu stufritta ish so,  
Hut mer immer's grashta dale.

Sca nu alles was do sha ish,  
Un si blint stu alles sunst,  
Si nu heiter, un si fralich.  
Hosht du alles was du winsht.  
Manor Twp. Dialect, Roosevelt Spelling.

## REVIEWS AND NOTES

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

"Reviews and Notes" are omitted on account of length of article under "Historical Notes  
and News."

## HISTORICAL NOTES AND NEWS

REPORTS OF SOCIETY MEETINGS ARE SOLICITED

### Kansas State Historical Society

The following interesting item was contributed by Hon. J. C. Ruppenthal, of Kansas. If any of our readers are willing to help the State Librarian complete the Kansas files they will confer a great favor by letting us hear from them.

P. S. As you kindly sent several of the early numbers of the P.-G. to the Kansas State Historical Society a few months ago on my request, but found gaps where the numbers were missing; and as a library like this is especially desirable as a place to preserve the files permanently, I will ask if it would not help greatly to make mention in the magazine of a wish to secure the missing numbers so as to complete our Kansas files? I much desire this. The contract for a \$250,000 permanent fireproof library of the Kansas State Historical Society was let a few weeks ago, and the contract for interior a few days since.

### Commemoration Medal

The Pennsylvania Society of New York announces the publication of a Commemoration Medal in connection with the dedication of the Memorial to William Penn in the Church of Allhallows Barking, London.

The medal is struck in bronze, adjusted to a blue ribbon, and has been designed for the Society by John Flanagan, sculptor, of New York. The obverse presents a profile portrait of Penn, and is a reduction of the corresponding face of the Gold Medal of the Society, while the reverse exhibits an especially designed inscription relative to the Penn Memorial.

This medal offers to members an interesting souvenir of one of the most important undertakings of the Society, and provides at the same time a handsome work of art of the highest merit.

### The Pennsylvania Federation of Historical Societies

We acknowledge receipt of the "Acts and Proceedings" of the sixth annual meeting of this federation at Harrisburg, Pa., Jan. 5, 1911. This is a well edited and well printed brochure of 54 pages full of interesting data respecting the activities of the historical societies of the state. It shows that during the year 1910 work like the following was carried on: Reading of papers, issuing of publications, making exhibits, erection and unveiling of tablets, observance of historic

events, pilgrimages, erection of buildings holding suppers. According to the report of the secretary: "This tabulated statement shows a membership of over 10,000 persons in the societies constituting the Federation together with the impressive fact that during a single year, these societies issued publications, papers and addresses on historical topics to the number of about 196 titles. It is an exhibit of historical activity throughout our State, that is surprising for its quantity, high quality and diversity of matter treated, and of which wide and common knowledge is now made possible by means of our associated activity."

We give herewith the subjects of the papers read and publications issued by the various societies. A letter addressed to the Secretary at the Post Office given will open the way for additional information about these papers and publications.

**Historical Society of Pennsylvania, Philadelphia**—"The Swedish and the Dutch Settlements on the Delaware," "Historical Pageants in England and America," "Muster Roll of Three Troops of Loyalist Light Dragoons Raised in Pennsylvania," "Letters of Dr. John McKinley to His Wife While a Prisoner of War, 1777-78," "Letters of Robert Proud, the Historian, 1777-78," "East Vincent Township, Chester County, Pennsylvania," "The Struggle and Rise of Popular Power in Pennsylvania's First Two Decades, 1682-1701," "Hail Columbia, and its First Publication, A Critical Inquiry," "From Brandywine to Philadelphia, from journal of Sergeant Thomas Sullivan "H. M., 49th Regiment of Fort." "The Formal Opening of the New Fireproof Building of the Historical Society of Pennsylvania, Apr. 6-7, 1910," "Jefferson's Recollections of Patrick Henry," "Autobiographical Sketch of the Life of Gen. John Burows, of Lycoming County, Pennsylvania," "Sketch of Col. Ephraim Martin, of the New Jersey Continental Line," "Pageantry and the Masque," "Benjamin West," "Letters of Dr. John McKinley to his wife while a Prisoner of War, 1777-1778."

**Lebanon County Historical Society, Lebanon**—"Annville Township and Town," "The German Newspapers of Lebanon County," "Stories of Old Stumpstown," "The Seal of the Society," "A Word about Seals."

**Bradford County Historical Society, Bradford**—"Count Zinzendorf in Pennsylvania," "Obadiah Gore," "The Old Towanda Academy," "History of Troy Schools," "Hon. Thomas Burnside, Second Judge of

Bradford County," "Moravian Missions at Ulster," "Old Time Training Days," "History of Wilmot Township," "Bradford County Families, as shown by the census of 1790."

**The Historical Society of Frankford, Philadelphia**—"Sketch of Life of John Comly," "Bird Life in Frankford," "Military Companies of the War of 1812," "Frankford's Sphere in the Development of Photography," "Frankford in the Forties," "The Frankford Lyceum."

**Wyoming Historical Society, Wilkes-Barre**—"Glacial Erosion in the San Juan Mountains, Colorado," "Charles Darwin," "Influence of the Iroquois in the History and Archaeology of the Wyoming Valley," "Reminiscences of the Rev. Jacob Johnson, M. A. 1722-1790," "The Pennsylvania Germans," "Marriage Record of Rev. William K. Matt. 1832-1885," "Vital Statistics of the Wyoming Section," "The Ross Family," "Revolutionary Pension Rolls of Pike, Susquehanna and Wayne Counties, Pa. 1835," "Some Features of Iroquois Life," "The Diary of Col. Timothy Pickering, during His Residence in Wyoming, 1787," "An Unpublished Chapter of O. J. Harvey's History of Wilkes-Barre, Pa.," "Military Experiences during the \* \* Wyoming Veterans."

**The Historical Society of Berks County, Reading**—"The German Newspapers of Berks County," "The Hessian Camp of Reading during the Revolution," "The Ancient Public Roads of Berks County," "A Goddess in Retirement—The Court House Statue of Liberty," "A Vanished Landmark—The Old County Jail."

**The Historical Society of Dauphin County, Harrisburg**—"William A. Kelker," "Conrad Weiser," "Shikellimy."

**The Washington County Historical Society, Washington**—"The Life and Times of the Hon. James Ross, U. S. Senator, 1794-1803," "The Great Gateway," "The Tracing of Braddock's Road, with maps and Photos."

**The Historical Society of Schuylkill County, Pottsville**—"History of the Henry Clay Monument at Pottsville," "Reminiscences of Schuylkill Haven in the Civil War," "Sesqui-Centennial of the Red Church," "Schuylkill Chronicles for the Years 1827 and 1828," "The Schuylkill Navigation," "The Center Turnpike Road."

**The Lehigh County Historical Society, Allentown**—"Survival of the Old Germanic Heathendom and Pennsylvania German Life and Superstition," "Pennsylvania German Nursery Rhymes," "Whitehall Township, its Organization, Early Land Warrants and Assessment Lists."

**American Catholic Historical Society Philadelphia**—"The Church of the Holy

Trinity, its First Pastor, Rev. John Baptist Charles Helbron," "Baptismal Register of the Holy Trinity Church of Philadelphia, from 1790 to 1795," "Archives of Baltimore," "Letters of Father John Hughes," "Plan of St. Joseph's Church, New York," "Father Gallitzin in 1839," "History of the Church of St. John the Evangelist, Philadelphia, from 1845 to 1853," "Franciscans of New France," "Conrad Weiser—His Fear of Catholics—His Daughter's Conversion—Her Descendants," "English Jesuits for the Five Nations of Indians," "A Projected Franciscan Convent in Pennsylvania—1804-1810," "Founding of the Church at Ogdensburg, New York," "Father Gibault, Patriot Priest of the West."

**Historical Society of Montgomery County, Norristown**—"Property Exemptions in Montgomery County in 1815," by Dr. W. H. Reed, "An Upper Merion Reminiscence," by Mrs. Sarah Tyson, "Pennsylvania German Literature," "Audubon, its History and Reminiscences," "The Pride of the Pennsylvania Germans," "The St. Clair Family in Norristown," "Herstein Meeting."

**The Historical Society of Western Pennsylvania, Pittsburg**—"The Braddock Road," "John Brown in Western Pennsylvania," "The Whiskey Insurrection."

**The Kittochtiny Historical Society, Chambersburg**—"Papers read before the Society February, 1908 to February, 1910," "Early Engineering Enterprises in Pennsylvania," "Ancient Laws of England," "The Founding of Two Colleges."

**The City History Society of Philadelphia, Philadelphia**—"Secret Service of the Revolutionary Army Operating around Philadelphia," "Philadelphia Architecture," "The District of Kingsessing," "Colonial Music," "Historic Bridges of Philadelphia," "Forgotten Mill Dams on the Wissahickon," "Bartram Hall," "The Powell House," "Some Houses Still Standing That were Occupied by Noted People," "Secret Service of the Revolutionary Army around Philadelphia," "Military Operations on the Delaware in 1777-78."

**The Lancaster County Historical Society, Lancaster**—"Reports of the True Character, Time and Place of the First Regular Settlement in Lancaster County," "The Location of Susquehannock Fort," "Our Early Currency and its Value," "Michael Witman, Loyalist," "The Public Career of John Wright, Esq.," "Holland Land Company's Search for Maple Sugar," "Early Items of Lancaster County History," "Lazarus Stewart," "The Shippen House."

**Tioga County Historical Society, Wellsboro**—"The Wellsborough and Tioga Plank Road," "Recollections of An Early Scotch Settler," "My European Trip," "Origin of the Welsh Settlement in Tioga County," "A

Pioneer Family," "The Old-Time Inns," "A History of the Railroads in Tioga County," "Growth of the Postal Service," "On the Writing of History."

**The Hamilton Library Association, Carlisle**—"A Few Early Carlisle Publications," "The Bench of Cumberland County, Pa., 1791-1806," "Fiftieth Anniversary of Epsilon Chapter, Phi Kappa Sigma Fraternity."

**Historical Society of York County, York**—"The Early Navigation of the Susquehanna River," "Conway Cabal," "The Famous Banquet of General Gates at York in 1778," "Beaumarchais, the French Patriot of the Revolution," "Baron Steuben at York in 1778," "A Tale of Early Hanover."

**The Presbyterian Historical Society, Philadelphia**—"The Beginning of Presbyterianism in Albany," "The Early History of the First Presbyterian Church in Philadelphia," "The Parish Church of St. Andrews, Scotland," "The New England Church and the First Presbytery," "Self-Government and Calvinism," "Wm. Marshall's Register of Births and Baptisms, Part 2," "The Psalm-Book of the Reformed Churches," "The Monument at Sycamore Shoals," "The Earliest Account of Protestant Missions, A. D. 1557," "The Early History of the Ninth Presbyterian Church and the Chambers Independent Church," "Ancient Documents and Records," "The New England Churches," "The Psalm-Book," "Protestant Missions."

**Northampton County Historical and Genealogical Society, Easton**—"The Walking Purchase of 1737," "Robert Trail and William Parsons," "Further Reminiscences of Easton and Vicinity in the 30's and 40's."

**Site and Relic Society of Germantown, Philadelphia**—"The Early Physicians of Germantown," "Travels Near Home."

**The Pennsylvania Society, New York, N. Y.**—"Proceedings at the Eleventh Annual Festival," "Pennsylvania in the Cabinet," "The Gold Medal of Dr. Horace Howard Furness of Wallingford, Pa.," "The Sons of Penn.," "Grave of William Penn at Jordan," "In Memoriam of 20 members," "The Society's Flags," "The Robert Fulton Centennial—Sept. 24, 1909," "Civic Festivals in 1909," "Pennsylvania Anniversaries of 1909," "Pennsylvania Monuments and Memorials of 1909," "Pennsylvania Books of 1909."

**Chester County Historical Society, West Chester**—"From Brandywine to Valley Forge," "Early Water Transportation along the Susquehanna."

**Bucks County Historical Society, Doylestown**—"The Swamp of Tinicum and Nockamixon," "Thomas Hicks, the Artist," "Lime-Burning in Bucks," "Two New Hope Relics," "Bristol Friends' Meeting House," "Reminiscences of Bristol," "Manufacturers of Bristol," "St. James P. E. Church, Bristol," "History of Bristol," "Edward Marshall in Springfield," "Tinicum Presbyterian Church," "China and its Great Wall," "Ottsville and Vicinity," "Inaccuracies of History," "St. John's Ref. Ch., Haycock."

**The Church Historical Society, (Episcopalian) Philadelphia**—"Innocent III," "Early History of the Church in Western Pennsylvania," "Brief Sketches of the Lives of Bishops White, Onderdonk, Bowman, Potter and Stevens."

## GENEALOGICAL NOTES AND QUERIES

Conducted by Mrs. M. N. Robinson. Contributions Solicited. Address, The Penna. German, Lititz, Pa.

### Answer to Query No. 26

Recorder's Office, Book O, p. 57. Jeremias or Jeremiah Miller of Ross Township, town of Manheim, and wife Elizabeth. Mortgage to V. Greiner. Nov. 25, 1768.

### Answer to Query No. 27

Orphan's Court Book 1763-67, p. 192. Christian Blough, executor of John Blough. Anna, widow and relict. Children, John, Catharine, Anna, Daniel. Barbara, Frena, Christian. Sept. 5, 1765.

### Answer to Query No. 28

Lancaster Court House, Recorder's Office, Book E, p. 159. Melchor Engle, late of Lancaster Borough, sadler, now of Virginia, sells to George Groff a lot in Lancaster. Mar. 1, 1759.

Book D, p. 215. Melchor Engle (Ingle) and Maudline his wife sell to Wm. Bowsman land in Lancaster Township. Recorded Feb. 28, 1755.

Orphan's Court 1767, p. 201. Account of Estate of Ann Engle. Children, Ulrich, Anna, John, Barbara, Christina, Jacob, to each £28 14s. 1¼d. Oct. 28, 1765.

Register's Office, Book G, p. 504. Will of Ulrich Engle of Donegal Township. Wife, Magdalena. Brothers, John and Jacob. Children, Ann, wife of Christian Shelly; Barbara, wife of John Wisler; Mary, Susanna, Magdalena. Will signed Oct. 18, 1796. Proved Oct. 21, 1799.

### QUERY NO. 30

#### Grubb Family

Wanted information of the descendants of any of the following.

**Henry Grubb**, b. 1806, d. 1878, wife Catharine. Buried at Centreville, Union or Snyder County, Pa.

**Christian Grubb**, d. near Winchester, Va., 1769, wife Catharine. Children, Jacob, David, Barbara, Catharine, Frank, Joan, Margaret and Abraham.

**Henry Grubb** of Montgomery County, Pa., wife Adelheid Hitz. Had a son John (1753-1831) who married Anna May Leisenring and a daughter Anna Catharine (b. 1759) who married Conrad Leisenring.

**Jacob Grubb**, d. 1786, Manheim Township, Lancaster County, Pa., wife Ann Margaret. Children, Michael, Jacob, Julianna who

married Edward Wishard, and Christian, the two latter were living in Washington Township, Franklin County, Pa., in 1786.

**Barbara Grubb**, b. 1781, d. 1831, married Henry Sourbeer, b. 177, d. 1839. Lived possibly in Lancaster County, Pa.

**Henry Grubb**, d. 1788 in Lancaster Co., Pa. Owned property in Funckstown or Hamburg, 2 miles from Charlestown near the Potomac River in Md." Children, Andrew, Jacob, Michael, Catharine, Christian, Henry, "Melichoer," Elizabeth, Nancy and Barbara.

**Henry Grubb**, d. in Lampeter Township, Lancaster County, Pa., Feb. 1816, wife Barbara.

**Israel Grub**, of Mount Joy Township, Lancaster County, Pa., d. 1812, wife Elizabeth. Children, John, Elizabeth, Ann Mary, Daniel, Susanna and Christian.

**Casper Grub**, of Warwick Township, Lancaster County, Pa., d. about 1808, wife Elizabeth. Children, Christian, George, Casper, Peter, Jacob, Susanna married to Martin Bard, and Elizabeth married to Frederick Kissel.

**John Grubb**, of Strasburg, Lancaster County, Pa., a sailor, died 1790. Children, Jacob, Catharine married to John Cremer and Elizabeth.

GEO. F. P. WANGER,  
Pottstown, Pa.

### Rev. John Philip Streeter's Descendants

Mr. Melhane's article in the July number recalled some interesting data. In speaking of the old church at Petersville, he names the earliest ministers, the first being John Philip Streeter, my own great-great-grandfather on the maternal side. In Rupp's Register we find John Philip Streiter landed at Philadelphia, Sept. 26, 1737. He went to Bucks County. He took sacrament Sept. 21, 1740. According to an act of naturalization he was naturalized Sept. 27, 1740.

John Phillip Von Streiter's people were of the Roman Catholic faith. He became Lutheran, left relatives and friends, and endured the hardships of that day to enjoy religious freedom. He dropped the "Von" to his name and many of his descendants today spell it Strider. Before leaving Germany he married Anna Juliana, daughter of Philipp Gotfried Whittman.

Among the sponsors of their children born in Pennsylvania were Henry Melchior



Muhlenberg, George Gaugler (or Gaugler) Yost Rupp and his beloved housewife Dorethea, Conrad Kurtz and others.

His own son Isaac Henry married Christiana Croft or Krafft whose father Johann Croft was also a Lutheran minister, from Antwerp.

Tradition says he was buried under the old Lutheran church at Fredericktown, Md., marked by a brass plate on the pulpit with a German inscription. Descendants of Isaac and Christiana Croft Streiter live in Jefferson County, West Virginia.

When the county was in the Old Dominion the Streiters were among the wealthiest people.

Additional information respecting these people would be very gratefully received.

MRS. JESSIE ENGLE JOHNSON,  
Radford, Virginia.

#### Er. John Adam Funk

Rev. Dr. Theodore N. Riley, Rector Emeritus of Church Church, Hudson, N. Y., was much interested in the paper of the July issue on the city of Heidelberg. His great-grandfather was a graduate of Heidelberg University concerning whom he has on request sent us the following notes written by one of the descendants of Dr. Frank. We gladly make room for this interesting letter.—Editor.

Dr. John Adam Frank was born at Frankfort-on-the-Main in the year 1722, was a graduate of Heidelberg University; made his first voyage to the United States about 1757 or 1758. After a sojourn here returned to his native land. About 1761 he made a second voyage to this country and brought with him a young wife. They settled on the Mchawk near Schenectady. There were four children born to them—Kitty, Jacob,

Peter and Daniel. During the Doctor's absence his wife was apprised of the coming of the Indians. After having dispatched her children to a place of safety, was herself overtaken and massacred and their home laid waste.

After his misfortune the doctor with his little family made his way to Germantown. At the death of their mother, Kitty was about ten (10) years old, Jacob eight (8) years, Peter six (6) years and Daniel four (4) years of age.

When Washington took command of the army he appointed our great-grandfather surgeon. In 1772 he married Juliann Omet, a native of Carlisle, Pa., at which place he was established in the drug business. By this latter marriage there were six children: Betsey, Juliann, William, Henry, Charles, and Adam. Uncle Daniel Frask remained in Carlisle, had several children. His daughter Mary married a Wm. Harris of New York. I remember having made a visit to them with my father, when a child in 1837. They lived in a large house on Grand Street. They had three daughters and one son. I remember all their names. Another of Uncle Daniel's daughters was the mother of Cousin William Riley. I have no doubt that the Rev. Theodore Riley is a descendant of William Riley. I have heard said that the wife of Daniel Dougherty was also one of his descendants, her maiden name having been Sallie Frank. Uncle Peter settled in Toronto, Canada, where no doubt some of his descendants are living. I remember one of his visits to my father, for when he left we sent presents to his children. I also remember Uncle Daniel's visit. Cousin William Riley often visited us. I omitted to state that grandfather died in 1819 aged 97 years—grandmother died in 1852 aged 91 years.

(Copy of letter written by Mrs. Henry F. Vache' to Joseph K. Wheeler.)

"Wohl dem, der seiner Vaeter gern gedenkt,  
Der froh von ihren Taten, ihrer Groesze  
Den Hoerer unterhaelt und sich freuend  
Ans Ende dieser schoenen Reihe sich  
Geschlossen sieht."—Goethe.

## THE FORUM

The P-G Open Parliament, Question-Box and Clipping Bureau—Communications Invited



DEAR READER:

You are thinking about the merits of this copy of *The Pennsylvania-German*.

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*THE PENNSYLVANIA-GERMAN*  
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### Errors

In July issue

page 424, add "1850" to "View of Northampton Street."

page 427, change "First Map of Easton" to "Draft of Thousand Acre Tract."

page 430, first column, line 14, change "of" to "to".

### Wanted

**Penna.-German**, Vol. VI, 1 and 4. J. G. Bechtold, Steelton, Pa.

**Penna.-German**, Vol. III, 1 and Vol. VI, complete. Christian E. Metzler, 67 Commercial Wharf, Boston, Mass.

### MEANING OF NAMES

By Leonhard Felix Fuld, Ph. D., LL. M.

EDITORIAL NOTE.—Dr. Fuld has kindly consented to give a brief account of the derivation and meaning of the surname of any reader who sends twenty-five cents to the Editor for that purpose.

#### 74. KIRSCHNER

The surname KIRSCHNER was generally applied as a surname of occupation to one who cultivated cherries [German KIRSCH-EN] or one who made brandy from cherries. In a few cases this surname denoted the wearer of a fur costume, when it was de-

rived from the Old High German CHUR-SINNA and the Middle High German KURSEN.

### Old Goshenhoppen Church Records

A subscriber desires to know whether there is extant a copy of the earliest marriage records of the old Goshenhoppen Church and where it may be consulted. Who can give the desired information?

### Canal Boy in Minnesota

C. G. S. of Minnesota writes: "I was very interested in your article 'Canal Lore' and could add considerable to it as I started life for myself on a canal boat at the age of 13 years and followed it for several years. Such articles interest me very much as well as all others which appear in the P-G." Thanks! Let us have your recollections about canal boat life by all means.—Editor.

### Daughters of the Revolution

Des Moines, Iowa, July 31, 1911.  
Editor **Penna.-German**,

Dear Sir: In reply to your request in June issue for names of "real daughters" of the American Revolution, am sending you the names of two "real daughters," members of Abigail Adams Chapter, D. A. R., Des.

Moines, Iowa. They are: Mrs. Sophia M. Van Dolson Andrews, and Mrs. Catharine B. Cox.

Very sincerely,

CORNELIA R. STEIN.

Mrs. Andrews was the daughter of John Van Dolson, of Fishkill, N. Y., who enlisted at Newburg, N. Y., at Washington's headquarters.

Mrs. Mary Trawick Proctor, aged 111 years, a real daughter of the American Revolution, has been discovered in a humble one-room cabin in Bartow County, Georgia. Her only companions are her daughter, Miss Mary Proctor, aged ninety, and two great-great-grandchildren, descendants of another daughter.

Mrs. Proctor was born in Wake County, North Carolina, in 1800. At the age of nineteen she married Hiram Proctor, a veteran of the Revolution and the War of 1812. She has lived under the administration of twenty-five Presidents.

On a bedding of straw, consisting of a mattress so thin that the rough plank slats can be seen, this daughter of the Revolution lies, her form emaciated, skin wrinkled and almost a skeleton.

Her aged daughter administers to the wants of the little household and sometimes tills the soil in a small cotton and garden patch nearby. The meagre profits derived from this labor she adds to the \$12 a month pension Mrs. Proctor receives for the services of her husband rendered in the War of 1812.—Exchange.

### Bismarck and von Bülow not Students at Heidelberg

Lafayette College, Easton, Pa.,

August 4, 1911.

My dear Mr. Kriebel:

The article on Heidelberg in your last number by Mr. D. Miller contains the statement that the three chancellors of the German Empire, von Bismarck, von Bülow and von Hohenlohe had been students at Heidelberg. This is erroneous as only the latter pursued studies at that place. Bismarck studied at Göttingen and Berlin, von Bülow at Lausanne and Bonn. As an old Heidelberg student and one who knows the 'Pauklokal' in the Hirschgasse only too well I was surprised to learn that the names of the aforementioned chancellors are supposed to have been carved there. Perhaps this is for the delight of the traveler and the profit of the Gastwirt, much like the proverbial ink-spot in the Luther-room in the Wartburg. Gullible travelers are eager to procure some of the ink-splashed plaster as a souvenir, believing the guide who connives at their surreptitiously snatchign a

piece thereof, and leads them to believe that it is the real ink-spot made by old Doctor Luther when he hurled the ink-well at his Satanic majesty. Perhaps the names are there, but I wager that nine out of ten students who go to the Pauklokal for other reasons do not know it.

The statement that Bismarck and Von Bülow ever studied there ought to be corrected.

Yours truly,

(Prof.) J. F. L. RASCHEN.

### Bostoners Worse Than British Tyrants of 1775

To the discredit and shame of Boston a boy 13 years old, and the son of a poor mother, was put in jail over night for playing ball in the streets on Sunday. When it is remembered how General Gates was petitioned by the boys on Boston Commons, on account of British tyranny, it is difficult to avoid the conclusion that the Bostoners responsible for the treatment of that boy are worse than the British tyrants of 1775.

(Norristown, Pa.) Register, July 8, 1911.

How should the Sunday sport problem be solved, Brother Editor?

### The German Drift toward Socialism

William C. Dreher contributes a very interesting and instructive paper on this subject to the July issue of the *The Atlantic Monthly*. He sees bright prospects for the Socialist party for the moment but believes that if Prussia "would get rid of its plutocratic suffrage law and give real ballot reform, if the protective duties should be reduced in the interest of the poorest class of consumers, it may be safely assumed that the tide of Socialism would soon begin to ebb."

### Articles Reprinted

The *Post*, Middleburg, Pa., reprinted Mr. Edwin Charles' Article on *Canal Lore*. The *Public Ledger*, Philadelphia, Pa., Mr. Nietzsche's article on *Moravian Towns in Pennsylvania*, (June issue) and the *Reading Eagle* quoted at length from Professor Gerhard's article on *Opposition to German: A Misconception*. We appreciate these recent cases of recognition of *The Pennsylvania-German*. If you notice an item that you think might interest your community ask the editor of the local paper to reprint it.

### Story by Miss Singmaster

Miss Elsie Singmaster contributed an interesting short story to the *Saturday Evening Post* of July 22, entitled "The Ways of the Fathers." It is a Christmas story telling how the fathers of Hans and Elsa Heck-

endorn, of Manhattan. Heinrich Grimmelhansen, of Germany, and Maria Nickisch, of Berlin, tried to dictate the course of love to their children according to German ideals and how love took its own course in free America, leading finally to a happy outcome—well written.

### Great Mis-Statement of Facts by Authorities of Independence Hall

We hope the following note will bring its intended result, the correction of a glaring error for which there can be no good excuse. Will the authorities in charge take up the matter?—Editor.

Editor **Penna.-German.**

Dear Sir: While going through Independence Hall in Philadelphia some time ago I was surprised to find the following label for one of the exhibits: "Iron crows foot found at the old fort on the Susquehanna opposite Sunberry, Pa."

These irons were spread over a battlefield prior to a cavalry charge where they were used to injure the hoofs of the horses."

A greater mis-statement of facts in the case could hardly be imagined. In the first place Fort Augusta was not on the opposite side of the river from Sunbury (which is mis-spelled), but was on the same side, and the site of the fort is included within the present borough limits.

Fort Augusta is the only place in the country, so far as the writer has been able to ascertain, where crows feet were ever found. They consisted of a piece of iron having four sharp prongs an inch or more in length made in such a way that when thrown on the ground one prong always pointed up. Now there never was a cavalry charge or a battlefield around Fort Augusta, and the crows feet were not intended to injure the hoofs of horses. They were scattered along the Indian paths and trails and over the ground surrounding the fort for the purpose of injuring any lurking Indians who might step upon them, the soft moccasin offering but little resistance to the sharp prong. Great quantities of these crows feet were picked up in the vicinity of Fort Augusta. Why those having charge of the exhibits in Independence Hall would permit the above given description to remain I cannot understand.

Very truly yours,

WM. G. MURDOCK,  
Milton, Pa.

### The Passing of Families

"In America historical families do not perpetuate themselves. Today in public life in America there is not a single man who bears the name of any man who played a part in the Revolution or whose name was

appended to the Declaration of Independence, or who sat in the convention that framed the Constitution. There are in public life a few, a very few, men who can trace their descent collaterally to colonial times, but the possessors of historic names have gone. Neither in statecraft nor diplomacy is there a Washington, an Adams, a Jefferson, a Madison, a Monroe, or a Jackson; there is no Franklin or Otis or Hamilton or Sherman; no Martin or Greene or Putman or Lee. The men whose genius welded the scattered colonies into an empire and set the infant nation on its way to greatness either died childless or left small families."

This is the statement made by Mr. A. Maurice Low in the second volume of "The American People, A Study in National Psychology," which will come from the press of Houghton-Mifflin Company in the autumn. Mr. Low also finds that the same phenomenon in statesmanship has its counterpart in finance and commerce. The great bankers and merchants and manufacturers of the early days left no descendants. "In commerce as in public service the men who today dominate are not the men who bear historic names, not the men who can trace their descent back in an unbroken line to the first bankers or the first iron masters or weavers, but men who have no kinship with these founders of an industry; 'new' men in every sense of the word."

This is the first time, we believe, that attention has been called to the sterility of the famous men in American history, and it is interesting, as Mr. Low says, to ascertain the cause.

Does the above statement hold true as to the Germans who were prominent in church, society and the state prior to 1800?

### Indian Grave Gives Up Relics

The grave of an Indian brave who once roamed the wilds in the foot hills of the Blue Mountains, was unearthed by Henry Steinbach, while he was plowing potatoes on his farm at Round Top Valley, in Bethel Township.

History relates that upon the death of a brave he was bedecked in his war paint and consigned to the ground with arrows and bows, war clubs, axes, mortars and other implements in order that he might find successful existence in the happy hunting grounds.

What was unearthed easily substantiated the belief that the grave was that of a chief, as five spear heads, the dimensions of which were  $7\frac{3}{4}$ ,  $6\frac{3}{4}$ ,  $6\frac{1}{4}$ ,  $6\frac{1}{2}$  and  $5\frac{1}{4}$  inches; a celt or chisel  $7\frac{1}{2}$  inches long, arrow heads and an axe were unearthed. These relics are in a good state of preservation, the spear heads being made of quartzite and the celt of slate, all well sharpened.

The location of the Steinbach farm is near the historic Fort Henry, erected below "Round Head," about 1754. This spot is still pointed out by the residents of that section as one of the principal points of interest. It was built in "The Hole," called by the early inhabitants "Es Loch," a peculiar, large depression of the earth's surface between two ridges of mountains. This is within hailing distance of the Steinbach farm. Numerous kinds of arrow heads, axes, war clubs, mortars and other relics of Indian days have been found in that vicinity which bear evidence that that territory was at one time densely populated by the aborigines.

### A Suggestion from Germany

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

Now picture the citizens of Utica, New York, laying out a harbor on the Erie Canal and advertising that fact to the world as an inducement for the location of new industries there! Yet Utica is situated, with respect to the Atlantic Coast, about as Gelsenkirchen to the North Sea ports. Nor is this an exceptional instance. Did you ever hear of Neuss? Not many years ago its population had sunk to about 4500, and the good people of the town decided that something had to be done. After much deliberation, they borrowed nearly \$2,000,000, made of the degenerate stream Erft a deep-water canal to the Rhine, and constructed a commodious harbor, with carefully laid out sites for industrial plants. Now trade of all kinds flourishes, the improvements are paying for themselves, upward of forty new factories have been secured, including branches of two of the greatest American companies, and the population is passing the half-way post on its race toward the 100,000 mark. In our country Neuss might be compared, in point of situation, to Norristown, Pennsylvania, although without the advantages of Norristown, originally, as to natural location, population, or industries.

But imagine the taxpayers of Norristown obliging themselves to the extent of \$2,000,000 to provide a harbor and dockage on the Schuylkill! At Düsseldorf, on the Rhine, early expenditures aggregating close upon \$5,000,000 for encouraging river traffic are being increased by many millions more. When its present progressive policy was inaugurated Düsseldorf had a population less than that of Wilmington, Del., and few of the natural advantages of Wilmington with respect to manufacturing and commerce. Now it has six times as many people and probably ten times as many factory operatives. Would Wilmington spend 5,000,000 to get started in the same way, and double that investment a short time afterward? Mannheim has spent about \$9,000,000 on harbor improvements with private investments along its water-fronts that run into enormous figures. As a manufacturing and distributing center it takes high rank among the commercial cities of the world, with a population of about 175,000. Not long ago it might have been likened to Little Rock, Ark. How does Little Rock compare with it today? In order to meet the increased requirements of river traffic, a new harbor, including about nine miles of quay walls and the opening of a basin of 500 acres, is being constructed at Frankfurt-on-the-Main at a cost of \$13,690,000. Frankfurt has a population equal to that of Kansas City. After herculean efforts on the part of a few citizens, Kansas City is just getting one line of packets started down the river.—Editorial in *Collier's* for July 22.

H. W. Kriebel, Lititz, Pa.,

My dear sir: Pardon me for trespassing on your time again after writing you but a few days ago. However, I read in the July issue of the *Peuna-German* some reference to a German pedigree book, so I thought I would give you a few facts that I have gained by much reading and correspondence, besides subscription to German genealogical publications, and purchase of German books on the same subject. I do not know just what book is referred to above, but your informant is correct in stating that interest in family history is growing in Germany and extending far beyond its old narrow limits of the nobility. I will mention a few periodicals and books.

*Familien-Geschichtliche Quellenkunde* by Dr. Edward Heydenreich, pp. 517, published at Leipzig, Germany, 1909, by H. A. Ludwig Degener. This "source of knowledge of family history" discusses with great detail church registers, libraries, monuments, archives, lists of citizens, taxpayers, school and college matriculants, almanacs, ship registers, etc. The price is M.11:40pf. (nearly \$3).

There are numerous genealogical societies in Germany, some of which restrict themselves to nobility, but others go more widely into family history. Among societies are: **Lie Verein Herold (the Herald's Union, or heraldic union)**. Its headquarters are in Berlin where it issues monthly a magazine, *Der Deutsche Herold* (the German Herald). While this organization devotes itself largely to the so-called "higher classes," it publishes and answers inquiries generally as to genealogy.

A most ambitious publication just begun with number one of volume one, in April 1911 and to be issued quarterly is: **Urkunden Quelle**, which may be translated as, original source, or record spring, or archive spring (or source), meaning not simply the spring (Quelle) but the fount from which the spring comes. It is to be sent free of charge to every pastor in Germany, evangelical, Catholic, etc., and thus will reach about 24000 congregations in the Fatherland. Inquiries as to families, and individuals, as to baptisms, marriages, deaths, etc., are inserted and the pastors or church book-keepers are promised 5 Marks for data found if original. Insertions cost about 12 marks (nearly \$3). The Quelle is published in Berlin, at Koenigin Augustas strasse 13, Berlin W. 9, by W. Brasch & Co.

In 1904 a union was organized to "establish and maintain a central office for German personal and family history." It has since published an organ **Die Familiengeschichtlichen Blaetter** thru H. A. Ludwig Degener at Leipzig, monthly at about \$3 a year.

The **Frankfurter Blaetter fuer Familiengeschichte** published by Karl Kiefer at Frankfurt a. M.-S., Schulstrasse 10, Germany, devotes itself to the common people more than many others. It costs about \$2.50 a year, and issues monthly.

"**Roland**," a society for research into lore of ancestry, arms and seals, publishes a monthly magazine bearing the same name, Roland, at 10.40 marks a year, (about \$2.60). The publisher is Gebr. Vogt, a Papiermuehle, S.-A., Germany. This society has a card index catalog of over 250,000 family names with data of persons and sources, and is constantly adding thereto. Perhaps this has been the inspiration for the organization

of the Society of Genealogists at London this year, with the object of making up a genealogical card-index as fast as possible.

The many readers of the **Penna.-German** who value its work in family history can hardly desire to end their research with the advent of the family into America, but must naturally wish to trace their line as far back as possible in Europe. If one once finds the place from which the family came to America, it will be easy, except in rare instances, to go back many years farther, because of the fine church records of baptisms, marriages and deaths. The searcher who has traced his line in America to the immigrant ancestors and can get no farther, may well hope to find a clue on the other side the ocean by means of some of these German societies or publications if the race is German.

(Hon.) J. C. RUPPENTHAL,  
Russell, Kansas.

#### Our July Issue

The first article in the number of by Mr. Charles on early Pennsylvania canals is extremely interesting to me and I must thank you for the pleasure of reading it.

The article, "Canal Lore," in the current number is fine. I would like to see more articles of this nature, that is treating of a subject more or less common to the entire portion of eastern Pennsylvania.

Your number of several months ago which contained the Laux family history is open to criticism to my mind because there was too much of it in one number for those who are in no way connected with the family. I like to see variety something to suit every taste.

Your June issue was a particularly good one because it treated of so many different communities, contained the "graveyard history" (which I look for) and a fine article on the Amish.

"By all means keep up the 'grave-yard history.' What one in a thousand does not want all the other 999 are eager for. 'Easton from a Torrelly Window' is superb—so is 'Historic Pilgrimages,' by McIlhanev. Bue then, what is the use of discriminating, the 'whole shooting-match' from cover to cover is par excellence."

# The Pennsylvania-German

(Founded by Rev. Dr. P. C. Croll, 1900.)

H. W. KRIEBEL, Editor and Publisher

Associate Editors—Rev. Georg Von Bosse, Philadelphia, Pa.; Prof. E. S. Gerhard, Trenton, N. J.

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*The Pennsylvania-German* is the only, popular, illustrated, monthly magazine of biography, genealogy, history, folklore, literature, devoted to the early German and Swiss settlers in Pennsylvania and other states and their descendants. It encourages a restudy of the history of the Germans in America; it rescues from oblivion the record of the deeds of those gone before; it unearths, formulates and disseminates a wealth of historic material of great moment in the right interpretation of our American life; it meets the necessity of having a repository for historical contributions and a medium for the expression of opinion on current questions pertaining to its field. It aims to develop a proper regard for ancestry, to create interest in family history, to promote research along genealogical lines, to unite descendants wherever found, to facilitate a scientific, philological study of its dialect; it makes generally accessible to the future historian the precious incidents of German life and achievements in America, and incidentally becomes an eloquent, imperishable monument to a very important element of the citizenship of the United States.

## THIS MAGAZINE STOPS AT THE END OF THE TIME PAID FOR

**PRICE.** Single Copies 20 cents; per year \$2.00 payable in advance. Foreign Postage, Extra: to Canada, 24 cents; to Germany, 36 cents.

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**SUGGESTIONS AND PLANS** on how to extend the sale and influence of the magazine are invited and, if on trial found to be of value, will be suitably rewarded.

**SPECIAL REPORTS WANTED.** Readers will confer a great favor by reporting important and significant biographical, bibliographical, genealogical, social, industrial items appearing in books and current literature that relate to our magazine field.

**HINTS TO AUTHORS.** Condense closely. Write plainly on one side only of uniform paper. Do not cram, interline, scrawl, abbreviate (except words to be abbreviated), roll manuscript, or send incomplete copy. Spell, capitalize, punctuate and paragraph carefully and uniformly. Verify quotations, references, dates, proper names, foreign words and technical terms.

**CONTRIBUTIONS.** Articles on topics connected with our field are always welcome. Readers of the magazine are invited to contribute items of interest and thus help to enhance the value of its pages. Responsibility for contents of articles is assumed by contributors. It is taken for granted that names of contributors may be given in connection with articles when withholding is not requested. MSS. etc. will be returned only on request, accompanied by stamps to pay postage. Corrections of misstatements of facts are welcomed; these will be printed and at the end of the year indexed.

## Subscriptions Received

The subscription money received will be reported in the September issue.

## Our Associate Editor

Rev. Georg von Bosse joins our ranks with this issue as an Associate Editor. Our readers will be pleased with the accession. At the time announcement of this step was made it was stated that "his special province will be to edit data respecting *a*, The German citizenship of our country that immigrated since the year 1800. *b*, the Germans in the Twentieth Century. *c*, German ideas and ideals in the world's history." This

gives our Associate Editor ample elbow room. It also widens the scope of the magazine. The special lines of articles that will be offered will depend largely though not exclusively on the reception accorded this step. We invite communications on the subject.

## Our Premium Offers

Subscribers, new and renewal, are taking advantage of our premium offers. We are giving our readers, the best book on the German Element in the United States, the best book on the Pennsylvania-Germans and the editorial service of another prize-winning writer

in the same field with the only illustrated, popular monthly magazine touching the Germans of our country. We hope to do still better by and by. The two books are worth their regular retail price \$1.50 and \$7.50 respectively; the magazines are fully worth their subscription prices, \$2.00 each. We thus give practically three times what we ask for in Offer 4A at \$4.50.

If you have not already done so tell your neighbors about these offers and invite them to become subscribers. You will do them a favor, benefit yourself and help the work along as well. Will you not do this *AT ONCE*?

Get your June issue, study the two offers on the colored slip and—then to work.

---

#### A "Sur-Rejoinder" Received

Mr. James B. Laux of New York sent a "Sur-Rejoinder" to the two communications respecting the Gutenberg Bible which appeared in the July issue. Being received too late for this it will appear in the September number. It is a satisfaction to an editor to get evidence that the magazine is being read. We regard rejoinders to articles as very good proof that at least some of the subscribers peruse the magazine very carefully. It must of course be understood at all times that authors and not the editor must be held responsible for the accuracy of articles, and that allowing an article to appear does not signify approval of the sentiments or opinions expressed.

#### Family Reunions

This is the season of family reunions. We have received personal and printed invitations to some of them and regret exceedingly that we can not attend these and in fact all and take part in them. Neither will it be possible in a few months to print the "story" of these families. Our space and our readers will not allow this. We do expect however to give in the October issue a list of some of the reunions with date, place and the name of some officer or prominent person connected with the family. We should also be glad to print so far as space will allow short accounts of families. Those who are connected with such organizations will confer a great favor if they will remind us of these gatherings and give us the name of some member prominently identified with the association.

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#### Completion of Series of Articles

The series of articles by Louis Richards, Esq., "Early Berks County Tombstone Inscriptions" comes to an end with this issue. Providing sufficient interest is shown a limited edition of the articles in pamphlet form will be issued. The page will be the same size as in the magazine and all the family names will be indexed alphabetically. Price 25 cents each. We shall be pleased to hear from our subscribers on the subject. How many copies of the reprint will you subscribe for and pay to make the republication a possibility?



# The Pennsylvania-German

Vol. XII

SEPTEMBER, 1911

No. 9

## OUR WIDENED PLATFORM

### An Open Letter

TO OUR SUBSCRIBERS:—

In the August issue of "*The Pennsylvania-German*" there appeared a reprint of a letter that had been issued a short time before in which occurred these words:—

"*The Pennsylvania-German*" takes pleasure in making the following proposition to the members of the German-American Alliance:

*PROVIDING AT LEAST 2000 GUARANTEE SUBSCRIPTIONS (New) ARE PLEDGED, "The Pennsylvania-German" agrees*

*to increase the number of pages of the magazine per month from 64 to 80, the added pages as needed to be devoted to Alliance matter.*

*to insert Alliance notes and news, announcements and reports of important Alliance events, letters from officers of the Alliance, critical papers and articles bearing on the principles and activities of the Alliance.*

In explanation of the step it is proposed to take according to these words the following statement is submitted.

Respecting the main features of the platform of the German-American Alliance we quote the words of Professor A. B. Faust:—"The object on the whole is to preserve and unite what is best in German culture and character, and devote it to the best interests of the adopted country. The principle, therefore, which Carl Schurz and Friedrich Münch announced for the Germans in America—namely, that they become American citizens as quickly as possible, without, however, losing their culture and character—has won in our own day." (Particulars about the platform of the German-American Alliance will be furnished on application.)

American "Deutschtum" is an ever widening circle of which Pennsylvania Germans form part of a segment, the early German immigrant and his descendants, a part that is destined ultimately to be lost in its environment. Viewed from the standpoint of language or clan-characteristics, a gradual though long drawn-out extinction is to be looked for. Such tendency narrows very materially the outlook for a periodical. This was expressed by one of our subscribers recently (and he but voiced the sentiment of other subscribers): "I fear you are in a losing game. The whole tendency of the present age, as properly voiced by our State Superintendent, Dr. Schaeffer, is to forget our differences in nationality and remember above all else that we are Americans, speaking the English language."

Personally we are by no means ready to forget whence we have come, to cast aside entirely the language our fathers spoke; it would be a pleasant occupation and not a fruitless one to collect and make accessible the rich historic data pertaining to the particular field of the Pennsylvania Germans but the greater service in the wider field lures us. Not that we love Pennsylvania Germans less but that we love Germans and our country more.

The magazine will gain greatly in perspective and usefulness by recognizing that the Pennsylvania Germans have been and are but part of a very important element in American life and that the present has its duties and problems to the performance and solution of which the German element can and must offer its contributions. In the words of A. D. White: "The ultimate end of a great nation is something besides manufacturing, or carrying, or buying or selling products; that art, literature, science, and thought, in its highest flights and widest ranges are greater and more important; and that highest of all—is the one growth for which all wealth exists—is the higher and better development of man, not merely as a planner or a worker or a carrier, or a buyer or seller, but as a *man*. In no land has this idea penetrated more deeply than in Germany, and it is this idea which should penetrate more and more American thought and practice."

We would say to all citizens of German ancestry, near or remote: we are of one blood; let the lines between us be low and narrow beds of sweet flowers rather than thorny hedges and impassable barriers; let us get together; let us know for ourselves and tell our children and neighbors whence and what we are, and labor for the best interests of our country by making known what our history teaches. To quote the concluding paragraph in Professor Faust's monumental and epoch-making history of the "German Element";—"The German traits are such as to unite the various formative elements of the American people more securely and harmoniously. In common with the English stock of New England, the German is inspired with idealism, the origin of education, music and art; he shares with the Scot a stern conscience and a keen sense of duty; he touches the Irish with his emotional nature, his joy of living, and his sense of humor; and thus, linking the great national elements together, the German provides the back-bone, with the physical and mental qualities of vigor, sturdiness, and vitality and the moral tone of genuineness, virility and aspiration." These things are worth while.

### Proposed Step Approved

That the proposed step meets with the approval of men prominent in German circles is evidenced by words like the following:—

*C. J. HEXAMER, President of the National German-American Alliance: .*

I heartily indorse "*The Pennsylvania-German*," a magazine for the study of German-American history and for leading Pennsylvania Germans back to German culture, a project of importance to all and one that should be encouraged.

*FRIEDRICH GROSSE, M. D., Vorsitzter Alldeutscher Verband Ortsgruppe Newyork:*

It is with great pleasure that I received notice considering an expansion of "*The Pennsylvania-German*." The Germans, as organized in the National bund, need badly an organ just as you are planning.

*C. F. HUCH, Sec. Pionier Verein:*

I consider "*The Pennsylvania-German*" a most valuable magazine in the interest of German-American history.

MAX HEINRICI, *Editor*:

To all friends of German-American history your magazine is indispensable and I would like to see it in many German homes.

R. K. BUEHRLE, *Ex-Supt. of Schools*:

I have been a subscriber for "*The Pennsylvania-German*" for a number of years and am glad to hear that it proposes to expand.

GEORG VON BOSSE, *Pastor, author and editor*:

The publisher should have the support of all those that have an interest in the work of the Germans in this country.

DR. O. L. SCHMIDT, *German Historical Soc. of Illinois*:

I have read "*The Pennsylvania-German*" for the past few years with much interest and have found it to be a source of much original information. I hope that the journal will have a successful future as there is nothing at present to replace it.

DEMOCRAT, *Davenport, Iowa*:

Wir wollen es uns nicht versagen, unsere Leser recht dringend zu ersuchen, sich und ihre Kinder mit der deutsch-Amerikanischen Geschichte vertraut zu machen und die seltene Offerte des Herrn Kriebel nicht unbenutzt zu lassen.

MITTHEILUNGEN des D. A. N. Bund:

Das Anerbieten des Herrn Kriebel ist Bestens zu befehlen.

## The Program for 1912

A bigger, brighter, better, more interesting, more valuable and more attractive magazine than ever. 1000 pages of reading matter pertaining to the history, ideals and activities of the German Element in the United States; Special assistance to genealogical students; biography, genealogy, local history, folklore, industrial life, humor, articles on platform of the German-American Alliance, prominent. A free reprint copy of Kuhns's German and Swiss Settlements in Pennsylvania to all who subscribe before January 1, 1912. (The best general view of the subject, concise but complete. Publisher's price, \$1.50.)

Among the articles to appear in early issues of 1912 may be mentioned:

*The Germans in Maine*.—Professor Garrett W. Thompson of the University of Maine, Orono, Maine, will contribute a series of papers on the history of the Germans in Maine based on critical research and embodying considerable hitherto uncollated material.

*The Germans in New York*.—*The Pastor of the Schoharie*, a tale translated from "Der Waldpfarrer am Schoharie eine Kulturhistorische Erzählung," a vivid pen picture portraying life among the Germans in the Mohawk Valley, New York, from 1723 to 1777.

*Autobiography of L. A. Wollenweber*, relating his experiences in eastern Pennsylvania and Virginia 1832 to 1852 very interesting.

*The Newborn*, written by Georg Michael Weiss, V. D. M., published by Bradfordt in 1729, only one copy known in America.

*The Germans in Kansas*, by Hon. J. C. Ruppenthal, Judge, District Courts, Russell, Kansas.

*The Contribution of the Moravian Church to Protestant Church Music*.—A paper by Dr. W. A. Wolf, Lancaster, Pa., learned and scientific, showing that the Moravian Church stands for the best in music.

*Diary of John Ramsauer*, who migrated from Lancaster County, Penna., to North Carolina in 1752—intensely interesting and very important.

Rev. von Bosse, Philadelphia, Pa., Associate Editor, author of "Das Deutsche Element," will contribute a series of papers touching the more recent German citizenship of our country and German ideas and ideals in the world's history.

Other articles equally interesting and valuable by prominent representative men either have been received or are promised and in preparation.

### Regular Monthly Features

*The Forum.* A Subscribers' Roundtable for the publication and discussion of brief items of general interest, including contents of the magazine.

*Muttersproch.* Selections of choice literary productions in German including the dialect.

*Historical Notes and News.* Reports and announcements of important historical events and meetings of historical societies.

*Genealogical Notes and Queries.* A free service for the benefit of those engaged in genealogical research. A Genealogical Research Bureau will be conducted to facilitate the work of those engaged in the investigation of the history of families.

*Reviews and Notes.* Announcements, notices and reviews of literary productions bearing on German life and thought.

*Who, When, Where, Whom.* Short, spicy pen sketches of German-American families, giving name of immigrant, date of migration, place from which and to which migration took place, representative descendants.

*Alliance Activities.* Announcements and reports of Activities of branches of the German-American Alliance.

The hearty support of "*The Pennsylvania-German*" on basis of its enlarged platform is respectfully asked of all our present subscribers and of all to whom this letter may come, promising the faithful devotion of time, strength and resources to the carrying out of the program as set forth, I remain,

Yours very truly,



EDITOR AND PUBLISHER.

# The German Immigration into Colonial New England

By Wilfred H. Schoff, Philadelphia, Pa.

(CONTINUED FROM JULY ISSUE)



MEANWHILE, while winter lasted the poor passengers of the *Priscilla* had to set to work as best they could, some to serve the time stipulated to clear off the balance advanced on their passage-money (which they had already paid in full before leaving Germany), and all to lay by enough to buy a bit of land from some one less hard-hearted than the Provincial Court.

As its promoters expected, the Germantown Company found a good number who had no choice but to accept its terms and become its bond-servants. Twelve families had signed with the company by January 8, 1752.

The committee that visited Fort Massachusetts found that the township reserved for them was a wilderness, insecurely guarded against French and Indians, by whom the fort itself had been captured and destroyed in 1746, and that there were no settlements within 30 miles. Some of the "French Protestants" or Huguenots probably went there the following year, settling on the Hoosac River, in what is now North Adams and Williamstown. In August, 1754, numerous "Dutch farmers" along the Hoosac, whose homes had been laid waste by French raiders, sought refuge in the Fort, crowding it almost beyond defence. The "Glass-Works grant" later referred to, lay within what is now the town of Lee; and other Huguenot and German families seem to have scattered along the western boundary, appearing in most of the towns in the census of 1790. So that some of the *Priscilla* passengers certainly went to Fort Massachusetts during their first winter. A bill from Captain Ephraim Williams for food supplied to this committee of French Protestants was allowed by the General Court, January 25, 1752.

The committee that visited the "eastern parts" found the townships north of Sebago Pond quite unsuitable, and seem to have gone to Waldo's tract, east of the Kennebec. During the winter numbers of the *Priscilla's* passengers, both German and Huguenot, went to Broad Bay (now Waldoboro) where they settled, first on "Dutchmen's Neck," and later scattered over the whole neighborhood, in the modern towns of Dresden (first called Frankfort Plantation), Pownalboro, Nobleboro, Waldoboro, Bristol, Warren and Penobscot.

For the Plymouth Company, controlling the "Kennebec Patent" and disputing title to much of the ground claimed by Waldo as lying within his "Muscongeog Patent," immediately set about persuading the Germans to desert him. In December 1751 a "township named Frankfort" was laid out on the eastern side of the Kennebec, and a block-house built for the defence of settlers. And the directors voted that "Whereas a number of German protestants are lately arrived from Germany, that such of them as will settle in the township aforesaid, have granted them one hundred acres of land." The company also undertook to supply the Germans with provisions throughout the winter and spring, on one year's credit.<sup>14</sup>

Forts Massachusetts and Pemaquid had both been recently destroyed by French and Indians; these were the homes chosen for the new settlers. As in Pennsylvania, the native colonist put the "foreigner" between himself and the Indians; a German scalp might satisfy the savages and dissuade them from attacking the older settlements.<sup>15</sup>

<sup>14</sup>Collections of the Maine Historical Society, VIII, 113.

<sup>15</sup>See Collections of the Maine Historical Society, V, 403-419; VI, 321-332; also Eaton, *Annals of Warren*, 2d ed., p. 146; also Williamson, *History of Maine*, Vol. II, *passim*; also Fosdick, *The French Blood in America*, Chicago, 1906, *passim*.

Meantime Joseph Crellius had returned to Germany, still enjoying the hospitality of Councillor Luther in Frankfurt, and continued his canvass throughout the spring of 1752, under strong and growing opposition. He was in debt to Waldo for money advanced, in return for which he had bound himself to supply a substantial number of settlers to the Broad Bay estate. He was responsible also to the Germantown Company, and to the Province for account of the four townships; but chiefly he was concerned about his per capita commissions from the Rotterdam brokers. In spite of Luther's warning he made a secret agreement there for the sale of his passengers. But it was never to the interest of the Rotterdam merchants to let Crellius succeed in his campaign. His efforts in behalf of Massachusetts Bay threatened their established alliance with the proprietors of Pennsylvania, and they defended themselves by spreading stories of the cold climate of New England and the hardships and disappointments facing settlers there; which were fully confirmed by letters from the *Priscilla* passengers. Then, too, the colony of Nova Scotia was making an effective canvass for German settlers, and decried Massachusetts wherever it could. Its agent in Germany, whose name was Dick, carried on a bitter campaign against Crellius in the German newspapers. He was well supplied with funds (said to come from the English Government, which was just then very anxious to stimulate settlements in Nova Scotia), and Dick advertised free transportation to Halifax, which was far more than Crellius could offer to Boston. And Samuel Waldo, who had promised Crellius his support (and kept his promise as far as money was concerned) was in London trying to get Scotch-Irish settlers, even bringing over the frigate *Massachusetts* on a disastrous journey with the idea of carrying back a shipload of Protestants from the north of Ireland. So Waldo's time was spent elsewhere, and Luther's support did not serve to counterbalance the reports of the Rotterdam merchants

and the personal character of Crellius himself, who seems to have been a rascal in every way, and concerning whom all sorts of salacious gossip was spread about.

But Luther was fortified by a letter from the Governor and Council of Massachusetts Bay, stating that Pennsylvania's canvass for settlers was due to the advantage arising to the proprietors by the annual quit-rent from the land settled by them, whereas the purpose of Massachusetts was merely "to enlarge the number of inhabitants and to increase the strength and general interest of the whole, and in this as well as all other advantages and privileges the new settlers will share proportionably with the old" (forgetting the segregation, the head-tax and security, the false promises of land, and the rest); and so Crellius did not despair. Settlers were invited from all Central Germany; the mouth of the Ruhr, "a river of Westphalia," (Duisburg, an old market-town of the lower Rhine, eclipsed by Frankfurt) was named as the rendezvous, from which every one was to proceed to Rotterdam. But this year again the greater number of the emigrants came from the circle of Franconia, through advertisements published at Frankfurt, Nürnberg and Heilbron.

Crellius played a double game all this spring. Openly he worked through Luther's agents; secretly he associated himself with two of the most disreputable canvassers in all Germany, who published in their own name advertisements for settlers for New England under a form of agreement calling for a payment of 7½ pistoles passage and board, or for *reimbursement of the same by Labor*; under the promise that "none that is unable to pay down his Passage-Money shall be obliged to serve as a Slave or Servant; but as it will be left to him to work it out by little and little. Things will be so ordered that he may be able to go on and thrive, to which Purpose the high Wages paid there and an opportunity of disposing advantageously

of his workmanship will be very helpful.”

But these agents were marked men, for previous frauds committed, and Crellius was jailed in Hanau for his dealings with them, from which only Luther's influence freed him. His enemies seized the opportunity of denouncing him in the Frankfurt papers, and he replied by publicly disavowing his canvassers' acts, and by announcing that no passengers would be received except such as prepaid their passage. Captain Heerbrand, one of his agents had announced a rendezvous of his victims at Nürnberg, May 15, 1752, but absconded. Meantime Luther's agent, Leucht, had been working at Heilbron, and a second rendezvous was fixed there a day or two later, at the "Golden Ox" Inn. Leucht wrote from that place to Crellius, May 19, 1752: "Thanks be to God, our little transport set out this afternoon. We have very good people, every one can pay his freight, except two unmarried people. Among them is a Master Baker from Hornberg with 9 children. He is able to pay for all the freights & to keep still several hundred florins in his pockets. Notice is to be taken of this Man; never a Newland man (emigration canvasser) came to the place wherefrom he sets out. Upon his giving a favorable account to this friends several families will follow him next year."<sup>16</sup>

But Crellius was having serious trouble in Rotterdam. The Rotterdam merchants were keeping every good ship from him. As General Waldo wrote subsequently to the Provincial Court, "The opposition of the Rotterdam merchants to Mr. Crellius arises both from a personal dislike to him and an Apprehension that their Interests in Pensilvania would be prejudiced by his success." His "freights" were arriving almost daily, demanding food, shelter and passage. His life was threatened several times, so that he had to hide from them in an attic. Finally came the Franconian contingent, who had all signed articles of agreement, acknowl-

edging themselves subjects of the King of Great Britain in New England, and had paid each 7½ pistoles board at sea and passage-money, and something over 2 ducats for passage on the Neckar and the Rhine, and had bound themselves to embark at Rotterdam only in vessels provided under the direction of Crellius. This was the last straw. How was he to charter a good ship of a good broker, without adequate support from his principals in Massachusetts, and (more important still) without the commissions which a less reputable broker would pay him? As before, he ignored his contracts and chose a poor ship, through an unscrupulous broker; but now he varied the programme by deserting a large number of people whose passages on his ship had already been paid. On June 24, 1752, Crellius wrote to Luther, "The Tragedy is over. Tomorrow we are setting out from hence for Boston on Board the *St. Andrew*, Alexander Hood, Master, having 260 freights; 80 freights whom we were not able to take in, and whom I have dismissed at their desire, have addressed themselves to other merchants and for the greatest part intend to go to Maryland. I foresee the noise these people will make, and you may easily imagine what consequences thence are likely to result. You may also fancy what I have suffered besides the Danger of losing my life wherewith I was menaced."

The *St. Andrew* was, apparently, an old vessel, which had been carrying emigrants from Rotterdam to Philadelphia for a number of years. The name appears frequently in the Pennsylvania Archives before 1750. In October, 1738, it arrived in Philadelphia, under command of Captain Steadman (perhaps the same man who fitted out the *Priscilla* in Rotterdam in 1751), with its passengers "laboring under a malignant, eruptive fever";<sup>17</sup> and it was quarantined and, under the law of that time, the passengers were kept in their crowded quarters on board until they were cured or dead.

<sup>16</sup>Mass. Archives, *Emigrants*, p. 135.

<sup>17</sup>Pennsylvania Colonial Records, V. 410.

This trip of the *St. Andrew* to Boston in 1752 seems to have been much more fortunate. No deaths occurred on the voyage, and, by inference, no serious sickness.

After Crellius' departure it appeared that he had left his bills unpaid, his agents' drafts for their commissions dishonored, and had made his own private bargain with the ship-brokers for the disposition of the unfortunate passengers. The ship's books being kept by the captain, it would go hard if he might not show every soul of them in debt at the end of the journey. Crellius admitted his duplicity in his last letter to Luther: "I acted with honesty and sincerity so long as other people did not swerve from it with regard to me, but when I thought that I had reason to suspect the contrary, *I looked upon myself as obliged to stand my guard;*" that is, as Crellius later complained to Waldo, Luther "endeavored to exclude him from his commission" from the rascals in Rotterdam, by recommending him to men of repute who were above entering into his schemes; as Luther wrote to the Massachusetts Council, "He imagined he would not get the price he had settled per head at Rotterdam according to the good custom of the enlisters; a profit as unjust as it is sordid, and which this sort of people make at the expense of the poor emigrants, in such manner that they may be considered as sellers of mankind and traffickers of Christians; an employment against which mere humanity inspires us with horror. If I protected him so long upon the credit of your recommendatory letters, and have been his dupe, as without doubt you have been yourselves, I am incapable of assisting a Cheat when I find him to be such." And Waldo confirmed all that Luther reported, writing from London, "This Gentleman was the only patron and friend that Mr. Crellius had; his Behaviour to him will prevent his being any further Serviceable to him; his Misfortune hereby is the greater for that he will not be able to find another Person in Germany to protect him. I know now

the nature of Mr. Crell's commission, or by what authority he takes upon himself the Title of Commissary to the Province, but I am well assured he has neither done it Honour or Service."

Well might Crellius announce that he "would be known thenceforth only as a West Indian merchant." How his various promises were realized in New England, let the facts relate.

The *St. Andrew* reached Boston September 19, 1752. The following report was printed in the *Boston Evening Post* for September 25, and, with some omissions, in the *Gazette* on the same day, and was translated into German and printed in the *Pensylvanische Berichte* of the same date:

"Tuesday last a ship arrived here from *Holland*, with about 300 *Germans*, Men, Women and Children, some of whom are going to settle at *Germantown* (a part of *Braintree*), and the others in the Eastern parts of this Province. 'Tis said about 40 children were born during the passage; and we are told that when one of the *German* Women is delivered, her Friends and Neighbors do not ask (as we do) *what she has got, but how many children*. Among the Artificers come over in this ship, there are a Number of Men skilled in making Glass, of various Sorts, and an House, proper for carrying on that useful Manufacture, will be erected at *Germantown* as soon as possible."

This year no attempt was made to open any one of the four townships for settlement. Although the 120 families were on hand, two-thirds were mortgaged to Waldo, and the rest, whether actually or on fictitious charges, were shown to be in debt to the ship, and were offered for sale. *The Evening Post* and the *Post Boy* for September 25, and the *Evening Post* for October 2 and 9 contained the following advertisement:

"Just arrived in the Ship *St. Andrew*, Capt. Aexander Hood, from Rotterdam, in good Health, A Number of very likely Men & Women, Boys and Girls, from twelve to twenty-five years old, who will be disposed of for some Years accord-



ing to their Ages and the different Sums they owe for their Passages: Any Persons who have occasion for such Servants, may treat with Mr. John Franklin in Cornhill, Boston, Mr. Isaac Winslow at Milton, or Capt. Hood on board his ship now lying in Braintree River, before the new Settlement of German-town."

Thus, then, was the pitiless work completed, and within the same harbor where a few years later the battle for American liberty began, were Christian men and women, subjects of a friendly power, and beguiled by the official invitation of the Province through its duly accredited Commissary, shamefully tricked and sold into bondage. And an eminent historian of those days<sup>18</sup> speaks with complacency of the good fortune of Massachusetts in having so few foreigners living in by-ways, in their "hardscrabbles and hell huddles." Better might he have laid even those few instances of helpless want, as did its own Governor, Thomas Hutchinson, to the dishonor of the Province.

The Boston *Evening Post* for October 23, had the following interesting account of conditions within a stone's throw of the Germantown settlement:

"Tuesday last a very large Bear was kill'd in *Braintree*, whose Quarters weighed 59 Pounds each, and his Skin 24 Pounds—According to the Judgment of many of our Sages, the strolling down of the Bears into the near Towns, portends a very severe Winter; We have others who divine by the *Goose-Bone*, and they have all their admirers; but there are others such Infidels as to deny that living Bears, or the Bones of a deceased *Goose*, know anything about future Events. These last come off the worst, being tho't by the vulgar, to be downright *Hereticks*."

On November 6, Captain Hood cleared for Virginia.

While many of these passengers went to the Germantown company's settlement, and to Fort Massachusetts, and while others remained in or near Boston,

probably under indenture, the majority seem to have gone at once to Waldo's estate in Maine. No one was ready to receive them. They were crowded into a large shed, 60 feet long, without chimneys, quite unsuited for habitation. Here they spent a winter of terrible suffering. Several were frozen to death. The settlers already there were too poor to offer much help, and labor was at a discount, a quart of buttermilk, or sometimes a quart of meal, being a good day's wage.

This tragic outcome of Waldo's efforts to secure settlers from Germany, he did what he could to remedy the following year (1753) by going to Councillor Luther's house at Frankfurt, and by arranging with Crellius' old agents in Heilbron, Nürnberg, Speyer, Herborn, and elsewhere, to continue their efforts; at the same time appointing a German agent at Broad Bay to take care of new arrivals and assign them home-sites. Some incidental results may have been secured, but the business was practically ended by Crellius' fiasco in 1752. Reports from the passengers on the *Priscilla* and the *St. Andrew*, as well as the growing scandals in the Pennsylvania traffic, all, doubtless, debated in the Council of the Empire, caused several of the German princes in 1752-3 to stop all river transports, to forbid further canvassing for emigrants, and to throw into jail numbers of these canvassers, whom they called "sellers of souls." As Councillor Luther wrote to the Massachusetts Council, protesting against the bad faith shown by the Colony: We never thought our poor countrymen would be treated like slaves or negroes, without the liberty to settle where they pleased." "He considered himself as a sort of public person,"<sup>19</sup> observed Thomas Hutchinson, later Governor, but then a member of the Provincial Council, with the true provincial outlook; not supposing, apparently, that a member of the Aulic Council, or Upper House, of the Holy Roman Empire, and representing its capital city, could take rank with a councillor representing the capital of

<sup>18</sup>John Fiske: *Beginnings of New England*.

<sup>19</sup>Thomas Hutchinson: *History of the Province of Massachusetts Bay*, Vol. III. London: 1828.

His Britannic Majesty's Province of the Massachusetts Bay in New England. What signified it that his liege lord, King George II, was also, for his Kingdom of Hannover, a subject of that same Holy Roman Empire? "He was, probably, at much pains, and some expense, to encourage the emigration;" but "the emigrants complained of being disappointed" when not one of the promises advertised in the German newspapers was fulfilled, and "the Assembly first slackened their correspondence with Mr. Luther," and then "ceased answering his frequent letters, which were filled with complaint." What right had a foreigner, even a "sort of publick person," to scold the Province for its sin of omission or commission?

Could one wonder that the Empire closed its rivers to such enterprises?

A petition by the Rotterdam merchants, for raising the embargo, was denied on the ground that "the enlists had made shameful traffic of the Germans, and were a set of scoundrels and cheats, everywhere contemned." This led to stopping the emigration not only to Massachusetts, but to America generally. For the next three years a decreasing number of vessels reached Philadelphia, largely from Hamburg (a new center of operations), but in 1756 the outbreak of war ended the whole unsavory business. And the results of that war, which relieved New England of the fear of French encroachment, put an end to the desire to secure foreign immigration.

(TO BE CONTINUED)

## Mother

(Lines on the death of Mrs. James Miller, Elizabethville, Pa., by her son, H. M. Miller, known to our readers as "Solly Hulsbuck."—Editor.)

Had I no other proof of God,  
This were enough for me,—  
The mother 'neath that mounded sod,  
And her life's sweet ministry.

Her consecrated motherhood,  
Her sacrificial love,  
Her reverence for the pure and good,  
All spoke of God above.

Like some good angel from the skies  
On earthly mission sent,  
She made of home a paradise  
Of love and heart's content.

And though death crumble in the dust  
Her house of mortal clay,  
In yonder homeland of the just  
Her soul endures for aye.

And as I contemplate it o'er,  
This comfort I am given,—  
That she has only gone before  
To lead the way to heaven.

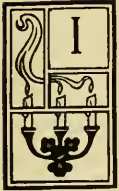
Yet in my heart the ache and pain  
Of parting hold full sway,  
For home is never home again  
Since mother's gone away.

That empty pew, that vacant chair,  
Once her accustomed place,—  
Look where I may, I find nowhere  
Her dear familiar face.

But some day, be it soon or late,  
Beyond the Silent Sea,  
With outstretched arms at heaven's gate,  
I know she'll welcome me.

# Hundredth Anniversary of Birth of Rev. Dr. C. F. W. Walther

By Rev. F. Kuegele, Crimora, Va.



IN October of the current year the one hundredth anniversary of the birth of one of the most prominent and widely known German-Americans will be celebrated, and, though this man was not Pennsylvania German stock, he very properly deserves mention in this magazine, because his life and work has had its influence with many of the descendants of the earlier German immigrants. Indeed, it would be difficult to name another German-American whose work contributed as much to the perpetuating of the German language and the spread of German literature in our beloved country as did the work of *Rev. Prof. Carl Ferdinand Wilhelm Walther, D. D.*

He was a descendant of an old preacher family, and was born October 25th, 1811, in a village of Saxony, Germany, the eighth child in a family of twelve. His father was a stern man who reared his children very strictly, but was intent on giving them a liberal education. When Carl had completed his college course his wish was to devote himself to music for which he was eminently gifted, but when he expressed this wish to his father he was told: "If you want to become a musician you must look out for your own support, but if you will study theology I will give you a dollar a week." This was a pittance which allowed of no fast living, but Carl submitted to the wish of his father, and in the autumn of the year 1829 he entered the university at Leipzig.

At that time Rationalism ruled at the university, but Walther joined in with a small circle of students who met regularly for Bible study and prayer. It was then that he experienced the power of God's word as never before and he came to a lively faith in Jesus Christ. In 1831

his health failed, which obliged him to spend half a year at home. There he began to read Luther's works, which he found in his father's library. There he was deeply impressed with the conviction that a Christian, and especially a theologian, must take a firm and unflinching stand for the truth of the Bible, as Martin Luther did. Returning to the university he graduated in 1833 and later on was called as pastor in Braeunsdorf in Saxony.

At his ordination he was pledged to the Bible and the Confessions of the Evangelical Lutheran Church. In Saxony the formula of ordination, dating from the time of the Reformation, was unchanged, but the whole church government was in the hands of Rationalists who were intent on substituting the light of reason for the old Gospel, and when young Walther began to preach and attempted also to practice in conformity with his ordination oath he very soon came in conflict with the church authorities. First sworn to teach the Scriptures and then reprimanded and fined for doing it Walthers was greatly burdened in his conscience, and when Rev. M. Stephan, who was pastor in Dresden, formed an emigration society, he joined the society. This man Stephan had been inveigling against the corruptions in the church for some years, had become widely known as a fearless evangelical preacher and had gained the confidence of many earnest Christians, and when he finally declared that they must emigrate to some other land if they would be saved numbers were ready to follow him, among them some pastors who were anxious to escape from the oppression of conscience in the state church.

These colonists, Walther and an elder brother of his among them, reached St. Louis early in the spring of 1839, and some remained in that city, but the great

majority settled on a tract of land which Stephan had bought in Perry County, Mo. During the voyage it already began to show that Stephan had his own ambitious plans. On shipboard he had himself elected bishop and began to tyrannize over the consciences of the people. Evidently his plan had been to establish a hierarchy, but not long after the settlement in Perry County he became manifest as an immoral character, was placed in a skiff, and landed on the Illinois side of the Mississippi River at a place called the Devil's Bakeoven.

Now the colony was left in a most deplorable condition. Some thought of returning to Germany; some questioned whether they were a Christian community at all, and no one knew what to say or do, and it was C. F. W. Walther who finally brought order into the chaos. At that time he became critically ill and had to pass through severe troubles of mind, but by incessant study he came fully to understand the teaching of the Lutheran Confessions on the church, the ministry, the right to call and ordain pastors and kindred subjects. In a public debate he boldly laid bare the errors into which they had been led by Stephan and vindicated the true Lutheran doctrine with such clearness and power that the whole colony, with few exceptions, was fully convinced. That debate brought peace to the colonists and awakened new life and hope in them.

In the same year, 1839, Walther together with three candidates of the ministry determined to found a school for classical education. Money they had none, so they put their own hands to work, felled the trees, hewed the stems into shape and built a one-room log house. For the dedication of this new college building, the like of which Europe could not show, the elder Walther composed a hymn of seven verses, each beginning with the refrain:

Komm herein, komm herein,  
Weih dies Haus, O Jesu, ein!

Come, O Jesus, come Thou in,  
Consecrate this house to Thee.

This prayer was heard and granted, for the mustard seed planted in that log cabin was destined to grow and to spread wide its branches.

Those of the colonists who had remained at St. Louis organized a congregation, and in the spring of 1841 they called C. F. W. Walther to become their pastor. In that city he soon built up a flourishing church, and now the time had come for him to enter on a wider sphere of usefulness. Aided financially by his congregation he undertook the publishing of a church paper. The first issue of this semi-monthly paper, comprising four pages, appeared Sept. 1st, 1844, bearing the title "Der Lutheraner," and the motto:

"God's word and Luther's doctrine pure  
Shall now and evermore endure."

This was taking a bold stand at a time of universal indifference so that men thought it necessary to add an apology when they confessed themselves Lutherans. In his prefatory remarks Walther declared, this paper should be an exponent of the Christian doctrine as it was taught by Martin Luther and was laid down in the public confessions of the church called by his name, and an unflinching defender of the same. This was a declaration that this paper should take its stand unequivocally on the platform of the Lutheran reformers of the 16th century.

Walther did not begin this paper with the expectation of accomplishing great things; he intended it chiefly for his own congregation and the colonists in Perry County, but it was welcomed by Lutheran pastors in various and widely separated parts of our country. Quite a number of earnest men entered into correspondence with the editor, and soon the proposition was made to found a new synod on the basis on which Der Lutheraner had taken its stand.

At two preliminary conferences, the first at St. Louis, the other at Ft. Wayne, Ind., a constitution for the proposed synod was framed. It was at these conference meetings that Walther's talent as organizer and leader showed to the

best advantage. He was the soul of the whole movement. When it had become manifest at these conferences that there was unity of faith and unanimity of sentiment between them 22 pastors met at Chicago in April 1847 and organized the "German Evangelical Lutheran Synod of Missouri, Ohio and other states." The constitution adopted was Walthier's work. As conditions of membership it lays down: Acknowledgment of the Old and New Testaments as God's inspired word and the only rule of faith; acceptance of the Lutheran Confessions as a correct and unadulterated exposition of the teachings of the divine word; withdrawal from all syncretism and unionistic fellowship with such as teach otherwise, and the use of books in church and school which are sound in doctrine. In the chapter treating of the purposes for which this synod was organized the first paragraph reads: "Watching over the purity and unity of doctrine within the bounds of synod." This constitution gives evidence that the man who drafted it had arrived at a settled faith. He knew where he stood, and because he himself had been freed from errors and led to the knowledge of the truth only through many labors and severe struggles, therefore to him purity and unity of doctrine was the very first purpose for which a synod should stand.

A prominent feature in this constitution is the safeguarding of the rights and liberties of the congregations. The synod is only an advisory body. Its resolutions have no binding power on the individual congregations. Each congregation retains the right to accept, or to ignore, or to reject a resolution of the synod. Their own bitter experience under Stephan taught the Saxon colonists to insist on the insertion of such a bulwark against all hierarchical ambition on the part of the clergy. This always remained a distinguishing feature in Walther's theology, the insisting on the common priesthood of all believers, (1 Pet. II, 9), to whom alone belong all spiritual powers and privileges and the clergy, as such, have no authority in the

church save that which the congregations confer.

In 1849 the school which had been started in Perry County, Mo., was made the property of synod and was moved to St. Louis. Walther was made the first theological professor, but remained pastor of the congregation, and he held both positions until his death. Twice he served as president of synod for a number of terms. He remained chief editor of "Der Lutheraner," and became chief contributor to "Lehre und Wehre" (Teacher and Defender), a theological monthly published since 1855. In addition to his ordinary labors he became the author of a number of books. Besides his sermon books we mention only these: "The right constitution of a congregation which is independent of the state." "Church and Ministry." "Pastorale" or Practical Theology. Walther was a busy man, always prompt in all his duties, and untiring in labors. In 1860, his health having become much impaired, he was sent on a trip to Europe, from which he returned so strengthened that he could resume his labors with new vigor.

Walther was also a strong advocate for the establishing of parochial schools. He never failed to impress on the minds of his students that it is the sacred duty of every Christian congregation to support its own school for the Christian education of its children. In the professor's chair, in public addresses and writings he insisted that the children of Christians should have Christian schooling, and that Christians should cheerfully bear the double burden of paying school tax and of supporting their own church school. A teacher's seminary was established at Addison, Ill., in which hundreds of young men have been educated for parish school teachers. This system of church schools was in no way intended to antagonize the public or state schools, but Walther insisted on this principle: It is the duty of the state to provide secular education for its citizens, and it is the duty of the church to provide Christian education for her children.

Great have been the sacrifices which the followers of Walther have made for the support of Christian schools. But these sacrifices have not been fruitless. It is generally conceded that the phenomenal growth of the Missouri synod is very largely owing to its system of parish schools.

But less this sketch exceed the prescribed limits we hasten to conclude.

Walther was a slender man of middle stature, but with sharp-cut profile, eagle nose and sharp and piercing eye he commanded attention at first sight. In his manners he was affable, friendly and always polite. He always treated his students respectfully, though at times he could be sarcastic. He was a profound theologian, a sharp thinker, an eloquent speaker both in the pulpit and on the floor of synod, and he always spoke to the point. He possessed the gift of distinguishing doctrines in a pre-eminent measure. He was both a pleasant conversationalist and a ready controversialist. His aptness at repartee is illus-

trated by the following: When in Germany he was once twitted with the assertion that the American form of government was not biblical, because it is written: "The king's heart is in the hand of the Lord; he turneth it whithersoever he will," Prov. 21, 1, Walter replied: Again it is written: "The Lord looketh upon all. He fashioneth their hearts alike." Psalms 33, 14.

Walther was granted to see much of the fruit of his labors. At the time of his death the synod whose founder and leader he was numbered eleven districts, 938 pastors and 532 parish school teachers. But his influence was by no means limited to this one synod; it extended to other synods. Indeed, his testimony exerted a wholesome influence on the entire American Lutheran church, and it had its effect even in Germany. He died May 7th, 1887.

The Lutheran Church of America, yea our whole nation owes thanks to God for bringing this man across the waters, and making him a light to many in this western land.

## The Marital Trials of Susan Hinnerschnitz

BECKY-TABOR

Say, et wonders me how et comes  
Them smart ones always know  
To make et for theirselves so good  
An us ones is so slow?

Now—look onct at Susan Hinnerschnitz  
Whats marrit already twice  
She means she'd get ed awful good  
But she shure haint got et nice.

First off, she marrit sech a old one  
But he wuss so awfl tite  
At the pocketbook, that she wuss glat  
When he got sick an dite.

Next off, she lets herself marry  
To sech a dandy feller  
Who wants the old one's cash, but et  
Dont do no good to tell her.

Right awais he lays hisself out  
To spend at hisself the money  
That Susan wuss so wonderful dumm  
Haint? et wuss awful funny.

She first catches on when the cash got all  
An he would'n do et come home  
So she hires now out by the day  
An lives agen all alone.

# Pennsylvania Germans in the Susquehanna Islands and Surroundings

By Austin Bierbower, Esq., Chicago, Ill.



SPENT my childhood on an island in the Susquehanna River a few miles south of Harrisburg, and a sketch of the region may be interesting to the public. The river is there nearly two miles wide and studded with islands; and the hills on the opposite shore, with the mountains beyond, make it one of the most picturesque spots in the country.

This island had shortly before been the scene of great shad fisheries, and I heard my parents relate how in spring-time men came for miles to engage in that industry. The fish were caught with seines, salted in barrels and sent to different parts of the country. The shad roes could not all be utilized; but after as many were eaten as the fishermen wanted the rest were thrown away. The building of dams in the river below the island subsequently prevented the fish from ascending the stream, and so destroyed the value of the locality as a fishing place.

The island was a fertile spot, seldom suffering from drought, as the water, flowing around it, served as an irrigation stream.

The first white settler of this island was said to be a refugee from the British army during the Revolutionary War, who hid there, in a tree, when pursued by Americans. He is said to have been an Englishman, but was more likely a German—one of the Hessians. He found the island, however, a good place to live on so that he settled on it; and his descendants are now scattered over the county and counties adjoining.

It was then uncertain what the soil would produce; and many experiments were made by planting seeds of vegetables, grains and trees from Germany, Great Britain and elsewhere; so that

when I was a boy, there were more varieties of vegetation than could be found in almost any part of the country. There were fig trees, orange trees and lemon trees, though they bore no fruit, except when removed indoors in winter. There was still an almond tree standing from which I gathered nuts; and, though these were sweet, their shell was thick. There was remaining one tree of English walnuts, one mahogany tree and many persimmon trees, also chestnut trees, some of enormous size which were the wonder of the country. One bore chestnuts as large as the French variety, although the nuts of the other trees were small. Such experiments were plentifully made in other parts of the country in early times, and discontinued when it was learned that any of the fruits would not grow. There were, accordingly, at this time, nearly all kinds of apple trees known; also many kinds of peach, pear and other fruit trees. Forest trees were abundant—sassafras, slippery elm and everything that grows in that latitude.

Originally the whole island was covered with a forest; but it had been mostly cleared in my boyhood, and the island was made into two farms of about one hundred and fifty acres each; for the island was two miles long and a quarter of a mile wide.

Some bald eagles had their nests in dead trees at the northern extremity of the island, from which they sailed leisurely over the farms and occasionally swooped down on a chicken or lamb. There was a series of waterfalls to the south, whose roar we heard distinctly, and these have been utilized recently in an enormous electrical plant.

The people of the island lived more to themselves than farmers usually do. They could reach the opposite shores only in boats and by the expenditure of much time, so that they made few trips.

They possessed, however, numerous boats—skiffs which were propelled by oars, canoes pushed by poles and flat boats about forty by ten feet on which they took their teams across the river. They had a small telescope to see visitors on the opposite shore, who hailed them when they wanted to cross; and the islanders were accustomed to go in one of the boats for such.

About the only sports indulged were fishing and hunting. The people fished with the simplest form of rod and line, with which they caught small fish near the shore. The boys went fishing nearly every day, and in schooltime, on every holiday. The men occasionally fished with seines, for which they went to an adjoining island and caught larger fish, mostly suckers, "stone rollers," carp and catfish. The river was not then stocked as now, with bass, salmon and other valuable varieties.

Occasionally the inhabitants of the island formed a party and went "gigging." They fastened a three-pronged spear to the end of a pole, which they called a "gig," with which they speared fish. They walked up stream at night, pulling a boat after them in which was a fagot which lighted up the water. The fish could be seen sleeping, lying on their backs, when they could be easily speared. They were then thrown into the boat; and sometimes half a boat load were taken in one night. Once a sturgeon was caught, whose skin was stuffed with hay and kept until a few years ago. Fishing in this way was thought to be a great sport and was an event looked forward to with much enthusiasm.

There was little to hunt on the island except a few small birds and rabbits, although there were great flocks of ducks and occasionally wild geese, on the river; and these were sometimes shot by the men. They did not use the modern methods of duck hunting, however, and so did not shoot for market. But, though nobody shot much, hunting was yet a great sport.

As stated the people were shut in on the island and had a life to themselves.

They had a school in one of the farmhouses, where about two dozen boys and girls were taught the simple elements of education. The pupils learned little because the teacher knew little. Children of all ages attended so that they could not be classed.

Not only the school but the church was for the islanders only. Occasionally a minister came to hold services which he did at one of the farmhouses. The neighbors came from all parts of the island.

There were many small sects in those parts and much controversy over religion. Only a few subjects were discussed by the islanders, chief of which were religion and politics. One of their principal disputes was about the form of baptism; for there was an active sect of Baptists, called Winebrennerians, in that part of the State. The baptisms in the river were among the chief attractions of the people. To witness the ceremony the islanders went to the opposite shore in boats, where they met many from all parts of the county, who generally spent half a day witnessing the ceremony.

There was a graveyard on the island where the inhabitants were buried. They found it too irksome to go to the mainland for a funeral. A small lot was fenced off where dilapidated gravestones still bear witness to the burial of generations.

It was sometimes necessary for the people to limit their life to the islands. In winter the ice flowing in the river made it impossible to cross. Once the passage was thus blocked for several weeks, during which the men's tobacco gave out; when there was more suffering than if their groceries had failed. They twisted native tobacco into bunches for chewing, and rubbed dry tobacco in their hands for their pipes. Sometimes they could not get news for weeks from the outside world; but this mattered little because they were not as curious then for news as men now are.

Though too small to work on the farm, except to carry wood and do little chores about the house, I picked worms



from the growing tobacco, helped to remove the "suckers" and stripped the leaf when dried. I also assisted in beating flax, picking apples for cider and chopping pumpkins for the cattle. I took great pleasure in gathering chestnuts and knew the trees which produced them most abundantly.

When I was about ten years old my parents moved to a farm on the mainland. We continued to raise most of the products of the island; but the soil and climate were not adapted to some of them. Especially was this so of tobacco.

Boys there had simple luxuries. Instead of eating costly confections, they were satisfied with parched corn, potatoes baked in ashes and pieces of sausage broiled before a fire. The recently invented breakfast foods, like Malta Vita and Force, differ little from the parched corn which was then eaten in southeastern Pennsylvania. In the neighboring town a confection was sold made of popcorn mixed with molasses taffy much like cracker jack. One of the most enjoyable bits of food known was a kind of pie made in the shape of a rat, composed of a piece of sausage covered with crust, which was pinched before baking into the shape of a rat's head at one end and a tail at the other. Coffee grains were used for eyes.

The country school was generally kept by a man, but occasionally by a woman; and the principal ambition of the scholars was to write well. Spelling schools were conducted in several school houses in the country, and men went miles to these. The contests were usually at night. Much of the time, however, was spent in eating apples. The boys brought different kinds of these and traded them. They were proud of the several varieties which they had; for no two orchards produced the same kind of fruit. Apples and cider were common luxuries with which guests were regaled, not only by boys, but by their parents; and they were enjoyed as much as ice cream and cake are in cities.

Occasionally there was a debating society in one of the school houses, which was another attraction. The youth would

go miles to attend these; and sometimes lawyers from the neighboring town came to hear themselves talk.

The principal pleasure of boys, however, was in fishing and hunting, in which they became expert. A rapid mountain stream of cold water ran through our farm, filled with fish, among which were speckled trout. We caught many of these, fishing with the simple rod and line already mentioned, and occasionally with a seine. We also had a fish basket in the stream where eels and other fish were taken plentifully.

One method of fishing was to string a line across the stream and attach smaller lines to this which hung down into the water. These small lines had hooks on the end, and were baited and the whole was called an "outline." We often spent the entire night fishing thus, building a fire on the bank and sleeping while waiting for bites.

The young folks were still more fond of hunting, and they knew every kind of bird in the county. They shot these both for sport and because they liked to eat them; and they would eat every kind that was taken, including blackbirds, woodpeckers and meadow larks. We once saw a fox when hunting, but did not get near enough to shoot it. There were a few wildcats in the neighborhood. Muskrats infested the nearest stream, and we caught these and sold their pelts. We often wondered whether their flesh was good, but had not the hardihood to try it, as have some recent hunters. The word "rat" deterred us.

The boys liked to roam through the country over the hills and streams. They sometimes ran off from school to enjoy these pleasures. They could easily pick a good dinner out of the fields and forests, consisting of edible grasses, roots and berries. They sometimes broiled their fish and game over a fire built of sticks.

It was the custom in those parts for a farmer when he had more daughters than another farmer, to lend one to his neighbor to assist about the house. While she did the work of a servant, she was

treated as one of the family. In return for this accommodation a farmer who had more sons than daughters would sometimes lend a son to his neighbor. They thus helped one another and made all their children valuable.

An apple-butter boiling was an event among the Pennsylvania Germans. Apple butter was made by filling a wash kettle with a barrel of cider in which apples were boiled down to a pulp. The mixture was then sweetened and spiced and put away in earthen crocks to keep. Every farmer made apple butter in the autumn, and had it on the table at almost every meal. It had a delicious flavor and was relished by all.

Each housewife prided herself on her apple butter, and on making some sent samples to her neighbors. Apple butter was sold in the market like potatoes, and residents of the cities in that part of the state are still very fond of it.

A Sunday dinner among the Pennsylvania Germans was an event. Several chickens were usually killed and served with sweet potatoes, somewhat as opossums are in the south. Occasionally a turkey was stuffed and roasted, the stuffing being made of bread crumbs thoroughly moistened with milk in which were fried onions. A rich gravy was also made; and most boys preferred the stuffing and gravy to the turkey.

There was rarely any soup at dinner, which the people regarded as a luxury. It was made rich and thick, when made at all, and many made a whole meal of it, eating several plates. The slaw, although called "cold slaw," was served hot, being made by pouring scalding vinegar over it. The lettuce was treated the same way.

One article much relished was egg cheese unknown in most parts of the world. It was yellow like butter, which it resembled, and was sliced and eaten in large quantities. It resembled the French *fromage blanc* except for the eggs and color and it was not eaten with cream. It was made by curdling milk with rennet and draining it without scalding, so that it was smooth. Many eggs were used in

the making. It was eaten fresh and thought to be one of the greatest luxuries of the table.

Among the vegetables consumed was dried corn which many preferred to the canned article. Much hominy was used, which was tender and juicy and much relished. Nearly every housewife made hominy several times during the winter, taking the large whole grains of corn and putting them in lye to remove the hull and make them tender. It was generally frozen and would keep for months, becoming more tender because of the freeze. It was served in a rich broth.

They usually had several kinds of preserves on the table—peach, cherry, plum, quince, blackberry, etc. The Pennsylvania Germans preserved rather than canned their fruit, boiling it in sugar and putting it in jars. Thus preserved, it lasts for years. In most other parts of the country men know nothing of this except an occasional jelly which they eat on meat. The Pennsylvanians, however, spread it like other preserved fruit, on bread.

The usual dessert at the dinner was pie; but there were several kinds of this, and the pies were made without sparing materials, except, perhaps, shortening. Pennsylvania pies have a tougher crust than pies in other parts of the country; but it is insisted that it spoils pies to make the crust too short.

A "butchering" was an event on the farm of the Pennsylvania Germans. It occurred two or three times each winter when half a dozen hogs were killed and one beef; and meat was put up for the succeeding months, some for summer while portions were used for temporary purposes. The animals slain were cut up into hams, shoulders, sides of bacon and chunks of beef to be dried. The "odds and ends" were used for sausage; and some, including the liver, heart and various scraps, together with the bones and skins, were boiled for "pudding." At a "butchering" much sausage was made, part of which was eaten, but most of it salted and smoked to keep through the

winter, or at least till the next butchering.

The same was true of "pudding." This was made by chopping fine the boiled portion of meat mentioned and mixing it with onions and spices, when it was stuffed in large skins. It resembled the German "leber wurst"; but it was much richer and was thought to be better, as it was made of better meat, including beef as well as pork. The sausage also was made partly of beef, and so was much harder and drier than pork sausage, and to most tastes better. It was flavored with garlic, as was also the "pudding," both of which were eaten hot instead of cold. The ambition of the farmer was to produce a good quality of "pudding" and sausage.

When the pudding meat was taken out of the big kettle there remained many gallons of rich broth. Into this cornmeal was sprinkled, making a mush to which some of the "pudding" meat also was added. This mush was then put into tin dishes and allowed to cool, when it was sliced and fried like mush. It was rich, and to most tastes delicious. It was eaten throughout the winter almost daily by every Pennsylvania farmer and by most persons in town. In Philadelphia it is known as "scrapple"; but most Pennsylvanians call it "ponhorse." The origin of this word is not known, but is supposed to be German, and to have been originally written "pfanworst," which means pan sausage; although some claim that it is from pfan-hasen, or pan rabbit. It is one of the most favorite dishes on the table of Pennsylvania Germans, who, when living elsewhere complain that they cannot get "ponhorse."

Other by-products were made at "butchering." The head of the beef was made into mincemeat, for which apples were chopped fine and raisins and spices added, together with brandy or cider, when it was packed away to be used throughout the winter. The pigs' feet were made into "souse," and the pork skins were rolled up and pickled, as were also the brains. No part that was edible was allowed to be wasted.

After the hams and other products of the butchering were salted, or kept in pickle for a while, they were smoked and put away for summer. The smokehouse was a common thing among the Pennsylvania Germans where about fifty pieces of meat could usually be seen being smoked with a hard wood fire. It was a small structure, commonly built around the oven, where the meat was hung in those parts which the dome of the oven did not fill.

Another dish prized as a great luxury was "schnits and canep." For this sweet apples were taken which had been dried with the skins and they were boiled with a piece of smoked ham, usually the end; a little molasses was then added and yeast-raised dumplings about the size of one's fist. It is a great treat for Pennsylvania Germans to have a dinner of this mixture. It seems anything but good to one who reads the recipe; but Pennsylvanians all like it from the first; and to some it was the thing that came on the table.

A common drink made at home by these people was beer and mead. The beer was made from bran, sweetened with molasses and allowed to ferment. It was kept in jugs and drunk freely through the summer. It was sharp, since much gas developed; but it was not intoxicating. Boys liked it better than any other drink; and one raised on it could not easily get accustomed to the bitterness of lager beer. Mead was similarly made, but with honey instead of molasses.

The Pennsylvania Germans speak a language part English and part German, which was developed during the last two centuries in southeastern Pennsylvania, chiefly in Dauphin, York, Adams, Lancaster, Cumberland, Berks, Lehigh and parts of the adjoining counties. The early settlers came to this part of Pennsylvania from south Germany and Switzerland, mostly along the upper Rhine. They brought the dialect of those parts with them, to which they afterwards added many words from English as well as from classic German,

making a peculiar mongrel. This is about the only language that has been recently developed in the world, except Hindustani which is a mixture of East Indian and English.

The farmers in the counties named generally speak the Pennsylvania Dutch, while in towns English is spoken, though many there also retain the "Dutch" as the Pennsylvania German is called. The preaching when in German was in High German, although some discourses were in Pennsylvania German; and a number of books have been written in this language, among them some good poems and a translation of Shakespeare. The mongrel has become fixed and its rules are rigid. It is spoken as uniformly as other languages. The English cannot understand Pennsylvania German, although those who speak high German can. There is more German than English in it. It is direct and simple, and thoughts can be expressed easily in it, and always made clear if not about complicated matters.

The Pennsylvania Germans are a prosperous people whose customs are simple, whose morals are strict and who live as well as any class in the world. When their ancestors came to the State of Pennsylvania they chose the best farming land within its borders; and no better is found in the United States. That of Lancaster, Dauphin and Chester counties is particularly famed for fertility; and the farms of this section are taken as models for the rest of the country.

The barns of the people are large enough to house the whole crops of a farm of ordinary size. A common expression among the people is "My barn is besser as my house." A great bank of earth reached to the second story, where the grain was taken in and thrashed; and there was a forebay over the first story, where the stock was kept. There were large bins for grain; and also a large shed for corn and fodder, in part of which the sheep were kept in winter.

Nearby was usually a hog pen and a puddle in which the swine took their daily ablutions.

In no part of the world is stock so well cared for as among Pennsylvania Germans.

The farm in those parts was a factory where many industries were carried on—horseshoeing, carpentering, tailoring, soap making, etc., as also spinning and carding. Many of the processes of tobacco curing were also conducted. Honey and wax were produced and fancy articles made by the women.

A common product of the farm was cheese. This was made in several varieties chief of which were "honspeter" and "Dutch cheese." These were both made by curds which were heated and drained, their first form resembling cottage cheese or "smearkase" as they called it. For "honspeter" this was heated in the oven, which caused it to melt and run when it resembled welsh rare-bit. It was then put in saucers or molds, and was a great favorite among the people. "Dutch cheese" was produced by molding the cottage cheese into balls, nearly as large as one's fist and then packing it way in crocks to be kept several days to "ripen." It bore a slight resemblance to Limburger cheese. It was mild and had a strong flavor, but not so much of the Limburger smell, though it had a faint suggestion of it.

Corn huskings among the Pennsylvania Germans were more simple than in New England. The neighbors were seated around a big pile of corn in a barn, which they proceeded to husk. They fastened to their hands a gaff to pierce and tear open the husk. Much corn was shelled in this way in one night. After the husking there was a supper usually consisting of stewed chicken and several kinds of vegetables, together with a variety of preserves and pickles which had been put up in the house. It was a better supper than a caterer could produce in our large cities and vastly more abundant.

## The Germans as Farmers

By Georg Von Bosse, Associate Editor



PERSON visiting Germany is at once impressed by the great number of soldiers to be seen everywhere and many people are tempted to conclude, that the Germans are a very quarrelsome people. This is a mistake on their part, however, for a large and powerful army is a necessity in Germany to protect itself from hostile neighbors and numerous enviers. Before Germany was equipped with a powerful land and naval force everyone imagined, he was entitled to meddle with its affairs and the great number of ruins on the banks of the river Rhine testify to the lust of acquisition on the part of Germany's neighbors.

The German is peace-loving by nature and satisfied if others leave him to himself. Not many years ago Germany was a farming country to a very great extent and it is astonishing to note, what products the German farmer is able to draw from his fields in spite of numerous adversities, such as poor climate and soil. And what a lovely sight does a German village or cottage farm present!

The German farmer has always been a most welcome colonist in other countries. Thousands found a new home in Russia, where vast tracts of land were left over to them for settlement and cultivation. Even today large German villages and farms are existing there and serve as a very advantageous example for the poorly cultivated Russian farms. The same may be said of Hungary, South America and last but not least of our own country.

The only aim of our first German settlers was to remove from the heavy pressure exerted upon them at home and to find a new home in the new world, where they might live in peace and contentment. They were a deeply religious and industrious people and well skilled in agriculture. They were the first to lay

the foundation of America's wealth! Of course this beginning was made very difficult for them, since the roads of traffic and communication were highly insufficient. Oftentimes the Indian trail was the only path, that could be traversed. Great was the pleasure and satisfaction when the government began to hew down trees, clear the ground and put scanty bridges across brooks and rivers. Very few farmers owned good wagons. Many constructed a sort of vehicle, of which the wheels were cut from large, round tree-trunks in one piece. The horses drew this rough cart with straps cut from untanned hides. During the long winter months communication between the settlements were lacking entirely. Taking the state of the country with its forests and poor roads into consideration it is not very difficult to form an idea of the many trying circumstances our early settlers were forced to overcome before they reached their place of destination. The Germans were the first to introduce the cultivation of the vine, which could boast of a very poor success only in the beginning however. The forest sucked up too much moisture and myriads of little insects destroyed the hard work of months and years in a very short time. But, on the other hand, the agriculture of field and garden thrived and prospered in excellent manner.

Not alone did the chief kinds of European products of soil come to America solely through the German, but a much better mode of cultivation and tilling was introduced by him in his manner of fertilization and interchanging use of fields. "A people, industrious to the care, persevering and domestic,"—as the standing expression for German farmers reads in older manuscripts,—penetrated into the forests with its axe and wherever it settled, neither Indian, nor beast, nor other elements dangerous to man were able to drive it away. The farmer knew of no rest until valley or hillside bloomed

with a wonderful garden. Even as early as in the first third of the eighteenth century was Pennsylvania able to send large quantities of corn to West India and Spain. Other nationalities in America were sure to be treated fairly when purchasing horses, cattle, and sheep from German farmers. The farmers of New York state, situated on the Hudson and Mohawk stood forth prominently as well as those of Pennsylvania on account of their immense harvests. The Germans of Virginia were favored with a law by the legislature, freeing them from tax and duty two years after their first settlement, the reason being their prosperity in agriculture. How profitable the farms at that time must have been, is shown by a report of Governor Pownall of 1754, in which we read: "Between Lancaster and Wrights ferry (Susquehanna) I saw the most beautiful country seat that might be seen anywhere, in most perfect condition. It belonged to a Switzer. Here I found the splendid method of irrigating meadows by canals, into which the springs flowed, cut into the hillsides, made use of. The water runs down over the hill and waters the entire meadow." The French botanist Fr. And. Michaux, sent to America by minister Chaptal in 1802 reports: "The higher state of agriculture and better condition of the fences and hedges are sufficient proof, that the settlement is German. There everything proclaims such wealth, as is a reward of industry and hard labor." The plow, a noble instrument of peace, the device of Pennsylvania, has been brought to honor by the German. During the Revolutionary War many German farmers were hindered from participation in the fight on account of religious principles. They helped our men on to victory however in no small measure by supplying the army with good food.

In the last forty years of the eighteenth century the migration to the west began and wherever the German farmer settled, his crops, gained from the soil by per-

severing assiduity and correct tilling have filled others with astonishment. A striking trait of the German American farmer is this wish to remain where he has settled. Has his aim been reached and he owns a farm he does not wear it out and sell it profitably, but is happy to have found a homestead and he tries his best to give the farm a beautiful appearance and make it more productive. Another good attribute of the German character is his sense of economy. Nothing goes to waste, everything is made use of. Economy and orderliness go side by side, the German farmer has everything at its own place and things must appear tidy and neat.

Since he loves the sod, which gives him his food, and he expects to spend his whole life upon it, the German farmer is ever busy to beautify his home by planting trees and raising flowers. German Americans distinguished themselves in the cultivation of fruit trees. German-Switzer devoted themselves to cheese-making. In the breeding and rearing of cattle they also accomplished excellence of quality.

Some industries in farm products come from German farmers only, *i. e.* Sauer Kraut industry. Clyde in Ohio is the main center for this trade. In its vicinity about 2000 acres are planted with nothing but cabbage. No less than ten tons of excellent cabbage are expected from each acre. Most of the harvest is sold to the sauer-kraut factories.

A totally new industry, that of the sugar-beet has been founded by the German Klaus Spreckels. This beet is raised on over 300,000 acres today. In the manner described the German farmer, a solid, industrious, persevering man, has wrested infinite and immense riches, so indispensable to the prosperity of our blessed country from the soil since the first attempts of colonization to our day from the Atlantic to the Pacific coast and has become one of the firmest pillars up-holding our state.

# The Hermit

By Louis Riegner, Reading, Pa.



THE legends of Berks County have been, almost without exception, tragedies. Of all the stories of the early settlers only those remain whose characters lived or ended their lives in sorrow. Neither is there anything

theatrical in their plots and purposes, for the Pennsylvania German scorned empty show, and moved only toward the objective point. However wild may have been the emotions that inspired their actions, the expression thereof is always repressed. Necessity is the only reason for initiative, and even that was often passed over for the calm acceptance of things as they were.

A man lived 40 years in a hut on the Blue Mountains. When he became ill neighbors attempted to help him to better shelter. He fought them until his strength failed, and he died in the almshouse soon afterward.

There are people who say that the hut, about six feet in diameter at the bottom, is standing. It may be. But here is the story:

\* \* \* \* \*

North and south the Blue Mountains stretched away into endless glades of oak and hickory, pine and spruce and chestnut, growing from nearer depths of green to purple shadows in the ravines and softening into deep blues in the distances. Here and there in the clear light of the September morning a thin column of bluish gray smoke arose from the mound of a charcoal burner, for in 1793 the industry was at its prime. From the top of the ridge that marked the borders of Berks and Schuylkill counties, one could see rolling country far to the south, and within a mile the red roofs of a village.

In a clearing at the base of the "bench" a young man lolled on the steps of a new log house, while a country boy chopped wood in the lean-to, with the

condescension that the native of Pennsylvania Dutch extraction exerts in the employ of a stranger. Jake Schmutz would have "given a good deal," he said, to know about "this fancy felluh," who wore soft clothes and called himself Rhuys Poisson, or as Jake pronounced it "Reese Possuey."

Many a night during the two months since Poisson had come to the village and hired men to build him a house, "an' damn fancy fer a log house," Jake sat in front of the store, with other tobaccomasticating experts, "wondering where Possuey come from," and "why he was so close-mouthed." "Why, he don't carry no onion when he goes in the rass-borry bushes, and he won't kill nothin'." "And he's got chairs like big-bugs, all covered with purple," ran the story, and soon imagination supplied what Poisson had failed to relate of his affairs. Then the wits twisted Poisson (fish) into "Poison," and though he was not above 30 and good to look upon, "Poison" he remained.

\* \* \* \* \*

"Oh where, oh where is my Highland Lad-die gone?  
He's gone to fight the French for King George upon the throne  
And its oh in my heart that I wish him safe at home."

Crashing through the scrub chestnuts came a little mare, shaking her mane free of twigs. Upon her back a girl of 19 brushed the wood cobwebs from her hair and stared with wide open eyes at the log house as the song died away on her lips. Two or three huge, purple butterflies fluttered across the open space and a breeze swayed the golden rod.

"And do you hate the French?" suggested Poisson in German as he stood uncovered. "Not if you are French, and father says you are. You don't look like 'Poison'," she added frankly. "I am Francesca Von Mohl. I came because I wanted to see your house, and no one

knows it, and you will not tell, will you?" "Indeed I will not," answered Rhuys.

He held the door wide open and they entered. A white sandstone fireplace governed the room. In the capstone was carved a rough scutcheon: three fleurs-de-lis, with a chevron. Silver candle sticks stood upon the mantel piece. The furniture consisted of a long Empire settle covered with purple velvet, three or four Chippendale chairs with purple leather seats, a shelf of books, a round table with a brass vase of purple asters, and a bunk covered with blankets.

In a corner hung a rifle, and a closet was built beside the chimney. Long silk curtains, of the color of the furniture, closed the section of the room where Poisson kept his larder. The visit lasted three months and in this time no wood was chopped.

\* \* \* \* \*

Whatever opinion Poisson may have had about the girl's visits he kept to himself, sharing with Francesca her guileless delight in the long afternoons she spent at his cabin. While he pored over his Montaigne, or Goethe or Paine, or studied a bit of rock, or pottered about his clumsy cooking, she artlessly told him she was to marry Paar Haarbaden, the minister, whom she didn't like, but she might some time. "But he pinches me," she said, "and his clothes are soiled, and his fingers are short and thick, not long and thin like yours. Father wishes me to marry him because there is no one else who has been to school as much as I have. You would not marry him, would you?" And Rhuys laughed with her.

There was a day when Francesca asked him about France, and why they cut off King Louis' head, and Poisson turned away. Of all this Jake Schmutz missed nothing. And all he knew he told to Sallie Heisseluft, the "maid" at the Von Mohl home.

\* \* \* \* \*

The Rev. Calvin Haarbaden was a frequent visitor at his chief parishioner's house, for his eye was cast upon the future when the red brick mansion, with

its fretted cornices and white observatory peeping above the pine trees, would fall to his lot with the fair, if somewhat untractable, daughter. Nevertheless he was not averse to poking the maid's ribs now and then, and on one of these occasions she giggled: "I tell you something. Francey goes ev'ry day to the loafer in the woods. She tells her pap she goes to her gra'mam's." The reverend gentleman's scowl was virtuous, and he strode away to do his Christian duty. He said:

"Francesca, I cannot have you talk to that Poison. He is here for no good. He does not say anything; he ain't sociable; he is too good for you. Why, he won't even listen to my sermons. You stay away, d'yuh hear me? People say you are—" and he shook her roughly. Crying with humiliation the girl broke away and struck him with her whip. "He's a king beside you" she shrieked and ran from the house.

\* \* \* \* \*

Out along the road the mare pounded bravely, running with loose rein over the familiar path to the mountain. Rolling behind the crest a bank of clouds, growing darker and darker, finally obscured the lowering sun and burst into a terrific thunderstorm. A mighty rushing wind swept a wall of rain through the trees and booming thunder followed flashes of lightning that laid low tree after tree in the ranks of pine and oak and hemlock. Behind the child a tall oak toppled and crashed, and the horse stumbled as the last branches grazed her back.

Francesca lurched and fell as the mare rolled into a puddle. Then out of the din came a voice, "Hold hard Butterfly," and two arms closed about her and she fainted. With the girl in his arms Poisson dragged the horse by the reins and beat his way to the cabin. Francesca revived in a few minutes, and the Frenchman stirred the fire and put up the mare in the shack. The storm blazed and thundered.

It was three hours and almost eight o'clock before the tremendous rainfall of the equinox abated sufficiently for the



clearing to be seen. Poisson, starting with the girl to the village, had not cleared the mountain before he was effectually blocked by a torrent of water, a mountain stream swollen out of all proportion. He searched in vain for a crossing, till the thickening rain forced them to go back to shelter.

In the cabin they sat by the fire, while the rain rattled upon the roof and the wind bent the trees with the long, unbroken rushing noise of a great waterfall. Francesca's aimless talk gradually drifted off into silence, the distracting events of the day faded, and she fell asleep on Poisson's shoulder. The man placed her among the blankets on the bunk, picked up another and went out. He turned and pushed the latch-string inside the closed door. Then he lay down in the shack.

\* \* \* \* \*

Francesca awoke as the first pale sunbeams shot over the wet woods. The liquid calls of the whippoorwills sounded strangely in her ears. She opened the door and bathed her face at the spring. As she stood before the mirror in the cabin Rhuys appeared on the threshold, framed in the sunlight.

"Good morning," she said, "I've lost my hair clasp." Then she remembered. "I must go! If they find I've been here—Oh Rhuys! Philip!" She buried her face in his shoulder. "I love you, love you, love you, Butterfly," he whispered. "But it is hopeless, hopeless," and her eyes dimmed. She kissed him quickly, broke away and the next minute she was flying along the road to her grandmother's and Jake Schmutz stumbled into the clearing.

\* \* \* \* \*

Paulus Von Mohl "ripped and tore" when the Rev. Mr. Haarbaden intimated the suspicions he founded on Jake's story. "Ach, nein!" roared Von Mohl, "she was with her grandmother. Jake Schmutz is a fool." "Go and see then," answered the preacher, "maybe she is there now." By God I will, and if she is not, you will marry her tonight. I'll settle his foolishness."

It was a strange procession that beat along the patch to Poisson's cabin an hour later. Rhuys heard the sound of cursing and tramp of a mob and the flicker of lights in the trees. Von Mohl and Haarbaden followed by 15 or more men carrying torches and lanterns burst into the clearing, where the Frenchman stood in his doorway, shielding a candle with his hand. "January again," he muttered. The crowd sat around the house and opened a fire of ribald comments on Poisson, while Von Mohl shook his fist. "My girl—she is here. Fetch her out." Poisson did not answer. "Well, then, I take her out." Poisson met Von Mohl with a steady look but he did not move. The German raised his hand. "Wait once, wait once," somebody shrieked in the woods, and Sallie Heisseluft rushed breathless into the clearing. "Francey's home—she was with her grandmother."

"Yes well, I didn't know it," the German said in half apology. "I marry her tonight to Haarbaden. I settle her."

The procession took up its lights and departed.

Francesca appeared at her father's summons and found him, Haarbaden, and the village justice. He began, "You marry Haarbaden now, but you say first where you were last night." "I was with Rhuys Poisson," she returned fearlessly. "I will not marry the Paar; he is a beast." "You give me the big farm," broke in Haarbaden, "I marry her anyhow." "What? You want to beat me like that?" raged the old man. "Go out. You and your church have the last dollar of mine. Go out." The reverend went. On the porch he met Jake. "Well, I married her, alright," and Jake sped to the mountain with the news. Jake distributed his information impartially, and it lost nothing in the telling.

Poisson, thinking the old man's threat harmless, could not believe his ears. He grabbed Schmutz by the throat. "Tell me the truth, you rabble, or I'll kill you." Schmutz twisted under the grip and gasped "He married her tonight. She went away with him." Poisson threw the man from him and went into the

house. An hour later, with his rifle and his blanket upon his back, he stood for a minute gazing at the mirror where Francesca had stood. Then he walked slowly up the logger's slide, climbed the rocky perpendicular face of the bench and reached the plateau.

\* \* \* \* \*

Francesca stirred long before daylight and rode with bounding heart away to the mountain. She drew up in the clearing, hesitated, called and walked in at the open door. The first sunbeams were shooting over the trees. The call of a whippoorwill sounded strangely to her ears.

In the cold ashes were traces of burned papers. Across the 'scutcheon was a broad black mark. She turned to the doorway and called "Rhuy!" "Philip!" She looked into the mirror, but no Philip stood upon the threshold framed in the sunlight. "Why it was only yesterday he was here," she said to herself. She saw that the rifle and blankets were missing. The closets were empty. "He has gone!" The light died in her eyes.

Jake Schmutz set fire to the cabin that night.

\* \* \* \* \*

Francesca called at sunrise in the woods and she called in the long days and nights and months that followed, till there was left in the slender purple gowns she wore a body so slight that it seemed to be a shadow only. Two years dragged by, and one morning just before daybreak, a soul flew away into the mountains and hid in the purple shadows.

The same day a strange bearded man came to the village and heard the story. Thereupon he went to the clearing and built a hut of rails and boards and earth and lived there. As the former tenant had owned the land the newcomer was not disturbed. He spoke only at the rarest intervals and avoided human company. Children ran in fear when he passed through the village, and it was seldom enough that he did. Not a farmer for miles around would approach

his hut at night, and the woodchoppers for whom he worked held him a surly idiot. At the end of 40 years the hermit was an old story to the village.

In September of 1835 the woodchoppers found the old man lying helpless in his narrow bunk. He had been wounded by his axe as it slipped from his thin, nerveless fingers. They tried to carry him to a nearby farm-house in the now well-settled country. He fought with his hands and teeth and clung with such fierce grip to the centre pole of his wigwam that the men loosed their holds. The hermit fell back and died. In an old worn wallet on his body was found a woman's hair ornament with the initials "F. v. M." and a torn, yellow clipping from a French newspaper. It was translated eventually, and it read:

"Paris, January 22, 1793.—The directors on the committee on executions, of the National Assembly, are excited over the escape of Ronald Philip d'Orleans, brother of Louis XVI, upon whom the people had their sovereign will yesterday. Philip d'Orleans was the last of Bourbon family in France, and he is known to have no near relatives. It is supposed that he has gone to Amer—"

The wood cutters say there are spirits in the Blue Mountains.

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The historical truth or correctness of the incidents in this story will be granted, no doubt, with the exception of the identity of the hermit with that of the brother of Louis XVI. The existence of the hermit will be verified by any dweller on the south side of the Blue Mountains. The dates of his forty years have of course been set back. The presence of Frenchmen of noble descent in Berks County at the beginning of the 19th century is proven by the most cursory glance at the local names of today, in which the prefixes du and de are frequent. It is with peculiar pride that the bearers point to emigres of 1789 among their ancestors. Surely the legend of the "Lost Dauphin" may be credited to Berks County as well as to a thousand other sections of the United States. The

Bourbon rulers were not chary of spreading their kingly attributes beyond the immediate circle of royalty. Their family name, d'Orleans, was borne more or less justly by many claimants. Louis Phillippe, afterward king of the French, was exiled in 1789, where, upon the ex-

ecution of his father, Louis Phillippe Joseph in the same year, he succeeded to the title of duke of Orleans. He spent part of his twenty-one years of exile in the United States.—Author's Note.

## Mecklenburg County, N. C., the "Hornets' Nest of America"

By Miss Julia Johnston Robertson, Charlotte, N. C.



HE name Mecklenburg was in honor of the bride of King George III of England, who was the Princess Charlotte of Mecklenburg—Strelitz in north Germany. This county was formed in 1762 from

Anson which was cut off Bladen in 1749, but the settlers had been coming since about 1740. The present county is only a portion of the original Mecklenburg as parts of it have been cut off to form other counties. However, Charlotte, the original county seat and named for the same royal lady, is within the boundaries of the Mecklenburg County of today.

Early settlers came from various directions. From western Pennsylvania and Virginia came the Scotch Irish and some Germans. The former settled the section which is still Mecklenburg, the latter in what is now Cabarrus, Lincoln and Gaston counties. These Germans preserved the traits of their Fatherland. They were a strong, hard working economical people, bearing their share of the burden in the conflicts with the Indians but taking very little part in public affairs at Charlotte during the trouble period on account of rivalry between the two districts. The first Germans positively known to have been in this community were three young men from Pennsylvania named Barringer, Dry and Smith. The Scotch Irish had already come in sufficient numbers to have

established homes and farms in the best land. From Pennsylvania, where many of the Scotch Irish settled on first coming to this country, they spread through western Maryland into Virginia, where some of them remained permanently, others coming farther south after pausing only a short time in Virginia, and still others coming almost directly to North Carolina. A mixture of English, Scotch, German, Huguenot and Swiss settlers came up from the vicinity of Charleston, South Carolina. The eastern part of North Carolina having previously been settled by the English it was but natural for some of them to migrate to this part of the state. Only a few of the French Huguenots and Swiss remained and there is little trace of either of them today. Like the Germans and others they came to escape religious persecution. But of all these various nationalities the Scotch Irish were the most numerous and their descendants predominate at the present time. After arriving in America returning travellers spread the good news of fertile land to be found in the south. Mecklenburg was the center of this immigration. After the battle of Culloden in 1746 there was a rush for the new world by many who had been on the losing side and deemed it wise to flee the country.

The first land grants were issued in 1749 when this whole section of country was still Bladen County. The natural growth of the soil which the earliest settlers found consisted largely in forests,

with a few fertile fields where grass and pea-vines grew. Deer, buffaloes, and other animals roamed at large. An occasional beaver dam was found on the creeks. The streams were full of fish and the air was full of birds. This must have surely appeared to be a "land of plenty" to the newcomer. Most of them came in wagons which were useful to sleep in at night until the houses were built. Fortunate ones had pewter dishes, plain delft cups and saucers, iron and pewter spoons, forks of iron and buck-horn. They wove the cloth for their clothes and colored it with vegetable dyes. They made their own hats and shoes, raised the flax for linen and cultivated tobacco for their own use as well as for sale or "trade". Farming was the main occupation as most of the pioneers had their own livings to make with little or no capital. Soon each man was trying to learn a trade. Various occupations came when there was the need of them but not until then for those were stern days in the wilderness. Few men were clothed in the prevailing eighteenth century fashions of England and the continent. Homespun and buckskin were greatly in evidence instead. The people were generally temperate but each farm had its own distillery. Whiskey and wine were served at funerals to refresh those attending from a great distance, which generally included nearly every one present! Saw mills and flour mills were soon flourishing and there was an occasional tanyard. When the time could be spared for amusements outdoor sports were preferred, such as horse racing and shooting matches. After a while the military parade or "muster", as it was called, became a great occasion both politically and socially. This custom was continued until long after the Revolution. There was much trading but not enough actual cash in circulation for the needs of the people. Some paper money was used, also English, German, French and Spanish coins. Before the churches were built an occasional missionary or travelling minister held service under a tree or in any building obtainable. An

exception to this was the Reverend John Thompson who for years ministered regularly to the people of the upper part of the county. One of the earliest settlers of Mecklenburg was Thomas Spratt who arrived about 1740. His daughter Susan is said to have been the first white child born between the Catawba and Yadkin rivers. She afterward became the wife of Colonel Thomas Polk, of whom we shall hear later. From time to time the Indians caused much annoyance, for where did that not happen? The nearest tribes were the Cherokees and Catawbas. Final peace with the former was not established until 1776. Between the years 1764 and 1766 unfortunate disturbances were caused by King George III granting to George Selwyn, an Englishman, large tracts of land in Mecklenburg County. Now on this very land many a farm had been flourishing for years and naturally the possessors did not come to terms without a struggle.

Although the times called more for hardihood than for learning, yet many of these brave men belonged to families of culture and refinement and for the sake of their children wanted a college in their midst. Accordingly an act was passed at the Colonial Assembly at Newbern in January 1771 allowing the founding at Charlotte of "Queen's College" or "Museum" as it was sometimes called. This, however, was distasteful to the king and he would not allow a charter but the institution flourished without one for some years. Ideas of liberty were here fostered to such an extent that the name was changed in 1777 to "Liberty Hall Academy". In spite of feeling keenly the oppression of Great Britain through the royal governors no outward manifestation of it was made until May of 1775. Governor Josiah Martin had dissolved one Colonial Assembly after only a few days' session and was trying to prevent the meeting of another one. The spirited Mecklenburgers could stand no more. A convention was called to meet in the court house at Charlotte on the nineteenth of May to take whatever steps the occasion

demand. At the crossing of two stage roads, now the center of town and known as Independence Square to this day, stood the first court house. It was built of logs and set on brick pillars about ten feet high. Steps led from the ground up to the porch in front. Thomas Polk, as colonel of the county militia had already been given authority to call together representatives from each district if it should become necessary. Accordingly he issued the call for two representatives from each district to assemble in the court house on the nineteenth of May 1775. Almost immediately after taking their seats came news of the battle of Lexington. If anything had been needed to bring matters to a head this would have done so. But it was unnecessary. The patriots had already made up their minds. The deliberations lasted until long after midnight, so it was the twentieth before the conclusion was reached. Every man present signed the document known as the Mecklenburg Declaration of Independence, in which they declared themselves to be a free and independent people, dissolving all ties with England, calling any man an enemy to his country who espoused the cause of Great Britain. The signers pledged to the cause of liberty "their lives, their fortunes, and their most sacred honor". Amidst cheering, at noon on the twentieth of May 1775 on the courthouse steps this was read to the assembled crowd, by Thomas Polk, reading also the names of the signers as follows: Abraham Alexander, Charles Alexander, Ezra Alexander, Hezekiah Alexander, John McKnitt Alexander, Waightstill Avery, Hezekiah J. Balch, Ephraim Brevard, Richard Barry, John Davidson, Henry Donons, John Flennequin, William Graham, James Harris, Richard Harris, John Ford, Robert Irwin, William Kenon, Matthew McLure, Neil Morrison, Benjamin Patton, John Phifer, Thomas Polk, John Query, David Reese, Zaccheus Wilson. This was a

bold step for twenty-seven men in a new community to take, and posterity has honored them in erecting a monument to commemorate the event and bearing their names. It is in the square of the present court house. To the Continental Congress then in session at Philadelphia a copy of the Mecklenburg Declaration of Independence was sent, also copies to each of the three North Carolina representatives in that body. Captain James Jack was entrusted with this responsible mission. After a perilous journey on horseback he arrived in Philadelphia on the twenty-third of June and immediately carried out his instructions. However, as Congress was still asserting its loyalty to the king no official notice was taken of the Mecklenburg Declaration although several other members, besides the North Carolina delegation heartily approved of it. And it was but little more than a year before Congress took the very step Mecklenburg had taken! This has been called the birthplace of liberty on American soil. In letters to England Governor Martin denounced the proceedings as "most infamous" and "treasonable".

There are other interesting facts to be related in the history of this county. In the portion of Mecklenburg which has since become Union County President Andrew Jackson was born on the fifteenth of March 1767, in the Maxham settlement. A monument has recently been erected by the Daughters of the American Revolution to mark the spot. In the southern end of the county on the second of November 1795 President James Knox Polk was born. The same patriotic society has also marked that spot by a suitable monument. At the battle of Charlotte on the twenty-sixth of September 1780 and the skirmish at McIntyre's branch on the following third of October Lord Cornwallis was so harassed by the natives that he called this community "a veritable hornets' nest"; so the real hornets' nest is still the emblem of the county.

## Rev. F. A. C. Muhlenberg's Trips to Shamokin



AS you published an account of one of these trips based entirely on tradition in your June issue will you kindly allow me to give you Rev. Muhlenberg's itinerary, as given by himself in his own *Diary*. This was published in the *Lutheran Church Review* during 1906 and 1907. Shamokin, as you will understand, is of rather undetermined extent, reaching from the Shamokin Hills north of Danville on the east, and south of Lewisburg on the west, southward to Berry's mountain, and possibly even to Peter's mountain. Rev. Enterlein's field, extended from the northern limit mentioned to Lykens and even to Armstrong valley and was always designated Shamokin. Rev. Muhlenberg says; In the evening, June 24 (1771), after meeting catechumens at Warwick, and preaching and catechizing at Schaefferstown, he went to Frederic Weiser's, and got ready for his trip. Under date, June 17, he says: Mr. Naef's team brought my goods from Tulpehocken, and., in God's name, I took up my residence at Schaefferstown. This therefore was his home, from which he started. June 25, In company with Conrad Weiser, (this was the son of Frederic Weiser, and grandson of Conrad Weiser the interpreter who had died July 13, 1760), he started for Shamokin, passed over the second, generally known as the Broad mountain. They lodged in the woods under the open sky, beside a good fire. At 1 p. m. on the 26th they finally reached the habitation of men again, the residence of Jacob Fisher. In the afternoon they rode six miles further to the Susquehanna, which they forded. They lodged with Caspar Ried, on the west side of the river. On the 27th they went up to Benjamin Weiser on the Isle of "Cew" (Que). On the 28th he inspected the larger part of the Weiser lands. He had appointed confessional services for the 29th, but rain and high water kept the people away. On the

30th he held those services, baptized eighteen children, *in a row*, as he puts it, and administered the Lord's Supper to sixty people. July 1st he returned as far as the foot of the Second mountain, on the 2nd to Tulpehocken, and on the 3rd to Schaefferstown.

He tells us that he forwarded the full report, prepared on the trip to his father. That is found in Vol 2, Rev. Ed. Hall. Nach, pp. 714ff. We give the most important points. It is the fulfillment of a promise made in a previous letter. He had intended to set out on the 24th, but because of a sore foot Frederic Weiser could not accompany him, and sent his oldest son, Conrad Weiser. June 25th, in the morning they packed their provisions, etc., and proceeded as far as Atotheo (Rehrersburg). At ten o'clock they resumed the journey and reached Fort Henry, at the foot of the first range of the Blue mountains. Here they rested a short time and again proceeded at 11.30. It will not be necessary to tell of the trouble with their horses, of which he speaks, nor yet to repeat his description of the grand view from the top of the mountain, taking in all of *Tulpehocken, Heidelberg, Muehlbach and other places.*

By 1 p. m. they had reached the foot of the mountain on the other side. Here they remained until 3 p. m. The inn at which they stopped was the last house this side of Shamokin. They crossed the Swatara three times. He also describes the capes, dangerous and precipitous rocks, which they passed before reaching the Second mountain. The ascent of this latter was comparatively easy. At 1 p. m. they had reached the top. The descent on the other side was difficult and even dangerous. After traveling eight miles further they came to a place where a Mr. Althouse had formerly resided. But house, barn and stable had been burned when the Indians drove him away. They reached the place about 10 o'clock at night and camped in the woods.

His description of the immense pine trees shows that this must have been in the *Pine Valley*. The distances given would indicate that it was in the vicinity of Sacramento, or where Artz's church was located. Here they were serenaded by wolves and entertained by *Musketers* (mosquitoes). Rev. Muhlenberg tried to rid himself of the attentions of the latter by the use of Indian tobacco, with most unpleasant results. On the morning of the 26th, by 8 o'clock, they reached a place where a hut had formerly stood, after passing through many narrow places and over many streams. Here they found a deer which had been shot, ready washed and prepared. He here describes this as the Old Tulpehocken Road, where at this season of the year many people are going to Shamokin, and others to Tulpehocken.

At 11 o'clock, reached Jacobs well. This was on the "*Jacob's Hoeh*," or Hill, some four miles north of Klingers-town. At 12 o'clock they finally reached the first house since yesterday at 1 o'clock. "This section is already called Shamokin, although Shamokin is still ten miles further up. Here the son of old Mr. Fisher of Tulpehocken, whom we also met here, resides. He had arrived yesterday." They partook of refreshments, then went on. At 2 o'clock we reached the Susquehanna, six miles further."

Mr. Fisher's farm, now owned by Mr. Schwartz, is located about one fourth or one half mile east of Schwartz's church. Mr. Fisher and other members of the family are buried back of the barn. Not only would it be impossible for two men with pack horses to partake of refreshments and feed their horses, during the time indicated and reach Fisher's Ferry, but Rev. Muhlenberg distinctly states that the distance to where they struck the Susquehanna was only six miles. In his next trip he crossed the Mahonoy and distinctly states the fact. He also tells us that Caspar Ried kept a hotel on the other side, to which they went, and stopped for the night. After considerable calling and hallooing two girls came over to them in a canoe. But

they finally were constrained to ford the river on horseback. His description of their experience at this hotel is most amusing, but not necessary for the present purpose.

He then adds: After dinner today, June 27, we rode six miles further to B. Weiser, residing on an island formed by the Susquehanna and the Middle Creek. (At this day this is the main channel of the Penn's creek.)

"In the afternoon I went up a high mountain at Mahonoy. Here the Conestoga and Delaware Indians formerly had one of their strongholds (*Festung*). But they were vanquished by the Six Nations (*auf den Kopf geschlagen*). More than two wagon loads of bones are still lying here. I tried to fit together a skeleton, but the time was too short. It may happen in the future."

Rev. Muhlenberg distinctly states that he was stopping with his uncle, Benjamin Weiser, on the Isle of Que. According to distances and descriptions given, apparently towards the southern end. He himself declares that he ascended the mountain at Mahonoy, which could hardly be anywhere else than at some point south of Fisher's Ferry and north of the Mahonoy creek. Could it not have been at the juncture of the Seine and Mahonoy mountains looking westward, or in the cove or kettle eastward. Has that ever been explored?

This is followed by a full account of the services as given above.

Toward evening he set out on the return journey, going down the river seven miles in a canoe to Caspar Ried's gain. "Conrad Weiser brought the horses."

"July 1. Susquehanna high, swam horses alongside of the canoe. Then to Fisher's again. Baptized two children, then with Fisher, senior, started homeward. Evening, reached foot of Broad mountain. Encamped and shifted as best we could. July 2. After hardships and fatigues in the mountains reached Tulpehocken thoroughly soaked."

This was Muhlenberg's first trip. November 20 of the same year, he set out on his second trip. This time he was ac-

accompanied by Frederick Weiser, "in the midst of biting wind and snow. By evening we had passed the first range of the Blue mountains. 21st. In very bad weather we crossed the rest of the mountains and reached Fisher's.

22nd. At great risk of our lives we crossed the Mahonoy and the Susquehanna.

24th. In the open air and very cold weather, preached to a large number of people. This same evening I came across the river in a *Batoc*, to Fishers.

25th. Rode back alone. Night had already set in when I passed beyond the mountains. But rode on and at midnight I arrived alright at home."

This shows clearly that F. A. C. Muhlenberg made two trips to Shamokin to Benjamin Weiser on the southern part of the Isle of Que. The first was taken from June 25 to July 3, 1771. On this first trip his cousin Conrad, son of Frederic Weiser, accompanied him. On the second, Nov. 20-25, he was accompanied by his uncle, Frederic Weiser, who failed to return with him and so he took the homeward journey alone.

Much confusion has been occasioned, because people fail to remember that there were three or four and possibly even more men named Conrad Weiser, besides the interpreter. Some even seem to be unaware of the fact.

The Conrad mentioned here was the ancestor of a large portion of the Weisers in Northumberland and the upper end of Dauphin County. Another Conrad, the son of Philip became the ancestor of a large number of descendants about Selins Grove and in York County. If not greatly mistaken one or both of these had descendants also named Conrad. Why Rev. Muhlenberg made no more trips to this section has never been explained. It is certain there

were enough people to organize a respectable congregation.

We can only conjecture that it might possibly be owing to the fact that he had not ceased to occupy his former position as assistant to his father, a *field missionary*, probably he would be called in our time, and had settled in a definite parish, Schaefferstown, Warwick, White Oak and Manheim, to which he subsequently added Lebanon.

He had promised these people to visit them before he accepted his definite field, and settled at Schaefferstown, while he was supplying the Tulpehocken parish.

An itinerary constructed in accordance with Rev. Muhlenberg's statements would read about thus: From Schaefferstown, Lebanon County, to F Weiser,  $\frac{1}{2}$  mile east of Womelsdorf—thence to Rehrersburg—to Fort Henry—to Pine Grove—by Cherryville, Tremont, Donaldson—by or near Good Spring, Rousch Gap—down Pine Valley—by Klinger's church—through Klingers-twon, across "Jacob's Hoeh" by Hoofland—by Schwartz' or Schaeffer's tavern—by Smith's tavern—over the Mahonoy hills on the south side of that stream, to the fording or ferry just north of Herndon, above Ziegler's Island—to Port Trevrdon—thence to B. Weiser, just above or about the junction of the present Middle creek with Penn's creek. Homeward, the points reversed. The second trip covered essentially the same points, except that in leaving Smith's tavern and going directly west to the Susquehanna he went nearly northwest to the head of the Mahonoy mountain, crossing the Mahonoy creek on the way, thence directly by a ford several miles further north to B. Weiser. Both crossing places were still occasionally used 20 and 30 years ago.

REV. J. W. EARLY.





# DAWK HOUR OF AMERICAN REVOLUTION

## Easton from a Trolley Window

By W. J. Heller, Easton, Pa.

(CONTINUED FROM AUGUST NUMBER)

Ho! Lads, put on the Black Cockade,  
And follow the rolling drum;  
The Battle-field be our parade,  
And our cry, The Britons Come!

St. George's Cross, that proudly waves  
O'er many a land and sea,  
May be a guide for hireling slaves,  
But not the flag for me.

Sing the songs of the Hudson! Revel in the glories of Bunker Hill! Shout the Fall of Yorktown! 'Tis well! Battle Fields of a day! Here the heart bows down. Here is reverence; deeds of sacrifice! This is old Northampton, an Empire of Resources, Washington's granary; its devastation the desire of the British invader, but baffled by the immortal commander. Old Northampton's men of the hour, penniless and hungry, at the front; battling for the honor and supremacy of a new nation; their pay three months in arrears, the State Treasury depleted by Congress to pay the New England troops, no money for its own. Massachusetts declining to meet its obligations; old Northampton's northern border threatened with an invasion of Canadian-British and savage Indians; Washington's army retreating across Jersey, in baffling contest with a superior force, which finally culminate in the smoke of battle: Princeton, Trenton, Germantown, Brandywine.

Harken to the roar of artillery and musketry! The rumbling, jumbling of the hundreds of wagons and steeds with their loads of maimed and dying, jostling pell mell overland into old Northampton, dropping hundreds of its bleeding dead by the wayside! Yonder in the Union Church are quartered more than two hundred of the wounded, here in the old Temple of Justice a hundred more, there in the County's jail, its prisoners turned loose to make room, are many more. On come the gruesome chariots with their overflowing loads of the armless and legless, suffering untold agonies, uncared for. Forward they go, unrelieved in their sufferings, on to Bethlehem, on to Allentown, the shrieks and supplications adding to the woe of the hour. Sleepless nights and days of anguish!

Grand old Northampton—consecrated ground—impoverished, that a new Nation might live. Pennsylvania fought the Revolutionary War and paid the debt. Old Northampton contributed double and treble its share, all its youth and manhood, an entire army in itself, did active service not only once, nor thrice, but a service that was equal to regular. A record that is unparalleled in the annals of the American Revolution.



Old Union Church, now the Third Street Reformed. Erected in 1775-1776.

With a change of scene our car moves around the corner into North Third Street. Time—January, 1777. Slowly we approach the front of the Union Church, bleak and dreary without. Within, the organ is pealing forth sweet sounds, the audience drinking rum, not in jubilation but in solemnity. The occasion is fraught with import. It

marks an epoch in the History of America. Here assembled are the eminent counselors of the new state and nation, putting forth all their brilliant efforts to induce the famous Indian Confederation of the Six Nations, to forsake the British and espouse the cause of the new American States. The Iroquois Emperor announcing the termination of

the Conference with an assurance of a speedy assembling of the Indian Nations of the North and the prompt answer as to the result of the deliberations; and the stoic Emperor and the lesser Kings of the North Indian Confederation pass out through the portals of this patriotic shrine. One by one they go forth, the door gently closes, and thus passed forever the White Man's influence over the Red Race of America.

One year later the result of the Indian deliberation was read in the skies. The lurid glare of the heavens over old Northampton's north border; the aurora

Charity Fund." There were others at New Providence, Upper Salford, Reading, Tulpehocken, Vincent (Chester County) and Lancaster. They were under the charge of the "SOCIETY FOR THE PROMOTION OF THE KNOWLEDGE OF GOD AMONG THE GERMANS." Just how much more knowledge of God the English possessed, they failed to record, but, there is plenty of evidence to show that they failed utterly in their efforts to substitute the King James' Version for the Luther Bible and this was the rock that foundered the, otherwise creditable,



Old Market House at the Entrance of North Third Street 1812.

borealis of carnage burning homes and destruction of civilization in the Wyoming Valley; the unbridled ferociousness of Queen Ester and her frenzied demons' thirst for blood, massacring the aged men, the women and children, while their sons, husbands and brothers are absent on duty for the new Nation.

This grand old historic edifice with the two lots on which it stands, is now the property of the Third Street Reformed congregation. The lots were reserved by the Penns for school and church purposes and here was erected, in 1755, by public subscription, the first school building and supported by what was commonly known as the "English

movement. Their original intention was good but they failed in its application. The Society's affairs were managed by a Board of Trustees, composed of English gentry, in Philadelphia and as most of the residents of Easton were retired farmers of means, from the surrounding townships, they expressed their sentiments in no mistaken manner when these Trustees came to Easton, on their annual inspection, with their retinue of servants and out-riders and all the glitter and elegance of a pompous show.

Previous to the establishment of these schools, the Lutheran Church of Germany had sent Henry Muhlenberg to Pennsylvania for the purpose of promot-

ing the Lutheran interest, and, about the same time, the Reformed Church of Holland had sent Michael Schlatter over, to inspect the conditions of the Germans belonging to the Reformed denomination. They supplied him with money and Bibles for the scattered congregations. After laboring here for a few years, and finding that Muhlenberg, with greater powers, was attaining better results he made a business trip to Holland and on his return to America he became interested in this English Educational Movement, and when he arrived in Pennsylvania, he combined his pastoral labors and the English educational efforts and what little success these schools did acquire, was solely through Michael Schlatter. Less than a year later, someone wrote to Holland that these schools were all English and political and that the Trustees were all religious Separatists. This raised the wrath of the Hollanders and Schlatter was, forthwith, discharged, whereupon the English appointed him superintendent of the schools and thus Michael Schlatter became the First General Superintendent of the First Public Schools in America. These schools, however, became so unpopular with the Germans that Schlatter, after only one year's service as superintendent, was forced to resign. He then, in 1757, became chaplain in a regiment of loyal American Infantry and during the Revolutionary War, being then an old man, boldly sided with the cause of liberty, thus rendering himself especially obnoxious to the British, who missed no opportunity to humiliate and insult him.

The present Reformed congregation have in their possession a Bible, which was presented to them by Schlatter, either on one of his later visits here, or, probably, given to one of the Church officials, or, someone interested, while on a visit to his home in Germantown. The exact time of this occurrence will never be known as no date is given. The fly-leaf is very gorgeously decorated and contains an inscription stating that it was presented by Schlatter to the con-

gregation in Easton. The handwriting is not unlike that of Jost Vollert, the first school teacher. The English school in this log building did not last very long and was a failure from the start. William Parsons, sarcastically, writes to Peters, under date, July 3, 1755:

"If ye original intentions of ye Society was that ye children of English parents should receive ye benefit of ye Charity freely, and that ye poor Germans should pay for it, then the School at Easton is upon a right establishment, at present, otherwise it is not."

One hundred and fifty years have passed since the events here recorded. The descendants of these Germans still occupy the territory pre-empted by their sires, surrounded by a wall of English education 200 miles thick and that Germanism on the increase.

The Luther Bible has disappeared, supplanted by the English version, from which they take consolation by day. But, the English Bible, with all its revisions and additions, has not changed their German repose at night. Many of these have gone forth, shining lights in advanced English education, circumnavigating the globe, as leaders in advanced English thought, enhanced by American enlightenment, their Germanism yet unconquered; one of their number, standing pre-eminent on the highest pinnacles of American education, whose English thought by day has enriched the world, reposing in peaceful slumbers of American Germanism at night, boldly announces that the time is now, when Pennsylvania-Germanism should cease. Will it? Mag so sei; Ich glaabs net.

This old log building was to be used not only for school purposes, but for Protestant preaching also. There were no congregations in Easton at this time or at any time previous; everybody attended services whenever an itinerant preacher happened along. The Moravians would furnish ministers, whenever requested. Occasionally there was a call for a minister of the Reformed denomination and at other times a Lutheran. There were always promptly sent as every denomination was represented in

the Moravian Economy at Bethlehem and it is to their everlasting credit, that they never took advantage of existing conditions to advance the interests of their Economy. The nearest Lutheran congregation was at, what is now, Cedarville, two miles distant. The nearest Reformed was one at Lower Saucon Township, the other at White Hall Township, now Egypt, Lehigh County. Some of the settlers, in and around Easton, were Presbyterians, Jews and Roman Catholics, but they were few in number. The Presbyterians, however, were quite numerous in Mount Bethel

anything but harmonious. This difficulty could have been overcome, if it had not been for church festivals, such as Easter, Christmas, etc. The Lutherans increased in numbers, very rapidly, and usurped all rights to the house on these occasions of special ceremony. But, whether they were always permitted this exclusive privilege, there is nothing on record to show, but tradition tells us that they occasionally worshipped in the Moravian building. The Reformed are known to have worshipped, occasionally, in barns and later in the new Court House. As the years rolled on the Re-



Old County House Demolished 1868.

and Allen townships. There was also a small body of them in Phillipsburg, known as "THE PRESBYTERIAN CONGREGATION AND MISSION IN PHILLIPSBURG."

The Reformed showed a steady increase until about 1760, when they formed a congregation. The Lutherans of the town, four-fifths of whom were the new-comers, also organized. The Presbyterians were yet weak and found themselves wedged between the two stronger bodies. This made three denominations to worship in the old log school-house, an arrangement which was

formed became stronger in membership and the years of humiliation, under which they had labored, emboldened them to resentment. They then secured a pastor who could not be intimidated by the Lutherans, whose name was Pitman, a man accustomed to the use of strong drinks and when he had imbibed some Pennsylvania stone fence (apple-jack and wild cherry), on a Sunday morning and arrived at the church door first, it was a sure sign of Reformed services for that day. If, however, there was a lack of noisy demonstration, on a Sunday morning, and the Lutherans

were holding services in the church, it was generally conceded that Pithan had been making too many trips to the "stone fence" and, consequently, unable to preach. This sort of thing went on for several years without any apparent ill-feeling between the two congregations. At last Pithan caused discord in his own church, his actions causing many to remain away from services and two factions in the congregation was the result. Pithan apparently, went from bad to worse and had but few followers, who after a while became weary of Pithan and his erratic ways and discharged him. He then went to the Lower Saucon Church where he was compelled to resign (The records state for intemperance). He finally landed in North Carolina and history records him no further.

Finally the two congregations found the need of a larger building and called a general meeting to be held at the Court House whereat the following articles of agreement were entered into:

ARTICLES OF AGREEMENT made and concluded upon at Easton, in the county of Northampton and the province of Pennsylvania, the nineteenth day of March Anno 1774, between the two German Protestant congregations in Easton aforesaid to wit, the Lutheran and Presbyterian congregations in manner and form following, that is to say, first, that the members of both said congregations in do agree to build a church together jointly for the use of said congregations in Easton aforesaid upon the two lots where the German school house now stands viz, on lot No. 70 and 72 unto the following foundation viz that any other Protestant preacher or minister of the Gospel shall have liberty to do public worship in the said church at any time, when the preachers or ministers of the said Lutheran and Presbyterian congregations does not do public worship therein, provided they have leave granted them from the trustees or elders for the time being of both said congregations and provided also that no other preacher or minister or congregation or any other persons whatsoever shall have any title, claim or demand whatsoever to the said church, but only the said two Lutheran and Presbyterian Easton Congregations. Secondly, It is agreed upon by both said congregations that if hereafter it shall appear to them, that the church now intended to be built should be too small to contain the members of both said congrega-

tions, that the said church shall be valued and appraised by indifferent and impartial men to be chosen by the members of both said congregations, and to whatever of the said congregations lot of the said church shall happen, Do promise and agree to and with the other congregation to pay to them the one half of the said valuation of cash towards building another church. Thirdly, The members of both said Lutheran and Presbyterian Easton congregations to choose and appoint Abraham Labar, Lewis Knouse, Christopher Bittenbender, John Simon, Henry Barnet and Mathias Miller to be trustees in order to build and finish the said church hereby giving them said trustees full power and authority to agree with all the workmen and to find all materials fit for the said church building and the carrying on the same. For this purpose, we the members of the both said congregations, do hereby promise and agree to and with the said trustees to adjust them in cash and all other necessaries according to our circumstances at what time the same shall be demanded of us until such time as the said church is completely erected and finished. And we do further agree with one another, that all and every article herein mentioned shall be observed and kept firmly as herein set forth. And we do also agree that this article of agreement shall be subscribed by the before named six trustees in the name and on the behalf of both said congregations.

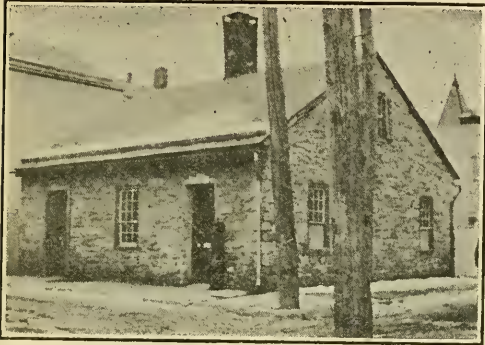
This alliance appeared to be satisfactory and they began immediately to construct the building and the corner-stone was laid with great ceremony in June, 1775. The final dedication took place in the year 1776.

The two Easton congregations worshipped harmoniously in the new church for several years, during which time the unruly element or what was left of the old Reformed congregation apparently ceased to exist as a congregation. There is no record of them during the first years of the Revolutionary War, probably their fighting proclivities carried them to the front, or, the people's attention was attracted to passing events of the Revolution more than church affairs.

The War of Independence, evidently, taught these people that "blood was thicker than water," as we find a short time afterward that the English Presbyterians worshipped in the old log school-house and all the Germans united in two

congregations, the Lutheran and the Reformed.

The privilege given to any Protestant preacher to use the new building providing they secured permission from the two preachers and both boards of trustees was far reaching and was evidently intended to prohibit undesirable persons from preaching therein. In the year



The Lutheran and Reformed School House, Erected 1778.  
(Photo 1911)

1778 the two congregations erected, at the corner of Church and Sitgreaves streets, a stone school-house. This building is still standing. Philip Meixell, a mason, living along the Delaware River a short distance below the present Black Horse Tavern, was the builder of this stone school-house. The meals, which he furnished for his workmen were cooked at his house and were brought all the way to Easton and served, but whether these meals were served hot or cold tradition sayeth not.

Meixell accepted Continental currency in payment of his contract and the depreciation of this currency left Meixell with little or nothing for his labors. A Mr. Kemping was the first teacher in this new school. The expenses of maintaining was met jointly by the two congregations. The old log school was conducted in English by the Presbyterians and where they continued until the erection of the Union Academy, which stood on the site of the present High School building. The old log building was demolished to make room for the building now used as Sunday School rooms by the Reformed Church.

About the year 1790, Anthony Butler, attorney for the Penns, on his tour through the state, looking for unsold tracts belonging to the Penns, found three tracts in Easton, in possession of these two German congregations. One, the two lots, whereon the church stands, the other the two lots, the corner of Fourth and Ferry, used by the Lutherans for a burying ground; the third was the town cemetery on Church Street between Fifth and Sixth (Library Park), in charge of the Reformed congregation. Mr. Butler astonished the citizens by laying claim to these three properties and notified the trustees to vacate. A joint congregational meeting was held and a committee appointed, with Jacob Arndt, Jr., president of the Reformed consistory, as its chairman, to visit John Penn of Philadelphia for the purpose of securing title to these properties. John Penn received them kindly and gave assurance that the two congregations would not be disturbed in their possessions. But no final actions were taken by the Penns until 1802, when a deed was granted conveying the three tracts to Peter Snyder, Nicholas Troxel and Nicholas Kern, trustees for the Reformed and Jacob Weygand, George William Roup and Conrad Bittenbender, trustees for the Lutheran congregation.

The Lutherans assumed charge of and buried their dead in the lot on Ferry Street and the Reformed did likewise with the Town Cemetery. But the tract on which the church stands was held in common by both. A Reformed could not be buried in the Lutheran lot and neither could a Lutheran in that of the Reformed. Apparently it never occurred to these people that inter-marriages in these two congregations might occur and that, in the case of death, the husband and wife might desire to have their remains lie in the same cemetery. The first generation had few such marriages but among the second, they were more numerous. This unwritten law regarding burials was often ignored and many funerals were held in which strategy was used; in some instances, they re-

sorted to violence. This engendered many bitter feelings among the members of the two congregations.

In the year 1807 the two congregations became incorporated, the Lutherans under the title of the "German Evangelical Lutheran congregation of Easton," and the Reformed as "the German Reformed congregation of Easton." The idea of these exclusive burials was not shared to a great extent by the Reformed. The Lutherans, apparently, were the aggressors as under date of

gregation from the burial place (lying at the corner of Hamilton and Ferry streets) from being buried that then the Reformed Congregation shall exercise its proper right through entrance upon aforementioned burial ground and through the burial of their dead in the same, in such a manner and at such place as shall be indicated and prescribed by a committee appointed for such purpose.

While the Lutherans, to a certain degree, complied in accordance with this resolution, they were not in full sympathy and as there was only one entrance to the cemetery, which was kept locked



Old Episcopal Church on Spring Garden Street.

June 26th, 1810, a meeting of the Consistory of the Reformed congregation was held at which the following resolutions were passed:

**RESOLVED**—That the members of the German Evangelical Reformed Congregation have an equal right with the members of the German Evangelical Lutheran Congregation to bury their dead in both burial places in the Borough of Easton, and that the Reformed Congregation defend and support its individual members in the enjoyment of this right.

**RESOLVED**—That if the Lutheran Congregation makes an attempt to hinder or exclude any member of the Reformed Con-

gregation and the key zealously guarded by the Lutherans, the Reformed undertook to make a gate to it for their own convenience. However they were not allowed to complete it by reason of a war-like demonstration on the part of the Lutherans. Consequently, on November 18, 1810, at a general meeting of the Evangelical Reformed congregation, Mr. Philip Odenwelder reported that he made an attempt to make a gate in the lower church-yard in the town of Easton, but abandoned his purpose owing to a promise by the Lutherans to



arrange it in some other manner. Mr. Odenwelder reported further that Mr. Michael Opp agreed to submit the matter to the judges of the court and that he would report the action of the Lutheran Church Council upon the subject, without delay to the Consistory of the Reformed congregation. Whereupon

RESOLVED—That we will wait for the action of the Lutheran Church Council until the following Tuesday.

RESOLVED—That Messrs. Jacob Arndt and Christian Butz shall be a committee that shall have full power to defend before the Courts the right of the Reformed Congregation to the said Church yard.

RESOLVED—That the president of the Reformed Congregation shall notify the president of the Lutheran Congregation of the above resolutions.

It is testified that the above is a true copy of the Minutes.

Attest: THOMAS POMP, Sec.

sought relief by requesting a compromise or some arrangement whereby funerals could be held with less difficulty. Finally the matter was considered by both congregations and the following resolution passed:

Whereas certain controversies unhappily exist between the said parties of and concerning the right, title, interest, use, property or possession which the said parties respectively claim and demand to have of in to or out of two certain lots of ground situated in the borough of Easton in the County of Northampton and Commonwealth of Pennsylvania.

NOW THIS INDENTURE WITNESSETH that for the amicable adjustment, settlement and determination of the said controversy and for the re-establishment and preservation of peace and concord between the said parties, they, the said parties have agreed and by these presents do agree for themselves and their successors respectively each with the other that all matters and things



Old House. now Site of the Chemical Publishing Company Building.

Shortly after this period, arrangements were made whereby a Lutheran could be buried in the Reformed cemetery and a Reformed in that of the Lutherans by paying double rate for such interment. This only made matters more complicated as the people objected to this double rate and caused the undertaker great annoyance. This important personage was Mordici Churchman, the only one in the town. He, at last, becoming weary of these controversies,

whatesover had made, arisen, moved or now depending in dispute or controversy between them or and concerning the premises or in any manner relating thereto be submitted to the award, arbitrament, order, judgment, final end and determination of Mordecai Churchman, Daniel Stroud and George Palmer, Esquires, arbitrators indifferently named, elected and chosen by the said parties or of any two of them so that the said arbitrators or two of them do make their award, order, final determination and judgment in the premises in writing indented under their hands and seals shall make the said award on or before the

Twelfth Day of August in the year of our Lord, One Thousand Eight Hundred and one part thereof deliver or cause to be delivered to the President of the Church Council or vestry of the said German Reformed Congregation of Easton, the other part thereof deliver or cause to be delivered to the President of the Church Council or Vestry of the said German Evangelical Lutheran Congregation of Easton. And it is further agreed by and between the said parties that the said arbitrators shall have full power and authority to order, direct, appoint and award such disposition or partition, as shall be deemed just and equitable in relation to the merits of the said controversy and the pretensions of the said

In accordance with the above, the arbitrators, on August 12th, 1811, made the award to the effect that each congregation was to maintain its own burial ground. For a while matters ran along smoothly, but old troubles again made their appearance some years later when an appeal was made to the Court. It was then discovered that neither of these congregations was the owner of the property in dispute. Ownership was vested in the name of Jacob Kern, sole legatee of his father, Nicholas Kern, the last surviving member of the trustees to



On Spring Garden Street at the Corner of Third.

1. Road on Mt. Jefferson. 2. Philiph Slough's Hotel. 3. Residence of Samuel Sitgreaves.

parties respectively or expedient for the establishment and preservation of harmony, peace and concord between them hereafter. And agree each with the other by these presents that the said parties or either of them will not, at any time, hereafter revoke this present agreement of submission or the authority thereby given to the said arbitrators, but shall and will in all things acquiesce and submit themselves to their award and arbitrament in the premises. In testimony thereof the said parties have hereunto interchangeably affixed the corporate seals of the said corporations respectively the day and year just before written.

JACOB ARNDT, Pres.

Attest: THOMAS POMP, Sec.

whom the property had been deeded by the Penns. Jacob Kern then deeded the properties to the two congregations with the understanding that they must abide by the decision of the Board of Arbitrators. Finally, in 1832, the Lutherans relinquished their rights in the joint church property according to the original agreement and purchased of Frederick Wilhelm two lots on Ferry Street, adjoining their burial grounds, and built thereon the large church building, still standing, known as St. John's Lutheran Church. Here, the English speaking

members of the congregation formed themselves into a separate body, under the name of St. John, and a double service was inaugurated. This was continued for a number of years, the English increasing very rapidly and they soon became the predominant body. The Germans were then assigned a preacher of their own. This continued unsatisfactorily until 1873 when an agreement was entered into to separate. The graveyard at this time became very valuable and this was assigned to the German congregation as their portion. This was

ness, until the arrival of Anthony Butler in 1790, when the unsold lots were disposed of in a short time. The principal buyer was Samuel Sitgreaves, a noted attorney, and he erected here, on the northeast corner, a very commodious dwelling for that period. The building is still standing and is now known as the Arlington. On the rear end of the lot, where now is the brick residence and store of J. P. Michler, he had erected a frame building in which he transacted his law business. Sitgreaves was one of the few book collectors of that period.



Monument at Lafayette College to the Student Body Who Went to the Front 1861-1865.

sold and, with the proceeds, was purchased the property on North Fifth Street, where they still exist today as the German Evangelical Lutheran congregation, the oldest religious congregation in Easton.

We will now continue our journey down North Third Street, the principal residential thoroughfare, the gateway to classic Easton. On it, have lived many people of prominence. Their biographies are found in all published works on local history. Our car is now at Third and Spring Garden streets. The section eastward of this point was not of much importance, either for residence or busi-

ness. He was instrumental in forming the Easton Library Co. in the year 1810, and presented all his books and the use of his office for the enterprise. The library remained here until the erection of their own building on Second Street. This latter building is now the office of the Board of Education. Many of these books were rare volumes of American History and these formed the nucleus of what is today one of the greatest collections of Americana in the United States, and now occupy a special room in the Easton Public Library. Next to Sitgreaves' office was the home and workshop of Henry Derringer, one of the gun

makers of the Revolution. It was Derringer's son who was the inventor of the famous Derringer Pistols used all over the world as the proper fire-arms for fighting duels.

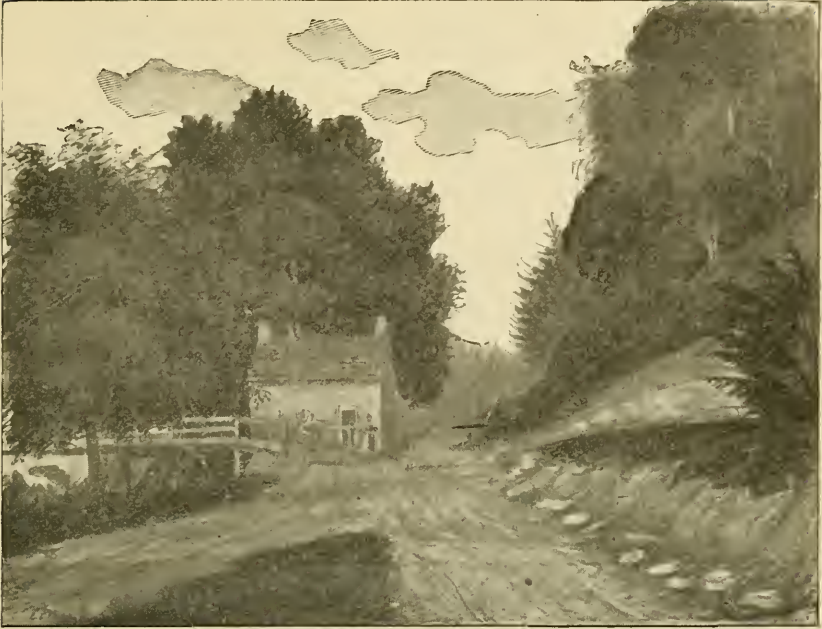
On the northwest corner of Third and Spring Garden streets stands Easton's largest hotel, the Karlton. This house had its beginning in 1806 when Philip Slough, Jr., a blacksmith from Bethlehem Township, desiring to retire from business, went to Easton, purchased this corner lot and erected thereon a stone hotel. After conducting the business for about a year he discovered that the hotel business was rather strenuous for a retired blacksmith. He then transformed the hotel to his son and in 1808 he erected the stone house, still standing, on the rear of the lot, corner of Bank Street. Here he lived in retirement for about a year, then evidently finding that this sort of an existence was not in accord with his former vocation, built a blacksmith shop between the house and the hotel. Later, this business was transferred to the rear of the lot, fronting on Bank Street, and was conducted by the family for several generations and finally became incorporated as the Easton Foundry and Machine Company, with an extensive plant at the west end of Easton, along the Lehigh, destroyed by a conflagration in the year 1909, terminating a business that had a successful existence for just one hundred years.

We now proceed towards College Hill, on the brow of which are extensive grounds and buildings of Lafayette College, a noted institution of learning. Midway, on the hillside, is emblazoned within the foliage, the picturesque memorial of the student body, sacrificed in the War of the Rebellion. Our car is now standing on the bridge that spans the Bushkill Creek, (the Indians called this creek Lechauhisen, which was corrupted into Lehicton, while the early Holland explorers called it Bushkill by which name it is now commonly known.) Directly in front of us, is a modern grist mill. On the facade can be traced the original structure, built in the year 1790

by John Brotzman and John Hester, progressive men of that period. At that time, there was no bridge here. Access to the mill was had from the one further up the stream, known as the Bushkill Street bridge. From this bridge, a road led down the north side of the creek to the mill, now known as Delaware Street, a public thoroughfare two blocks long, and used by the town for over one hundred years without the expenditure of one cent of public funds for maintenance. The road leading up the hill and the one leading eastwardly to the Delaware, are comparatively modern. In fact, the entire College Hill as a settlement, is of a later development. As we ascend the hill, we get a grand, extensive view of the old town.

Passing the College grounds, we continue on Cattell, a thickly settled street, woodland in early days, until we reach the vicinity of what is now Burke Street. Northward of this and just outside of the boundaries of the original Thousand Acre Tract, is still standing the log home of Elias Dietrich, erected about 1760.

Our car is now standing on the corner of Burke and Cattell streets. Westward, down in the valley, in plain view is the old stone mansion of the Wagners and opposite, the stone home of Andrew Ripple, whose red pump was a landmark for over one hundred and fifty years. The road leading from this pump up the hill, crossing Sullivan Street, continuing to Cattell Street, thence making an angle, continuing on and forming the present road, to the top of Chestnut Hill where it again connected with Sullivan Street, was opened in the year 1788. The angle was known as Dietrich's corner. From this corner, a road led straight over the hill to the Delaware to what is now the Sanitarium and which was then the extensive plantation of Andrew Grube. Grube's house is still standing and his commodious stone barn has been transformed into the present Sanitarium. The road continued up the Delaware to the home of Jacob Kreider, the only settler on the Delaware at this point. And the



At Brotzman and Hersten Mill—Home of the Miller—Old Foot Bridge—about 1800,

locality here was designated as Kreider's Rock. The next family above, through the Whorrogott, was Moyer on the north side of Boyer Rock, an impassable barrier where the road terminated.

The entire Chestnut Hill on which now is located Paxinosa Inn, was purchased by Peter Kocher for the express purpose of prospecting for silver on the strength of the information advanced by an Indian Chief that gold was to be found in the mountain, but true to the Indian trait, he never would impart to Kocher the exact locality where it was to be found. Kocher devoted years to prospecting without success. Several holes dug by him on the far east end are still visible.

We will now return to Sullivan Street. This is the ancient Minnisink highway but little used until Easton began, when it was the main thoroughfare to the mountains. The supposition that it was made by General Sullivan in 1779 is erroneous. The road that Sullivan constructed was through the great swamp beginning a few miles above Pocono Lake in Monroe County. This road lead-

ing over College Hill was used but very little after 1788 as the road leading to the red pump was created to take its place. Where the present road crosses the northern boundary of the city and where it intersects the old Sullivan road, stands an old stone building, that was the gun factory of Henry Young during the Revolutionary War. His log house which has been re-weatherboarded and modernized, is also still standing, directly opposite on the east side of the street.

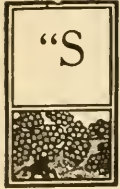
Our car will not return to Centre Square, to our old historic shrine, where justice evidently was meted out, according to the thermometer as the following note would indicate:

October 2, 1789.

"Whereas it has been recommended by the Court of Common Pleas of said County to the Commissioners, that it being moved to the Court by the Attorneys, that the business is greatly impeded at December and March Courts for want of stoves, to keep the people from suffering by the extreme cold and the Justices have experienced the great delays and interruptions of public business for want of such necessaries. Whereupon the said Commissioners have appointed John Herster to furnish the stoves."

## The Gutenberg Bible—A Sur-rejoinder

Editor of *The Pennsylvania-German*:



“SOME men hate a fact.” So says Justin Winsor in his essay on “The Perils of Historical Narrative.” No fact in the history of civilization has been so fiercely hated and assailed as the great Reformation, of which Martin-Luther stands the acknowledged hero, by the writers and controversialists of the Roman Catholic Church. The least reference to it by Protestant scholars that reflects however faintly on the mighty religious institution that dominated the Middle Ages is sure to invite ill-natured criticism at the hands of an ever alert band of partisan writers.

The writer has just experienced this kind of criticism. In his article on “The Gutenberg Bible,” a copy of which had recently been sold for the great sum of \$50,000, which appeared in the June number of your magazine—an article written in the spirit of an antiquarian, dealing with the first product of a wonderful invention fraught with the mightiest consequences to mankind—the following paragraph appeared, which seems to have stirred up two critics in the Roman camp, the Rev. Dr. Ganss, of Lancaster, Pa., and Editor Martin I. J. Griffin, of Philadelphia, as shown in their letters in your July number:

“Some conception of the gigantic force exerted by the invention of movable types in the distribution of knowledge may be had in the well-known fact that thousands of the priests of the Church **before the Reformation** never saw a copy of the Scriptures, much less enjoyed the possession of one. The accidental discovery of one by Luther in the monastery at Erfurt, fragments of which he had only seen previously, notwithstanding diligent search, marked the beginning of Luther's revolt against the tyranny and teachings of the Church at Rome. If the Bible was so rarely found in the monastic libraries, universities and churches how much worse off must have been the laity, the humble worshipper.”

In no part of my article is there the least suggestion that “Bible reading was frowned upon by ecclesiastical authorities of that age,” or of any age, and I fail to see the point of my critics in dragging in that question unless it was intended to mislead the readers of your magazine. The extract quoted above deals with the *scarcity* of complete copies of the Bible in Christendom before the Reformation and of course during the Middle Ages before the invention of printing, with an incidental reference to Luther's discovery of a complete copy in the monastery at Erfurt, and the effect it had on his future career. I wish to say here that there was no thought of holding the Roman Catholic Church of the present day responsible for what took place in the Middle Ages—or for what didn't take place. I wish further to say that with many thousands of Protestants I consider myself a member of the Catholic Church, notwithstanding the excommunication of my protesting forefathers and feel at perfect liberty to study its past and to criticise its pretensions, usurpations and corruption. The history of the Church previous to the Reformation is as much the heritage of Protestants as of Roman Catholics and as such, in commenting on certain phases of it during that period, they deal with their own church history in no sense intending aught offensive to their Roman Catholic brethren. I wish to say too that I am just as desirous of dealing in facts as my critics profess to be, and I should be very sorry if I thought there was the least taint of bigotry in my makeup. I have yet to be accused of it.

By all means let us have facts. Dr. Ganss begins his letter by misquoting me, making me say: “The well known fact that thousands of the priests of the church never saw a copy of the Scriptures, etc.” What I did say was “that thousands of the priests of the church *before the Reformation* never saw a

copy of the Scriptures." The mention I made of the accidental discovery by Luther of a complete copy of the Bible in the monastery at Erfurt he treats with the accustomed Roman sneer saying that the "assertion though still religiously detailed in Sunday School and church library literature, is out of all accord with up-to-date historical writing and has long since been relegated to the domain of the legendary by all Protestant writers of critical value and honest scholarship"—and then quoting Dr. McGiffert, author of an interesting history of "Martin Luther and His Work," now appearing serially in "The Century" and from Dr. Preserved Smith's recent "Life and Letters of Martin Luther"—in support of his contention. He quotes Dr. McGiffert as saying that "if Luther was ignorant of the Bible it was his own fault." Nevertheless Dr. McGiffert, an "up-to-date" historical writer and credited with "scholarly honesty" by Dr. Ganss repeats the statement I made concerning Luther's discovery of a complete copy of the Bible and which Dr. Ganss ridicules as a "Sunday School legend." Dr. McGiffert says:

"His studies also embraced the writings of the church fathers and particularly the Bible, to which he was becoming more and more attached. He tells us that **it was in his twentieth year that he first saw** a complete copy of the Scriptures in the university library at Erfurt. He had hitherto supposed that they embraced only the lessons read in the public services and was delighted to find much that was quite unfamiliar to him. His ignorance it may be remarked **though not exceptional** was his own fault. The notion that Bible reading was frowned upon by the ecclesiastical authorities of that age is quite unfounded. **To be sure it was not considered part of a Christian duty, as it is in many Protestant churches and few homes** possessed a copy of the Scriptures; but they were read regularly in church and their study no more prohibited to university students of that day than to those of this. And was probably as little practiced by most of them then as now.

As to Bible-study, the opinion of the theological professors of Erfurt was divided. Some favored it ascribing to biblical writers an authority superior to the fathers and schoolmen; others **advised against it** because all that was of value in the Bible

could be found in the writings of the theologians **and its study was apt to foster pride and promote seditions and revolutionary spirit."**

According to Dr. McGiffert "searching the Scriptures" before the Reformation was not a universal habit—but was even "frowned upon" by some of the Erfurt professors, as it undoubtedly was if we may believe Dr. Preserved Smith who says "The rule of the Augustinians prescribed diligent reading of the Scriptures, and Luther obeyed this regulation with zeal," which is quoted by Dr. Ganss who however fails to finish the sentence which ends thus: "in spite of the astonishment of Staupitz and *discouragement on the part of Dr. Usingen.*"

This legend or "fairy tale" as the Editor of *The American Catholic Historical Researches* calls Luther's discovery of a complete copy of the Bible has done duty in Lives of Luther other than Protestant. Some years ago I enjoyed the friendship and companionship of a Benedictine father, a ripe scholar and gentleman, whom I learned to admire and to regard with much affection, with whom I spent many hours in the discussion of historical subjects, among them church history and the career of Martin Luther. Expressing a desire to read a life of Luther from the Roman Catholic standpoint he loaned me a copy written by M. Audin which he assured me was one of the best Lives of Luther written in the Roman Communion. I read the work with much care and I trust with an unbiased mind. In it I found this reference to Mr. Griffin's "fairy tale" on pages 7 and 8:

"Luther's most pleasant hours were spent in the library of the Augustinians of Erfurt. Thanks to Gutenberg, an humble mechanic, the industry of the conventional brethren was no longer necessary; printing had been discovered. At Mayence and Cologne the sacred books were published in every form and size. **The monastery had purchased at a large price some Latin Bibles, which were reluctantly shown to visitors.** Luther opened one and his eyes rested with inexpressible ecstasy on the story of Hannah and her son Samuel. "My God!" he said, "I would seek no other wealth than a copy of this book." **A mighty change was then**

wrought in his mind. Human language, attired in poetry, seemed to him contemptible in comparison of the inspired word; he became disgusted with the study of the law."

In the Rev. William Stang's (a priest of the Roman Catholic Church) *Life of Martin Luther* on page 3 written long after Audin's *Life of Luther* is quoted as saying: "I was twenty years old, and had not seen a Bible," a statement Father Stang did not regard as a "fairy tale." He states his authority for the same: *Luther's Sämmtliche Werke*, Erlangen 1826-1868; Frankfurt 1862-1870. See Vol. 60, p. 255.

If Roman Catholic writers accept this "fairy tale" as a fact, surely Protestant "Sunday Schools and church libraries" may be pardoned for "religiously detailing" it and particularly so when Protestant biographers of Luther like Julius Köstlin continue to embody it in their writings.

In Köstlin's *Life of Martin Luther*, on page 36, of which the historian Froude said: "At last we have a *Life of Luther* which deserves the name. \* \* \* Such a volume is singularly valuable to us, now especially, when the forces of the great spiritual deep are again broken up." (See Froude's "*Luther: A Short Biography*," pp. 7, 8.) and which has also been characterized by Dr. Ganss himself in his "*Luther and His Protestant Biographer*" as "a scholarly work" the following reference to the "fairy tale" is found:

"In the town of Erfurt there was an earnest and powerful preacher named Sebastian Weinmann who denounced in incisive language the prevalent vices of the day and exposed the corruption of ecclesiastical life, and whom the students thronged to hear. But even he had nothing to offer to satisfy Luther's inward craving of the soul. It was an episode in his life when he once found a Latin Bible in the library of the University. Though then nearly twenty years of age he had never yet seen a Bible. Now for the first time he saw how much more it contained than was read out and explained in the churches."

The Chevalier Bunsen regarded by some people as having been a scholar seems also to have been deceived with

this Luther myth or "fairy tale" for on page 28 of his *Life of Luther* he says:

"His mind took more and more deeply a religious turn; but it was not till he had been for two years studying at Eisenach that he discovered an entire Bible, having until then only known the ecclesiastical extracts from the sacred volume and the history of Hannah and Samuel."

Dr. Wilhelm Rein, of Eisenach, Germany, reputed to be "up-to-date" in his scholarship, also risked his reputation as a reliable historian in his *Life of Luther*, page 28, when he said:

"He also spent considerable of his time in the library of the university (Erfurt). Here on one occasion he found a Latin Bible, a book that he had never seen until his twentieth year. Greatly astonished, he noticed that there were many more texts, epistles and gospels, than he had read in the pericopes of the Church or heard explained in the pulpit."

I cannot refrain from calling attention to what Thomas Carlyle has to say concerning this "fairy tale" even at the risk of being accused of temerity, remembering the biting sarcasm of Dr. Ganss in passing judgment on Carlyle's: "The Hero as Priest." He calls him a "dyspeptic croaker"—a "cross between Cato and Punch." Dr. Ganss is gifted with a style as original and picturesque as that of Carlyle, and it is a pleasure to read him for he is a scholar as well, notwithstanding his strong, I had almost said, reckless partisanship. Here is what Carlyle said in his lecture on Luther:

"It must have been a most blessed discovery, that of an old Latin Bible which he found in the Erfurt library. He had never seen the book before. It taught him another lesson than that of fasts and vigils \* \* \* Luther learned now that a man was saved not by singing masses, but by the infinite grace of God; a more creditable hypothesis. He gradually got himself founded as on a rock. No wonder he should venerate the Bible, which had brought this blessed help to him. He prized it as the word of the highest must be prized by such a man. He determined to hold by that; as through life and to death he did."

It seems to me that even a superficial study of Luther's life as told at least by his Protestant biographers justifies the opinion I expressed, that his discovery



of a complete copy of a Bible at Erfurt "marked the beginning of Luther's revolt against the tyranny and teachings of the Church of Rome" which Dr. Ganss calls "so novel and even unique" in his *ex cathedra* way. Köstlin on page 53 of his *Life of Luther* says:

"The first firm ground, however, for his convictions and his inner life, and the foundation for all his later teachings and works was found by Luther in his own persevering study of Holy Writ. In this also he was encouraged by Staupitz who must however have been amazed at his indefatigable industry and zeal. For the interpretation of the Bible the means at his command were meagre in the extreme."

Dr. Ganss' favorite Protestant biographer of Luther, Dr. McGiffert, in Vol. 82, page 89, of the *Century* magazine, says:

"Luther avowed submission to no one. Only to the clear teaching of the divine word would he bow and he would read it with his own and not with other men's eyes." \* \* \* \* "The Bible he read for himself and admitted the claim of no Council or body of men to read it for him. This, in principle, though he never fully realized it, and seldom acted upon it, meant the right of private judgment."

That complete copies of the Bible were scarce before the Reformation is evident to all students of Bibliography, notwithstanding the glib references of Editor Griffin to the numerous editions printed "before Luther was born," and notwithstanding the puerile effusion of the Rev. Dr. William Barry printed in the *London Catholic Times*, a patchwork of emasculated paragraphs taken from articles in encyclopedias which any schoolboy can read for himself in their entirety, which he so *politely* requested the editor of the *Pennsylvania-German* and the writer "to read" as if they were in "need" of that kind of information.

The first edition of the Bible printed was that of Gutenberg as we all know, and it is claimed took at least five years in the printing—and that only 210 copies were printed. The size of editions as well as their number must be taken into consideration in making an estimate of the output of the printing presses of the XVth century. Alfred W. Pollard, M.

A., editor of "Books about Books" in the article on "Incunabula" in the 11th edition of the *Encyclopedia Britannica* says that:

"The total output of the XVth Century presses in book form is not likely to have exceeded 40,000 editions. As to the size of the editions we know that the earliest printers at Rome favoured 225 copies, those of Venice 300. By the end of the century these numbers had increased but the soft metal in use then for types probably wore badly enough to keep down the size of editions, and an average of 500 copies, giving a possible total of twenty million books put on the European market during the XVth Century is probably as near an estimate as can be made."

At this estimate one hundred editions of the Bible would show but fifty thousand copies for Christendom in fifty years—1450-1500. Evidently there was not a ravenous demand for Latin Bibles. If Brunet may be accepted as an authority this estimate is too high, for many editions of the classics frequently consisted of but 100 volumes. Printers became more careful in their ventures; they had the example of two noted printers, Sweynheim and Pannartz, before them, who were reduced to poverty by their surplus copies and avoided exceeding the current demand. Most of the editions of the Bible were in Latin which the vast majority of the laity could not read—and who therefore could not become acquainted with its contents. As for complete manuscript copies of the Bible before the invention of printing there is nothing to show a great abundance of them. On the contrary a great scarcity as well as being very costly. George Haven Putnam, A. M., in his book on "Books and their Makers in the Middle Ages," page 44, says:

"It was evidently the case that for centuries the several divisions or books of which the Bible consists were still frequently considered in the light of separate and independent works, and were transcribed and circulated separately."

It is also a great pleasure to quote from Dean Maitland's famous volume, "The Dark Ages," the Dean whom Episcopalians like myself have long ago learned to read with pleasure and profit,

and I think with more discrimination and fair-mindedness than Brother Griffin as will be seen from the following. On pages 201-202 the Dean has this to say:

"All the instances which I have given refer to the whole Bible, or, as it is expressed in some of them the *Bibliotheca integra*, or *Bibliotheca tota*; but I must beg the reader's attention to one circumstance which is important, if we would understand matters aright. **Undoubtedly Bibles were scarce in those days;** but we are not hastily to conclude that wherever there existed no single book called a Bible, the contents of the Bible were unknown. The Canon of Scripture was settled, indeed as it is now; but the several parts of which the Bible consists were considered more in the light of separate and independent books than they are by us. To copy all these books was a great undertaking \* \* \* not only a laborious but a very expensive matter. I am inclined to suppose that at this day (1844) a copy of our English Bible paid for at the rate at which law-stationers pay their writers for common fair-copy on paper would cost between £60 and £70 (\$300 to \$350) for the writing only; and farther that the scribe must be both expert and industrious to perform the task in much less than ten months. I mention these circumstances merely as reasons why we **should not expect to meet with frequent mention of whole Bibles in the dark ages.**"

This does not indicate the "wonderful familiarity of the people of these ages with the Bible" as Brother Griffin tells us is shown in Dean Maitland's book. On the contrary the Dean shows conclusively the great scarcity of complete Bibles and gives the best of reasons why they were scarce.

In the *Church Quarterly Review*, Oct. 1879, page 57, also quoted by Brother Griffin he skipped (an inadvertence, no doubt) the following in a sketch of Saint Hugh, Bishop of Lincoln, and his Carthusian Priory of Witham:

"The new buildings being completed and filled with an orderly and decent brotherhood (he had cleaned out the reprobates) Hugh began eagerly to seek manuscripts of learned and pious books which his brothers according to the rule of the order might spend their time copying. **Above all things he was anxious to obtain a Bibliotheca—i. e. a complete copy of the Bible—of which the house seems previously only to have possessed detached portions.**"

We read too of a Bible being loaned from one Conventual Establishment to another and bonds required to insure its safe return. This does not indicate a great plenty of the Scriptures, Brother Griffin for the contrary notwithstanding.

The great cost of the sacred writings is further shown in the following extract from a "Life of Wickliff in British Reformers," Vol. 1, page 25—the Wickliff whose Bible Brother Griffin's oracle, the Rev. Dr. William Barry calls "an apology for *sedition, theft, and slaughter*" in his sketch on "*The Catholic Church and the Bible*" which Brother Griffin advises the Protestant Editor of *The Pennsylvania-German* and myself—a believer in Wickliff—to read. Brother Griffin shows as little tact, to say nothing of courtesy, in this rather impertinent request as would be shown by myself should I request him to read "Dowling's History of Romanism."

"From the register of Alnwick, Bishop of Norwich in 1429, it appears that the cost of a testament of Wickliff's version was 2 £, 16s, 8d (equal to more than 20 £, or one hundred dollars of our present money). At that time five pounds (\$25) were considered a sufficient allowance for the annual maintenance of a tradesman or a curate."

A collection of manuscript books during the Middle Ages was so difficult and costly an affair as shown by Maitland and other writers, that Princes and Emperors bequeathed them as precious legacies.

"Louis, Elector Palatine, bequeathed in 1421 his library to the University of Heidelberg, consisting of 152 volumes. 89 of these relate to theology, 12 to Canon and civil law, 45 to medicine and 6 to philosophy." "The Duke of Gloucester presented the University of Oxford with 600 books, which seem to have been of extraordinary value, 120 of them having been setimated at 1000 £." See "Hallam's Middle Ages," Vol. III, p. 434.

To show not only the great value attached to MSS. books during the Middle Ages as well as their scarcity also, but also the illiteracy of the times let us quote further from Hallam:

"Those who first undertook to lay open the stores of ancient learning found incredible difficulty from **the scarcity of**

manuscripts. So gross and supine was the ignorance of the monks, within whose walls these treasures were concealed that it was impossible to ascertain except by indefatigable researches the extent of what had been saved out of the great shipwreck of antiquity."

The "Dark Ages" were well named when the vast majority of mankind were steeped in the grossest ignorance—their habits filthy—even kings, bishops and archbishops smelling foully and their persons covered with vermin. Yet Brother Griffin would have us believe that the "Dark Ages" were one vast Bible class, where everybody read Latin out of Bibles that few people even in this age of printing and money could afford.

A word or two more concerning the Rev. Dr. William Barry's discussion of the "Bible and the Catholic Church" recommended by Brother Griffin. He says: "Yet no English Bible was printed until the New Testament of William Tyndale made its appearance in 1525. Why was this? And how came there to be such an exception to the rule which elsewhere provoked churchmen to scatter the Bible broadcast?"

We may give the answer in one word, and that word "Wycliffe." He then proceeds to show what a terrible creature this man Wickliffe was and quotes from Canon Hensley Henson's article on the "English Bible" in the Encyclopedia Britannica, eleventh edition, to prove his assertion. But like Brother Griffin he does not give us the full quotation—just enough to mislead his readers. Here is what Canon Hensley Henson does say:

"It is first with the appearance of Wycliffe and his followers on the arena of religious controversy that the Bible in English came to be looked upon with suspicion by the orthodox party within the Church. For it is a well known fact that Wycliffe proclaimed **the Bible, not the Church** or Catholic tradition as a man's supreme spiritual authority, and that he sought in consequence by every means in his power to

spread the knowledge of it among the people. It is therefore in all likelihood to the zeal of Wycliffe and his followers that we owe the two noble 14th Century translations of the Bible which tradition has always associated with his name and which are the earliest complete renderings that we possess of the Holy Scriptures into English."

Why didn't Dr. Barry tell us the whole story—as told above—and why didn't he tell his readers that the Council of Constance, May 5, 1415, "ordered his (Wycliffe's) bones to be taken from consecrated ground and cast upon a dung hill" but that it was not done till the Antipope Clement VIII in 1428 ordered his remains burned and the ashes cast into the Swift, a branch of the Avon." Why too, didn't Dr. Barry tell his readers that William Tyndale, the English Reformer and translator of the Bible, whom he mentions in his article, for doing this great work *was strangled and then burnt at the stake*. Martin Luther, condemned by the Church, would also have been burned at the stake had he ever fallen into the hands of the Roman Catholic authorities. Great lovers of the Bible truly were the rulers of the Church in the Middle Ages.

Brother Griffin in closing ridicules D'Aubigné and Milner. He would no doubt have us accept in their stead the lop-sided work of Janssen on "The German People" and Denifel's abusive book on "Luther and Lutherthum" as models of honest scholarship and unbiased criticism. With Dr. Ganss I am loath to prolong this discussion in your pages inasmuch as it is not within the scope of your magazine and a controversy of this sort is distasteful to one who believes in the utmost freedom of religious opinion and who believes moreover that nothing is gained by such controversies.

Yours very respectfully,

(Hon.) JAMES B. LAUX.

## The Twin Daughters of a Union Church

From the historic Alsace Church in the suburbs of Reading, Pa., have sprung twin churches, which stand out conspicuously as beacons to indicate the wise and progressive course for any Union Church to pursue. The contrast between the old "Union" building and the new "Alsace Lutheran Church" is striking: but in passing out of the city northward and eastward by train or trolley a view of the "twin churches" side by side, with the story of the peace and prosperity of the Lutheran and Reformed congregations presents a concrete climax in proofs of the wisdom of dissolving the "union churches" and speedily making their existence to be merely an interesting fact of Church history.

The Alsace church is one of the historic congregations and that it should break from its traditions which all centered in "unionism" is remarkable. It is also encouraging to those who are discouraged because of the obstacles thrown in the way of change.

The neighborhood was settled by Germans from Alsace in 1691. This gave the name. The first church, which was union, was built in 1737. This was eleven years before the city of Reading was laid out and 15 years before Berks county was formed. The log church was replaced by a stone church in 1752. This was built by the Lutherans: but in 1796 Lutherans and Reformed united in building the third church—a two-story brick structure. The fourth church was built in 1850. It was torn down in 1908 when the property was divided and two churches erected which are exactly alike in size, appearance, equipment and arrangement. The desire of the two congregations was to separate and to so

establish themselves as to insure the prosperity of both congregations and prevent either from being jealous of the other. They have succeeded admirably, as the two massive twin granite edifices which stand side by side unitedly testify. Two large congregations, both prosperous, active and effective in denominational work however speak eloquently of the wisdom of those who persuaded them to effect the separation.

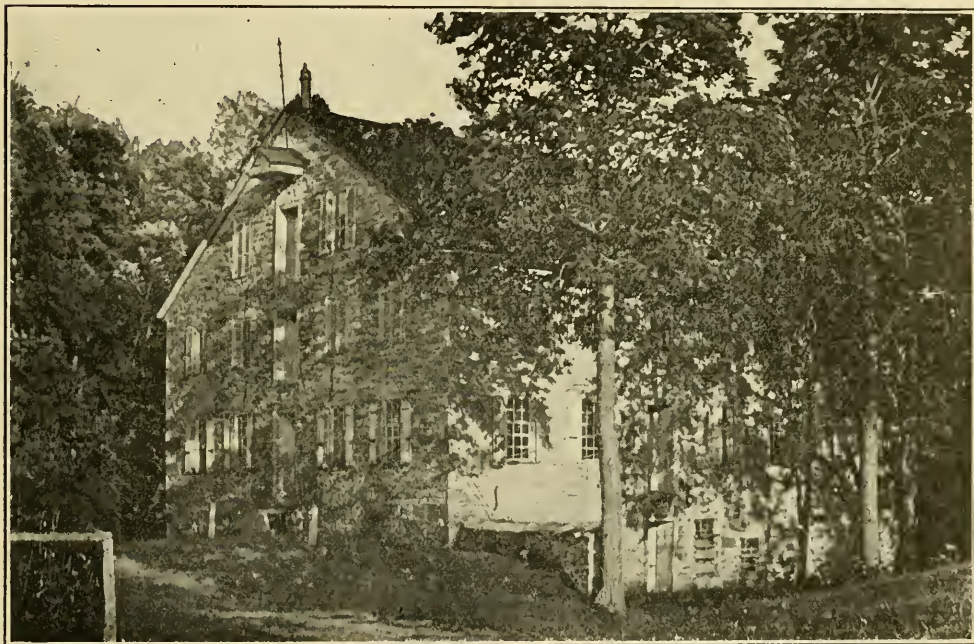
The Alsace church, from the beginning of Trinity Church, Reading, in 1752 was a part of that charge and has included among its former pastors some of the leaders in the Lutheran Church in the days when history was made. The list of the pastors includes, Rev. Wagner, previous to 1754; Rev. Schumacher, 1754-1758; Rev. John C. Hartwick, founder of Hartwick Seminary, 1758; Rev. Bernhard Haushil, 1758-1763; Rev. John King, 1764-1771; Rect. F. Niemeyer and Rev. P. J. Krotz, 1771-1774; Henry Moller, 1774-1776; Rev. F. A. Muhlenberg, who afterwards became the first speaker of the House of Representatives of the United States, 1776-1778; Rev. Daniel Lehman and Rev. Charles F. Wildbahn, 1778-1796; Rev. Marcard, 1796-1797; Rev. Lehman, 1797-1801; Rev. H. A. Muhlenberg, D.D., 1803-1829; Rev. Jacob Miller, D.D., 1829-1850; (The last two served as President of the Ministerium. Dr. Muhlenberg became a member of Congress, declined a portfolio in President Van Buren's cabinet and in 1838 became U. S. Minister to Austria.) Rev. A. T. Geissenhainer, 1851-1851; Rev. R. S. Wagner, 1852-1857; Rev. T. T. Jaeger, 1857-1865; Rev. Wicklein, 1865-1873; Rev. F. K. Huntzinger, 1873-1897; Rev. Charles E. Kistler, 1898 to the present time.—*The Lutheran*.

## DIE MUTTERSPROCH

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

### Die Howard Grove Miehl

By D. M. Rothenberger, Lancaster, Pa.



Im Schatte kiehl, schteht do wie schee,  
 En alt Gebel, gebaut von Schtee;  
 En Basement, no noch drei Schtock hoch,  
 Im Giebel-End, es Portscha-Dach.  
 Wo druf is g'schriwe schee un plain,  
 Die Yahr-Zahl, "Achtsee-Hunnert-un-Nine."  
 Viel Fenschtra, mit der Laada grie,  
 S'is die "Howard Grove Kunne-Miehl."

Drei Dhiera sin in Giebel-End,  
 Zweek Dhiera nava in der Wand;  
 En Blaecha-Dach g'paint schee roth,  
 Un Schornschee un Gawidder-Ruht!  
 Der Rees un Damm, wie's immer war,  
 Is noch um Platz, uns Fohr-Bed ah;  
 Die Wasser-Redder sin um geh,  
 Sie treiwa die alt Kunne-Miehl.

Im Portscha-Dach, im Geibel-End,  
 Dort is en Schrick, der ruhner hengt;  
 Dort hoist mir ales mit blessir,  
 Nuf in die iMehl. vum erschta Floor.

Dort an der Dhier im Geibel-End,  
 Lawd m'r die Frucht ab was mir bringdt,  
 Un an der Side-Dhier lawd m'r viel  
 Was m'r mit Heem nemmt von der Miehl.

Die Miehl-Schtee sin ah noch am geh,  
 Sie maahla Korn un Weetza-Maehl;  
 Viel Haaver un viel Welschkorn-Schroad  
 Wiert do gemaahla, frie un schpote.  
 Die Schtee die singa immer fordt,  
 Es same alt Leed, Vor Yohra dort;  
 Ihr Music heerd't mir weit von Heem,  
 In Gedanke von der Kunne-Miehl.

Der Miller gleicha al die Leit,  
 En fraad war's in die Miehl zu geh;  
 Immer lacht er, un war froh,  
 Wan m'r in die Miehl kummt doh.  
 Die Bauer bringa al ihr Frucht,  
 Uf Weit un Braat do in die Miehl;  
 Der Miller kaaft die Frucht ah viel  
 Von Bauer, in der Kunne-Miehl.

M'r treibt uscht vor die Portsch dort hie,  
Der Miller nehmt es in die Miehl;  
Weekt uf der Woog inside der Dhier,  
Un schreibt's Gawicht schee uf's Babier.  
Noh figured er, un sagt wie viel,  
M'r hut gebrucht do in die Miehl;  
Un kan em saga was er gebt  
Vor alles was is in d'r Seeck.

Die Office is neckscht an der Woog,  
Mit Schteel un Benk un Safe, wie gross!  
Un Desk wo mir es schreiwes duht  
Wan m'r die Bauer ab-bezahlt.

Ach: was is des doch ver en g'fieh!,  
Wan m'r now denkt an selle Miehl;  
Die yunga Leit sin al dort fordt  
Ihr Eltere sehnt mir nimme dort.  
Der Miller wahr'd sei letscht Weiss Kleit  
Dort an der Kerich, by die Leit  
Die Sich als dort versamelt hen,  
In sella alta Kunne-Miehl.  
September 4, 1902.

#### Wann Der Helthmann Kumpt

So g'schwind as nau ehns ahfungt krexe,  
Vun Rickweh oder schteife Flexe,  
Von Baughweh, Raedle, oder Gretz,—  
So g'schwind es scheint 'sis ebbes letz,  
Noh kummt der Helthmann uf der Grund  
Am Loh vun verzich Cent die Schtund.

Er schteckt sei Naas am Fenschter nei,  
Wu dann die Kranke mechte sei,  
No taect er schnell en gael Babbeer  
Out seit an's Haus naechsht an de Deer,  
Un chaest die fremme Leit vum Grund,—  
Un maerkt noh pincklich all sei Schtund.

“Nau bleibt ihr Leit for dreisich Dag,  
Do in dem Haus, so wohr ich sag,”  
Sagt er, noh geht er owe naus,  
Examined alle Bauerhaus,  
Un lauft ganz schlow iwer der Grund,  
En schlower Gang macht mehner Schtund.

Er guckt die Scharnstee owe naus,  
Un frogt die Weibsleit alles aus;  
Zu'm Bauer sagt er scharf: “Moof weck,

Im Eck lort duht der Offa schteh,  
Mit schwatzer Top, Dhier, Rohr un Bee;  
Un deehl geweisled, weiss wie Schnee,  
Der Miller gelicht ya, alles schee.

Do in die Office, in der Miehl,  
Kummt vor die Bauer al ihr Mail;  
Un Owets kan m'r immer seh,  
Die Bauer zu der Miehl zu geh.  
Do sitza sie bis Owets schpote,  
Verzahle was im Land ah geht;  
Die Zeiting laasa sie Deheem,  
Wann sie zurick sin vun der Miehl.

Oh! wer vergest die schee alt Miehl!  
Es war als yo, wie Heem vor Viel;  
Die Yunga un die alta Leit,  
Hen immer viel sich dort verweilt.  
Ach! was gebts en Heem g'fieh!,  
Wan m'r now heerdt von sella Miehl,  
Ya, leiblich war doch Howard Grove,  
Mit ihre alta Kunne-Miehl.

Dei Seischtall aus dem diefe Dreck,  
Ich selwer weis dir'n bess're Grund,  
Un chaerg juscht versich Cent de Schtund.”

Er weist de Weibsleit ah als wie  
Zu melke recht, die fette Kee,  
Un wass for'n medicin zu mixe,  
Wann Kee forhext sin bei de Hexe,  
Un all deweil sei Geltsock, rund,  
Er buicht sich dicker alle Schtund.

Mer Arme un mer Reiche Leit,  
Bezahle jo for all sei Zeit;  
Ach, Zeite sin net wie sie ware,  
Nau muss mer schaffe en ah schpare,  
So dass mer kann, den faule  
Bezahle versich Cent die Schtund.

Wann unser Zeit mohl kummt, am End,  
Un Taxe hen der lechste Cent,—  
Jah, wann der Tod kummt wie'n Dieb,  
(Un 'swaer ehm juscht about so lieb)  
Noh blantze sie ehm in der Grund,  
Un chaerge wieder bei de Schtund.

H. M., Rebersburg, Pa.

#### Gebräuche—Bei de Dode Wache

From Miller's *Pennsylvania German*, Vol. 11.

Wie ich jung war hen die Leut Nachts  
g'wacht bei de Dode. Die Nochbere sin  
zamme kumme un hen die ganz Nacht uf-  
gehockt beim Dode. Sell hen sie Wachnacht  
g'heese. Ich hab sell ah emol geduh wie  
ich 17 Jahr alt war. Ich hab helfe wache  
bei eme verstorwene Kind. Es ware selle  
Nacht just zweh vun uns, un mer hen alle  
Stund abg'wechselt. Jedes hot en Stund  
allehni g'wacht. Selle Nacht vergess ich

mei Lebtag net. Es war en schreckliche  
Zeit for mich. Ich war noch jung un hab  
mer allerhand Sache vorgestellt. Ich hab's  
dod Kind die ganz Zeit abg'guckt, un oft  
hab ich mer eigebild, ich dächt Geister un  
Spucks un allerhand so G'fräs sehne. So en  
schauerliche Zeit hab ich sitter nimme kat.  
Es war schrecklich. For was die Leut so en  
Gebrauch kat hen wees ich net recht. Ich  
hab mer emol sage losse, es wär g'weest  
for die Mäus abzuhalte vum Dode.

Mei Schwoger hot ah emol en Erfahrung  
kat in dere Lein. Er un zwen Nochbere hen

g'wacht bei eme dode Mann. Es war en armer Mann, un der hot ime ehstöckige Haus gewohnt un es war ken Keller unner der Stub wu der Dod drin gelege hot. Es war Summers. Die drei Mann hen do g'wacht un die Zeit is ihne natürlich lang worre, un es sin ihne ah allerhand Gedanke in die Köpp kumme wege Spucks. Noch Halbnacht sehne sie, dass en Eck vum Duch, mit dem der Dod zugedeckt war, un des schier gar uf der Bodde gereecht hot, hie un her geweht is, obwohl ken Windli um der Weg war. Sie hen nanner ahgeguckt un glei ware sie all so weiss wie der Schnee. Sie hen des Ding en Weil g'watscht, un's Duch hot als mehner geweht. Endlich ware sie so arg verschrocke, dass sie all drei zum Haus naus g'sprunge sin. Sie hen sich

zuerst g'fercht zurück zu gucke. Endlich hen sie wieder en wenig Kurasche kriegt un sin zurück an die Dühr geschniekt, hen nei geguckt un Alles recht g'funne just hot's Duch als noch geweht. Sie hen nau ihr Meind ufgemacht, es müsst en natürlich Ursach sei for sell un sie hen die Sach unnersucht. Sie hen g'funne, das en Paar Säu unner dem Stubbe Bodde geschlofe hen. Es war en Riss im Bodde un dort war grad die Schnuht vun der ehne Sau, un ihr Schnaufe hot's Duch hi un her geweht. Sell war der Spuck. Die drei Nachtwächter ware mäusli still wege der Sach un hen nix rausgelosst bis lang noch derhand. Wann sie awer zamme kumme sin, dann hen sie herzlich üwer die Sach g'lacht.

## REVIEWS AND NOTES

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

Miss Elsie Singmaster had one of her clever short stories, entitled "The Ways of the Fathers," in the Saturday Evening Post for July 22; and another one, "The Rebellion of Wilhelmina," in The Century for September.

### INDIAN EVE AND HER DESCENDANTS—

An Indian Story of Bedford County, Pennsylvania.—By Mrs. Emma A. M. Replogle. Cloth; illustrated; 128 pp. J. L. Rupert, Book and Job Printer, Huntingdon, Pa. 1911.

Here is another of those outrageous stories relating the cruelties, butcheries, and atrocities of the Indians centuries ago. Not a half of these outrageous stories have ever been told and never will be.

Indian Eve was the wife of Henry Earnest, who lived with his wife and six children some distance north of Fort Bedford, Bedford County, Pennsylvania. In an attack by the Indians the father and several of the children were scalped, one or two made their escape, while the mother and the two youngest, the youngest a boy of only two years, were taken captive by the Indians to Detroit, where they were redeemed by British officers. Nine years afterwards she returned with her two children to her native county, having ridden a pony all the way from Detroit. After her return she was known as "Indian Eve." She afterwards married Conrad Samuel. She died in 1815, leaving a long line of descendants.

The story is soon told, and much of it is conjecture. The book is devoid of literary

merit. It is written in a very simple, innocent, and, may one say, childlike, manner.

The rest of the book has to do with extraneous matter; the larger and more valuable part is taken up by genealogical records relating to the long line of illustrious posterity left by Indian Eve. The record is an extensive one; how complete it is, cannot be determined here. The writer has performed a valuable and commendable piece of work; and is rightfully entitled to the commendation and thanks of the long line of descendants of this heroine of the Pennsylvania frontier.

### SAINT JOHN REFORMED CHURCH OF RIEGELSVILLE, Pa.—

Showing the Development and Growth of the Congregation from its Organization in 1849 to January 1, 1911. Its Pastors and Officers; The Erection of the Buildings; Its Financial Operations and Constitution; Founding of the Riegelville Academy and Public Library; To which is added an Alphabetical List of all its Members, Past and Present. Published for Private Circulation by B. F. Fackenthal, Jr., Riegelville, Pa.

This particular work is a great deal more than simply an historical account of this particular church. It contains a lot of valuable data of this unobtrusive, historic, and well-to-do village on the Delaware. It affords some valuable information for local history, which is after all frequently the most captivating and interesting. It is another instance of what may often be found among the old papers stored away in some

old garret, where the real history of a people is often recorded.

It is an ambitious piece of work. Probably the author was a little too ambitious when he began his narrative with an account of the origin of the Reformed Church in Europe, well nigh four hundred years ago. One realizes, of course, that it is often difficult to find a starting place with such a book.

It is an artistically gotten-up book of over two hundred pages, in cloth binding, gilt top, and illustrations. It stands for a good deal of painstaking labor. The long list of the names of members at the end will very likely interest few aside from those who happen to find their names there. The book possesses some literary merit, about as much as a work of this sort usually can contain, for much is frequently of the nature of a compilation.

**RAFINESQUE**—A Sketch of His Life, With a Bibliography. By T. J. Fitzpatrick, M. S., Fellow of the American Association for the Advancement of Science; Fellow of the Iowa Academy of Science; Member of the Torrey Botanical Club; Member of the American Historical Association. Cloth; illustrated; 239 pp. Des Moines, The Historical Department of Iowa. 1911.

The subject of this sketch, Constantine Samuel Rafinesque, was born near Constantinople in 1783. His father was French and his mother was German; her name was Schmaltz. He was a born botanist and naturalist.

He came to this country the first time in 1802. Then he went back to Sicily. He returned to this country again in 1815. This last voyage was disastrous to him; while rounding Long Island the vessel struck bottom and soon afterward sank, and with it the reward of twenty years of hard labor. He lost his ten thousand botanical specimens which he had collected from all parts of the world and which he was now bringing to America.

He was furious in his travels, and "mad" in his collecting of specimens. He roamed over the whole country and collected specimens of plant and animal life. Many a time he crossed the Alleghanies on foot in his travels to and from the West. He was at one time connected with the University of Lexington, Ky. The last years of his life he spent in Philadelphia, where he died in wretched circumstances in 1842 "in a garret on Race Street, between Third and Fourth streets, in the midst of his great collections, with nothing but a hard cot and pillow for furniture, and no living soul at hand." His body was taken by force from the landlord of the house who was determined to sell it

to the medical school in order to get his rent! He is supposed to be buried in a cemetery at Ninth and Catherine streets.

There is probably no more remarkable figure in the annals of science. He was decidedly peculiar, in fact eccentric to a marked degree. But with it all he was of an industrious and lovable nature. He was born out of due season; a hundred years before his time. This may be the reason why he was considered peculiar, and was not understood. Seemingly the scientific age has caught up with him in the last hundred years and is beginning to perceive the value of his contributions and discoveries.

The short sketch of only sixty-two pages is an interesting and inspirational narrative of a man whose heart and soul were in his work, who was sadly unfortunate in his worldly concerns; and yet never gave up in despair, and whose labors have never received the recognition and appreciation they deserve.

The remaining pages (177) are taken up by a bibliography containing almost one thousand items. This in itself is proof of the man's industry and versatility. His articles and papers have not yet been all discovered. The book is a scholarly piece of work and shows the hand of a trained investigator.

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### Old-Time Buckwheats

How well we recall the old-fashioned buckwheat cakes,

The buckwheat cakes we had in the days of long ago;

The buckwheat cakes that rose in the night till they lifted

The top from the jar and would then overflow.

The buckwheats that danced as they baked on the griddle

Each time they were dropped from flat turning blade;

Hurrah for the buckwheats—the old-fashioned buckwheats,

The sirup-crowned buckwheats that dear mother made.

---

### A Tombstone Inscription

Er war ein Schneider

Leider!

Hat nie das Masz getroffen,

War oft bes. . . .

Er hat sich zerschitten die Hand

Mit der Scheer',

Und hat sich schwer

Mit dem Buegeleisen verbrannt;

Da ist ihm der Faden zerrissen

Und er hot in's Gras gebissen.



## HISTORICAL NOTES AND NEWS

REPORTS OF SOCIETY MEETINGS ARE SOLICITED

### Old Milestones Being Restored

Entering a field of historical work not often trodden, the Philadelphia Colonial Dames are having the old milestones restored on the Bristol pike from Frankford to Morrisville. This suggests that similar restorations might be undertaken along the various ancient highways entering Philadelphia, including the York road, the German-town road, the Bethlehem road, the Ridge road and the Lancaster road. On some of these the original mile stones are still standing.

### Chester County Historical Society to Erect Marker

On October 7 the Chester County Historical Society will celebrate the founding of the old New London Academy, which was established in 1743.

The chief exercises will be held on the grounds surrounding the Presbyterian Church. There will be a short historical sketch of the school, an original poem by Prof. John Russell Hayes and addresses by Dr. Paul Van Dyke, of Princeton University; Dr. Edgar F. Smith, provost of the University of Pennsylvania, and the Rev. Dr. John D. Rendall, president of Lincoln University.

The monument to be erected at New London will be of native granite, from the quarries at the falls of French creek, in Warwick township.

Near the farm of Miller V. Crowl, where the original academy stood, there will be a metal marker, with this inscription: "The original site of the New London Academy, founded in 1743, was \* \* \* yards northwest. Marked by the Chester County Historical Society, 1911."

### Berks County Historical Society

On Tuesday, September 12, the stated meeting of the Historical Society of Berks County was held at Douglassville. Although the attendance was not large, there was, nevertheless, quite a number of antiquarian enthusiasts present and the meeting proved to be a most interesting one.

The session of the Society was held in the old St. Gabriel's Protestant Episcopal church. This building, now used as a parish house, is one of the oldest, if not the oldest, of existing places of worship in our county. It was originally a Swedish Lutheran church. Built of the red sandstone of the vicinage, it is the successor of a yet earlier

structure of logs long ago destroyed by fire, which was the first building in which an organized congregation of white men, within the limits of our county, met to worship their Maker. In the graveyard in which the old church stands lie a number of the earliest settlers of our county, the ancestors of families which have been of prominence in the history this section.

Here, among the others, is the oldest gravestone in the county, of a man named Robeson, after whom Robeson township was named. He died, as his queerly carved stone declares, in the year 1719 20. To many this record of the tombstone is a curiosity. But the curious dating is understood when one recalls that at that time New Year Day came, according to the reckoning of many folks, at the beginning of spring, about March 25, instead of at the beginning of winter, January 1, as at present. For it was not till 1751, as the histories tell us, that by law in English-speaking lands the year was made to begin with January 1. So, during the time when some began the year at one time and others at the other, dates occurring between January 1 and March 25 were written in this curious way, 1719 20, that is 1719 if the year was considered as beginning in March, but 1720 if it was regarded as beginning in January. In New England, where very old gravestones are much more common, such double dating, although made in a slightly different way, are rather numerous. This, however, is the only case in our county of which the writer has knowledge.

The members of the society visited also the oldest house in the county, built, as the date stone shows, in 1716, by Mounce, or Moses, Jones, also the old "white house" tavern, one of the two hostleries of the old Morlatton settlement, as it used to be called.

A paper, giving the history of this ancient settlement, was read by Mr. Richards, president of the society.

The Historical Society of Berks County is doing a worthy work in gathering up and preserving the fast disappearing data of the early time. While a greatly increased interest in the history of our forebears and in antiquarian affairs generally is manifested, there is nevertheless, a lamentable neglect or indifference shown by many who should be interested. Many more of our citizens should become members of this society, which is struggling heroically against the odds of apathy and unconcern.

—Kutztown Patriot.

### Washington County Historical Society, Virginia

This county has recently organized a historical society with H. S. Bomberger of Boonsboro as president.

The constitution sets forth that the society is for the "collection and preservation of matter of historical interest; the encouragement and cultivation of interest in historical research and dissemination of historical knowledge amongst the people of Washington County, more especially of a local character; the publication of historical information in newspaper or pamphlet form; the identification and marking of spots of historical interest, etc." The organization is to have no capital stock.

In connection there appeared in a local paper a communication by one of our subscribers. C. H. Eshelman, Grand Haven, Mich., a native of Washington County, from which we quote:

"I am glad to read in the *Globe* of the steps toward the organization of a Washington County Historical Society. One feature of the work will, of course, be a study of the part played by the Pennsylvania Germans from Lancaster and other counties in Pennsylvania. No doubt some members of the society will devote special attention to this.

"The question has arisen in my mind whether the Pennsylvania German descendants in Washington County are fully aware of the immense amount of historical work that is being done in the interest of these people in Pennsylvania. It seems to me one of the preliminary steps should be to get fully in touch with this literature. I would mention first a little book entitled, "Swiss and German Colonial Settlements in Pennsylvania," by Prof. Oscar Kuhns, published by Henry Holt & Co.

"There is also the Pennsylvania-German magazine, published monthly at Lititz, Pa.; it has many features which would interest and benefit our people beyond measure. In the *Lititz Express*, a weekly newspaper, there is now appearing a series of articles on the sufferings of the early Mennonites in Switzerland. There are also the publications of the Lancaster County Historical Society and the Pennsylvania German Society.

"I am not assuming that these facts are not known in Washington County, but have reason to believe they are not known generally as they should be. Nor am I writing to advertise these publications, for I am financially disinterested. To any one desiring any of this literature, I would suggest that he first write to 'The Pennsylvania-German, Lititz, Pa.'"

## GENEALOGICAL NOTES AND QUERIES

We will insert in this department under "Research Problems" investigators' requests for data with whom those able to answer will on request be placed in communication. Ask for particulars.

### Our Genealogical Research Bureau

We desire to call attention to the notice appearing at head of this department. We were induced to make this announcement by the following words received from a subscriber: "Over the United States are thousands of widows and spinsters, of seamstresses, music teachers, school teachers, etc., who have a wide acquaintance and knowledge of their communities, present and past,—if we could but reach them, the service that they could give would often be of much value, and if paid for at rates that professional searchers would rightly deem low would still be like money found to these women. Then too there are local genealogists and local historians who should be ferreted out and made use of for their own good and others." We have ample evidence that this department has been of service to our subscribers in the past. We believe this new step will make the department still more valuable.

Subscribers—Ministers, librarians, lawyers, church and county officials, local and family historians, genealogists, teachers, etc., can register as searchers by submitting to us a statement giving time they can devote to research, records on which they can work, and schedule of charges.

### Is "Nice" Irish or German?

Having always understood that the name, "Nice," among Americans, is from the German, "Neus" or "Neuss," I was recently surprised to hear a resident of Hawkins County, Tennessee, Mr. W. G. Nice, state that he is of Scotch-Irish origin and that the family name was originally "Noise"; that his grandfather's grandfather settled in or near Philadelphia, Pa., and that one branch of the family migrated into Virginia and afterwards into Tennessee; that several in his line have borne the initials, "W. G." Sometimes people are misinformed regarding

their genealogy. Can the Editor or any of the readers of this magazine say definitely whether or not in this instance, "Nice" originated from the Scotch-Irish?

CYRUS KEHR, Knoxville, Tenn.

#### Shaffer-Sharer Marriage Certificate

Christian E. Metzler, Boston, Mass., found among his old papers the certificate of marriage between John Shaffer of Lower Nazareth, Pa., to Mrs. Sarah A. Sharer of Bethlehem Township, signed by D. F. Brendle. He is willing to restore it to the owners or the descendants. Communications respecting the certificate should be addressed to **The Pennsylvania-German.**

#### Goshenhoppen Church

Editor **The Pennsylvania-German:**

Dear Sir: In reply to your inquiry in August number inform your subscriber who seeks the Goshenhoppen church records that if his inquiry relates to those of the Catholic Church these may be read in **The Records of the American Catholic Historical Society of Philadelphia**, Vols. 2, 3, 8, 11. They cover from 1741 to 1810.

MARTIN I. J. GRIFFIN.

#### Ruebush Family Data Wanted

J. K. Ruebush, Editor of Musical Million, published by the Ruebush, Kieffer Co., of Dayton, Virginia, desires to gain information about his family. It seems that his great-grandfather migrated from Germany to Pennsylvania about the year 1750. His grandfather, John Ruebush, went to Augusta County, Virginia, from York, Pa., or thereabouts, between the years 1804 and 1815. The father of John and his brothers went with him or followed him in a short time. This family knows of no other lines of the Ruebush tribe. If our readers can throw light on the subject they will confer a great favor by corresponding with Mr. Ruebush.

#### A New Mine for Family History

My dear Kriebel:

It is worth mention in Penna.-German's genealogical department that the West Publishing Company of St. Paul, Minn., will soon issue a complete table of cases decided by the courts of last resort in the U. S. from earliest times to October 1st, 1906. There are about 750,000 of these cases from every state and territory. The table will occupy five big volumes, about 7500 pages, and will be in almost every active lawyer's office. The table will be by names alphabetically and will be a mine for family history.

Very truly,

(Hon.) J. C. RUPPENTHAL.

#### German Family Names in Virginia and West Virginia

A hasty glance over the catalogue of the Shenandoah Collegiate Institute and School of Music, Dayton, Va., shows among others the following German names of directors, and pupils residing in Virginia and West Virginia:

Directors: Gruver, Ruebush, Finkhouser, Armentrout, Miller, Garber, Myers, Andes, Rinehart.

Students: Aldhizer, Barnhart, Burtner, Coffman, Fries, Hinebaugh, Koontz, Landes, Ludwig, Ruebush, Shrum, Winger, Wyant, Arbogast, Baugher, Deale, Early, Faught, Finkhouser, Heatwole, Kiblinger, Shwalter, Shuey, Shumaker, Sibert, Stoltz, Tutwiler, Whetzell, Wise, Hoover, Bowman, Crumley, Stinespring, Hartman.

#### A Governor Wolf Story

Mr. H. W. Kriebel,  
Editor **Penna.-German**,  
Lititz, Pa.

My dear Sir: For the purpose of having them appear in his report for the year 1877, the then State Superintendent of Public Instruction secured from the County Superintendents short historical sketches of their counties. In that of Northampton County occurs the following interesting passage. Altho somewhat skeptical, like many others of his day, as to any advantage to be had from higher learning, yet he, the elder Wolf, was willing to try the thing on his son, the sequel of which was as gratifying as it was with the sons of so many Pennsylvania Germans who came up through like doubts to places of distinction, and to adorn their race and people.

"In the 'History of the Allen Township Presbyterian Church in the Irish Settlement' by Rev. John C. Clyde, M. M., we find the following in reference to this Academy (erected in 1785 in Allen Township, now East Allen, Northampton County, on the Manocacy Creek, about a mile south of the Borough of Bath, in the centre of what is known as the 'Irish Settlement'), which will no doubt be of interest to many of our readers: Rev. John Rosbrugh was the father of John Rosbrugh, who used to tell an anecdote connected with the history of the building of the Academy at Bath (near Bath), which was as follows: He, with a number of other young men wanted the advantage of something better than a common school education, and they took measures to build an academy by subscription. He called on a German (who lived in the neighborhood) by the name of George Wolf for aid, but Mr. Wolf refused by saying: 'Dis etication und dings make raskels.' He refused at first, but afterwards did help to build it. In the course of the conversation,

Mr. Rosbrugh told him that his sons, George and Philip, would have the advantage of an education, and that his favorite son, George, might become Governor sooner or later, to which he replied: 'Vell, den, ven my George is Gubernor, he will be queer dimes.'

The sequel was that George got his English education in the Academy, and did become Governor of his State, and one of the most illustrious of the line."

Yours truly,

S. P. HEILMAN.

Heilman Dale, Pa., Aug. 14, 1911.

### Ancestral Homes of Haldeman and Breneman Families

I have been making some investigations on the Haldeman and Breneman families, the results of which I give as follows:

**Haldeman.** The meaning of this name is one who lives on the *Halde*, which means in German, precipice, or hillside. Similar names are under Halde, and Halder. It is a Swiss name. I do not find it in Directories of Heidelberg, Worms, Mannheim or Strassburg. It occurs there times in Zürich address book or directory. In the Canton of Bern the name occurs 15 times in the Bern directory (10 years ago). The family is very numerous in the Valley of Eggiwyl, not far from the city of Berne. Imobersteg in his book on the Emmenthal (Bern) says the Haldiman family of Eggiwyl is said to have come from Thurgau. I find the name Haldimann also in Lutzelfüh (Canton) Bern, and in Biel 4 times.

Müller, "*Geschichte der Bernischer Täufer*," page 307, among the names of those who went from Bern in 1711 to Pennsylvania gives the name of Katharina Haldimann, from Höchstetten (Bern). Ten years ago I visited Langnau (Canton Bern) and went over the church records of Emmenthal district, whence so many came to Pennsylvania, I found the name Haldimann in these records as early as 1560.

**Breneman** is Swiss and the original spelling is Brönnemann. I find it in the directories of Biel, also in the villages of Lutzelfüh, Bölligen and Langnau (all Canton Bern). In the Historical Museum, Bern, I saw a picture, carved and printed, of a cow signed Hans Brönnimann, 1782, aus Mählern.

When I was in Zurich I saw a manuscript book called *Zurich Geschlechter Buch* with hand-printed coats of arms, among them was a Hans Brenmann, dated 1440, who came from Horgen on Lake Zürich. Horgen was one of the places from which the Lancaster County Anabaptists, or Mennonites, came and probably this is the same family as yours. For both these families look in *Leu's Allgemeines Helvetisches oder Schweizerisches Lexicon*, in 20 volumes. This book contains the genealogy of the chief Swiss families; a copy of it is in the State Library at Harrisburg. Von Mulinen in his *Beiträge zur Heimathkunde des Kantons Berns*, says the Brönnimanns are an old family of Münsingen (Bern).

Prof. OSCAR KUHNS,

per Horace L. Haldeman,  
Marietta, Pa.

## THE FORUM

The P-G Open Parliament, Question-Box and Clipping Bureau—Communications Invited

### MEANING OF NAMES

By Leonhard Felix Fuld, LL. M., Ph. D.

[Editorial Note.—Dr. Fuld has kindly consented to give a brief account of the derivation and the meaning of the surname of any subscriber who sends twenty-five cents to the Editor for that purpose.]

#### HAMRICK

The surname HAMRICK may be a corruption of HEINRIC meaning a rich and powerful ruler. It is more likely that it is a compound of two old High German words HAM and RIC, of which HAM means clothing in the sense of armor and RIC means powerful. The surname accordingly means,

powerful armor, good protection, and inferentially, a strong man.

#### An Old Pittsburgh Pike Bridge

Our esteemed friend, J. Watson Ellmaker, of Lancaster, Pa., sent us a postcard showing the bridge at Juniata Crossing on old Pittsburgh Pike built 1816. It seems that after the bridge was finished it was found too low to allow the covered Conestoga wagons to pass through. The overhead timbers were consequently hewed out in half circles, just large enough for the wagons to pass under and thus it has remained to the present day. Evidently the fathers of former days were not above making miscalculations.

### Article on the Pennsylvania Germans

Dr. I. H. Betz, one of the writers for "The Pennsylvania-German," included an interesting article on "The Pennsylvania Germans" in his series of sketches appearing in the York (Pa.) "Gazette." He dwelt on the European homes, the migration, the dialect peculiarities, present geographical distribution of the people.

also made, of which one-half is cider, and the other mead, both freshly fermented together."

Egle's Notes and Queries, Vol. II, 3d Series, p. 424.

### Oldest Mennonite in the United States

Mrs. Barbara Hershey, of Millersville, Pa., recently celebrated her one hundredth birthday. She is the oldest Mennonite in the United States, and since the death two years ago of Mrs. Elizabeth Lehman at Mt. Joy, at the age of 103 years, the oldest person in Lancaster County. She was born near Manheim. Excepting for bad hearing, her faculties are unimpaired. Of her five children three survive, all well advanced in years. Mrs. Reuben Kauffman, Ephraim H. Hershey, both of Millersville, and Joseph Hershey, of North Platte, Neb.

### Germans, Builders of Good Roads

"The Germans, whose ancestors had four wheeled vehicles in the days of Julius Caesar, made good roads wherever they planted themselves. While their English neighbors were content to travel on horseback and to ford and swim streams the Salzburger in Georgia began by opening a wagon-road twelve miles long, with seven bridges 'which surprised the English mightily.' Pennsylvania, the home of the Germans, alone of the Colonies built good straight roads; and the facility which these accorded to the thousand freight-wagons was the main advantage that gave Philadelphia the final preeminence among Colonial sea-ports, and made Lancaster the only considerable mart in North America."

Extract from article in Scribner's Monthly, 1884, entitled "Commerce in the Colonies" by Edward Eggleston.

### Remarkable Longevity

Miss Polly Nauman, of Northampton Heights, Pa., has passed her 105th birthday anniversary. Despite her age she is able to read and write with the aid of glasses and until two years ago she could sew with younger damsels.

She attributes her long life to regular diets of vegetables which must be served her at a special temperature, neither too hot or too cold. She partakes of no beef-steak. Miss Nauman is very careful of her stomach and taboos all starchy foods. She has been in perfect health all summer, even though it was the hottest in forty years.

The aged woman was born near Farmersville and is a daughter of the late Mr. and Mrs. Nauman, pioneer settlers in Northampton County.

### They Fear God and the Policeman

Prince Bismarck once said in the Reichstag: "We Germans fear God and nothing else in the world." He might have said truthfully: "God and the policeman." To a foreigner no feature of German life is more striking than the prominence and authority of the police. The minuteness and the thoroughness of their work are a constant surprise to the newcomer. They not only preserve order in the streets, but exercise a far-going authority in private houses.

The policeman of your district in Berlin, for example, undertakes the locking of your front door at a sufficiently early hour. He sees that your chimney is cleaned regularly. At stated times he examines your stove, and while he is about it he may inspect your outer locks, your pumping handles, your ash pit doors. Probably if it be summer, he also will take a stroll around your fruit garden and spend a profitable half hour looking for caterpillars. Loud singing and piano playing after 10 p. m. are not allowed.

The police look sharply after sellers of food or of medicine. A milkman, for example, is driving rapidly along the street. A policeman halts him, and on the spot makes inspection of his wares. If anything wrong is discovered the cans are emptied into the gutter, and the whole affair is published in the newspapers. There is no respect of persons and the rule is "Prompt and thorough."

### What is "Cider He"?

Mr. James B. Laux has furnished us with the following extract from Egle's Notes and Queries. We have often heard Pennsylvania Germans talk of "Cider He" and would like to have some one who knows tell us what this beverage is and whether the word is a corruption of "Cyder Royal."—Editor.

"Cyder Royal is so called when some quarts of brandy are thrown into a barrel of cider, along with several pounds of Muscavado sugar, whereby it becomes stronger and tastes better. It is then left alone for a year or so, or taken over the sea, then thrown off into bottles with some raisins put in; it may then deserve the name of applewine. Cyder Royal of another kind is

## Words from Subscribers

### A Virginia Subscriber

September 13, 1911.

I wish to say that I enjoy every page of the magazine and read it over and over again.

### A Tennessee Subscriber

September 11, 1911.

Your magazines have been of great interest and have given much help in many ways. I have found many courteous and helpful correspondents who have been uniformly kind and helpful to me in my search for my ancestral lineage.

### A Philadelphian

Philadelphia, Pa., Sept. 16, 1911.

There are a great many articles in it that interest me, one recently came very close to my old home. I am more and more surprised to learn of the large percentage of German blood in our American population.

### A Minnesota Subscriber

St. Peter, Minn., September 6, 1911.

Bro. Kriebel:

In answer to "The Forum" in the August P. G. relative to the merits of the August number of the P. G. I will say: No. 1. All of them. No. 2 Most of them, but do not like to commit myself to any particular article. The articles, "Easton from a Trolley Window," and "Historic Pilgrimages," etc., are very interesting, as well "Historical Notes and News." and above all, "The Forum," and "Die Muttersproch." No. 3. Should like more Pennsylvania Deutsch, and do not be afraid of touching the sensibilities of a few who think they are insulted by a few comicalities as they are as necessary as the more serious articles. I, for one love to read them (as well as anything else in the P. G.) and I at one time was "Yust so lum wie de øndere" and it simply goes to

show what progress has been made since the time we were so "dum," and is relished by 99 per cent. of the readers of P. G. Also I like early history from west of the Susquehanna (as well as east of it).

### A Pennsylvania Subscriber

Morganza, Pa., Sept. 6, 1911.

My dear Editor:

The whole P. G. was fine the last number. I like all well, Easton from a trolley Window and Historic Pilgrimage, etc. better—and best of all—Gravestone inscriptions. Enoch Brown's Indian Massacre because my Pa related it to us little tots when I was a tot. Funerals in Pa. and Mass. I have a record of my great-great-grandfather's funeral at Womelsdorf, Berks Co., Pa. Passing of names. In the military line we have not dropped out. I had two forefathers in French & Indian, 7 in Revolution, 3 were officers, one in War of 1812, etc., and we have been in the Reformed Church for 8 generations, grandpa being an elder for 40 years.

Indian graves, "bestest," because it occurred in the "Loch" or Monroe Valley where my ma's people settled, the Miess later Mease and now uncle spells in Meese. Where three of the boys were killed by the Indians, and I still have the large German family Bible that was shot into while on the shelf and during an attack. And I have many more other very interesting relics.

The Secretary of the Penna. Federation of Historical Societies, Dr. S. P. Heilman, wrote us in view of the recognition given the work of the Federation in the August issue: "to tender you my thanks in behalf of the Federation. It carries information of us to many persons and places by whom and where we would otherwise not be heard of."

# The Pennsylvania-German

(Founded by Rev. Dr. P. C. Croll, 1900.)

H. W. KRIEBEL, Editor and Publisher

Associate Editors—Rev. Georg Von Bosse, Philadelphia, Pa.; Prof. E. S. Gerhard, Trenton, N. J.

**THE EXPRESS PRINTING COMPANY, Printers**  
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*The Pennsylvania-German* is the only, popular, illustrated, monthly magazine of biography, genealogy, history, folklore, literature, devoted to the early German and Swiss settlers in Pennsylvania and other states and their descendants. It encourages a restudy of the history of the Germans in America; it rescues from oblivion the record of the deeds of those gone before; it unearths, formulates and disseminates a wealth of historic material of great moment in the right interpretation of our American life; it meets the necessity of having a repository for historical contributions and a medium for the expression of opinion on current questions pertaining to its field. It aims to develop a proper regard for ancestry, to create interest in family history, to promote research along genealogical lines, to unite descendants wherever found, to facilitate a scientific, philological study of its dialect; it makes generally accessible to the future historian the precious incidents of German life and achievements in America, and incidentally becomes an eloquent, imperishable monument to a very important element of the citizenship of the United States.

## THIS MAGAZINE STOPS AT THE END OF THE TIME PAID FOR

**PRICE.** Single Copies 20 cents; per year \$2.00 payable in advance. Foreign Postage, Extra: to Canada, 24 cents; to Germany, 36 cents.

**SPECIAL RATES** to clubs, to canvassers, on long term subscriptions and on back numbers. Ask for particulars.

**REMITTANCES** will be acknowledged through the magazine; receipts will be sent only on request.

**ADVERTISING RATES** will be furnished on application.

**CHANGES OF ADDRESS.** In ordering change of address the old and new addresses should be given.

**SUGGESTIONS AND PLANS** on how to extend the sale and influence of the magazine are invited and, if on trial found to be of value, will be suitably rewarded.

**SPECIAL REPORTS WANTED.** Readers will confer a great favor by reporting important and significant biographical, bibliographical, genealogical, social, industrial items appearing in books and current literature that relate to our magazine field.

**HINTS TO AUTHORS.** Condense closely. Write plainly on one side only of uniform paper. Do not cram, interline, scrawl, abbreviate (except words to be abbreviated), roll manuscript, or send incomplete copy. Spell, capitalize, punctuate and paragraph carefully and uniformly. Verify quotations, references, dates, proper names, foreign words and technical terms.

**CONTRIBUTIONS.** Articles on topics connected with our field are always welcome. Readers of the magazine are invited to contribute items of interest and thus help to enhance the value of its pages. Responsibility for contents of articles is assumed by contributors. It is taken for granted that names of contributors may be given in connection with articles when withholding is not requested. MSS. etc. will be returned only on request, accompanied by stamps to pay postage. Corrections of misstatements of facts are welcomed; these will be printed and at the end of the year indexed.

## Interesting Articles to Appear

Among the articles to appear in our next three numbers may be mentioned:

*Sketch of Rev. D. J. Hauer, D. D., 1806-1901*, noted home missionary, by Rev. A. G. Fastnacht.

*Family Reunions in 1911.* List of over two hundred family reunions held during 1911—valuable as a reference list for genealogists and those making researches.

*Joseph Funk, Father of Song in Northern Virginia*, an article of unusual interest and value by Dr. Jno. W. Wayland, Harrisonburg, Va.

*Names of Palatines who came to London 1709*, giving church connection,

(Catholic, Reformed, Lutheran), occupation, age and number of children, many of whom subsequently migrated to New York and Pennsylvania, a most interesting and valuable series of papers, by Hon. James B. Laux, New York.

*The Germans in Maine*—a series of papers based on critical research and embodying considerable hitherto uncollated material, to be concluded in 1912, by Prof. Thompson of University of Maine, Orono, Maine.

## A New Service Hinted At

A correspondent writes: "I have no disparagement of family history for its own sake, or to find noble (?) ancestors,

but I look for the great value of the science to be later in its help in eugenics and euthenics." The value of *The Pennsylvania-German* is only limited by the support received from those it does or should interest.

### Our Wants

Our forward step creates new wants—or rather emphasizes wants or needs always existing. These are cash, counsel, contributions, correspondents, cheer, canvassers. Send in your subscription money without delay. Let us know what you think of our innovation or development. If you have or think of articles that you wish to see in the magazine let us hear from you. Doing these things you will make our way easier and thus bring good cheer. We want canvassers wherever German blood

is found. If you can not take up the work yourself you may be able to recommend some one who can. We want correspondents to be eyes and ears for us wherever they are.

### Early Berks County Tombstone Inscriptions

The series of articles by Louis Richards, Esq., "Early Berks County Tombstone Inscriptions" came to an end in the August issue.

Providing sufficient interest is shown a limited edition of the articles will be issued in pamphlet form. The page will be the same size as in the magazine and all the family names will be indexed alphabetically. Price 25 cents each. How many copies will you subscribe for and pay to make the republication a possibility?

SUBSCRIPTIONS HAVE BEEN PAID by the persons named, to and including month of the year given—"12—11" signifying December, 1911.

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To September 1, 1911.



# The Pennsylvania-German

Vol. XII

OCTOBER, 1911

No. 10

## The National German-American Alliance

**I**T WAS my pleasure and privilege to attend the recent sixth Convention of the National German-American Alliance, held in Washington, D. C., October 6-9, 1911.

Delegates were present from forty four States in which State Alliances have been organized. The scope of the subject matter under consideration by the convention may in part be inferred from the list of standing committees of the Alliance having to do with themes as wide in range as—immigration, forestry, orthography, German in public schools, legislation, personal liberty, the theatre, poetry, intemperance, gymnastics, arbitration, the erection and preservation of National monuments. To keep in touch with a National movement considering subjects like these is an education, to cooperate with it and follow its counsel wherever possible a duty and privilege.

Present at all the day sessions and at the banquet on Saturday evening, I found throughout an earnestness, gentlemanliness, dignity and breadth of view of subjects considered that was a great credit to the participants, the people represented, the Nation of which they are a constituent part.

My study of the convention has convinced me that erroneous views respecting the membership and aims of the Alliance are entertained by some which can only be due to ignorance of its purposes and practices. It were well for people of German ancestry everywhere in our country to make themselves fully acquainted with the activities of the Alliance and in addition through membership become directly identified with it. Aiming "to awaken and strengthen the sense of unity among the people of German origin in America" it stands on the suits and affords in its ranks room for a common German-American purpose every one whatever his religious or political views.

I had hoped to give in this number a summarized report of the work of the convention, but for good reasons I have decided to hold the matter over for the issue of January, 1912. The Secretary of the Alliance, Mr. Adolph Timm, has kindly consented to prepare such report for our special use. This will insure accuracy not otherwise attainable.

We give on succeeding pages a statement of our views as submitted to the delegates of the convention, and would also refer our readers to previous issues of the magazine where we have expressed ourselves at more length on the contemplated expansion of the magazine.

H. W. KRIEBEL.

## To the Members of the Sixth Convention of the National German-American Alliance :

THE PENNSYLVANIA-GERMAN tenders you the greetings of its readers and conveys to you their hope that your meeting may be fraught with the most fruitful results.

You will find in the September issue of "*The Pennsylvania-German*" enclosed herewith an open letter addressed to the subscribers on "Our Widened Platform." Supplementary to what is there said I take the liberty of addressing you by these lines.

Yours is a most worthy, a sublime cause;—to make one our country's sons and daughters of German blood; to cultivate a friendly feeling between our country and your cousins in the homeland; to know and teach what and whence you are; to labor for the welfare of the places where you dwell; to promote the best of the future by preserving the best of the past.

You are the heirs of two thousand years of struggle for life and light and love among men and hence endowed with great riches and limitless possibilities. In view of your history the world's millions have a claim on you; humanity needs your German idealism, your German conscience, your German "Gründlichkeit and Gemüthlichkeit"; generations unborn will bless you for the crumbs from your bountiful table.

Your program is a very ambitious and far-reaching one and maps out a very inviting and tempting magazine field—the Germans, ubiquitous in the country, more numerous than any other foreign element in our great progressive sections, active in all pursuits of life. You seek to combine in one organization those who came to our shores but yesterday with the descendants of those who sailed the seas two hundred years ago—the scholar, the musician, the artist, the journalist, the business man, the daily toilers in shop and factory, the minister of the gospel, the politician, the financier—regardless of age, sex, birth or place of residence.

Theoretically it should be an easy problem to so conduct "*The Pennsylvania-German*" as to serve the National Alliance, its branches and individual membership

1, by making its principles and activities known to the non-German reading section of the German element as well as to citizens in general.

2, by popularizing the fruits of the labors of the scholars toiling in the field of "Deutschtum." The magazine can be content humbly to be a server to the masses of the good things the masters have been and are producing.

3, by serving as an added tangible bond of union between the constituent elements of the Alliance.

4, by affording the Alliance a convenient medium for the announcement and reporting of important meetings of the Alliance and its branches.

5, by providing a free forum for the discussion of the principles of the Alliance.

THE PENNSYLVANIA-GERMAN on account of encouragement received, dedicates itself to the support of the momentous causes the Alliance has made its own. Reared in the household of pioneer German-American families it would say to all of German ancestry;—"We are of one blood; what God has joined together let no man put asunder." May we with every class, community, society, State and Nation, notwithstanding manifold divergences and differences, find common bonds of union and hand-in-hand go forth to conquer.

THE PENNSYLVANIA-GERMAN while maintaining connection with its past life and remembering the rock whence it was hewn, offers its pages as a propagandist medium for the principles of the Alliance. It would serve as a bond of union between the constituent elements, and the individuals of the Alliance, as a shrine to keep alive the altar fires between the times of meeting, as a voice to invite others to join and labor with you.

In the open letter referred to at the beginning of this communication you will find a reference to a communication sent out through the "Mittheilungen." Further study and consultation has produced and strengthened the conviction that the subscriptions called for will be forthcoming and plans have been laid based on this assumption. If on a fair trial "*The Pennsylvania-German*" does not make good it surely does not merit your support; if it makes good as it hopes to, your support will surely not be withheld; all it asks is a year's chance to make good on "Our Widened Platform."

While being in full sympathy with the principles enunciated by the platform of the Alliance we all must agree that the English is a world language, that all citizens of the United States should familiarize themselves with it as the most widely used, the national language, that no one who has pledged his fealty to the principles of the Alliance can be averse to the using of the English press to further the causes so dear to his heart.

Warm friends of the magazine have raised the objection that the more a magazine spreads out, the thinner it becomes. In answer one needs but consider modern magazine practice. In March 1906 Munsey's magazine said that it cost \$10,000 to get out the first copy of an issue or \$120,000 for the first issues of a year, but the immense output of the magazine made this but a minor item of expense and Munsey was then giving its readers twelve pages of reading matter for a cent. In the same issue the "Scrap Book" was announced giving twenty pages of reading for a cent. On the other hand the New England Historical and Genealogical Register recently made the statement that it had always been published at a loss to the Society and that its price would have to be increased and it gives approximately a page for a cent and is a losing proposition. There is therefore much more chance of service and success on a broad than a narrow gauge and of thus giving more for the amount charged in each of a number of special fields.

Our plan contemplates the organization of a company to adequately finance the magazine; the appointment of an editorial staff and editorial correspondents of specialists to give breadth of outlook; the enlargement and improvement of the magazine as the income may warrant.

Wishing you a successful convention, confirmatory of old and initiative of new fields of activity and service,

Very respectfully,

THE PENNSYLVANIA-GERMAN.

NOTE.—The reader is advised to re-read in connection with the foregoing statement our open letter in the September issue on "Our Widened Platform." It is axiomatic that the admission of an article to the pages of a periodical like "*The Pennsylvania-German*" does not imply endorsement of the views maintained by the article and that the setting aside of some space for reading matter bearing on the work of a movement like the Alliance does not commit the magazine to the views or acts of all the members thereof any more than it is already committed to the views and acts of all Pennsylvania Germans on account of its name.

# Joseph Funk

## Father of Song of Northern Virginia

By John W. Wayland, Ph.D.

Author of the "German Element of the Shenandoah Valley of Virginia," "A History of Rockingham County, Virginia," Etc.



ONE hundred and ten years ago a young Pennsylvania-German, then resident in the Valley of Virginia, crossed the low ridge in the forest east of his father's house and, starting at a cool spring at the root of the slope, began to chop out a clearing. Soon he took some of the splendid logs of oak and pine and built a dwelling; his young wife came into that dwelling, and it became a home; the clearing grew and became a heritage; the name increased and came into honor far and wide; for, having once established a home for his children, this man became a benefactor in many homes; he and his sons have led one generation after another into the discovery of divine gifts, and he still lives in the vitality of those gifts; his memory is perennial in the spirit of song.

That young man was Joseph Funk, a native of Berks County, Pennsylvania. His domicile in the Virginia forest has grown into the beautiful little village of Singer's Glen. The surrounding county of Rockingham is a famous music center, not only for the adjacent districts of Virginia and West Virginia, but also for

a number of States south and west. It is probably true that there is not another county in any State of the United States where the rudimentary knowledge of music is so generally diffused among the people, or where the practice of home and congregational singing is so generally prevalent as in this County of Rockingham, in the Shenandoah Valley or Virginia. A careful study of the situation, its causes and development, will reveal the fact that these conditions, as just outlined, have been brought about primarily by Joseph Funk; secondarily, by his sons and grandsons. To one familiar with the situation, this fact is obvious. Accordingly, we deem the term appropriate when we call Joseph Funk the father of song in Northern Virginia. Were it possible to use a term still more expressive of initiative, directive, and stimulative influence, we believe that the tribute implied in such a term would not be undeserved.

According to the date on his tombstone, Joseph Funk was born March 9, 1777. He was the eleventh child—the seventh son—of Henry Funk and Barbara Showalter his wife. Henry Funk was in the earlier part of his manhood a preacher in the Mennonite Church. In



SINGER'S GLEN

The graveyard where Joseph Funk is buried is up on the hill to the left, just out of sight in this picture

1786 he with all his family except his oldest son Jacob left Pennsylvania and came to Virginia, to the then new County of Rockingham, and settled some nine or ten miles north of Harrisonburg, the county-seat, at the eastern foot of the Little North Mountain. Land was abundant and fertile. The forest was cleared away, and the wilderness was made to blossom like the rose. The land is still fertile, and the Funks are more abundant. They are still at Singer's Glen and near it, though many have gone far abroad; Squire John Funk, sixth son of Joseph, is hale and jovial at the age of 89. He lives where his grandfather Henry Funk settled in 1786, just across the low ridge west from Singer's Glen,

lived till December 9, 1833, and bore him nine children: Mary, Joseph, David, Samuel, Hannah, John, Timothy, Solomon, and Benjamin.

A hundred years ago men were versatile. They needed to be so. Joseph Funk was a land owner and farmer; he was also a schoolmaster; he knew something of herbs and their use as simple remedies for human ailments; he became a translator of religious works, the author of several controversial pamphlets, the author and publisher of music books, the head of a printing, publishing, and binding establishment, and a famous itinerant teacher of vocal music. Above all, he was a man of deep piety, strict integrity, and a most influential factor in



Home of Joseph Funk, where he lived and died; now occupied by a grandson, who, with his wife, appears in the picture. The small house in the foreground is the old loom house, converted into the print shop in 1847. The big spring is in the shadow at the right.

where the cool spring still flows; the spring by which his father, Joseph Funk, began to chop out the clearing a hundred and ten years ago.

Joseph Funk was twice married and twice widowed. On Christmas Day, 1804, he married Elizabeth Rhodes. She died February 7, 1814, leaving five children: Jonathan, Henry, Elizabeth, Susan and Barbara. On the 6th of September, 1814, he married Rachel Britton, who

the moral uplift of his community and State.

When, how, or where Joseph Funk received his educational training is a matter largely of conjecture. It is probable that he attended school very little. In the common phrase, he seems to have been chiefly a self-made man. Whether he learned mainly from living teachers or from his own mastery of books, he learned well. He had a wide knowledge

of books as well as of men; he rarely misspelled a word; his penmanship at its best was elegant; his punctuation and use of capitals almost without exception followed accurately the approved standards of his day; his command of language in the expression of thought always shows power and nearly always exactness; his literary style, as exemplified in his manuscripts and numerous extant letters, is elevated and dignified.

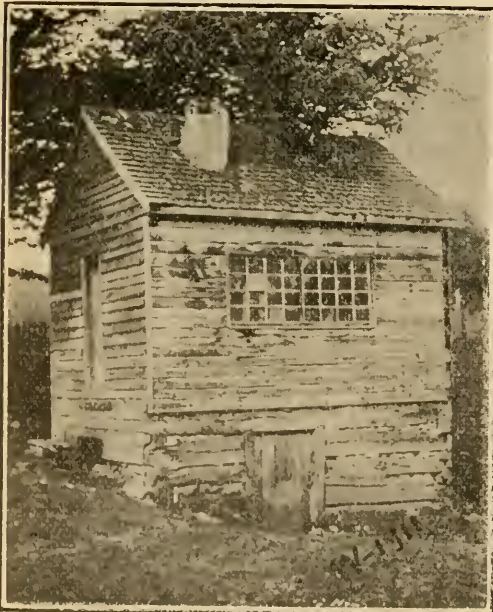
On the slope of the hill, about eighty yards from his dwelling, and about half that distance beyond the spring, Mr. Funk built a schoolhouse. It stood there many years, and was used for the purpose originally contemplated. Beside the spring, near the dwelling house, a loom house was erected about 1804. The main floor is five or six feet above the surrounding surface of the ground, and the apartment below was used as a dairy. The heavy oak logs of the structure seem to bear lightly the marks of a century and more, even where the weatherboarding has been some time removed. This old log loom house was used, at least occasionally, for school purposes

during the period from 1837 to 1847; in 1847 it was fitted up as the print shop, and a bindery was built adjoining it. For many years thereafter—thirty or more—books and periodicals by the thousand were sent out from that little log structure, far and wide into the great world. One may be confident in the assertion that in all of those books and papers there was not a single sentence or word that would need to be expurgated before a mother could read them to her children.

The old log loom house, alias schoolhouse, alias printing house, has had all the subsidiary structures removed, and now again at the last, as at the first, it stands by the spring alone. May it long be spared—preserved—as a relic of by-gone days, as a monument to a great man and a great work well done.

Joseph Funk's chief work was done as a teacher, particularly of vocal music, and as a compiler and publisher of music books. Accordingly, the remainder of this paper shall be devoted to his work in those phases: other things being mentioned only incidentally. Thus we hope to be true to the caption chosen, and to prove its fitness.

When exactly Mr. Funk began studying or teaching music has not been ascertained, but by the year 1832 he had attained to a considerable degree of experience and efficiency in the art of song; for in that year he published the first edition of his music book that has since become famous.\* I have before me a copy of that book in its first form. It is bound in paste boards, covered on the outside with mottled paper. The back and corners are leather. The size of the volume outside is six by nine inches, and it opens at the end. It contains 208 pages. The first twenty-six are taken up with the title-page, preface, a metrical index, and mainly with an "Elucidation



Joseph Funk's printing office, where he set up his press in 1847—said to have been the first Mennonite press in America.

\*Mr. Funk evidently published an earlier music book, the title of which was "Choral Music." According to an article by Elder Daniel Hayt of Broad way, Va., published April 23, 1908, in the Harrisonburg, Va., *Daily News*, "Choral Music" was printed by Lawrence Wartmann, Harrisonburg, Va., and appeared in 1816. Says Elder Hays: "The text was printed in German, while the music was printed in Andrew Law's four shaped notes."

of the Science of Vocal Music." The last two pages of the book are devoted to the "General Index" and "Errata."

The contents of the title-page are as follows:

A COMPILATION OF  
GENUINE CHURCH MUSIC,  
COMPRISING  
A VARIETY OF METRES,  
ALL  
HARMONIZED FOR THREE VOICES  
TOGETHER WITH  
A COPIUS ELUCIDATION OF  
THE SCIENCE OF VOCAL MUSIC.  
BY JOSEPH FUNK.

"And the ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads."—Isaiah, ch. XXXV. v. 10.

WINCHESTER:

Published at the Office of the Republican.

(J. W. HOLLIS, PRINTER.)

1832.

The above is an exact copy, except as to different size of type, length of lines, etc. The quotation from Isaiah is all in one line, in small type. "Genuine Church Music" is displayed as the title proper. Inside the front lid is a small yellowed label, "E. Watts, Book-Binder, Charlottesville."

It appears, therefore, that the first edition of Funk's "Genuine Church Music" was printed in Winchester, Frederick County, Virginia, bound at Charlottesville, in Albermarle County, and sold from the home of the author at Singer's Glen (then Mountain Valley), in Rockingham County. From Singer's Glen to Winchester is sixty miles; from Winchester to Charlottesville, eighty miles; and from Charlottesville to Singer's Glen, a little more than forty miles; in each case as the bird flies. It was much further by the wagon roads of 1832. A consideration of these facts will give us an appreciation of the difficulties under which Joseph Funk began his work.

The original title of this book was retained for the first four editions, that

is, till 1847. In 1851, when the revised form of the fourth edition came out, the new title "HARMONIA SACRA" appeared. It was by this new title that the book became best known; and it is by that title that thousands of men and women of the older generations still know it.

By 1860 the Harmonia Sacra had reached the tenth edition. By the middle seventies the final edition, the seventeenth, had been reached. The first two were printed at Winchester; the third was printed and bound at Harrisonburg, in 1842; beginning with the fourth, all the remaining editions were printed and bound at Singer's Glen. The number of volumes thus produced will be indicated further on.

In all the editions of the Harmonia Sacra "patent" or shaped notes are used: seven in the later editions; four in the earlier. The four characters used in the book before me are MI, the "master note"; FAW, SOL, and LAW. On this score Funk and his successors, as well as others who have used patent notes, had to meet a good deal of criticism. Even in this first edition of the Harmonia Sacra the author deems it necessary to justify the use of the shaped characters. This justification he makes in good style, referring in the course of his remarks to Andrew Adgate, whose sixth edition of "Rudiments of Music" had appeared in Philadelphia in 1799; to Samuel Dyer, whose sixth edition of the "Art of Singing" had been printed at New York in 1828; to the "American Psalmody," second edition, published at Hartford in 1830. Further on he speaks of having consulted "more than a few" noted authors of vocal music, "both German and English." Thus we get an idea of the man's breadth of culture.

A few of the hymn tunes in this old book are still familiar friends: "Old Hundred," "Pleyel's Hymn," "Lennox," and perhaps "Olney." But the great majority have gone to join the other great majorities. One of the more extended compositions is entitled "Heavenly Vision," and covers a little more than

two pages. The great climax of the book, however, is reached in the "Easter Anthem." This, too, covers somewhat more than two pages. When a class could once sing the "Easter Anthem" through without a break, they were adjudged capable of doing almost anything in the line of vocal music. It is really a fine composition, and worthy of immortality.

Doubtless Joseph Funk was brought up to speak German, or Pennsylvania-German; and he must have retained his familiarity with that tongue all his life; yet almost all of his extant writings—printed books and pamphlets, manuscripts, and letters—are in excellent English. In 1837 he published an English translation that he had made of the Mennonite "Confession of Faith." This volume, a 12mo of 460 pages, contained also an extended introduction, written by himself, giving a brief sketch of Mennonite history, with other matter of interest. Some twenty years later he became involved in a religious discussion with Elder John Kline of the Dunker Church, and wrote at least two considerable pamphlets. These, in the original manuscript, I saw on a recent visit to Singer's Glen. All these writings prove that Joseph Funk was well read in the Bible and kindred literature. If further evidence that he was a man of broad culture were needed, it might be found in a list of the books he gave his daughter Mary in the year 1837, when she married John Kieffer, and journeyed to the far-off land of Missouri.

A CATALOGUE OF BOOKS GIVEN TO MARY MY DAUGHTER, AND HER HUSBAND JOHN KIEFFER.

1. The Bible .....	\$1.37½
2. Goldsmiths Animated Nature, 4 Vol. ....	5.00
3. Rollins Ancient History, 4 Vol. . . . .	4.00
4. Bucks Theological Dictionary . . . . .	1.37½
5. Pilgrims Progress .....	0.87½
6. Young Christian .....	.87½
7. Dodridge's Rise & Progress.....	.37½
8. Baxter's Saints Rest.....	.37½
9. Young's Night Thoughts.....	.50
10. Woodbridge's Geography & Atlas	1.00
11. Walker's Dictionary .....	.37½
12. Hervey's Meditations .....	.50

13. Pollok's Course of Time.....	.50
14. Pike's Guide for Young Disciples	.44
15. Burders Village Sermons.....	2.00
16. Watts Psalms & Hymn.....	.75
17. Gems of Sacred Poetry.....	.37½
18. Cowper's Poems, 3 Vol. ....	1.00
19. Wandlende Seele .....	1.00
20. Edwards on the Affections.....	0.25
21. Baxter's Dying Thoughts.....	.12½
22. Alleine's Alarm .....	.25
23. Flavel's Touchstone .....	.18¾
24. Bennets Letters to a Young Lady.	
A present to Mary.	
25. Keeping The Heart by the Rev. John Flavel .....	.18¾
26. Hannah More's Private Devotion	.50
27. Pike Persuasives to Early Piety	.37½
28. Advice to a Married Couple.....	.25
29. A New Testament.....	.37½
30. Epitaphs & Eligies.....	.25

\$25.44



FOUR GENERATIONS

Joseph R. Funk, 1855-1911

Timothy Funk, 1824-1909

Edith Funk Bowman, 1880-

Marguerite Bowman, 1900-

The yellow old manuscript, from which I have made this copy, occupies in Joseph Funk's clear, neat hand almost exactly the same amount of space as my



typewritten manuscript, single-spaced.

Some thirty letters that he wrote Mrs. Kieffer during the ten years she was in Missouri are also before me. They should be published in full, for they are brimful of facts that would be of interest not only to the thousands of Funks in all parts of the country, but also to other persons who may wish to get an intimate picture of long-ago conditions in Virginia and adjacent States. For their general interest, and to bring out more clearly the character of Joseph Funk and the nature of his work, I shall present several quotations from these letters.

Rockingham County, Va.,  
December 24, 1837.

.....As respects the music boxes, we may reasonably infer, that it will take some time to introduce them, especially where others are in the way, but this must not discourage us to make exertions, as they have went ahead of many others in this country. (Kieffers had taken about 100 of Funk's music books to Missouri.) I have since you left this, had a letter from a teacher of Music, about 60 miles below Richmond, for books, who also solicits me to recommend him an assistant, a young man, who understands music, whom, when he has made up schools he will give \$30.00 per month. He wishes to introduce my work generally.

To hear that your books (those listed above) were uninjured brought to your journey's end is gratifying to me; I hope you will make good use of them. What pleasure it is to a contemplative mind, to read about that heavenly country to which we are all travelling, and to acquaint ourselves with the privileges of its inhabitants, and their blissful abodes!.....

May 10, 1838.

.....I am now sitting at my writing table, where you saw me sit hundreds of times; through the window before me I have a view of your tender Mother's Grave; your Brother David planted thereon two flowery Almonds, before he left this, which both are now in full bloom. ....

I will attend to the business which you request me to do concerning Jonas Beam. Your brother Samuel is summoned to attend at court as a witness in the case, but from what he tells me his evidence will be more against the opposite party than you.

Concerning a paper, I hardly know which to forward you, the "Winchester Virginian,"

now edited by L. Eichelberger, or the "Rockingham Register." But as the Rockingham Register is printed immediately in the neighborhood where you resided and in your native place, it will probably prove the most interesting: I will therefore send it by this mail, and if you should prefer the Winchester Mr. Robinson is broke up and has left Winchester Virginian you may let me know in your next and I will then send it on to you. Mr. Robinson is broke up and has left Winchester; and Mr. Hollis is now printing for me. I purchased the fount of Music types with the letter types used for the printing of my work, with which he is now printing my Appendage, which will contain 32 pages splendidly executed and fraught with very interesting Music.

You will endeavor to have my musical work introduced into the different parts of your state, which will also tend to your own interest, as I intend to allow you a good and generous commission for all you dispose of. ....

September 12, 1838.

.....I wish you would not be discouraged about the sale of Music books, for, notwithstanding Mr. Seats opposition, I think they will work their way through. This summer, a very respectable Methodist preacher, who got some of my books in Richmond, Va., has ordered 100 copies to be sent on to him. I sent him the books; and he is now laying aside the Methodist Harmonist and giving mine a general introduction into his schools. This is in North Carolina. ....

September 14, 1839.

.....May the Lord grant his blessing, that til my children may, as they grow up, become useful members of both Church and State—a pattern of meekness and piety—and an ornament to society. Thus it is my aim to use my feeble effort, with His aid, to bring them up. ....Beware of bad society—bad company—shun them, my dear children, unless it be for the purpose of making them better. ....

Your brother Joseph has prevailed on me to suffer him to get a violin, by promising to devote it to sacred music. He has progressed rapidly learning to play on it, so that he can now play a good many tunes pretty well. He sometimes plays the violin, and your brother Timothy the Flute, which in conjunction produce sweet sounds, which are highly gratifying and cheering. May it have a tendency to animate us to press forward to that world above to join the company there who are harping on their harps and singing hallelujahs to God and the Lamb for ever and ever.

Your Sister Hannah has learned flowering and painting, and is anxiously waiting for you to pay your visit to us, so that she may then learn you the same also.

The second paragraph above is of special interest in several connections. For one thing, it shows how keen and lasting was the sense of filial duty in the Funk home. Joseph, when his father "suffered" him to get a violin, was twenty-three years old. It shows also the habitual disposition of Joseph Funk, Sr., to seek the spiritual values in the ordinary things of life. In the third place, it shows that Mr. Funk was much more liberal and progressive than many of his coreligionists. Few of them, we suspect, would have felt justified in suffering their sons to have violins and flutes upon any condition. Apropos, we have this little story. Some of the prominent brethren—possibly a bishop or two among them—came one day in their journey to Brother Funk's hospitable home. It was evidently after both Joseph and Timothy, and perhaps another son or two, had learned to play pretty well on their respective instruments; for Father Funk, to entertain his guests, and it may be to encourage the diligence of his sons as musicians, gave a modest little concert of sacred music in the living room. When the pause of silence came—the proper time for expressions of appreciation and gratitude—imagine his surprise when the brethren began to take him sharply to task—to haul him over the coals, if I may use a colloquial phrase common in Northern Virginia—for his vain worldliness in permitting and even encouraging the use of instruments of music in his house!

In a letter to Mrs. Kieffer dated January 11, 1840, Joseph Funk makes use of the only German sentence that I have thus far found in any of his letters or manuscripts. He is congratulating his daughter and her husband upon the fact that they have secured an 80-acre tract of land for their own. He concludes the paragraph thus: "I am well acquainted with the fact, that an own home is a great blessing. The German proverb is: 'Eine eigene Herd ist gold werth'."

February 20, 1840.

.....This moment, as I was sitting at my table, writing this letter by candlelight, your brothers, David and Tim-

othy, played the instruments so delightful that I had to stop a while and go to the apartment where they were playing—David on the violin, and Timothy on the flute—and hear them play. How charming! How heaven inspiring! is the sound of sacred music on these instruments! What pity that they ever should be perverted and abused to the vilest purposes!

The present writer's mother was many years ago a member of Joseph Funk's singing classes at Woodlawn, Shenandoah County, Virginia, and perhaps at other places in the vicinity; and I remember distinctly hearing her remark upon the ecstatic enthusiasm that would seize upon the old master when his class would sing well. Evidently, from the above quotation, the violin, flute, and other instruments were capable of affecting him similarly. I have introduced this quotation also for the purpose of illustrating the minute and exact care with which he detailed many of the home happenings to his daughter, through the medium of occasional letters. Missouri in those days was weeks distant from Virginia for either the emigrant or the postman. It took an emigrant wagon seven or eight weeks to make the journey, and the mail carriers about half that time. We need not wonder, therefore, at the solicitude continually expressed in this father's letters for the welfare of his daughter and her family, nor be surprised that he should employ his best efforts to tell her of himself, her brothers and sisters, and their interests. He also doubtless felt that there was a depth and power of response in her nature that would answer the best in his own. Later she spoke out to the world in the poetry of her son; but from her childhood, we may well believe, she gave expression to many a thought and emotion that stirred a kindred chord in her father's heart. Music and poetry, with the things that are akin to both, must have been a common source of joy to father and daughter.

May 14, 1841.

.....I would rather inform you, that besides our farming work, we are busily engaged in building a house for a printing office. It is high time that we do something

towards getting a third edition out. I had a letter from Richmond this spring, for 300 books and could send them but 106; however, I suppose I can gather some few from other agents to send on to them. Since then I had a letter from Mr. Moorehead, to whom I ordered Mr. Bell my Agent at Winchester to send what he could spare. And a few days ago I had a letter from Mason County, Va., on the Ohio river, for books. If I now had those books in your State I could soon dispose of them. We must use every means in our power to get a third edition out as early as practicable. I sent to Baltimore, with Mr. Shacklet, for to see about a printing press and paper. The types we have ready to commence with at any time.

From the above, as well as from a letter written March 22, 1841, it is evident that Mr. Funk and his sons were preparing to print this third edition of "Genuine Church Music" themselves, at Singer's Glen. The excerpts following will show what changes were made in their plans. The house in building, referred to above, was likely one of the additions to the old loom house, which have been removed in recent years.

October 9, 1841.

.....In my last letter, I told you, that I had appointed a day to go to Martinsburg to purchase a printing press. But as the demand for my music became so urgent, I found that we could not possibly get ready to have an edition out in time to supply the demands, and consequently hinted to Wartman & Way (Harrisonburg printers) that if they did the job for me on accommodating terms, I might be induced to let them have my types towards part pay, and give them the job to print: the which they were very anxious to do, and we soon came to an agreement. They print the edition, **for my music type and \$100.** And are bound to bring it out in neat and elegant style; which is much cheaper than any of the former editions. Moreover, your brother Joseph, has the privilege of working with them, in the office, while it is in print, and learn the printing business. We are still going on to build a house for a printing office, and bindery, so that, when a fourth edition is wanted, (which in all probability will not be long) we may be ready.

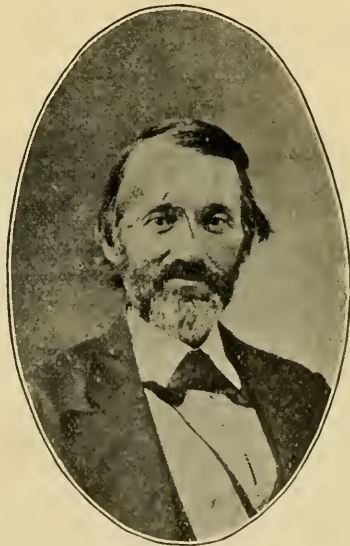
Joseph Funk was a man of business as well as a devotee to music and poetry.

April 4, 1842.

.....As I expect to see you in a few months, I shall be brief in my letters. However I think it advisable to put you in mind to be careful when you go on your journey, not to expose yourself to the perils of water, or inclemency of the weather; but sooner let your journey be a few days longer, to avoid danger.

I traded books, (The Confession of Faith) for Copper Kettles, two of which I intend for you, when you come to see us, a small one and a large one: they are very good kettles, and will not be heavy carriage for you to take with you when you return to the Missouri again. I told you before, if I mistake not, that your Brother Benjamin will try to be ready for the thimble when you come.

The proposed visit of Mrs. Kieffer and her family to Virginia was delayed—was not made in the summer of 1842, as contemplated.



SOLOMON FUNK, 1825-1880

October 2, 1842.

.....Now concerning the music books I would just say that you will do with them the best you can. As they unfortunately fell in the river, of course they are not worth as much as if that had not happened them. If you think you are safe in allowing me \$100 for all the music books which Jonathan left in the Missouri (147), and those which you took (103), I am willing to take it, and let it stand against you as so much of your inheritance of my estate. If you think proper to take them at this offer you

will inform me in your next letter. The third edition of music is now out, and it is with difficulty that I can get them bound fast enough to meet the demands.

These books sold regularly at \$1 each; occasionally at \$1.25, when there was a scarcity of supply.

February 28, 1843.

.....I was very much pleased to hear that John (Kieffer) has undertaken to teach music. I know it is calculated to instil into the mind, sentiments of religion and refined feeling. May the practice of it be profitable to you, my dear children, both in this life and in that which is to come. Persevere in it, and when your Brother Joseph comes to you, your united efforts in teaching music, may perhaps be profitable to you and the country you live in. .... My third edition is now selling fast, so that I doubt not it will be necessary for us to commence a fourth edition, if spared, by next fall. In order to do the most of the work within ourselves—your Brother Timothy is now in Harrisonburg learning the Bookbinding business.

May 5, 1843.

.....After a long and cold winter, we are now enjoying beautiful spring weather, vegetation comes out very luxuriant, and seems to promise a fruitful summer. Our cherry trees are in full bloom, and the apple trees are just beginning to open—there is a prospect for a rich crop of fruit. I must not forget to tell you, that the Flowery Almond, on Your Mother's grave, is again opening its beautiful flowers.

It appears that Mrs. Kieffer and her family paid her father the long-talked-of visit in the spring of 1844. On their return they took a steamboat on the Great Kanawha River, at or near Charleston, went down the Kanawha to its mouth, down the Ohio to the Mississippi, then up the Mississippi to St. Louis; then, presumably, on the Mississippi to the mouth of the Missouri, and thence up the Missouri to Saline County of the young State. The steamboat on which they took passage at Charleston was the Utican, and the charge for taking the Kieffer family and their effects from that point to St. Louis was \$15.00. The Kieffers were accompanied to Charleston by Mrs. Kieffer's father, Joseph Funk, and her brother Timothy. Returning to Rockingham, the two men

were on the road eight days. On July 19, 1844, some time after their return, the father wrote his daughter a letter from which I quote the following:

Our journey was gratifying, in a high degree, to me and to Timothy both. And I suppose it will be matter of wonder to you if I tell you that after I (had) seen the conveniences of travelling in a Steamboat, I came to a firm conclusion to pay you a visit, if the Lord spare me yet a few years, and give me health and strength to accomplish the journey: especially so, as more of my children are going to settle in your country. I am now making arrangement to go to Baltimore to have my Scale printed, which I want to accomplish ere Joseph starts for the Missouri.

Spotsylvania County, Virginia,

Sunday Morning, Novr. 23, 1845.

.....You are aware of the fact that myself and your brother Timothy are teaching Music, in the above county, about 100 miles from home. And as we have eight singing schools on hand, and sing every day, except some Sundays, I have but little time to write else I should have written you ere this.

By the goodness of God I have enjoyed more health since I have engaged riding about, with your brother Timothy, teaching music, than I did, when in a sedentary state, I taught school or read my books and wrote. And as I mean to devote the remnant of my days, exclusively, to the teaching of Music, I have, in order to be disencumbered from other cares of a secular kind, sold my place to your brothers David and Samuel for \$4000, reserving a room & homestead for me. About five weeks ago we were at home, attending to the sale of my property, which was on the 15 & 16 days of October by public sale. I sold off all my personal property excepting a bed & bed clothes, my books & secretary Table, chairs one stone & some other articles. The sale bill amounted to upwards of \$1000. All your sisters and brothers were at my sale, & I could have wished that you also were with us!.....

Myself and Timothy will close our schools in this place, if nothing prevents, by the 12 or 15 of next month. They will be worth to us about \$200 nett. Teaching music, to a competent teacher, is, in this place, pretty good business. We are solicited to teach this side the mountain (east of the Blue Ridge) next summer, when we expect to have larger schools than we had this summer.

Culpeper County Virginia,

Tuesday, October 13, 1846.

.....I believe I informed you heretofore, that I, and your brother Timothy, have

been engaged, for some time, in teaching music, in these parts; (Old Virginia) but as Timothy is the Bookbinder, he had to stay at home, and bind books, as there is a strong demand for the books at present. We will soon have to engage in making a fourth edition. Solomon is now qualified to print the books; and Timothy binds them very neatly, and thus our book business may yet become profitable to us. ....

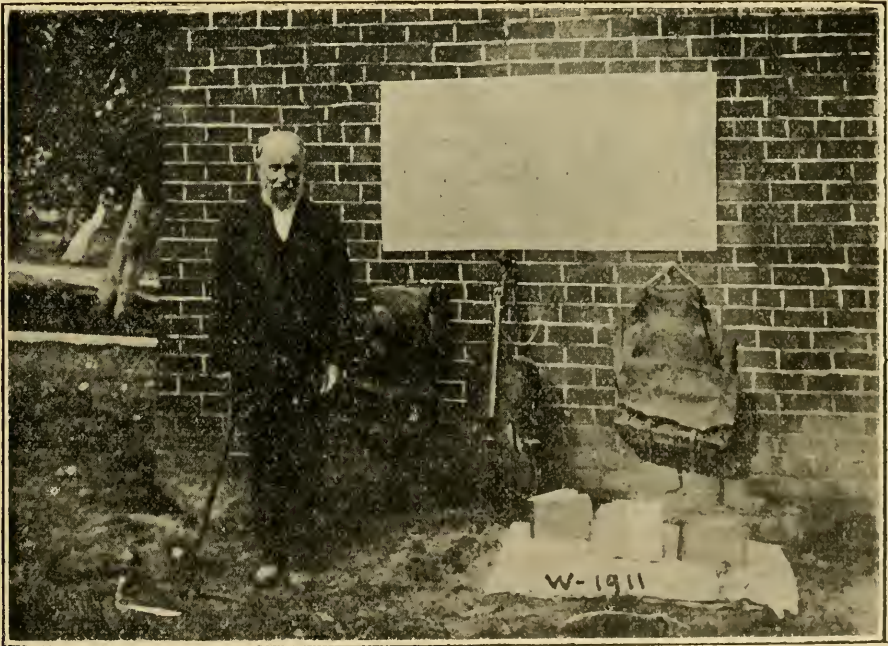
So soon as we return home and can get ready I intend going to Philadelphia, accompanied by one of your brothers—Timothy or Solomon—to have my Musical Scale or map printed, and to see about procuring materials to print a fourth edition of our music .....

This trip to Philadelphia was made by Joseph Funk and his son Solomon the latter part of January and the first part of February, 1847. In 1845 or 1846, Joseph Funk, Jr., instead of going to Missouri, went to Hampshire County, Virginia, buying land and settling on it. His postoffice was North River Mills. He was thirty miles northwest of Win-

chester and ten or twelve miles east of Romney. To his home Joseph Funk, Sr., and Solomon Funk went in January 1847, to take the train for Philadelphia. They rode horseback from their home at Mountain Valley (Singer's Glen) in Rockingham County, to young Joseph Funk's home in Hampshire County, a distance of at least 60 miles, air line; and then they were still ten or fifteen miles from the railroad. They boarded the Baltimore & Ohio train about 14 miles below Cumberland, and young Joseph Funk took their horses back to his home and kept them against the return.

I now give extracts from a letter that Joseph Funk wrote to Mrs. Kieffer, March 26, 1847.

Rockingham County, Va., March 26, 1847.  
.....I have had more than a usual share of business to attend to the past winter; as I and your Brother Solomon have been to Philadelphia, to get my Map on Music



JOHN FUNK, 6th SON OF JOSEPH FUNK, BORN IN 1822

The picture shows one of the famous music charts printed in Philadelphia for Joseph Funk in 1847. The large saddle bags at the right were used by Joseph Funk for carrying his music books. The other pair of saddle bags shown belonged to Timothy Funk. The violincello was the property of Solomon Funk.

printed; as also, to procure type and printing materials to print a fourth edition of our music. We succeeded in both cases; but our musical Map we had to get Lithographed or engraved, as it could not well be printed typographically; neither had they a press, in Philadelphia, large enough to print it. It is Lithographed on three Stones, two for the Map, and a third for the Moving Scale. It is handsomely done, and will look splendid by the time it is mounted and ready for sale. Its usefulness, I doubt not, will recommend itself to the public, and thus, by the blessing of God—as it is intended to be used in singing His praises—it may also be a means of emolument to me; and a compensation for time and money spent in getting it out: it will however be a month or two from this before it will be fairly ready for sale. Your Brother Solomon is now engaged in setting up type for the music; and also for a Pamphlet which is to accompany the Musical Map, to give instruction how it is to be used. Our printing press, which I bought in Richmond, has not yet arrived, but we are looking for it every day—thus we will, gradually, get our printing establishment erected, ready to commence printing: and it is high time we should commence, for our third edition is nearly sold out. . . . . Your brother John has been working at home this winter in the shop at his trade, and is yet. And before he leaves he has some work to do for me, which is to cover the Loom or Spring house, and build a small end to the Loom house part, as we intend to convert it to a printing establishment (and) put up the Loom in the kitchen: . . . . . Your Brother Benjamin is now going to school, where he is learning Latin Grammar; he seems to be very studious and making good progress in his studies, and has improved in the different branches of learning very much. I judge he will turn his attention principally to Medicine: however in a month or two he will have (to) aid Solomon in the printing office till he gets through with the fourth edition. . . . .

In a letter that Solomon Funk wrote January 29, 1847, at Philadelphia, to his brothers John, Timothy, and Benjamin at home. I find the following:

We found things quite different in regard to printing to what we expected. Instead of having the map printed in the ordinary way, we find that it has to be engraved on Stone & printed from that, as are all Maps. The engraving process is much more simple, however, than you would imagine. The engraving will cost \$65, & printing \$8 per hundred. . . . . We have been looking for a printing press, but as yet have made no

purchase. They have been offered to us for \$140. . . . . Our travelling expenses (to Phila.) have been 29 dollars; & our city expenses will be about \$12.

From Solomon's letter we also learn that he and his father stopped in Philadelphia at a private house, that of Mr. Wm. Hopkins.

It is evident from Joseph Funk's letters and memoranda books that he and his sons got most of their supplies for their print shop and bindery, at least early in their business, from Philadelphia. There are numerous entries in regard to the purchase of types, paper, paste-boards, and leather in the far-off City of Brotherly Love. They used leather—usually sheepskin—in binding most of the books they sent out. The music books had leather only on the backs and corners; but all the other volumes I have seen from their bindery are bound in full sheep. There was a paper mill about twenty miles southwest of Mountain Valley, on Mossy Creek in Augusta County; and I find an entry in Joseph Funk's little note book, under date of November 1857, that seems to refer to a purchase of paper from the proprietors of that mill—Sheets, Miller & Co.

Joseph Funk likely made a trip to Richmond soon after his return from Philadelphia, since he speaks of having purchased his printing press in Richmond. A large screw for the book press was obtained in Lynchburg. It was doubtless the same sort of screw as was commonly used at Lynchburg and other market towns of Southern Virginia in the tobacco presses. This screw seems to have been brought by water from Lynchburg to Scottsville, the latter place being on the James River in the southern corner of Albermarle County; and from Scottsville it was hauled in a wagon the remaining seventy or eighty miles, across Piedmont, Virginia, the Blue Ridge, and the Valley, to Singer's Glen. The screw and the nut into which it fits, cost \$25.00. I use the present tense; for this old screw may still be found at Singer's Glen. Only a few days ago I saw it there, forming a part of the old book press that Father

Funk's son John made more than sixty years ago. That skilled workman himself, now nearly ninety years old, walked briskly with me around the house and showed me the massive oak frame, equipped with the iron screw, standing under an apple tree, where it was last used to make cider.

The music map or scale, frequently referred to above, was a large chart, with a movable zone, used to illustrate and explain the transposition of the musical scales. In size it was about 35 to 55 inches. On my recent visit to Singer's Glen, a number of these charts were brought forth from some secure resting place by Mr. Wm. C. Funk, one of the accomplished grandsons of Father Funk. I value very highly the copy of this chart presented to me. I am only sorry that it did not prove as profitable to the publisher as he had fondly hoped.

Now a few more extracts from the letters of Father Funk to his daughter in Missouri.

Rockingham County, Virginia,

July 17, 1847.

.....Solomon & Benjamin are printing a fourth edition of our music; and are bringing it out in the most splendid and elegant manner, far superior to any of the former editions. We have converted the loomhouse to a Printing office, and built a shed to the porch end for the Bindery, and we are handsomely fixed. Myself and Timothy have seven singing schools on hand. We have, at this time, a short vacation, but next Tuesday, if the Lord will, we will have to take charge of our schools again. ....

October 24, 1847.

.....A few days ago myself and your brother Timothy returned home from our singing schools, east of the Blue Ridge, having closed them all for this season. We had seven schools and did a pretty good business. ....Solomon and Benjamin were wanted at home to print the fourth edition of our music, (with which we are now nearly through, with the printing; and now Timothy and Benjamin must be busily employed in binding them.).....We have now orders for books, which to supply, will take at least 500 copies. Moreover John will have to be engaged, for some time, in mounting the Musical Maps. And so soon as a quantity of books are bound, and maps mounted, some of your brothers will have to take them out to their destined places to sell.

Janr. 15, 1848.

.....We have printed our fourth edition of music, and bound about 500 copies the most of which are now out among our agents. We have also printed a Key to the Map or General Scale of the Scales of Music; and your Brother Solomon is now engaged in printing a book for a Gentleman in Giles County, which will be a profitable job for us. Your brother Timothy is still engaged in binding, and your brother Benjamin is going to school at present studying the Latin language, but he will in a few weeks have to help Solomon to print. Your brother John is engaged in Mounting and Varnishing the Musical Maps. After we get through with printing the job now on hand we intend printing Sturms Reflections—by subscription for which we are now taking Subscribers names; in all probability we will get a large number of Subscribers.

It appears, from the foregoing statements, under the respective dates, that most of the year 1847 was occupied with setting up the equipment and getting out the fourth edition of "Genuine Church Music." Beginning with this edition, the remaining editions of the book, up to and including the final 17th edition, were printed and bound in the little log printery and annexes at Mountain Valley, now Singer's Glen. The first edition, printed at Winchester, was 4000 volumes; the second edition, printed at the same place, was 8000 volumes; the third edition, printed and bound at Harrisonburg, was 12,000 volumes. The editions brought out at Singer's Glen, according to the statement of Mr. John Funk, were of 4000 and 5000 volumes each. Basing a calculation, therefore, upon the minimum numbers, the total number of copies of this single book, in its seventeen editions, must have aggregated no less than 80,000.

I find, from letters and other records, that Joseph Funk and his sons taught singing classes in no less than ten counties of Virginia, outside of Rockingham, namely: Shenandoah, Augusta, Spotsylvania, Green, Madison, Orange, Culpeper, Page, Nelson and Hampshire. This was by the year 1858. Possibly they had classes also in Albermarle. In a letter written by Father Funk from Spotsylvania County to his children at

home, under date of August 23, 1845. I find the following passage:

I have been solicited by a Student from the university at Charlottesville, to come here to teach. He was 5 days at our schools, and acknowledged that the singing was superior to that at the university; it is likely, if the Lord will, that we will take a school there next summer. . . . others in its vicinity: this however I do not wish to be . . . . . or blazed. . . . . as it might savor boasting which is not expedient and of which I disapprove.

A few words in the above are worn off of the manuscript. but their sense can easily be supplied from the context.

At one other place I found some intimation that some teaching might have been done at Charlottesville. Whether it was actually so or not. I have not thus far been able to determine. Charlottesville. the seat of the State University. is in Albermarle County.

Funk's books were sold, as I find by the records, not only in the counties named above, where classes were conducted. but also in the following:

Greenbrier, Randolph, Monroe, Boone, Bath, Preston, Upshur, Floyd, Mercer, Barbour, King George, Harrison, Lewis, Buckingham, Washington, Raleigh, Frederick, Louisa, Fairfax, Botetourt, Appomattox, and Pocahontas: several of these now being in West Virginia; in the following cities and towns of importance:

Richmond, Lynchburg, Lexington, Christiansburg, Lewisburg, and in Columbus, Ohio; and in the following States, outside of Virginia:

Georgia, Illinois, Ohio, Maryland, North Carolina, Indiana, Pennsylvania, Iowa, Missouri, and Canada West.

All this by 1858.

Apparently, the best individual buyer of the Funk music books from 1856 to 1858 was Charles Beazley, of Crawfordville, Taliaferro County, Georgia.

It will be observed that Joseph Funk and his sons no sooner had their establishment equipped for printing and binding their music books than they also began to print and bind other books. The book that was being printed for the

gentleman of Giles County, in January 1848, is mentioned above in the extract from one of the letters, as is also the project for getting out Sturm's Reflections. This project was carried successfully to completion, for I have before me one of the volumes, an octavo of 490 pages, printed in 1848. In 1849 the Funks bound a 16mo volume of 476 pages, printed in Harrisonburg by J. H. Wartman & Brothers, entitled "Sketches on a Tour Through the Northern and Eastern States, The Canadas and Nova Scotia," by J. C. Myers, of New Hope, Va. The second edition of the now famous Kercheval's History of the Valley of Virginia was printed about 1850, at Woodstock; and I am informed that these books were bound at Mountain Valley. On January 6, 1857, Joseph Funk made an entry in his little book to the effect that he had written "to Revd. Joseph A. Seiss, No. 120 German St., Near Green, Baltimore, Md., & sent him proof sheet &c." They must have been doing some printing for Dr. Seiss. Later in 1857 the Funks seem to have printed 3000 copies of some book for Geo. Hendrickson, of Midway, Craig County, Virginia, for which they were to receive \$800.00. And so on. Enough examples have been given to show the rapid development and wide scope of their book publishing and book binding business.

In July 1859 Joseph Funk and Sons began the publication of a periodical. It was a 16-page monthly magazine, entitled, "The Southern Musical Advocate and Singer's Friend." In a little while the subscribers to the Advocate were numbered by the hundreds, as one may see by the printed lists of names in the successive issues; and were to be found in all parts of the surrounding country. Twenty-one issues of this magazine were printed, the last appearing in March 1861; then the war came, and for awhile destruction and chaos. The publication of the Advocate was resumed in 1867, and continued for a year or more. It was the precursor of the Musical Million, a monthly magazine started at Singer's Glen in January 1870. This magazine is



still being published, the enterprise having been transferred, with the related publishing interests, from Singer's Glen to Dayton, ten miles southwest, in 1878. At Dayton the work begun at Singer's Glen by Joseph Funk & Sons is being carried on by their descendants in the Ruebush-Kieffer Company and the Ruebush-Elkins Company, which are among the best known publishing houses, especially as regards music publications, in the Southern States.

Among the contributors to the *Musical Advocate* in 1859, 1860, and 1861 were two men that are today counted among the foremost poets, scholars and literary men of the Shenandoah Valley: one of these was Joseph Salyards, already distinguished as a teacher, poet, and scholar, and later more famous still as the head master of a great school at New Market; the other was young Aldine Kieffer, Joseph Funk's grandson—son of that daughter to whom the elegant letters of Father Funk were written from 1837 to 1848.

Joseph Funk died December 24, 1862; and we end this sketch of him as we began, by terming him the Father of

Song in Northern Virginia. He began his publication of the *Harmonia Sacra* when he had to have the printing done sixty miles away, and the binding more than forty miles away from his own place of work. He set up a printing press and bindery of his own when he had to get the press at Richmond, 120 miles away; the book press screw at Lynchburg, 100 miles away; and most of his printer's supplies from Philadelphia, 240 miles away; and all this when the nearest point on the railroad was 100 miles away. He and his sons taught hundreds of singing classes all over Northern Virginia, and to his school at Singer's Glen young men came to study from various places distant many miles. His publications were sent all over Virginia, and to a dozen other States; and his work is being perpetuated in the music school and collegiate institute at Dayton, as well as in the publishing houses there already named. If any further justification of the term applied to Joseph Funk were needed, it might be found in the following incident:

A year or two ago the writer of this paper asked a dozen competent judges to



GRAVE OF JOSEPH FUNK, JUST TO RIGHT OF THE LARGE CEDAR

elect the twelve leading singers and musicians of Rockingham County, and to name in addition others deemed worthy of mention. About eighty different men and women were named. Joseph Funk's name was first on most of the lists, and when the elect twelve were fixed upon, one was found to be Joseph Funk's son, another his grandson, two others his great-grandsons, and nearly all

the rest direct or remote descendants. Of the large number receiving honorable mention, a large proportion were persons who were kin to him by blood or had felt the influence of his work.

One of the most popular diversions in Rockingham and adjacent counties today is to have "old folks' singings," in which the *Harmonia Sacra* is used.

**Frenssen.**—Pastor Gustav Frenssen, who has been called "the German Dickens," is the most significant figure in recent German literature. It was a great day for Germany when "Jörn Uhl" became a "best seller." Talking of his art, the Pastor said: "I take a model and let my imagination play about his character, putting in bits of other people, and of myself." I asked him whether he enjoyed writing.

"Most of the time," he answered, "it is a species of torture. I work very slowly, and it hurts. But sometimes the pen begins to run along smoothly, and then I actually get some aesthetic satisfaction from it—this morning, for example, when I was writing about a little child at play. Mine is such a wearing occupation that I have to take it easily (so ganz gemütlich). I write three or four hours of a morning, but every half-hour I jump up and pay a visit to my garden or my wife. I can't hold out longer than that on one stretch (*Länger kann ich's nicht aushalten*). It takes me three years to write a novel, and I always do it over twice. There's one good thing about me, though. As a pastor, I learned not to mind interruptions."

"But sometimes," his wife put in, "he is so far out of himself that nothing could interrupt him. Once when he was writing 'Die Sandgräfin,' I heard a loud voice in the study. I peeped. There he stood by the desk, with clenched fists, pleading with Thorbeeken, his villain: 'Now, Thorbeeken, don't be such a selfish old brute, or I fear I'll have to drive you over the cliff!'"

Frenssen laughed with great appreciation. "I remember, too," she went on, "that after writing the death of his hero in 'Hilfgenlei' he was so used up (*angegriffen*) that he could do nothing for a week afterward."

"How could you make your African war story such a convincing piece of realism,"

I asked, "without ever having left Germany?"

"I'll tell you," he said. "When I was planning 'Peter Moor's Fahrt,' I invited veterans of the African war to come and visit me, and I pumped them drier than ever veteran was pumped before. I developed a question-technic all my own. Suppose they were marching through a certain district:

"'How did the soil look?' I would ask my veteran.

"'Brownish yellow.'

"'How deep were the ruts of the caisson wheels?'

"'Ten centimeters.'

"'Did you walk in the wheel-rut?'

"'No. Outside.'

"'Why?'

"'It was wet in the rut,' etc.

"In collecting such material, everything depends on what you ask, and how you ask it, and how much imaginative endurance you have.

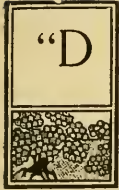
"I believe my books succeeded because I was a pastor for thirteen years and came to know so intimately the soul of all sorts of people—also because I love those souls so well. I prefer to talk Low German with a longshoreman from Dithmarschen than to talk with any one else in the world. He is my real affinity. Aged widows and young maidens have turned their hearts inside out to me, and have shown me quite marvelous things. And nothing pleases me more than to have the old country people visit me and call me Gustav. Most German novelists live a life apart from their kind, writing about castles, and high society, and extraordinary people and events; but I think my books have appealed to people because they are simple and true and come straight from the heart."—Robert Haven Schaufler, in the **Outlook**.

# The Germans in Maine

By Garrett W. Thompson, University of Maine, Orono, Maine

## I.

### THE SETTLEMENT AT BROAD BAY



ER sichtbare Erfolg, den Penn mit der Besiedlung seiner Kolonie durch deutsche Protestanten errang, sowie die gleichfalls erfolgreiche Besiedlung eines Theiles von Virginien durch Deutsche unter der

Aegide des Gouverneurs Spottswood, zu Anfang des achtzehnten Jahrhunderts, liessen die Grundbesitzer in den übrigen brittischen Kolonien auch ihr Augenmerk nach Deutschland richten, um von dorthier gleichfalls kräftige Bauern und fleissige Arbeiter für ihre ungeheuren, aber wilden, Landstrecken zu gewinnen. —Nur die Neu England Staaten hielten sich noch geraume Zeit von dieser Bewerbung um deutsche Kolonisten fern, wenn auch bereits im ersten Quartale des vorigen Jahrhunderts und früher schon einzelne deutsche Handwerker und Kaufleute sich in den grösseren Städten Neu Englands niedergelassen hatten."<sup>1</sup> One of the most prominent of these German merchants was Johnathan Waldo,<sup>2</sup> who established himself in Boston and whose son, Samuel,<sup>3</sup> was destined to play a large part in the development of the settlement at Broad Bay.

<sup>1</sup>Der deutsche Pionier Vol. XIV, p. 7. H. A. Rattermann's article entitled "Geschichte des deutschen Elements in Staate Maine, Dessen Ursprung, Entwicklung und Verfall, vom Jahre 1739 bis zur Gegenwart."

<sup>2</sup>Johnathan Waldo was born in Pommerania, of an old Swedish-Pommeranian family of nobility. His father was an officer in the Swedish service; his grandfather a colonel in the army of Gustavus Adolphus. The original name was "von Waldow," but Jonathan took the shorter form. He became a merchant in a Hamburg house and came to America in 1690, where he established himself as one of the first ship owners. His business took him often to England and Germany. He died in 1731. The family belongs even now to the first circles of nobility in Prussia; its seat is in Brandenburg.

<sup>3</sup>Samuel Waldo (1696-1759) was born in London according to Eaton, *Annals of Warren*, p. 109 (the Drake, *Diet. of Am. Bieg.*, p. 947, says he was born in Boston). His mother was also of German descent. The influence of Boston even in those days was for culture and refinement, and young Waldo enjoyed the

benefit of such an environment. From his father and in the Latin school he received some instruction but his education came mostly from men and things. At 18 he was clerk for his father, and later joined his brother, Cornelius, in a business of fish, naval stores, provisions and lumber, obtaining cargoes from the eastern part of the Province, which they exported to Europe and the West Indies. These transactions gave them early and extensive acquaintance with Maine; getting land at low figures they thus acquired the strong influence of landholders; in Falmouth also they were large proprietors. Waldo attended Harvard College and was later sent to Germany to complete his education. There he entered the body-guard of the Elector of Hannover, and when the latter came to England as George I, Waldo accompanied him in that regiment to London and remained there until 1714, being advanced to the rank of major. When he came to Boston to assume his deceased father's business the King named him "Colonel of the militia of Mass. Bay." At the outbreak of the Spanish war in 1744 he was made Brigadier-General of the New England troops, and was a leader in the expedition against Louisburg, which he took by storm. In business he was energetic and progressive, putting life into his enterprises, and is said to have crossed the ocean 15 times. He was of commanding presence, tall, stout, and of dark complexion. His portrait hangs in the picture gallery of Bowdoin College. He was married in 1722 to Lney Wainwright of Ipswich, who died in 1741, leaving five children.

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<sup>4</sup>Coll. Maine Hist. Soc., Vol. IX, p. 777, series I, "Gen. Sam. Waldo," by Will.

<sup>5</sup>Rev. Dr. Pohlman, "The German Colony and Lutheran Church in Maine."

on St. George's river (within the present site of Thomaston). This settlement was broken up by the first Indian war, and from 1678 the whole region lay desolate for nearly 40 years. On the death of Beauchamp Leverett acquired sole possession of the tract. Through him the patent descended to his son, Governor Leverett, of Mass., and in 1719 to President John Leverett of Harvard College, the great-grandson of the original holder. Leverett associated with himself in the ownership at first 9 and later in addition 20 others, who came to be known as the "30 proprietors." But while this distribution of ownership relieved individual responsibility, and the erection of block houses offered security against the ever dangerous Indians, great inconveniences came to the owners through an officer of the Province, David Dunbar, who went by the titles of "Surveyor General of the King's Woods" and "Lord Governor of Sagadahoc." With peculiar disregard of the rights of patentees he claimed a reservation of all the pine trees in Maine having a diameter of over two feet for masts for the British navy; he drove the lumbermen from their horses, seized their timber and burned their saw-mills. His misdemeanors led to an investigation and a determination on the part of the outraged patentees to send an agent to England to secure redress. That agent was Samuel Waldo, "a gentleman from Boston," who prosecuted the case before the English government with great vigor. As a result, Dunbar<sup>6</sup> was deprived of his extraordinary commission, but he remained surveyor for 9 or 10 years longer. For his valuable and successful services Waldo received one half of the whole grant, and continued to be identified with the fortunes of the settlement until his death.

There is no doubt that the frequent attacks of the Indians retarded the development of these lands, and the settlement in some localities was slow as well as meagre. R. H. Gardiner<sup>7</sup> says:

"From depositions preserved in the (Kennebec) Company's records it appears that in 1728 there was only one family at Long Reach (now Bath) and all the country from Damariscotta Mills to the ocean was a wilderness. The difficulty of obtaining settlers when the expectation of sudden wealth had subsided and no inducement existed but the grant of a fruitful soil requiring patient labor and promising slow returns was very great—Europe had no surplus population, since the wars had decimated the people."

On the other hand, the fisheries which had been actively and successfully developed by the Plymouth colonists hastened the occupation of the Muscongus grant. And Eaton<sup>8</sup> writes: "In 1730-1 there were 150 families and from 900 to 1000 inhabitants between the Muscongus and the Kennebec."

Waldo was interested not only in these land speculations but in the introduction of settlers as well. In 1732<sup>9</sup> he had his possessions divided into severalty; careful surveys were made and extensive preparations instituted for colonization. In these enterprises he was not alone, however, for in 1733-4, when peace brought more settled conditions, the government and other proprietors began also to center their interest on this region and its colonial possibilities.<sup>10</sup> The Irish<sup>11</sup> had been brought there by Dunbar and his friends; the English and New Englanders by Thomas Drowne and other proprietary aspirants of the Pemaquid grant, while the German element came (later) through Waldo and the Muscongus patentees. But Waldo's first transactions were with Scotch-Irish immigrants, not with Germans. In 1733<sup>12</sup> and 1735-6 Irish Protestants of Scotch descent located in the upper and lower towns of St. George's and on the land near its mouth; the English settled Medumcook (now Friendship). On April 13th, 1735, 27 families<sup>13</sup> of this same stock made a contract with Waldo to settle at Broad Bay; in the following

<sup>8</sup>Eaton, "Annals of Warren," p. 50.

<sup>9</sup>Der deutsche Pion., Vol. 14, p. 9. Also Coll. Maine Hist. Soc., V. VI, p. 322.

<sup>10</sup>Eaton's Annals, p. 50.

<sup>11</sup>Williamson, "History of Maine," Vol. II, p. 234.

<sup>12</sup>Ibid.

<sup>13</sup>Eaton's Annals, p. 56.

<sup>6</sup>Eaton, "Annals of Warren," p. 50.

<sup>7</sup>Coll. Maine Hist. Soc., Vol. II, p. 279, "Hist. of Kennebec Purchase."

year, however, they located not at that place but chiefly on the St. George River; in fact, the colony at Broad Bay always remained predominantly German. These settlers contributed zeal and energy to their task; they set about promptly to build houses, which were constructed of boards from Waldo's mill. The cellars were unwallled and reached through a trap door in the main room; in addition also to these discomforts they were continually exposed to the attacks of marauding Indians, and they as well as the cattle which some of them had brought suffered<sup>14</sup> in no small degree from the intense cold. S. G. Drake, the historian, says: "The winter of 1736-7 was especially hard on the poor; many died from its severity, and sermons were preached on this subject." Meanwhile, however, Waldo was not insensible to the larger needs of the community; he started a lime kiln<sup>15</sup> at this time (later there were two), and his saw mill, put up in 1735, met an urgent need.

But with it all, he felt and saw the need of a larger agricultural<sup>16</sup> population, and it was this need which prompted him in great measure to seek and promote the immigration of Germans.

In a letter<sup>17</sup> to Secretary Popple, Boston, Aug. 19, 1730, Col. Dunbar states:

"Since I began this letter great Numbers of people inclined to settle to the Eastward have been with me, they were informed in towne that I am to begin but at Penobscott and that I can give them noe title to ye Lands I lay out and—they can have no Government—but what must be derived from a place at a very great distance. It is now the 29th of Aug., 3 days agoe there arrived here a ship belonging to this towne from Amsterdam with 230 pallatines, by their contract bound to Pensilvania, they were much crowded in ye ship which occasioned the

death of some, & ye want of watre brought them in here, the Master complained to Mr. Belcher that the passengers forced him in, which the Governor told me was an Act of piracy, the poor people being frightened with threats to be prosecuted accordingly by the Master and Owner, have been obliged to give up the obligations they had in writing to be put on shore at Philadelphia whither some of the familys & Acquaintance had been before them, and where by contract they were to be Allowed 3 Months time to pay for their passage, and are landed here & exposed to Sale like Negroes, and are purchasing by a Company of Mr. Waldoes proprietors to be planted where the pine Swamps are in Shepscot river to ye Eastward of Kennebeck; I begged Mr. Belcher to see that these poor creatures were not abused but he is gone to New Hampshire God help them they have a poor chance for justice—I am told that the Magistrate of this towne refused to lett the pallatines be landed here, they are yctt upon Island 4 miles from the towne where quarentine is performed, and are to be put on board the Same Vessel & sent to Philadelphia, it would be a fine opportunity to furnish such a number of people to Nova Scotia."

In a letter<sup>18</sup> of October 21 he continues;

"The poor pallatines mentioned in my former letter to you are begging about towne, it would move any other people to see them, no dyeing Criminals look more piteously, they were bound to Pensilvania but brought in here as I formerly mentioned where they are likely to perish this winter."

There is also a communication<sup>19</sup> of P. Yorke and C. Talbot dated August 11, 1731, as follows:

"And therefore upon a Representation to His Majesty in Council that some Protestants from Ireland and from the Palatinate were desirous to Settle upon the said Tract of Land lying between the rivers St. Croix and Kennebeck, extending about 180 Miles in length on the Sea Coast, His Majesty directed that His Surveyor of the Lands in Nova Scotia should assign them land according to their desire, which he accordingly did about a year ago, and several Familys are now Settled thereon & improving the same, which were afterwards to be ratified to them."

Although no importations of Germans were made *en gros* until later, still in view of Waldos early and active interest in immigration matters and the above

<sup>14</sup>Ibid., p. 61.

<sup>15</sup>Sewall (The Ancient Dominions of Maine, p. 229) says that Robert McIntyre discovered the properties of the lime rock in this region and made the kiln. Gov. Pownal in his Journal says: "General Waldo caused the manufacture of lime to be begun near St. George's in 1734." (Coll. Maine Hist. Sist. Soc., Vol. V, p. 375, series I). It is probable that McIntyre was in Waldo's employ at the kiln.

<sup>16</sup>A. B. Faust, "The German Element in the U. S." Vol. I, p. 249.

<sup>17</sup>Coll. Maine Hist. Soc., Vol. XI, p. 36 seq., series 11.

<sup>18</sup>Ibid., pp. 65-66.

<sup>19</sup>Ibid., p. 117.

reference of Dunbar to him it is not unlikely that some of these "pallatines" found their way to this region (Maine). Such an assumption would explain a somewhat unclear statement of Williamson,<sup>20</sup> who after mentioning the settlements of 1733 and 1735-6 at St. Georges and Broad Bay, chiefly by the Irish and English, says that "Accessions (of Germans) were made in 40 to the plantation at Broad Bay," basing his assertion, in a footnote, on a MS. letter of Mr. Ludwig.

During his many visits to Europe Waldo was untiringly active in inducing emigrants to join his settlements. With such purpose he went to Germany in 1738<sup>21</sup> spread circulars among the people with most alluring notices and promises, making at the same time arrangements for the transportation of all who might accept his offer. The results of his efforts are embodied in the following citations.

"There<sup>22</sup> were two or three families at Broad Bay in 1739 and accessions were made in 40." "A <sup>23</sup>few emigrants located at Broad Bay, supposed to have come in the summer or autumn of 39 on a vessel which brought letters of marque and reprisal from the King of England against the subjects of Spain." "In <sup>24</sup>40 and 41-2 other families came from Brunswick and Saxony, tempted by the imposing offers of Waldo." "A <sup>25</sup>few families came in 39; the next year more; by 60 nearly 1000." "Germans<sup>26</sup> came from Brunswick and Saxony in 40." "To Waldoboro,<sup>27</sup> Maine, 40 or more families of Germans had been decoyed by flattering promises, which were never fulfilled, as early as 1740." "Waldoboro,<sup>28</sup> plantation name Broad Bay, was inhabited by the Germans and perhaps a few Irish as early as 1740." "Accessions<sup>29</sup> were made to Broad Bay in 40." "In<sup>30</sup> 40 Waldo succeeded in inducing 40 families to

come." "In the promises<sup>31</sup> of 40 Waldo gave lots of 100 acres, 25 rods in front and running back into the wilderness 2 miles." "In 1740<sup>32</sup> he succeeded in persuading 40 families from Brunswick and Saxony to accept his offers to form a colony at Broad Bay. They settled on both sides of the Medomak river, but lived in poor circumstances until a larger number joined them. They did not understand the art of fishing and complained much of disappointment in their expectations."

As Williamson's History of Maine appeared in 1832, the foregoing statements, all of which are later, are based on his findings, while he in turn refers<sup>33</sup> to the MS. letters of M. R. Ludwig as authority. Even Ratterman's assertion rests on a similar one in Coll. Maine Hist. Soc., Vol. VI, p. 322 (series I), which goes back to Williamson as source.<sup>33\*</sup> In speaking, however, of the arrival of the colonists of 42 Rattermann says: "Von<sup>34</sup> den wenigen deutschen Familien, welche bereits hier angesiedelt waren, Braunschweiger und Sachsen, wurden sie mit grossen Jubel aufgenommen." The evidences of a settlement in 40 at Broad Bay are therefore to the above extent clearly established.

But Waldo soon discovered that the business of immigration, if properly attended to, would require more attention at home and abroad than he could personally bestow upon it; he therefore engaged Sebastian Zuberbuhler<sup>35</sup> to act as agent for him, and we find him in the Palatinate in the year 1741 working for

<sup>20</sup>Rev. Dr. Pohlman, as above.

<sup>21</sup>Eaton's Annals of Warren, p. 62.

<sup>22</sup>Williamson, p. 285.

<sup>23\*</sup>Williamson's Work (1832), while it antedates other published histories of Maine, is itself preceded by the manuscript data of Cyrus Eaton, which the latter embodied later (1851) in his "Annals of Warren."

<sup>24</sup>Der deutsche Pionier, Vol. XIV, p. 59.

<sup>25</sup>Sebastian Zuberbuhler (or Zeuberbuhler) was probably born at Linden in the Canton Appenzell, Switzerland. He was sent in 1734 to S. Carolis to make investigations for settlements there. He associated himself with one Simon, a ship owner of Rotterdam, and a Swiss, Tschiffel, in a plan to establish a colony of Appenzell Swiss on the Santee river near the border of N. Carolina, having acquired a large grant of land from English land owners. It is not known if he really founded the colony of New Appenzell. Beside his career as Waldo's agent he was at one time a magistrate of Luneburg (Lunen-burg) in Nova Scotia, and when he died was in good financial circumstances, as appears from the inventory of his and his daughter's possessions given by Des Brisay (Hist. of the Co. of Luneburg, pp. 69-72).

<sup>26</sup>Hist. of Maine, Vol. II, p. 285.

<sup>27</sup>Eaton's Annals of Warren, p. 62. Also Der deutsche Pionier, XIV, p. 9.

<sup>28</sup>Rev. John W. Starman in a letter to Wm. Willis Aug. 31, 1848.

<sup>29</sup>The German Colony and the Lutheran Church in Maine, by Rev. Dr. Pohlman.

<sup>30</sup>Eaton's Annals of Warren, p. 65.

<sup>31</sup>Hist. Sketch of the Moravian Mission in Maine, by John W. Jordan.

<sup>32</sup>The Ancient Dominions of Maine, by R. K. Sewall p. 269.

<sup>33</sup>Hist. of the Evang. Luth. Ch. in the U. S., by Henry E. Jacobs (Am. Ch. Hist. Series).

<sup>34</sup>Williamson, Hist. of Maine, p. 393.

<sup>35</sup>Ibid., p. 245.

<sup>36</sup>Rattermann in "Der deutsche Pionier," Vol. XIV, p. 9.

the colonization of the Broad Bay settlement. Given ample freedom in his methods and movements, Zuberbuhler lived in Speyer at the hotel "zum goldenen Löwen" and caused to be distributed through the Palatinate a recruiting pamphlet, which he had had printed entitled: "Kurtze Beschreibung derer Landschafft Massachusetts Bay in Neu England Absonderlich dess Landstrichs an der Breyten Bay so dem Königlichen Britischen Obristen, Samuel Waldo, Erbherrn der Breyten Bay, zugehörig, sampt denen Hauptbedingungen nacher welchen sich fremde Protestanten daselbsten ansiedeln mögen. Speyer. 1741." It is signed by both Waldo and Zuberbuhler under date of July 14. During the ensuing winter Zuberbuhler was not idle, for he got together more than 200 persons from Palatine and Wirtembergian families, most of whom were in good financial circumstances, among whom also were many Lutherans, who on account of the coalition<sup>36</sup> between the Reformed adherents and the Catholics in the Palatinate found more joy than sorrow in leaving thus their native land. Zuberbuhler had designated Mannheim as the *rendez-vous* of the emigrants, and in March of the following year (42) a party from Speyer under his personal leadership assenbled there; they were soon joined by another party from Wirttemberg. They reached Mülheim below Cologne in safety but great difficulty was experienced in securing ships and they were obliged to remain there several weeks, so that the middle of June was at hand before they could proceed. Again in Rotterdam vexatious delays were encountered, and the emigrants lost thus the best time of the year. That they felt these inconveniences is evident from the fact that about 30 of them forsook the expedition and embarked for Pennsylvania; some returned home, and many young men joined the English army in service. Thorough these depletions the number of emigrants fell to 150-160. Finally they left Rotterdam early in

August on the "Lydia," and on the 18th gained the open sea. It is probable from a letter of Zuberbuhler that they sailed north of Scotland to avoid French and Spanish privateers who infested the waters along the sea coast.<sup>37</sup> At length Marblehead was reached in October, where a brief stay was made. Waldo had foreseen the necessity of making a good impression on these newcomers, for he wished them to write home favorably and thus advertise his subsequent emigration plans. Accordingly he met them at Marblehead with Governor Shirley, several Assemblymen and an interpreter, A. Keller. After being cordially greeted and entertained the Germans proceeded on their way under the escort of Waldo and Zuberbuhler, stopping at St George's to land some Scotch passengers. They then sailed, on a November day, into the mouth of the Medomak, where in Broad Bay a few huts stood to mark the site of their new home.<sup>38</sup>

The experience which lay before the settlers of 42 was marked by intense physical and mental suffering. To be sure, their meeting with the Germans who had preceded them must have been pleasant in the extreme; but when the first greetings were exchanged and a moment of reflection came two facts stood forth only too clearly, that their new environment had been falsely represented to them and that they were helpless to cope with the crude realities of this veritable wilderness. They realized at once that precious time had been wasted in these long delays *en route*, for the winter which soon set in was unusually severe, "wie<sup>39</sup> er nie zuvor in der Gegend beobachtet worden war." The huts which had been hastily put together for their shelter had neither windows nor chimneys. Their clothing, already worn and scanty, was utterly insufficient for the low temperature of that region. They could not sow until the next spring; hence their supplies had to be brought from Boston. But they could not fetch

<sup>37</sup>Der deutsche Pionier, Vol. XIV, p. 54 seq.

<sup>38</sup>A. B. Faust, The German Element in the U. S., Vol. I, p. 250.

<sup>39</sup>Der deutsche Pionier, Vol. XIV, p. 60.

<sup>36</sup>Bericht von der Pfaltzischen Kirchenhistorie, chaps. 13 and 14, by B. G. Struve.

these themselves, and their money had already been spent for sustenance during the long detentions in the Netherlands. However willing their compatriots might have been to render assistance they were also desperately poor and suffering from the fevers to which unacclimated settlers were easily exposed. When we consider furthermore, that they could not speak English and were therefore segregated from all intercourse with their Anglo-Saxon neighbors; that coming from the interior they were not accustomed to shore life; that they had different ideas of meadow, glen, woods, tide, land, etc., as applied to sea coast regions; that the land, covered with trees and dense undergrowth, seemed incapable of cultivation; that wharves, mills, and other paraphernalia of civilization were lacking; that they did not understand the art of fishing, an occupation so necessary in those meagre times; that the beasts and savages of the forests deterred them from hunting; when we consider, in addition to these untoward conditions, that the country itself was as bleak and desolate as the sea, it is small wonder that discontent and disappointment reigned among these colonists.

Their feed for the winter consisted of pickled pork<sup>40</sup> and beef, with "Roggen," which their countrymen shared with them. Meal was ground at home with such devices as were at hand.

They had brought with them a learned and pious minister, Philipp Gottfried Kast<sup>41</sup> and an educated physician, Friedrich Kurtz<sup>42</sup>; also a school teacher and a surveyor. These men were of no small comfort to the settlers during the joyless experience of that memorable winter. Zuberbuhler<sup>43</sup> remained with them until

December, then went to Boston and was never seen by them again.

One episode<sup>44</sup> stands out less painfully in the life of these German settlers against the darker background of suffering and gloom. It seems that they were not on good terms with their Scotch and Irish neighbors, a fact due largely to the influence of a Scotchman, Burns, and an Irishman, Boice Cooper, both practical jokers and boisterous characters. These two had on every opportunity stirred their kinsmen against the Germans of 40 and veritably terrorized them. But when the Germans of 42 came upon the scene the tables were turned; fists were freely used, and subsequently the worsted mischief makers moved to the more congenial environment of the St. George.

When spring came the settlers could not improve their condition or depart from the country. They petitioned<sup>45</sup> Gov. Shirley and the Assembly to be taken away and employed "in such business as they were capable of to support themselves, their wives and children." The appeal to the Assembly is a severe arraignment of Waldo, "who has failed in every part of his contract with us by which means we have lost our substance and are reduced to penury and want." It bears the date May 25, 1743, is signed by Dr. Kast and witnessed by Dr. Kurtz. The General Court investigated the matter and the report was given that Dr. Kast, the preacher of the Germans, and his Palatines had suffered greatly, and if help was not given soon they might stand in need of the compassion of the government. As Waldo was absent at this time a settlement was deferred until the next meeting of the Court. The committee maintained that each party had violated the contract: Zuberbuhler in not providing shipping in due time; Waldo in not paying the officers' wages; the Palatines in not paying their passage money. They recommended that a suit-

own name in the original deed, for which crime he was forced to leave America. He appears later in Rotterdam as a shipper.

<sup>43</sup>Faust, p. 250.

<sup>44</sup>Eaton's Annals of Warren, pp. 62-3.

<sup>45</sup>Mass. Recs. (MS), Vol. 15, A, p. 33 seq.

<sup>40</sup>Ibid., p. 61.

<sup>41</sup>Ibid., p. 54.

<sup>42</sup>Dr. Jacob Friedrich Kurtz (later Curtius) appears in divers crooked transactions. Dr. Kast had a note against Zuberbuhler for 1000 Gulden; the latter denied the debt. Kurtz was called as umpire by the disputants and getting the note thus in his possession is said to have altered Zuberbuhler's interest, so that Kast lost his claim. The matter comes before the court and Kurtz had to leave the country in flight. He is also said to have cheated a Boston merchant, named Baumgarten, out of a lot of goods. In New York (where he appears as Curtius) he defrauded a land owner of his lands, substituting his



able person be appointed to settle their accounts, and that a sum of money be granted for provisions and clothing to aid them through the winter. The report was not adopted by the Assembly and the colonists were left to their own resources.

Faust<sup>46</sup> says: "The second winter must have been one of even greater trials, since the supplies of Waldo failed them after October, his contract requiring him to serve them only the first winter." On the other hand Rattermann<sup>47</sup> states: "Wie es den armen Deutschen in dem zweiten Winter erging, darüber mangeln alle Nachrichten."

Mr. S. L. Miller, the historian of Waldoboro, in his "Hist. Sketch of Waldoboro" in 1873 doubted the existence of these early settlements, but acknowledges them in his "History of Waldoboro," of 1910. We offer documentary evidence which would settle such a contention.

There are two letters from Joseph Plaisted of York to Waldo, regarding certain supplies and provisions to be sent to the latter. These letters are dated Oct. 9,<sup>48</sup> and Nov. 26,<sup>49</sup> 1742. There is also a letter<sup>50</sup> from James Littell to Waldo dated Dec. 9, 1742, at Broad Bay, as follows:

"This is to lett Know my Missfortunes Since you wass with us last ye Ingeneares man Hass Kilt a Steere of mine & Settled with ye Ingeneare about Itt he fell a tree on him & Brooke his back they Killed & Kept him for nine Days & Sent ye 4 Quarters & hide to my house with a Gard of men thru them in & went thire way now body a tome but my wife I would Doo nothing to him untill I sent you—If there is not Method taken with them they may kill All ye Creaters wee have—"(Signed).

While Littell's English would not indicate that the pen is mightier than the sword, the date and place are important for our present discussion.

A letter<sup>51</sup> from Gov. Shirley to Col. Noble dated June 5, 1744, and containing orders for the assignment of soldiers, has the following items:

At Madomock & Broad Bay	10 (men)	
At ye new Block House one ye River being the Duch Church	10	
At Mr. Zuberbuhlers garrison	10	
At Capt. Lanes at the Point of Broad Bay	10	40

We have a memorial<sup>52</sup> which states that Philip Christopher Vogler came with his father in 42 to America and located in New England near Broad Bay. There is also a legal paper<sup>53</sup> endorsed by Elihu Hewes May 29, 1797, for Lutevick at Broad Bay, which reads: "There is an instrument in being that the late Samuel Waldo signed and sealed to Seb. Zuberbuhler anno dom. 1741, for the transportation of 300 families from Rotterdam to New England—." Signed "Elihu Hewes to the descendants of the German families that settled at Broad Bay in the year 41-2." M. R. Ludwig<sup>54</sup> states that a settlement of Germans was made at Broad Bay in 42. There must also have been Germans in Broad Bay before the Louisburg expedition of 45, for Eaton<sup>55</sup> writes that all the men of the settlement accompanied their leaders on that occasion. These references demonstrate beyond a doubt the existence of early German migrations to Broad Bay.

(TO BE CONTINUED.)

<sup>51</sup>Coll. Maine Hist. Soc., Vol. XI, p. 296 (series II).

<sup>52</sup>Eaton, p. 67. Vogler (1725-1780) was born at Gundelsheim in the Palatinate. As a youth he learned the tailor's trade, became a farmer later, and was forced through the Indian war to become a soldier. Though brought up as a Lutheran he joined the Moravians at Broad Bay in 61 and went South with them in 70. He died at Bethania, N. C.

<sup>53</sup>Eaton, p. 68.

<sup>54</sup>The Ludwig Genealogy, p. 201.

<sup>55</sup>Eaton, p. 67.

<sup>46</sup>Faust, p. 251.

<sup>47</sup>Der deutsche Pionier, Vol. XIV, p. 62.

<sup>48</sup>Coll. Maine Hist. Soc., Vol. XI, p. 258 (series II).

<sup>49</sup>Tbid., p. 269.

<sup>50</sup>Tbid.

## The German as Soldier

By Rev. Georg von Bosse



THE principal characteristic of the German is his peace-loving spirit and attitude. Very early however the necessity to take up a military profession also, forced itself upon him, since he always had to be ready to defend his sod and hearth, be in against foreign raiders or oppressors of his own country. The German land was the scene of the longest and most bitterly fought war, the so-called Thirty Year War, which was a religious struggle between Protestantism and Catholicism. The last great contest, which Germany participated in, was that with France 1870-1871; it brought an unbroken string of victories to German arms. Since that time Germany has not rested idly on the won laurels, but incessantly has been endeavoring to strengthen the army and attain first rank among the nations. At the conclusion of this year's manouvers, the German Kaiser said: "With such troops, one may look to the future with calm assurance." The charge is often made, that the German populace groans beneath the burden, imposed on it by the cost of the military display and that many emigrate, because they do not wish to serve in the army. Such talk is nonsense however! There is no army, which, thanks to extraordinary economy, costs so little, comparatively speaking, as the German army, and every young man—exceptions are found of course—is proud to serve in the army and delights in recalling his military life in later times. The German army forms an excellent school for young men. The body is strengthened and hardened, they are taught orderliness, obedience, punctuality, virtues which remain theirs for life. I am perfectly aware of what I say, since I served in the German army myself.

Our dear country has also profited by the ability and efficiency of the German

army. Our country was forced to wage two terrible conflicts. One, the Revolutionary War brought us independence and freedom from England; the other, the Civil War saved our union from violent rupture. In both wars Germans distinguished themselves and they were instrumental in winning the victory in no small measure.

It is a fact, that the Germans fought for the fundamental principles of American self-government before the English ever thought of its realization. The latter were brought in adherence to England and its mode of government and still more in fidelity to the king, but what was England to the Germans? They had not left Germany with the same intentions as the English left their country, to stay under its rule, but they were seeking freedom. They were the first at almost all points to take arms against England. In Pennsylvania the German congregated immediately at the outbreak of the war and formed societies, the committees of which showed extraordinary activity by delivering speeches and spreading pamphlets, as also by collecting weapons and men. The older men, probably former soldiers, even instituted a company of veterans. The Pennsylvanian army, in which the colonels, Mueller, Bouner, Drit, Schmeiser and Febiger ranked foremost were able to accomplish great feats on account of the numerous German soldiers under their command. When Washington was forced to retreat before the enemy, the farmers of Pennsylvania and Virginia were the ones to stand by him and with them, reinforced by a new enlistment of 1500 Pennsylvanians he could risk the attack of Trenton, which filled the hearts of the discouraged people with new confidence.

Some of the Pennsylvania German districts suffered terribly by the war. A company of tories raided the Wyoming Valley in 1778, against which Hollen-

bach was able to place 300 Germans only. They fought with heroic bravery against the superior force until only fifty were left alive.

Among the Germans in Pennsylvania the three brothers Hiester especially distinguished themselves. Each of them had gathered a company of men with personal sacrifice and went to assist Washington. Joseph Hiester attained the position of a Major-General during the war, Johann became Major and Daniel Colonel. Both last named received the rank of a General after the war. All three were elected to Congress several times, Joseph even holding his position for fourteen years. At last he was governor of Pennsylvania.

The merits of the Germans in the fight for freedom stood forth so prominently, that the legislature of Pennsylvania presented the German High School at Lancaster, Pennsylvania, a large sum of money, stating expressly, that it was to be as a grateful recognition and that the school should always remain under the supervision of Germans.

In New York State the German country folk was first to take arms. Four battalions were organized, each of which was headed by German colonels. Herkimer led the first battalion (Cana-joharie), Jakob Klock the second (Pfalz district), Friedrich Fischer the third (Mohawk), and Hanjost Herkimer the fourth (German Flats and Kings land). On September 5, 1776, Nikolaus Herkimer was made brigadier-general by the consent of New York State and received command of all American military forces in Tyron County. He commanded these in the battle of Oriskany. Ten days after the battle his death resulted from a wound, caused by a bullet, which shattered his leg. Washington wrote the following plain but precise words about him: "It was the hero from the Mohawk Valley, who brought the first successful turn in the poor management of the northern army. He served his country out of pure motives of love and not of ambitions for higher positions, money not to be mentioned."

In Virginia the country people proved themselves equally as eager to fight for independence. A troop of Morgan's sharpshooters was formed mainly by Germans. The excellent General Stephens and Colonel Wilhelm Darke, afterwards general, a resident of Shepards town, to where he had moved from Pennsylvania, were Germans. Above all Peter Muhlenberg, son of Heinrich Melchior Muhlenberg, the patriarch of the Lutheran Church in America, gained fame. He was pastor of the German Lutheran congregation in Woodstock, Virginia. When the war began, he was thrilled by enthusiasm for the cause of freedom. It is widely known, how in January 1776 he thrust aside his stole after a very impressive sermon and appeared in uniform urging: "There is a time for preaching, but also a time for fighting, and such a time has arrived." As leader of a regiment, which he himself had organized, he fought one year in Virginia, Carolina and Georgia, where he developed such sense of duty and such ability, that Congress gave him the rank of a brigadier-general. After the fatal battle at Brandywine he stopped the English from pursuing the retreating army. At Germantown he forced them to flee as the result of a brilliant bayonet attack upon their left flank. He and his brigade also showed their mettle at Yorktown. Later he served in Congress and represented the State of Pennsylvania as senator 1801; until his death 1802 he was president of the German Society of Pennsylvania. October 6, 1910, a beautiful monument of him was unveiled at the city hall of Philadelphia.

It was in North Carolina, where the desire for freedom manifested itself earliest and in a most striking manner. The governor, who was aware of the prevailing spirit forced all grown-ups to swear allegiance to the king, when difficulties with England began. It was of no avail however. On May 20, 1775, twenty-seven German-Americans are supposed to have issued a declaration of independence in Mecklenburg County, proclaiming, that the citizens of said

county were "a free and independent people, under jurisdiction of God and congress only." The statement included five resolutions. Because there were various changes from these in the declaration written by Jefferson on July 4, 1776, he was called a plagiarist. Jefferson claimed, never to have heard of the declaration of independence in Mecklenburg County and even went so far as to call it a fraud. Later an investigation was advised by the legislation of North Carolina and 1831 the truth was revealed. The declaration was not fiction, but had really been proclaimed on May 20, 1775, at Charleston. The original manuscript had been burnt 1800. In 1819 the whole country heard of it from notices brought by the "Raleigh Register." A few years ago a day was set aside for the celebration of the memor-

able day and 1906 the United States took an active part by sending delegates from the army, navy and government.

In South Carolina the Germans of Charleston had organized a company of fusileers, whose lietenant was Michael Kalteisen. Born in Württemberg 1729 he came to the colony at Congaree River as a boy of eleven years. Later he went to Charleston and became part owner of a large firm. In the assault made on Savannah 1779 and he and his company took an active part. Later he was commander of Fort Johnson. Another efficient German was Colonel Mahem. His fame was so far-spread, that the English offered him the command of one of their regiments. His answer was: "A German never leaves his flag!"

(TO BE CONTINUED.)

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## Corrupted Patronymics

### A Bane in Genealogical Research

By A. E. Bachert, Tyrone, Pa.

"BACHER (bosh-air); BAUCHER (bö-sha); BOCHART (bo-shär); BOUCHER (bö-sha), etc., etc.



IVERSE spellings of the surname of an ancient French family, the members of which became dispersed at the time of the Crusades, in the Middle Ages, and again in the sixteenth and subsequent centuries.

"These various spellings are probably due to slow processes, as the addition or elimination of a single letter, or, as some of the members of several branches of the family contend, it was brought about designedly and suddenly to hide their identity and thereby save the lives of themselves and their wives and children from the machinations of the minions of the (then) dominant and national (French) creed."

The foregoing (with its source, unfortunately, illegible) is among the writer's first genealogical data of twenty or more years ago, and agrees conclusively with the result of his own, his father's, and his grandfather's research and family traditions, which, after a thorough sifting and careful comparison with the traditions and recollections in other branches of the family, as well as correspondence with M. Quentin-Bauchare, Vice-President of the Societe des Gens de Lettres, and Member of the Municipal Council, Paris, France, has been fully corroborated in every instance.

At least three generations of the writer's line have used the spelling (BACHERT) he now uses. His great-great-grandfather, Nicholas, was a private in the American Revolution; his surname, in Vol. IV., Fifth Series Penna. Archives, being spelled BACHER. In the same list ("Northampton

Co. — Continental Line — Taken from Manuscript Record, having neither Date nor Title, but under 'Rangers on the Frontier, 1778-1783,' Etc."), nevertheless, appears the name of JACOB BACHERT; the latter being either a brother or a cousin to Nicholas.

Rupp, in his "History of Berks and Lebanon Counties, (Pa.)," gives as taxables in Albany Township, Berks Co., at the time of the formation of that county (1752), or shortly thereafter, Jacob BACHERT, Nicholas BACHERT, and Solomon BACHER, who are supposed to have been either brothers or cousins.

William A. Baucher, of the Columbia and Luzerne counties (Pa.) branch, has in his possession a bond, given in 1810 to one Leonard Zimmerman (amt. L 15|18) by his grandfather Jacob, in which bond is found the name Jacob BACHERT.

The BAUCHERT branch of the State of Indiana, are members of the BAUCHER branch of Columbia and Luzerne counties, Pennsylvania.

The descendants of the Solomon mentioned by Rupp are scattered over southern Schuylkill County, Penna. They use the same spelling as the writer, viz: BACHERT.

Among the pioneers who settled in Fairfield County, Ohio, prior to 1820, were Jacob and Solomon Bachert, who were members of the Schuylkill County, Penna., branches.

The descendants of Jacob, now living in Fairfield County, Ohio, spell the name BAUGHER, while the descendants of Solomon, at present residing in Hocking County, (O.) use BOUGHER.

About two years a Genealogical Company, helping the writer on research work, informed him that "this research is in some ways a very intricate one—owing in part to the fact that the varieties of spelling used by early settlers in Pennsylvania is often misleading, and only the greatest carefulness will prevent getting the skein still more tangled. For instance, we have found persons who are known to have been of your family

with the names in old records as "PUGHARD."

In making a search for the family name in "Heads of Families, at the First Census of the United States, taken in the year 1790, Pennsylvania," the writer failed to find a single one of the name BACHERT, and only one family (Frederick, in Northumberland Co.) of the name BACHER.

Guided by the findings of the Genealogical Company, he found that Nicholas PUGHRT, Solomon PUGHARD, and Jacob PUGHARD were at that time residents in Penn Township, Northampton County, Penna.; Nicholas PUGHART and Jacob PUGHARD being, beyond peradventure of doubt, the Nicholas BACHER and Jacob BACHERT given in the list of Revolutionary soldiers from said Northampton county, Vol. IV, Fifth Series, Penna. Archives, previously mentioned.

To further "clinch" this surmise, it may be added that this Penn township, (formerly in Northampton Co) is now included in West Penn Township, Schuylkill County, in which the writer's father, grandfather and, possibly, great-grandfather were born; while the writer himself was born in the adjoining Township of Rush, which also was embraced within the territory of Northampton County before the formation of Schuylkill County, in 1811.

Furthermore, in the same township of Penn (then in Northampton Co.), at the time of the taking of the First Census, there were three families of the name of Shelhamer. The maiden name of the wife of Michael Bachert, the great-grandmother of the writer, was SHELHAMER, or Shellhammer; or, possibly, Schellhammer.

Rev. Dr. A. Stapleton, in his "Memorial of the Huguenots," mentions one George BACHERT as being in Lehigh County (Pa.), in 1742. In a personal letter to the writer the Doctor said: "I have no further information concerning your forbears, nor have I pursued its French antecedents further. \* \* \* \* In French and German literature the name

and its variations occur frequently. 'Bochard,' 'Bouchard,' etc., are common."

Rabelais, the French author, who wrote in the early part of the 16th century, mentions "the Island Boughard."

In Lippincott's "Pronouncing Biographical Dictionary," 1870 Edition, is found:

"BACHER, George Frederic, a French physician, born in Upper Alsace in 1709, published several works on the Treatment of Dropsy."

Francois BAUCHER was a noted French hippologist. Samuel BOCHART, a noted French Orientalist, was a Huguenot minister at Caen, France. The name BOUCHER is prominent in French literature, art, theology and science.

An example of how easily corruptions of names are effected is found in the 1881 edition of "A History of Schuylkill County, Penna.," in which William BACKERT, William M. BACHERT, and Michael BACHART are mentioned. The first was the writer's grandfather, the second his father, and the third his uncle.

In the September, 1910, issue of "The Pennsylvania-German" it was stated: "Boucher is a corruption of the French word BOUCHONNIER which means a cutter of cork trees. The surname was applied not only to the cutter but also to the dealer in cork. Baucher, Bauchart, Bouyard, are variants of the same surname."

M. Quentin-Bauchart, in a personal letter to the writer, said: "The name Bauchart is said to be of Celtic origin and mean 'From the wood.'"

The word BACHER is a French verb active, signifying "to cover with tarpaulin; to tilt"; the latter meaning having special reference to attack with a lance or spear in the exercise called the "tilt," as in Shakspeare's Othello, ii; 3, 183,— "Swords out, and tilting one at other's breast."

This latter meaning apparently agrees with the family tradition that the ancestry were warriors or knights,—tradition says "closely allied to the French crown."

This traditionary warriorship is made still more probable by the findings of the Genealogical Company. In a preliminary report they say: "A number of Coats of Arms have been found, and the name seems to be an ancient one."

In comparing traditionary notes with M. Quentin-Bauchart, he says: "What you tell me of an alliance with a royal family reminds me that an old document, found at Soissons, a town close here" (his home is at the Chateau de Villiersle-Sec, par Ribemont, Aisne), "relates that King Klother, or Clotaire, of the Merovingian dynasty, married a Miss Bauchart, of our family; but the following genealogy is lost."

Which King this connection was with is now lost in the mists of the past. Clotaire I., son and successor of Clovis, was the first king of the Franks in Gaul, and reigned as sole king from 558 to 561. Clotaire II., a king of the same Merovingian dynasty, reigned over the Franks 30 years later.

The Merovingians were the first dynasty of Frankish kings which ruled over the northern part of Gaul, since called France. They derived their name from Merowig (Merovaeus), the grandfather of Clovis; ruling from 496 to 752, when they were supplanted by the Carolingians.

Therefore, this marriage must have been consummated before the year 752. This ancient history is not injected for the purpose of proving a connection with royal blood but merely to show the manner in which tradition, or folk-lore sometimes carries facts down through the fleeting centuries.

It is an indisputable fact that too much reliance must not be placed on tradition, because much of it is seasoned *ad gustum* (to one's taste), and especially so in matters pertaining to a personal family history. It is well, therefore, to thoroughly sift said traditions, *cum grano salis*.

The writer's and M. Quentin-Bauchart's family traditions, and the findings of the Genealogical Company, do however, dovetail together with more than

ordinary exactitude in reference to time, or the ancient lineage of the family.

Neither is this written to refute the commonly supposed opinion that the family name is of purely German origin. This opinion, it is true, was held, until very recently, by most of the branches of the family itself; in only three of them having remained the vestiges of traditional French parentage in the dim and almost forgotten past, and, so far as at present ascertained, the writer's branch being the only one made the repository of French documentary evi-

dence. This evidence was still in existence during the writer's youth but has, unfortunately, been irretrievably lost by the burning of his grandfather's papers.

With all of the variations of orthography of this cognomen the Genealogical Company well says about the research: "It is a most interesting one; its very difficulties making it more interesting to the genealogical worker. A very interesting little book could be made of the general history of the family in Pennsylvania."

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## A Unique Old-Time Release

The following is a translation from the German of a release given to the first Bomberger settler of Lancaster County, who located on 700 acres of land northwest of Lititz, Pa., in 1726, most of which land is today in possession of the Bomberger descendants.—Editor.

### (By the Authority of)

The Honorable and Well-born Lord, Lord Philip Anthony, Baron von der Fels, Dean of the honorable chapter of knights at Bruchsal and Capitulary at Wimpfen, Lord of the lordships at Contre, Heffingen and Eschelbronn, and Chief Magistrate at Waibstatt:

I, John George Lamperte, hereby and in virtue hereof, announce and declare that the bearer, Christian Bamberger, who has for upwards of twelve years been a farmer and tenant of the Baron von der Fels, has now with his wife and eight children determined to remove hence to seek his fortune and subsistence in other lands; and having for the promotion of the reputation of himself and family, and for the identification of his good name, regularly applied at this office for an honorable dismissal, it has, therefore, been deemed proper to grant this reasonable petition.

For as much, then, as the aforesaid Bamberger personally, as also his wife

and children, have in all things conducted themselves well, virtuously and honorably in respect to the officials of our beneficent government, as well as trustworthy, industrious and courteous towards residents and neighbors, and so continue that we should gladly retain him and his family as our citizens; nevertheless, the same person and his family, at their own pleasure and with the knowledge and consent of the gracious authorities, are hereby dismissed and bidden farewell. Consequently, all and each, exalted and inferior officials, civil and military rulers, governments, servants and minor officers, as well as other Christian-loving people, are requested in a polite, friendly and neighborly manner to grant to them kind, sympathetic, serviceable, genial and favorable assistance and co-operation; more especially as the aforesaid persons now depart from a place which is healthy and free from disease, and have been declared free and absolved from even the smallest obligations.

The favor herewith conceded will be reciprocated to the best of our ability on this and on all other occasions.

Officially granted under the great seal of my office and attested by my signature. Eschelbronn, May 22, 1722.

JOHN GEORGE LAMPERTE.

(Seal.)

## The Significance of a Genealogical Spirit

Read at the Kriebel Family Reunion, Aug. 26, 1911, by Prof. E. S. Gerhard, Trenton, N. J.—Editor.

It is well at times to listen to the

“Choir invisible

Of those immortal dead who live again

In minds made better by their presence.”

It is because of such associations, ties and memories that we are brought together here out of field and shop, from desk and school to recount our common heritage together and to become acquainted with one another. For after all what is more instructive, more formative, and more powerful than to know men, to learn of ideas and opinions, for these are virtually the powers that rule the world. Behind every great achievement stands a representative man who carries upon his shoulders the exponents of the world. He is the embodiment of some great idea.

To become acquainted with one another, to trace the lines of kinship, to hand on to the thousand millions yet to be the heritage that has come down the ages, to rectify history, to cherish the traditions of our forefathers, and to take increased devotion from our honored dead—is, or at least ought to be, the real significance of this family reunion, this genealogical spirit.

By genealogy we mean a little more than what is meant in the Biblical narrative when it speaks of the generations of men, and then begins to enumerate the progenitors by saying that Abraham begat Isaac, and Isaac begat Jacob; and so on down the list of patriarchs. We mean to use it rather in its larger sense as an account, or history, of the descendants of a person or family from an ancestor. In fact, all the family history the term connotes; in other words, universal history as made and related by families; for the family is, if not the unit of the human race, the unit of government.

Whether you term this an age of inventions and innovations; of rapid

transit and forward movements; of trusts and syndicates; or an age of steel, and you may spell the word with one “e” or two, either way is effective; it is likewise an age of corporations and coöperation; and the family reunion is simply another manifestation of this spirit of getting together.

The spirit and purposes of family reunions are various; there are those who meet only for the purpose of having a little family outing; it is a little local affair; its object is to afford a little fleeting pleasure with fleeting tastes and aims. Others come together to eat, drink and to be merry, whose taste is no less ephemeral than it is epicurean. Of such it may be said in the language of the youngster of the street “they come together to eat ’em up.” Within recent years it has virtually become almost an impossibility to get together a crowd of people for any purpose without giving them something to eat. “Refreshments will be served” is a great drawing card.

Let the family reunion be all this, let it have all these features. These things are all right in their way and are in place; but let it be hoped, however, that far greater is the number who meet with a more serious aim and purpose, whose movement is national and even international in scope; who delve into the records of old, covered with the dust and damp of ages, and bring forth the data that must of necessity form the network of the history of the future. After the family reunion has been stripped of its fads and fancies, and has reached a normal level, it may yet become an effective and indispensable force for the betterment of our social and national life, both of which need readjustment badly; and in addition, become an aid in the formation of the historical narrative of the future, for it needs a different perspective.



Having considered some of the purposes for which family reunions should exist, let us see further what this genealogical spirit signifies and should signify more strongly yet. In the first place it should arouse and foster a wholesome family pride. This, we believe, is a legitimate and reasonable claim to make of any family reunion that has at all a serious aim, and why not have some seriousness and definiteness about it? We are a proud nation and rightly so, for there are many things of which we may be justly proud. But there are at least two things in which a legitimate pride is lacking: language pride and family pride. The former of these we never had; and the latter is in danger of being lost, and both of them are the mainstay of our country. The lack of a language pride may not be so evident to those not engaged in the teaching profession, but to those who spend their time and energy in endeavoring to teach the technicalities of language, the niceties of expression, the beauties and interpretation of literature, the task seems almost a hopeless one; and why? Because there is too little respect and reverence for propriety and authority, too little for what is admirable, serious and sacred. And the same flippancy and indifference, and irreverence are the cause of much of the loss of family pride. Much has been said of late about the passing of the family, about its disintegration, and dissolution; the apprehension is not a fancied one, for the signs of the times point that way. The family has become a sort of an incumbrance, a drag. To talk about it or about things pertaining to it is immodest and inelegant, and should be avoided. Higher sounding themes must engage the time and attention of many people. When one of these many "Contemporary Clubs" begins to discuss the question "Resolved: that the piano is more important than the dishpan" there is surely a change of base. But what more can be expected of a generation that chases after cats, cards, clubs, and congresses in automobiles, and lately, and let us hope

lastly, in airships, fondling terriers and poodles, and leaving the children, if there happen to be any, in the care of hired servants. Such also very likely have a family pride of a kind, the kind of pride that manifests itself when some specimen of senseless, brainless, royalty offers title and position to the elite of, not society, but of "sassiety" with a marriage license in one hand and a divorce paper in the other. Such have not yet learned the significance of the poet's words when he says that

"Kind hearts are more than coronets  
And simple faith than Norman blood."

But aside from standing up for the sacredness and dignity of the family, family pride should reasonably exert itself in another direction: namely that of looking up ancestry, the past history of the family. It is probably hither that the reunions with some aim have directed their attention. It is also here that genealogy is mainly concerned. People of this section of the country have not yet by any means taken as active an interest in the subject of genealogy as have the people of the New England states, who can boast of the oldest and most efficient genealogical society in America. This society has worked up family histories, genealogical records, and local history that have done much to place New England in the forefront, even to the extent of undue importance and ostentation. We believe that our section of the country with its German and Pennsylvania-German element is equally as resourceful in family history and folklore, and has been equally as instrumental and effective in shaping the country's cause and destiny. Recent publications along this line will substantiate this assertion. Let the family reunion be the nucleus of such work.

It will of course be said that the study of genealogy and of family history has a tendency to foster a false and selfish family pride and exclusiveness that is considered undemocratic and even unpatriotic. This is an erroneous idea.

A knowledge of one's ancestry, if there are among it such as have been useful, ought to promote self-respect and bind closer the family ties which are after all the essential factors in the development of character and the promotion of patriotism. If the solidarity of the family is to be maintained, then there must be a closer tie among its members who must take a more personal interest in one another. The family with such a spirit soon reaches out to others and seeks to know of its forebears who have in the past contributed to its character and stability. Our birth is a matter of accident, and our ancestry a matter of destiny; we cannot change the one or choose the other. It must be a sad scene, a deplorable plight, if along the line some ancestors cannot be found who can inspire us to set higher ideals and to live nobler lives because of them. Who knows but that an ancestor of his may have lain in the trenches before Atlanta, or may have endured the horrors of Valley Forge, or suffered the pangs of starvation in the Siege of Lyden, or fought the Roman Legions in the Teutoberg Forest two thousand years ago, or perchance he may simply have been

“a village Hampden, that with dauntless  
breast  
The little tyrant of his fields withstood.”

A noble ancestry is after all a just cause for family pride, because it is one of the noblest heritages. A knowledge of the deeds of good, brave and noble ancestors should inspire posterity to do great things with its opportunities and advantages. We do not half appreciate the blessings which are ours and which have been made possible by the hardships and trials of those who blazed the way in the past. And so these reunions should be close and helpful in finding those of our kindred who have done something for the country in which we live.

This brings us to the second topic of discussion: as a result of this genealogical spirit engendered by these family

reunions valuable research work may be done that should help to mould the historical narrative of the future. This is likewise an age of research and investigation. Everything needs to be and is, investigated. Just to think of it, even the police, after some theft or crime has been committed, are willing “to investigate”! The subject of history has been more under the ban during the last quarter of a century than ever before; it has been brought to a change of base. Mankind is no longer mainly concerned with the doings, privileges, notions, and follies of kings and rulers, but in the great social needs of the people. Thus history is gradually made to withdraw from the battle field and to cease being engaged in counting the wounded, and dead. It must busy itself more with the everyday life and work of the plain people, and what a powerful demos, or, folk they are! What a world of interest, what unwritten history, is found in the old fashioned customs and modes of dress, in the peculiar architecture of the houses, and in the styles of furniture and domestic arrangements, in the work in the field and shop, and in the family, religious, and social life of a people. And yet how little, how very little, of all this is recorded on the pages of history for posterity. There are libraries and libraries filled with books, with histories, and yet they are in the main but the husks, the outward form, of a still greater unwritten and probably unwritable history. How few of the heartaches, and pains, of the trials and tribulations, of the shattered hopes and disappointments, of the inspirations and aspirations, of the triumphs and achievements that go into the making of every life and indirectly into the life of a people do these tomes contain. All history is subjective, or as the Sage of Concord says “there is no History, it is all Biography.” We are all makers of history. Great changes and advances were made when history was begun to be told from original sources and documents and as told by contemporaries. It is hither that the

spirit of investigation and research extends.

What can these reunions do to further the movement. They can aid by an interchange or disclosure of heirlooms, records, letters, and manuscripts found perchance in some old garret! Oh the garrets of our mothers and grandmothers! What priceless treasures of bygone days they contained. It is not at all improbable that out of these gatherings may come something that is not only of local import but of state wide and national interest. Some relic or document may be brought to light which will correct some historical fallacy or smash some mock pearl of history.

This brings us to the third point of the discussion, namely, that of publicity; it is a spirit that has of late exerted itself in bringing before the people public affairs and the doings of those in authority. Through it have come about Commissions and Leagues of Publicity whose purpose and duty it is to lay bare the doings of government and incidentally to bring to the notice of the public the industrial and commercial conditions, features and facilities of their respective cities or states.

The same efforts producing similar results might be brought about by these reunions organized into one strong Genealogical Society, such as New England has had for over forty years. Why might there not be a Pennsylvania, or a Pennsylvania-German Genealogical Society, that could do for this section of the country what the New England Genealogical Society has done for that section? Much of the prestige and prominence that New England enjoys is in the main traceable to this organized effort of publicity. Every exploit large or small has been magnified beyond its due proportions, while achievements elsewhere accomplished and of equal importance go ignored. We need to look around only in our own Pennsylvania-German section to notice the partiality of history. Who for instance makes mention of the name of Michael Hillegass, the United States Treasurer, who upheld

the finances of the young nation with means out of his own pocket? Had he been born in New England, they would long ago have erected a statue to his memory. Who says anything of the first Female Seminary in the United States, at Bethlehem? Who tells of the riflemen who rushed to Washington's aid at Boston, or who followed Arnold during that inglorious winter through Canadian snows? Do these New England writers tell where the rifles, ammunition and cannon for the Revolution came from? And that the seat of the military equipment of the war was in Pennsylvania? And so one might continue indefinitely. We are bold to say that the German element has been as great and important a force in establishing the foundations of this country as anything English, and in no way has it ever been derelict in defending and maintaining them.

We also believe that the contest is on between Puritan glorification and German justification, as witnessed by the labors of Learned, Hoskins, Cronau, Bosse, Faust and others.

This section of the country has been under the ban of the historian, of the novelist and the newspaper man long enough; the historian has distorted history, the novelist has perverted fiction and the newspaper man has murdered reputation. Is there any reason why there should be anything but uncompromising censure for the narrow-minded historian, unmitigated condemnation for the perverting novelist, and utter detestation for the sneering newspaper scribbler? None of them can credit our people with a single commendable, noble, trait without dragging it in the dirt. This is not meant as an indictment against all writers, because there are such who see something commendable in these traits. These things ought not so to be. Our history, heritage and traditions are as noble as those of any people. Surely we need not be ashamed with them before our country, or Maker, no not even before New England, which can learn a

few things even from the so-called "dumb Dutch."

This brings us to the fourth and last topic. The proper genealogical spirit should cause us to cherish our heritage and traditions for they are priceless. By tradition we mean all that wealth of inherited lore handed down from time immemorial, from generation unto generation by word of mouth like the sagas of old or through the medium of language, as that mark which gives a people their distinctive character and differentiates them from alien tribes with allied traditions.

It is well, on some occasions like this, or on some similar memorial occasion to consider the heritage and traditions that are ours, but ours is also the burden to maintain them and to cherish them so that we may take increased devotion from our honored forefathers.

But just as Lord Byron says in one place that those who would be free must first strike the blow, so it behooves us to stand by our traditions and defend them from unjust charges. Pity such who are ashamed of their ancestry and who would sell their birthright for a mess of pottage so that they may stand in the good graces of those who meet every reference to the Germans with a sneer.

In conclusion we can only repeat what we said under other circumstances, that whoever does not value his heritage and the traditions of his fathers cannot expect others to value them. Nor will the god of his fathers hold him guiltless who takes their traditions and his own heritage under foot. Our customs and traditions are what they are—German, even our blood is; these attributes and elements can no more be changed than the leopard can change his spots or the Ethiopian can change his skin; and why should they be?

"Honor and shame from no condition  
rise;  
Act well your part, there all the honor  
lies."

Probably we have set too high an aim, too lofty a purpose. Let the family reunion be a social and an entertainment, it must be all this if it is to be anything; but if it is to be anything lasting and effective, it must be more. It must have some legitimate family pride; it should be interested in research work to give it publicity, and it should stand by the traditions of old. Such a genealogical spirit sees that the lives of families and sections of country are but a great part of national, universal history.

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## Westward Ho

This heading was suggested by the following paragraph in an article by "Germanicus" in *The Lutheran Observer* of May 19, 1911. Will not our readers keep a sharp lookout for items illustrative of the westward movements in our country of Pennsylvania Germans, long or short, and send them for publication in *The Pennsylvania-German*?

"When I was a boy in eastern Pennsylvania, more than half a century ago, there was great excitement when we heard of some relative or neighbor who had decided to sell the farm and go to Ohio. At that time Ohio was the wonderful land of promise, located in the far west, beyond the Blue Ridge, away off somewhere among the Indians. On my way to school I frequently

met Polly Heckewelder, daughter of the Moravian missionary, the first white child born in Ohio. When we said farewell to the emigrants, we never expected to see them again. The day of departure was a great occasion on the countryside. The goods and chattels were packed away in a long blue wagon, covered with canvas and drawn by four stalwart horses. The women and children were stowed away as comfortably as possible among the mighty featherbeds which constituted an important item in the household furniture of those days. Sometimes several families started off at the same time, and the procession of horses and wagons made quite a caravan. After a six weeks' journey, involving considerable hardship and suffering they reached the promised land."

# Family Reunions; List of, Held in 1911

We submit herewith a partial list of family reunions held this year, giving, as nearly as possible, name, number of reunions, month, day, place. We append a list of families not included in the first list that held reunions in 1910. Doubtless many others were held of which no notice or report reached us.

- Ammon**—( )—8-14—Ephrata.  
**Arner**—(8)—8-22—Weissport.  
**Arnold**—( )—8-16—Earlville.  
**Bachman**—(1)—8-10—New Tripoli.  
**Baer**—( )—8-12—Kutztown.  
**Balliet**—(1)—8-9—Milton.  
**Banes**—( )—8-12—Burhoime Park.  
**Bauman**—( )—9-16—Congo.  
**Bechtel**—(3)—9-9—Pottstown.  
**Benedict**—( )—8-23—Elmira, N. Y.  
**Benfield**—( )—6-26—Huffs Church.  
**Benson**—( )—8-30—Mansfield.  
**Bergey**—(12)—7-29—Chestnut Hill.  
**Beyer**—( )—8-17—Mingo.  
**Bittner**—( )—8-17—Neffs.  
**Bitzer**—( )—8-16—Denver.  
**Blauch**—( )—8-30—Somerset.  
**Bode**—(3)—8-16—Denver.  
**Bolich**—(7)—8-10—Drehersville.  
**Borden-Hardy**—( )—9-2—Delmar.  
**Bortz**—(7)—8-24—Allentown.  
**Boyden**—( )—8-31—Delmar.  
**Boyer**—(7)—8-30—Tamaqua.  
**Bradford**—(5)—9-7—Pottstown.  
**Brown**—(10)—9-2—Moyer's Station.  
**Brunter**—( )—8-22—Suplee.  
**Buch**—( )—8-16—Lititz.  
**Buchman**—(5)—8-26—Seffs.  
**Buck**—(2)—9-2—Walnutport.  
**Bushong**—(1)—8-17—Rohrerstown.  
**Carl**—(3)—7-28—Siesholtzville.  
**Carmel-Fiune-Marrison**—(12)—9-16—  
 Willow Grove.  
**Carrel**—( )—8-5—.  
**Clauss**—(9)—7-26—Allentown.  
**Clewell**—(4)—8-24—Shöneck.  
**Cloos**—( )—8-17—East Chatham.  
**Cloud**—( )—8-9—Swarthmore.  
**Colegrove**—( )—8-26—Farmington.  
**Croll**—( )—6-24—Schnecksville.  
**Crouthamel**—( )—9-12—Perkasie.  
**Dalrymple**—( )—8-3—Easton.  
**Dartt**—( )—8-17—Wellsboro.  
**Datesman**—(3)—9-14—Wind Gap.  
**Deintager**—( )—8-26—Phoenixville.  
**Derr**—( )—8-19—Shamokin.  
**Dewey**—( )—8-26—Charleston.  
**Diehl**—( )—8-27—Stemlersville.  
**Diener**—(2)—8-26—Reading.  
**Dierolf**—(6)—8-11—Reading.  
**Driesbach**—(2)—8-19—Rittersville.  
**Druckenmiller**—(3)—8-5—Allentown.  
**Elser-Oberlin**—(9)—9-9—Lititz.  
**Endy**—(3)—9-16—Gabelsville.  
**English**—( )—8-17—Willsboro.  
**Fastnacht**—( )—9—Lititz.  
**Fehnel**—(3)—8-12—Mooretown.  
**Fehr**—( )—8—Katellen.  
**Fenicle**—(14)—8—Rittersville.  
**Fetterman**—(2)—9-1—Wind Gap.  
**Follweiler**—( )—8-5—Neffs.  
**Fredrick**—( )—8-22—Neffs.  
**Fretz**—( )—9—Tohickon Park.  
**Fritz**—(1)—8-19—Rittersville.  
**Furry**—(7)—8-26—Reading.  
**Gee-McCollum**—( )—8-26.  
**Gehman**—( )—8-12—Perkasie.  
**Gehringer**—(1)—9-14—Seiberlingsville.  
**Gehris**—(4)—8-9—Catasauqua.  
**Geiger**—(4)—8-27—Pottstown.  
**Gerhard**—( )—8-21—Pennsburg.  
**Gery**—( )—8-26—Siesholtzville.  
**Geyer**—(3)—9-16—Pottstown.  
**Gift**—(2)—8-12—Oley.  
**Glatfelter**—(6)—8-12—Glatfelters.  
**Glock**—( )—8-12—Wellsboro.  
**Godshalk**—(7)—8-25—Chestnut Hill.  
**Goodwin**—( )—8-16—Tioga.  
**Greenawalt**—(6)—8-24—Allentown.  
**Greiner**—( )—8-26—Lititz.  
**Griffin**—( )—8-25—Westfield.  
**Grimm**—( )—9-9—Dallastown.  
**Grim**—(10)—8-8—Kutztown.  
**Grosh**—( )—8-19—Lititz.  
**Grosjean-Fuller**—( )—8-23—Delmar.  
**Gruber**—(10)—8-17—Tohickon Park.  
**Gruver**—(1)—7-29—York.  
**Gruver-Kizer**—( )—8-30—Deerfield.  
**Guth**—(15)—8-17—Guthsville.  
**Haas**—(4)—8-11—Allentown.  
**Haas**—(8)—8-19—Neffs.  
**Hall**—(5)— —Rittersville.  
**Haney**—(2)—8—Ottsville.  
**Hallman**—(4)—8-2—Chestnut Hill.  
**Harley**—(5)—9-2—Collegeville.  
**Hartrafft**—( )—8-17—Milton.  
**Hatt**—(5)—9-6—Wernersville.  
**Hauck**—( )—9-23—Perkiomenville.  
**Hayes**—( )—8-30—Mansfield.  
**Keinly**—(14)—8-19—Kutztown.  
**Keisey**—(3)—8-31—Rheems.  
**Keller**—(6)—8-26—Wind Gap.  
**Henne**—( )—6-14—Shoemakersville.  
**Pershey**—6—8-26—Lancaster.  
**Hess**—(5)—8-19—Rittersville.  
**Hertzog**—( )—8-15—Topton.  
**Hoffman**—( )—9-4—Hoffman's.  
**Hoover**—(16)—8-16—Chestnut Hill.  
**Horton**—( )—8-14—Mansfield.  
**Houser**—( )—8-3—Lebanon.  
**Hudson**—( )—8-26—Millerton.  
**Hummel**—(2)—8-9—Rittersville.  
**Hunsicker**—(2)—8-10—Collegeville.

**Hunt**—(1)—8-26—Westfield.  
**Hussland**—( )—8-26—Mansfield.  
**Imbody-Smith**—( )—8-5—Pottstown.  
**Jacob**—(4)—8-16—Allentown(?)  
**Johns**—( )—8-18—  
**Jones**—( )—8-12—West Point.  
**Kachlein**—(3)—8-9—  
**Keen**—( )—8—Pottstown.  
**Keeney**—( )—8-30—Crooked Creek.  
**Keller**—( )—8—Lyons.  
**Kemper**—( )—8-12—Lititz.  
**Kennedy**—( )—8-31—Wellsboro.  
**Kerchner**—(4)—7-27—Allentown.  
**Kistler**—(12)—8-16—Neffs.  
**King**—( )—8-17—Oakland Park.  
**King-Howland**—( )—8-24—Westfield.  
**Klase**—(2)—8-9—Sunbury.  
**Klinger**—(1)—7-22—Gratz.  
**Klotz**—(11)—8-19—Neffs.  
**Knerr**—( )—8-14—Phoenixville.  
**Kostenbader**—( )—8-14—Rupert.  
**Koons**—( )—8-19—Palmyra.  
**Kratz**—( )—8-12—Tohickon Park.  
**Krause**—(4)—8-3—Neffs.  
**Krause**—(16)—8-22—Neffs.  
**Kresge**—(9)—8-17—Kresgeville.  
**Krick**—( )—8-19—Sinking Spring.  
**Kriebel**—(7)—8-26—West Point.  
**Kubus**—(6)—8-6—Jordan.  
**Landis**—(1)—8-16—Perkasie.  
**Lambert**—(3)—8-5—Rittersville.  
**Laucks**—(2)—6—York.  
**Leiby**—(3)—8-5—Jacksonville.  
**Leshner**—(2)—8-17—Virginsville.  
**Levan**—( )—8-9—Albany.  
**Lewis**—( )—8-12—West Point.  
**Lichtenwalner**—( )—8-25—Allentown.  
**Light**—(1)—8—Penryn.  
**Livezey**—( )—10-7—Glen Fern.  
**Livingood**—(6)—8-26—Oley.  
**Longenecker**—(11)—8-26—Pottstown.  
**Loose**—( )—9-7—Mohrsville.  
**Ludwig**—(9)—8-10—Lititz.  
**Lutz**—( )—8-15—Lititz.  
**Lutz**—( )—8-12—Albany.  
**Madem**—(5)—9-12—  
**Markley**—(4)—8-12—Chestnut Hill.  
**Mars**— —Pinegrove.  
**Mascho**—( )—8-26—Troupsburg, N. Y.  
**Mellhany**—(1)—9-2—Bath.  
**Mellinger**—( )—8-26—Harrisburg.  
**Mendsen**—(1)—9—Kreidersville.  
**Mengel**—( )—9-4—Adamsdale.  
**Mensch**—( )—6-1—  
**Miller**—(3)—8-12—Powder Valley.  
**Miller**—(4)—8-22—Neffs.  
**Miller-Creasy-Fisher**—( )—8-16—Bloomsburg.  
**Montgomery-Quiggle**—(8)—8-23—Jersey Shore.  
**More**—(2)—8-2—Allentown.  
**Moyer**—( )—8-26—Perkasie.  
**Mumma**—(4)—8-16—Lancaster.

**Newhard**—(4)—8-16—Allentown.  
**Nicholas**—( )—8-5—Allentown.  
**Niles**—( )— —East Charlestown.  
**Otto**—( )—8-16—Pottsville.  
**Owlet**—( )—8-31—Chatham.  
**Oxenrider**—(1)—8—Womelsdorf.  
**Parlimen-Blesh**—( )—8-31—Lock Haven.  
**Peters**—(10)—8-11—Neffs.  
**Quggle-Montgomery**—(8)—8—Jersey Shore  
**Raesly**—( )—8-16—Easton.  
**Rauck**—(1)—8-16—Lancaster.  
**Reedy**—(2)— —West Lawn.  
**Reiff-Reist**—( )—8-24—York.  
**Reim**—( )—8-24—Neffs.  
**Rex**—( )—9-2—Mauch Chunk.  
**Rex**—( )—9-14—Chestnut Hill.  
**Rice**—( )—8-24—Richmond.  
**Ripley**—( )—8-17—Mansfield.  
**Rittle**—( )—8-1—Mamlin.  
**Roadarmel**—(6)—8-14—Paxinos.  
**Rohrbach**—( )—8-12—Hancock.  
**Rosenberger**—(15)—8-11—Perkasie.  
**Sampson**—( )—8-25—Mansfield.  
**Saul**—(9)—8-10—Kutztown.  
**Scheetz**—(29)—7-18—Perkasie.  
**Scheirer**—(18)—8-8—Neffs.  
**Schleaker**—(9)— —Lynnport.  
**Schmoyer**—(2)—8-3—Allentown.  
**Schneck**—(1)—8—Egypt.  
**Schwalm**—(2)—8-17—Valley View.  
**Schweisford**—(5)—9-4—Pottstown.  
**Schwenk**—(6)—9-2—Chestnut Hill.  
**Schwenek**—( )—9-9—Schwenksville.  
**Schultz**—(7)—9—Barco.  
**Scott**—(1)—8—Coatesville.  
**Seaman**—(3)—9-2—Hamburg.  
**Sechler**—(5)—8-19—Jacksonville.  
**Seifert**—( )—8-12—Oakland Park.  
**Seipel**—( )—8-16—Perkasie.  
**Sensinger**—(7)—8-12—Neffs.  
**Shaw**—( )—8-24—  
**Shimer**—( )—8-14—Riegelsville.  
**Shuey**—(3)—9-7—Lebanon.  
**Slingluff**—(14)—8-17—Chestnut Hill.  
**Smith**—( )—8-15—Trexlerstown.  
**Smith-Imbody**—( )—8-5—Pottstown.  
**Snyder-McCarthy**—( )—8-22—Hughesville.  
**Spare**—( )—8-5—Collegeville.  
**Spanlding**—( )—8-25—Knoxville.  
**Spencer**—( )—8-29—Wellsboro.  
**Staufer**—(1)—9-14—Gap.  
**Staufer**—( )—8-14—Pottstown.  
**Steckel**—( )—8-6—Egypt.  
**Strauss**—( )—8-12—Bernville.  
**Swoyer**—(5)—8-22—Maidencreek.  
**Teachman**—(17)—8-17—Little March.  
**Teitworth**—( )—8-14—Elysburg.  
**Thomas**—( )—8-19—Byers' Station.  
**Tobias**—( )—9— —Leinbachs.  
**Trauger**—( )—9-2—Trauger's Park.  
**Treat**—( )—8-16—Chatham.  
**Trego**—(10)—9-2—Honeybrook.

**Waidelich**—( )—8—Steinsville.  
**Walker-Green**—( )—8-18—Wellsboro.  
**Walters**—(8)—9-16—Willow Grove.  
**Werley**—( )—8-17—Neffs.  
**West**—( )—9-2—  
**Wetherhold**—(9)—8-12—Neffs.  
**Wetzel**—(5)—8-9—Seisholtzville.  
**Wenck**—( )—8-19—Elmira.  
**Whitesell**—( )—8-9—Nazareth.  
**Wilson**—( )—8-26—Delmar.  
**Wieder**—(2)—8-21—Wescoesville.  
**Wilcox**—( )—8-24—Delmar.  
**Wolfe**—( )—8-16—Oakland Park.  
**Wotring**—(6)—8-12—Allentown(?)  
**Yost**—( )—7-27—Chestnut Hill.  
**Ziegeusfus**—(3)—8-17—Bowmanstown.

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Acker, Adams, Ash. Badmon.

Balthasar, Bertolet, Brady.

Balthasar, Bertolet, Borkey.

Brownback, Brubaker.

Cadwallader, Cherrington.

Cook, Cornell, Coveny, Creitz.

Currens, Davis, Deibert.

DePrefontaine, DeLong, Dietrich.

Dietz, Diller, Dunkelberger.

Eckert, Essick, Fairchild.

Fausold, Fisher, Finney, Flack.

Flory, Foltz, Fuller, Garrett.

Garrison, Gerberick, Gring, Grubb.

Hafer, Hanna-Gardner, Harrold.

Harter, Hartman, Heilman.

Hench Dromgold, Hilbisch, Hill.

Horn, Hurff, Insinger.

Johnson, Kerschner, Ketner.

Kizer, Klein, Knecht, Knarr.

Knauss, Kocher, Krammes.

Kreider, Kurtz, Schaeffer.

Line, Ludington, Malin.

Michener, Miller (Bloomsburg).

Miller (Dreherstown), Miller.

Schnecksvile, Yost Miller (Stoyestown).

Moore, Morrison, Mowery, Myers.

Ogden, Park, Pearson, Peter, Philips.

Pursell, Rickenbach, Roth, Ruby.

Ronkle, Schaeffer.

Schenck-Pletcher, Sheive, Shimer,

Shenk, Slocum, Smith-Fargus.

Spohn-Young, Stiteler.

Vetterman, Waiter, Weakley.

Weaver, Wells, Williams,

Winslow, Wood, Worthington.

Wotring, Yearick, Zartman.

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## Philadelphia Hospitality

In an essay on "Some advantages of being a Philadelphian" under "The Contributors' Club" of the July issue of the *Atlantic Monthly* occur these words: "Then again, a genuine Philadelphian has a solemn and dignified sense of the responsibilities of hospitality. When you meet a charming hostess who welcomes you and your next of kin to dinner at a half-hour's notice, or who throws wide her hospitable doors for weeks at a time, to your daughters on their vacation, you may know that she is not the real article. Her grandmother came from South Carolina."

We believe these words do a gross injustice to a large class of citizens of Philadelphia and Pennsylvania, the Germans. Tacitus in writing about the Germans said: The master of the house welcomes every stranger, and regales him to the best of his ability. When his provisions are exhausted, he goes to his neighbor, conducts his new acquaintance to another hospitable board. They do not wait to be invited; are received most cordially. Between an intimate friend

and a stranger no distinction is made." Goldsmith said: "The most liberal hospitality and disinterestedness mark the character of the Germans in Europe." Rush in his "Account of the Germans in Pennsylvania" said "The Germans are but little addicted to convivial pleasures. They seldom meet for the simple purpose of eating and drinking in what was justly called 'feeding parties'; but they are not strangers to the virtue of hospitality. The hungry or benighted traveler, is always sure to find a hearty welcome under their roofs."

What is said by these three trustworthy writers is exemplified continually by all worthy sons and daughters of the German stock. We believe they have exerted a wholesome and formative influence upon the Quaker City so far as the reputation for hospitality goes. To attribute this therefore to Southern influence is an injustice and a wrong. In saying this we are not saying aught against Southern society. We hope some one will speak the word for the German through the columns of *The Atlantic Monthly*.

## Memory Day

The following letter appeared in the York, (Pa.) Gazette of August 12, 1911. The citizens of York are by no means the only or the chief offenders in this duty to the departed. There are others. But the condition reported will in part account for our making room in THE PENNSYLVANIA-GERMAN for what follows.

Editor The Gazette:

For the consideration and edification of the more refined, as well as the public spirited citizens of York, the writer, who is not a resident of this city, but who has visited it annually during the last twelve years, would like to know the reason, object or propriety of the people of the city of York in permitting the existence of one of the most heart-rending and heathen spectacles visible only in heathen countries, and yet existing almost in the heart of the city. The writer refers to the condition of a so-called cemetery or graveyard, located on the west side of North Penn street, this city, above Paul street. Brushes, thorn, thistles and weeds grow and thrive to a height of from four to six feet, making it the most unsightly appearance of such a place outside of a heathen city.

That a graveyard, where the remains of the dead repose, within the city limits of York, should be in such a condition as described, which the writer defies to contradiction, is entirely beyond the comprehension of people living in a civilized community.

### THE HISTORY OF "MEMORY DAY"

It was on Dec. 6th, 1903, that the dread angel, Death, visited the home of the writer and took from earth to Heaven, the spirit of my previous wife, and leaving this once happy home, lonely and desolate. Our only child—our baby boy—died many years ago.

In the following Spring, after placing the portion of *sacred earth*, in the rural cemetery, four miles distant from the home, in becoming condition, and removing the remains of our child, from the grave, by the home, where flowers had bloomed upon it, and burying our baby by the side of its mother; it was then, as I stood by the *graves of my dead*, in *loneliness* and *sorrow*, and thought of the deep interest which my dear wife ever felt in the highest welfare of all who came within her influence; it was then and there, that the

desire came to me—almost irresistably—to do all within my power, *in memory of my precious wife*, to better the condition of the graves of our dead.

With this purpose in view, my resolution, offered at the Annual Meeting of the State Association of Farmers' Clubs, held at the State Capitol, in Dec. 1904, was adopted and endorsed, by the State Grange, in session, also, at the same time and place. The resolution asked that September 30th be designated "Memory Day" and be devoted to appropriately caring for our cemeteries and making beautiful, with flowers, the graves of our dead.

Taking up this matter, with our Legislature, at the following session, success resulted, an Act being passed, in accord with the request of the above resolution.

My request, soon after, to the Governor of the State, Hon. Fred M. Warner, asking that he issue his Proclamation, inviting the people to observe "Memory Day," was complied with and the Proclamation issued.

As the years pass, "Memory Day" is being more and more generally observed throughout Michigan, and the hope is cherished that the time is not far distant when "Memory Day," in the Autumn-time, will be as generally and helpfully observed over this entire land, as "Decoration Day" is now observed in the Spring-time.

The writer is laying careful plans, and with the promised aid of influential friends, hopes to accomplish this.

The beautiful poem, "Memory Day," by Michigan's loved poet, Will Carleton, and the hymn, "Memory Day," by Messrs Latta and Gabriel, will surely touch human hearts and cause more thoughtful care to be given to the graves of our loved ones.

May that day soon come, when there shall not be "a neglected graveyard" within the borders of this beautiful land—America.

J. F. DANIELLS.

St. Johns, Michigan.



## A BEAUTIFUL CUSTOM

East Greenville, Pa., Aug. 23, 1911.  
H. W. Kriebel, Esq.,  
Lititz, Pa.

My dear sir: In response to your letter of recent date asking me for a note on how the New Goshenhoppen Church has solved the problem of keeping its cemeteries in good condition, permit me to say that this work had its beginning during the summer of 1904. At a meeting of the consistory it was decided to take steps to improve and beautify the burial grounds. Paths were carefully laid out and covered with crushed stones. Tombstones were straightened and repaired. Lot owners were requested to see to it that their respective lots were covered with a good coat of sod. The trustees hired a man to work on the cemetery seven months of the year. It is his duty to regularly cut the grass with a lawn mower and make all improvements necessary to keep the burial grounds in good condition.

Of especial interest at New Goshen-

hoppen is the old cemetery. This is the oldest burial ground in the upper part of Montgomery County. Here burials were made almost 200 years ago. In a number of cases the stones that marked the graves had sunk below the surface of the soil. These were raised and carefully set in order, as shown in the accompanying picture.

Keeping these cemeteries in this condition is quite an expense. We have two sources of income. All lot owners are asked to contribute one dollar per year for this purpose. Although this is not compulsory, nearly all cheerfully respond. Then also, we receive interest from legacies that have been given to the cemetery endowment fund by deceased members.

What has helped the work perhaps more than anything else is the fact that on a Sunday in June every year we hold a service in memory of the dead. At this time nearly all the graves are profusely decorated with flowers, so that the whole cemetery looks like a large flower garden. This beautiful custom which the pastor of the congregation saw in



The Old Cemetery of the Goshenhoppen Church, East Greenville, Pa.

Nuremburg, Germany, he introduced into this church. So popular is the service, that because of the large number of people attending, many cannot gain admittance into the church when the service is held. It is the writer's humble opinion that a general observance of this custom would do more than anything else to cause people everywhere to improve and beautify neglected and forgotten cemeteries.

## MEMORY DAY

By Will Carleton

Under this mound is a maiden at rest—  
Hands white as pearls to her bosom were  
pressed;  
Tears pure as rays from the stars in the sky  
Fell on her face when they bade her good-  
bye.  
Not long on earth did the soul shed its  
cheer:  
Only a half-score of days was it here .  
Then she was called by her heaven-given  
name  
Back to the beautiful home whence she  
came:  
But the bright spirit in passing away,  
Left its sweet impress on glorified clay.  
So, of the hearts of her kindred possessed,  
In this last cradle they kissed her to rest.  
Here her fair image lies prone at our feet:  
Must not its refuge stay dainty and sweet?  
Let this reflection be with us always—  
Deeper than ever on Memory Day!

Under this mound lies the wreck of a joy—  
Pride's brightest garlands were hung on  
his name:  
Manhood and womanhood welcomed the boy,  
Thanks went to heaven at the hour that  
he came.  
Many the hopes that upon him were laid;  
Brilliant ambitions were centered within:  
Could he not lead in the cohorts of trade?  
Might not his genius a world-homage win?  
Would he not plead with the listening  
throng,  
For their right action and word and be-  
lief?  
Might he not triumph in story or song?  
Should not the nation-tribes vote him  
their chief?  
As by an acorn the oak is possessed,  
What might have been in this tiny form  
lay:  
See that due honors around him shall rest:  
Give him his portion of Memory Day.

Under this mound is the bride of a year:  
Much did she love, and as much did she  
fear.

Life early whispered that loss goes with  
gain—  
Exquisite bliss carries exquisite pain.  
Short were the lessons vouchsafed her to  
learn,  
Ere to the summer-land she must return.  
Perished this girl as a spring-blighted leaf:  
Wifehood and motherhood both were so  
brief!—  
Here is a maid who, though winsome and  
gay,  
Never knew wedlock—Death wooed her  
away.  
Here the sweet garb of a soul that was  
wrecked—  
Lured into triumph—then crushed by  
neglect.  
Oh, could the beauties of honor and worth  
Sown every day in the gardens of earth,  
Rise up in flowers half as lovely as they,  
There were less need of our Memory Day!

Brave-hearted youth! how you sprang to the  
fight,  
Ready and eager your prowess to prove!  
Whether you stood for the wrong or the  
right,  
You were encompassed with pride and  
with love.  
How in such good as their fond eyes could  
see,  
Father and mother would triumph and  
rest!  
How in such actions as faulty might be,  
Still they stood by you and hoped for the  
best!  
So did your strength fill a need of each  
hour—  
No one could think it could e'er be o'er-  
thrown:  
You had the courage, but death had the  
power,  
And you are lying unfeared and alone.  
You had a mission that could not be spoiled;  
Although but briefly, proud youth has its  
way:  
Whether for country you battled or toiled,  
You have a claim upon Memory Day!

Always save thoughts for the mother and  
wife  
That, through the burden and toil of a life,  
Round those she loved, threw protection and  
care,  
In the long hours—were they stormy or fair.  
Bless the sweet form that in suppliance bent,  
Up to high heaven prayers for mercy she  
sent;  
Though she was working, the while that she  
prayed—  
Ever she aided, while pleading for aid.  
Trouble to her called for swift-speeding  
balm:  
Over sad spirits her life cast a calm.  
Many a soul to beatitudes led,

After it walked through the gates of the  
dead,  
Told the true words as it came to her near,  
"This is the angel that guided me here."  
Is not a life that such fruits can display,  
E'en of itself one long Memory Day?

Look at the tomb of a king lying here!  
Though on his low roof no blazonry be:  
Monarch of forests—brave peace-pioneer—  
Vanguard of civilization was he:  
Branches barbaric spread wide where he  
came—  
Poisons were haunting the swamp-tainted  
air;  
Beasts growled their fear at his fallow's red  
flame—  
Reptile assassins were watching him  
there.  
Loved ones around him fell low in the fray—  
Under wild flowers he hid them from  
sight;  
Toil was his faithfulest comfort by day,  
Dreams of the angels his solace by night.  
Low is this tomb, for so lofty a heart!  
Here as the centuries drift must it stay:  
But should the living, ere hence they depart,  
Drape it in splendor each Memory Day!

There lies a soldier whose heart laughed at  
fear:  
Loud was their praise when they buried him  
here!  
Garlands upon him descended in showers:  
Now he gets yearly a handful of flowers.  
Shall his last camp glitter only in view  
Of the old comrades, grown feeble and few?  
Here is a pastor who toiled night and day:  
Help him to preach from this pulpit of clay.

Let not his mound, once distinguished and  
high,  
Shunned by God's worshipers, shrink from  
the sky!  
Wars for your life this physician oft led:  
Give him due thanks 'tis not you that are  
dead.  
Here is a statesman, whose genius flamed  
high:  
Let not the glow of his brilliancy die.  
Ah, there is never the lack of a way  
Justice to render—on Memory Day!

Thousands of tombs have long passed from  
our ken,  
Those who once guarded them cannot  
come nigh:  
They, too, have gone from the mansions of  
men:  
Bleak and oft nameless those sepulchres  
lie,  
Those who are gone held their earth  
dwellings dear?  
How can we say but the souls that are  
passed,  
Still love the bodies that harbored them  
here?  
Grave-yards?—God's albums!—and when He  
has said,  
Thund'ring to us through our grief or our  
mirth,  
"Dying ones, what have you done with my  
dead—  
All in my image—entrusted to earth?"  
"Those that thou gavest, we cherished with  
care"—  
Thus to the king may we truthfully say:  
"Love linked to justice, and work wed with  
prayer—  
Hail the clear sunrise of Memory Day!"

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## Hexerei---Press Comments

Of all the tomfoolery one reads about that story of the "hex" cat at Tumbling Run is the limit of incredulity. We had surely thought the witches had all been exterminated at Salem in the old Puritan New England days, but it appears they left descendants. In these days of enlightenment, when everybody wants to be sure of his knowledge, and tries to lay fast hold on instruction so that he appear wise and learned, it is descending into the dark depths of ignorance to entertain anything pertaining to superstition or the uncanny ghost or spirit lore. No longer do good or evil spirits

reign—we are now governed more by our impulses than by our imagination.—  
*Quakertown Free Press.*

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Time was when our own Berks County held unenviable distinction as a shire in which hex doctors, witches, pow-wowing, and "hexeri" flourished abundantly. But of late our reputation for eminence in occultism has somewhat declined. And as our fame, or infamy, declined the distinction of our neighboring counties for superstition has increased. Lehigh and Schuylkill counties now cast our county

quite into the shade. In evidence of this assertion one needs but cite the recent excitement anent bewitchment which agitated Allentown and was the occasion of an article that occupied almost an entire page in a recent issue of one of the metropolitan dailies. And now Lehigh County and Allentown are distanced by doings up in Schuylkill County, at Tumbling Run and Pottsville. Witches, exorcised from this section, or at least for awhile abating their pernicious, hellish activity hereabouts, have been holding high revel by the headwaters of the Schuylkill, as readers of the daily papers have been made aware these days just past.

All of which is a disgrace to these parts. As a people we are far from being so enlightened as we have boasted ourselves to be. Perusing in our histories the story of the orgies at Salem and other New England towns, happening some hundreds of years ago, we have been condemning the Puritans and boasting of our civilization and enlightenment. But here is Pennsylvania in 1911, her fair fame besmirched by doings such as may well be reckoned as characteristic of times of mediæval darkness. If light is breaking, it is breaking very slowly. One is forced to wonder what teachers and preachers, schools and churches have been doing that such beliefs can yet prevail, that in a land where learning and religion are so free, such superstition may yet be found. So long as such things happen there is abundant room for instruction in the elements of science and philosophy. Perhaps the preachers have the greatest opportunity. Theirs is the privilege to teach the people of law and order, cause and effect, as these hold in the universe made and controlled by the Deity in whom they believe and whose religion they profess. Turn on the light, the light of science and religion, of school and church, in order that what remains of superstition in these parts may be destroyed.—*Kutztown Patriot*.

When will people, especially Pennsylvania Germans, get out of the habit of believing in "Hexerei"? The "Hex" cat at Pottsville has aroused the whole clan of superstitious folk. No sooner had the newspapers begun to spread the wild stories of the "Hex" cat, when in Berks County the "Hex" toad, in Lehigh the "Seventh Books of Moses," and in Montgomery the "Hex" peg (wooden) were again being looked upon with increased awe and satanic reverence. No amount of preaching or teaching seems to knock these senseless notions out of their heads. They *will* believe in "Hexerei" and that settles it. No power on earth, no argument, no persuasion—nothing avails to rid them of these vain imaginings.

Without mentioning the satanic "toad-hex" of Berks and the "Moses-hex" of Lehigh, the "wooden-peg-hex" of Montgomery and Bucks counties serves our purpose. Thinking people will hardly believe us when we say, without exaggeration, that we can take you to barns, not over ten miles from Pennsburg, in which we can show you "peg-hex" outfits by the score. Threshing floors, lofts, mows and stables are full of these 'mysterious' pegs which are driven into the woodwork to prevent a peculiar kind of "hex" from marauding on those premises. These pegs have to be blessed by a "Hex" doctor nearly all of whom live either in Reading or Allentown. Each peg costs so much in money, and 'mysterious' words have to be spoken when the pegs are driven. For instance—a cow does not give enough milk to suit the farmer, or his chickens have the roup, off he goes for the "Hex" doctor. A quarter to a veterinarian would bring the desired relief. Five dollars to a "Hex" doctor is preferred, and the pegs are bought. The way, the almost insane delight, with which those pegs are driven is highly amusing, even though it is most ridiculous. The peculiar thing about it is that the "Hex" is always known and without exception, is one whom the farmer hates. The "Hex" doctor tells the farmer the name but not before the farmer has foolishly revealed the name to the doctor.

Country pastors especially are worried and perplexed about scores of their parishioners. Minister, Bible nor Church seem to have any influence whatever to correct the evil. The problem is a poser. Investigations have been made to find out the real cause why persons believe in "Hexes." Two main causes have been discovered. One is coincidences, the other is vanity or conceit.—*Town and Country*.

It is a large one, is the "Hex" tribe. It goes under different names; but in spirit and essence, it is the same. There are good hexes and bad hexes. Hexes that scare and hexes that amuse. Hexes that kill and hexes that cure. At least that is what some people would have us believe.

Last week the secular press gave much space to the subject. A black cat up near Pottsville got more notice than the meeting of the General Council, with its three hundred delegates. The uncanny catches the vulgar eye, and the circulation increases, and vulgarity with it: it hexes the people, as it were. And the people like to be hexed, or hoaxed, just as you please.

As to cause and effect, it all depends. In Berks County, the papers tell us, it is known as an old superstition; and, to be sure, it is the fruit of ignorance. The medium, a cat in this case, must be shot with a gold bullet, made of five dollar pieces. Before the days of high tariff and trusts, a silver one would do—a twenty-five cent piece moulded into bullet-shape. Surely we need a change of government.

Up in cult-crazed Boston, and city centers everywhere, the thing goes under other names. It may be Christian Science, with hallucination as the hex.

They call it culture, and the like. Transcendentalism is its philosophic name. It fosters a sort of ethereal life. It may be Spiritualism, with a shadowy anemic as a hex—a ghostly spirituelle. It gets messages from the ether-shore. It indulges in such words as psychic, telepathic, subconscious, and works them overtime to make the untutored stare. But there is this difference: the medium of the Pennsylvania German Hex is *killed* by a gold bullet; in the New England type, it takes gold wallets to keep it *alive*.

The Hex of culture, whatever be its name or nature, is a semi-religious, semi-philosophic creature; and so it is fashionable for people of culture to patronize it. But there is another phase of the hex spirit. It is altogether religious; it bears a distinctively religious name, with credulity as its godmother; it is blasphemous at heart. It goes by the spell-binding title of "Relics." In Reformation times, it would be a piece of wood from the Saviour's cross, or some other equally genuine medium blessed by the Pope. It is now a piece of bone from the forearm of St. Ann, and works all kinds of wonderful cures. And, once more, the evil spell is broken by gold—and a-plenty of it.

And so, it seems that we are living in the "Hex" age. The Relic Hex, the Mediumistic Hex, the Eddyite Hex, and the Black Cat brand near Pottsville. It is sad to think of it. And whence comes it? Culture outside of Christ; ignorance of Christ. Yes; it is sad. And the only cure is where Christ is formed in men the hope of eternal life. If He is there, then Hexism of the gross type or of the refined sort, will get no hold upon the heart.—*The Lutheran*.

# The Gutenberg Bible---A Sur-Sur-Rejoinder

By Martin I. J. Griffin, Philadelphia, Pa.

Editor of *The Pennsylvania-German*:

An amicable historical discussion of some one point is always interesting and not seldom very enlightening; for the bane of historical writing is the making of large generalizations that rest upon few facts. The fewer the facts, the greater the care necessary in their correct analysis and clear definition. I am convinced that much light has already been shed upon the question of Luther's "discovery of the Bible" by the papers of the Hon. J. B. Laux and the Rev. Dr. Ganss, and perhaps in some measure by my own previous communication to your hospitable pages. Some things shine out of the discussion:

I. Mr. Laux said: "If the Bible was so rarely found in the monastic libraries, universities and churches", etc. Dr. Ganss quoted in answer, not a Catholic apology, but the words of Dr. Preserved Smith, whose "Life and Letters of Martin Luther" was published on June 6th, Dr. Smith says: "The young monk was chiefly illumined by the perusal of the Bible. The book was a VERY COMMON one, there having been no less than one hundred editions of the Latin Vulgate published before 1500, as well as a large number of German translations. The rule of the Augustinians prescribed the diligent reading of the Scripture, and Luther obeyed this regulation with joyous zeal". The 11th edition of the Encyclopedia Britannica estimates that the editions of printed books of the XVth century, might be averaged as 500 copies each. Mr. Laux thinks that 50,000 Bibles printed in a part of the XVth century does not indicate a "ravenous demand". We cannot help thinking that 100 EDITIONS of any book in a part of one century is a pretty clear proof of a demand; but certainly, if such books went anywhere, they would go precisely into those institutions of learning (such as universi-

ties, monastic libraries and churches) where, according to Mr. Laux, "the Bible was so rarely found". But Mr. Laux forgets the added "number of German translations" spoken of by Dr. Preserved Smith. He also forgets the "multitude of manuscript copies" spoken of by the Episcopalian Dean Maitland, in his "Dark Ages". We conclude, reasonably, that "The book (the Bible) was a VERY COMMON one" (as Dr. Preserved Smith says), and not, as Mr. Laux would have us believe, "so rarely found in monastic libraries, universities and churches". So true is Dr. Smith's assurance, that the present-day biographer of Martin Luther, Dr. McGiffert (whose work is now running in the Century magazine), maintains that Luther's ignorance of the Bible "was his own fault".

II. Mr. Laux complains that his article, "written in the spirit of an antiquarian", should have caused any uneasiness because of its reference to Luther. Now it ought to be evident that "the antiquarian" spirit has really nothing to do with religious controversy.

The antiquarian spirit seeks facts; the religious polemic tries to turn these facts into an argument. Mr. Laux refers to the very much disputed assertion of Luther's discovery of the Bible, but he does not even hint that the assertion is much questioned by scholars. Assuming his assertion to be a well-recognized FACT, he then proceeds to build thereon a religious argument against "the tyranny and teachings of the Church at Rome." Is this antiquarianism? Is it not rather religious polemics?

III. Mr. Laux speaks of Luther's ignorance of the Bible "notwithstanding diligent search." He gives no authority for the "diligent search". The implication clearly is that an eager, able student, having heard that there was somewhere or other a book called the Bible, bothered professors and librar-

ians and ransacked libraries in a vain search for the book. Now if this picture implied by Mr. Laux be in any measure correct, the Bible must indeed have been exceedingly scarce in the very centers of learning of the opening years of the XVI century. One might fairly surmise that there was an attempt to hide that singular volume which had appeared in a HUNDRED EDITIONS from the over-worked printing presses of the previous century. Why labor the point further? Was it quite aside of the mark, then, for me to quote Protestant writers who declare (with the Rev. Dr. Cutts), "that there is great deal of popular misapprehension about the way in which the Bible was regarded in the Middle Ages"; and who declare (with the writer of the article in the "Church Quarterly Review") that "The notion that the people in the Middle Ages did not read their Bibles. . . . is not simply a mistake; it is one of the most ludicrous and grotesque blunders"? If these expressions are harsh, they are not mine, but the indignant protests of fair-minded non-Catholics against popular misapprehension, fostered by such paragraphs as the incriminated one of Mr. Laux.

IV. Mr. Laux quotes from Dean Maitland a long paragraph to show that WHOLE Bibles were undoubtedly scarce in the DARK AGES. The Dean, however, (as Mr. Laux's extract shows) goes on to warn his readers that "we are not hastily to conclude that wherever there existed no single book called a Bible, the CONTENTS of the Bible were unknown". Maitland spends much space in chapters XII seqq. to disabuse his readers of their misapprehensions; and, under the circumstances of those ages, the familiarity they showed with Sacred Scripture, for which Maitland contends, may well be described by the adjective I used, namely, "wonderful". However, let us not forget that Maitland professes to discuss in his volume only the four hundred years from A. D. 800 to A. D. 1200. This is his limit of the "Dark" Ages. The great revival of learning etc. from thence onward to the

XVIth century multiplied Bibles and parts of the Bible in manuscript, so that, not to speak of the 100 editions of printed Bibles before Luther "discovered" the Bible, there were what Maitland calls the "MULTITUDE" of manuscript Bibles and parts of the Bible in monastic libraries, universities, and churches—those places, namely, where Mr. Laux says they were so rare.

V. With respect to Audin, the Benedictine father referred to by Mr. Laux does not agree with the opinion of the historians DOELLINGER and KIRSCH, the latter of whom speaks of Audin's historical works (in the Catholic Encyclopedia, s. v. Audin): "The volumes are written in a romantic manner, and contain many particulars which sober criticism has long proved to be false. Doellinger says of the work on Luther: 'Audin's work is written with an extraordinary, and at time almost naive ignorance of Luther's writings and contemporary literature, and of the general condition of Germany at that period' (Kirchenlexicon, s. v. Luther)". If a Catholic historian thus rejects Audin as a good historian, he can hardly appeal to a Catholic as a safe authority. With respect to the Rev. Wm. Stang, I may say that the sentence quoted by Mr. Laux finished a brief paragraph which I may quote in full: "It is an established fact that the study of the Bible flourished during the fifteenth century in a great majority of the colleges and universities. The schools which Luther attended must have been very exceptional, for he writes: 'I was twenty years old and had not yet seen the Bible.' Very exceptional, indeed. But is it quite necessary to trust Luther's memory exactly? People sometimes write private letters rather hastily and in an "off hand" way. At all events, if the quotation were conclusive, all scholars must bow to the ascertainment; but Dr. Ganss, in his article in the Catholic Encyclopedia on Luther, mentions a long list of those who do not admit the "discovery of the Bible" story.

VI. Mr. Laux does me an injustice (of course unintentionally) when he speaks of "the glib references of Editor Griffin to the numerous editions printed 'before Luther was born'...." The truth is that it was not I who made the references, glib or otherwise, to those many editions printed before Luther was born. What I did was to quote Dean Maitland to that effect. But is Maitland worthy of respect? Mr. Laux speaks of Maitland as "the Dean whom Episcopalians like myself have long ago learned to read with pleasure and profit, and I think with more discrimination and fair-mindedness than Brother Griffin...."

VII. Mr. Laux has not read his Maitland and with "discrimination" if he champions D'Aubigne and Milner, whom "Brother Griffin in closing ridicules". I have not said anything against those two historians comparable with the denunciation of Dean Maitland, who said of Milner's paragraph about the ignorance of Luther's time concerning the Sacred Scriptures: "Really, one hardly knows how to meet such statements", and proceeds to show the immense output of printed Bibles before Luther was born, the multitude of manuscript copies, etc. Again, in his "Letter to Rev. John King" (London, 1835), Maitland says (pp. iv) of Milner: "That he frequently copied incorrectly-garbed,—and inten-

tionally altered what he professed to quote." Can anything harder be said of a historian than that he "garbled, and intentionally altered what he professed to quote"? So much for Milner. Now as to D'Aubigne, space would fail me to illustrate with any fulness the indignation of Maitland with D'Aubigne. Maitland, for instance, writes that two statements he quotes from D'Aubigne ("Dark Ages", new ed., London, 1889, p. 510) are broad falsehoods on the very face of them"; that a certain argumentative evasion of D'Aubigne's is "too gross and palpable"; that "It is not at what he (D'Aubigne) has written as a theologian, but as an historian, that I have taken the liberty to laugh, and respecting which I have cautioned people not to believe him"; that a certain statement of D'Aubigne is "outrageous". I do not wish to give fully the status of D'Aubigne in Dean Maitland's eyes, for this would take up too much space; but I refer Mr. Laux to pages 507-514 of the "new edition" of the "Dark Ages" (London, 1889). This is a good Episcopalian (Dean Maitland) writing about D'Aubigne and Milner. It is so far beyond any word or implication of censure of mine on these two historian worthies, that I wonder at Mr. Laux's temerity in referring to what he pleases to consider *my* ridicule.

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## Floating Bridges in 1795

The road to Baltimore is over the lowest of three floating bridges which have been thrown across the Schuylkill river in the neighborhood of Philadelphia. The view on passing this river, which is about 250 yards wide, is beautiful. The banks on each side are high and for many miles above afford the most delightful situations of villas. A very elegant one, laid out in English taste, is seen on passing the river just above the bridge. Adjoining to it are public gardens and a house of entertainment with several good rooms, to which the citizens of Philadelphia resort in great numbers during the summer seasons.

The floating bridges are formed of large trees, which are placed in the water trans-

versely and are chained together. Beams are then laid lengthways upon these and the whole boarded over to render the way convenient for passengers. On each side there is a railing. When very heavy carriages go across these bridges they sink a few inches below the surface of the water, but the passage is by no means dangerous. They are kept in an even direction across the river by means of chains and anchors in different parts and are also strongly secured on both shores. Over that part of the river where the channel lies they are so contrived that a piece can be removed to allow vessels to pass through.—From "Travels Through the States of North America," by Isaac Weld, Jr., 1795.



## Alden Theodore Croll--In Memoriam

Alden Theodore Croll, youngest son of Rev. P. C. and Sallie A. Croll, was born on January 12, 1894, at Lebanon, Pa. His end came in a railroad accident at Beardstown, Ill., June 10, 1911, within two weeks after graduation from the Beardstown High School. He was buried at Womelsdorf, Pa., June 13, aside of his sister, Rose, who ten years previously had died suddenly at the same age and period of school life. These lines are a loving tribute by his father written in Philadelphia while the body was being brought east for burial.—Editor.

Dear sunny-hearted Alden, we noticed from thy birth  
 Thy soul was filled with sunshine, thy heart with bliss and mirth.  
 A sparkle lay twixt eye-lids, whole sunsets in thy locks;  
 Thy lips were founts of laughter, thy hands were cubic blocks  
 Of chubby, baby goodness: — thyself an unsung song,  
 Which trickled out in doses of whole-day seasons long.

Dear sunny-hearted Alden, thou curly-headed lad,  
 Thy Fontleroyish heartstrings could never play the sad;  
 They were not set to music but in the major key,  
 And never gave forth any but notes of gayety.  
 Thy childhood thoughts were merry, thy dreams were bordered all  
 With the gilt and glint of sunshine, with laughter's liquid wall.

Dear sunny-hearted Alden, our darling, whistling boy—  
 Personified streak of sunshine—one optimistic joy;  
 Compound of hope and brightness, no clouds hid sky of thine,  
 Thy cup was ever brimful with quintessence of life's wine.  
 No earthly dregs could bitter what Nature sweetened so—  
 And so you spent your boyhood just letting sunshine flow.

Dear sunny-hearted Alden, our growing, singing youth,  
 A-quaffing at the fountain of only gladdening truth.  
 Philosophies and logic were smile-wreathed by thine art.  
 No science could be mail-proof to the laughter of thy heart.  
 Thy hand grew skilled and cunning, could carve a smile in wood,  
 No care-brow could resist thee; no open-hearted would.

Dear sunny-hearted Alden, youth's ladder thou didst climb  
 On rungs of radiant sunshine, on steps with joy in time.  
 Thy wings were set for flying in Hope's high-soaring car,  
 When lo! Elijah's chariot bore thee in glee afar  
 Beyond this vale of sighing, beyond this life of fears,  
 Beyond this school of trying, beyond this land of tears.

Dear sunny-hearted Alden, fling back thy robes of light,  
 Thy mantle wove of sunshine let fall on us tonight,  
 Who sit here in the shadow, who miss thy merry voice  
 That oft dispeled our sighing and made our hearts rejoice.  
 But if thou canst not spare it in the world to which thou 'rt gone,  
 Then keep up song and gladness till thou come to God's white throne.

Dear sunny-hearted Alden, thy body soon shall rest  
 Beside thy eldest sister's, on hallowed hillside's crest,  
 Where you shall sleep together in Death's enfolding arms,  
 United now in earth and heaven, both free from all alarms.  
 Some day, our Love-crowned children, now safe forevermore,  
 We'll join you both in Heaven, on Life's eternal shore.

# Bedford County Marriages, 1791-1798

By W. H. Welfley, Somerset, Pa.



DAM MILLER, Esq., was an old time Justice of the Peace, who was commissioned in 1791 for Brothers Valley Township, Bedford Co., Pa., (now Somerset Co.) and who resided in Berlin, then an unincorporated village. He was born in Germany, May 14, 1750, coming to America in 1773. He served in the Revolutionary War as 1st Sergeant in Cap. Clubsaddle's Company of Maryland Militia.

An interesting relic preserved in the Miller family is a bass drum about three times the height of such a drum of the present day, that was carried during the Revolutionary War by another member of the Miller family.

Shortly after the close of the war Mr. Miller settled at Berlin. As already stated he was presently commissioned a Justice of the Peace for Brothers Valley Township. His Justice's Docket is still extant and is in possession of his grandson, Francis E. Miller, of Speelman, Bedford Co., Pa.

This ancient docket offers ample evidence that there must have been not a

few lawless people living, 1790-1798, in what is now Somerset County.

Lawsuits were also of frequent occurrence, the costs often being greater than the amount of debt claimed, as for instance, on January 8, 1794, a suit was brought for nine pence in which the costs amounted to fifteen shillings and five pence.

The cases on this docket were returned to Bedford, until April 17, 1795, when Somerset County was created. The first deed recorded in Somerset County was a deed to Adam Miller for a lot purchased by him in Berlin.

Squire Miller's career as a Justice of the Peace was terminated by his election in 1798 as a member of the Assembly for Somerset County. He must have stood well with the people for he was honored by four successive elections to this office. In 1808 or 1809 he removed to Bedford County. His son Josiah became a Justice of the Peace in that county and also represented it in the Assembly.

An interesting feature of this ancient docket is the list of marriages solemnized by this early Justice which is here subjoined.

Andrew Hack, Sara Bene	November 8, 1791
Adam Cofman, Cinnia Miller	February 5, 1792
Solomon Kimmel, Elizabeth Brubaker	April 3, 1792
John Stiveler, Elizabeth Foust	April 9, 1792
Peter Smith, Elizabeth Shenafield	April 17, 1792
John Blough, Nelley Barkey	April 24, 1792
Christian Wagerman, Margaret Kover	May 29, 1792
Youst Laydig, Hannah Gresing	June 5, 1792
Casper Statler, Mary Lambert	June 12, 1792
Alexander Hay, Rebecca Bird	July 1, 1792
Jacob Schnaider, Susanna Habel	July 3, 1792
Frederick Fisher, Mary Foust	July 10, 1792
Cuhnrod Suter, Katharine Suter	August 12, 1792
John Bemabl—t (in art illegible), Eva Ward	August 14, 1792
Ludwick Smith, Susannah Shenafield	August 28, 1792
Jacob Glessner, Magdalena Foust	September 18, 1792
Jacob Cofman, Mary Forsyth	September 18, 1792
Simon Brandt, Mary Spriggs	September 21, 1792
John Dietz, Eva Serton (?)	October 13, 1792

Peter Walker, Sharlot Remsberger	November 13, 1792
Peter Bernhardt, Susannah Washabaujh	November 24, 1792
Michael Ream, Catharine Glessner	November 27, 1792
Casper Keller, Elizabeth Brandt	December 18, 1792
Abraham Wipkey, Mary Lambert	December 25, 1792
Philip Hoger (probably Hanger), Barbara Hall	January 4, 1793
Christian Miller, Magdalena Blough	January 25, 1793
George Lambert, Elizabeth Stall (Stahl)	April 23, 1793
Simon Slabach, Rosanna Clingman	May 13, 1793
John Sutmeyer, Susan Rittner (probably Bittner)	May 14, 1793
Jacob Good, Susana Smith	June 18, 1793
James Watkins, Katharine Ham	July 3, 1793
Martin Warns, Barbara Burkey	July 16, 1793
David Livingston, Annie Mishler	July 12, 1793
Jacob Faith, Elizabeth Hogher (Hanger)	July 23, 1793
Ludwick Sherer, Barbara Springer	September 17, 1793
Samuel Clark, Markrath Menges	September 17, 1793
John Wipkey, Katharine Lanhard	October 22, 1793
Henry Wipkey, Elizabeth Kiffer	October 29, 1793
Joseph Hostetler, Susana Sever	May 12, 1794
Michael Ross, Susana Good	July 1, 1794
David Bemod, Kathern Sheets	August 29, 1794
George Angenay, Mary Putman	in 1794
Adam Kiffer, July Kitzmiller	in 1794
James Sprague, Susana Rife	January 25, 1795
Peter Foreman, Katharine Haines	March 22, 1795
Michael Markfelt, Mary Baze	May 5, 1795
Matthias Back, Eve Cofman	May 17, 1795
Frederick Bittsher, Katharine Eiler	June 5, 1795
Philip Shultz, Eve Shuck	June 9, 1795
Jacob Smith, Katharine Lebold	June 9, 1795
Michael Kable, Barbary Smith	July 5, 1795
Joseph Reyle, Mary Hobliglasner	January 4, 1796
John Miller, Millian Husband	January 17, 1796
Daniel Bower, Elyabeth Stiffler	June 19, 1796
David Zimmerman, Katharine Shultz	August 23, 1796
John Bowser, Magdalena Bittner	November 8, 1796
Daniel Baker, Sally Tressler	December 25, 1796
Ludwick Baer, Katharine Shiler	January 10, 1797
John Mangus, Barbary Miller	April 11, 1797
Adam Coffman, Elizabeth Gardner	April 11, 1797
Edward Stoy, Mary Kave (perhaps Have)	April 14, 1797
Michael Kover, Katharine Palm	May 3, 1797
George Friend, Mary Magdalene Knavel	June 7, 1797
Alexander McVicker, Jane Fayler probably Tayler)	August 28, 1797
Henry Bittner, Barbary Danner	March 27, 1798
Jacob Gall, Katharine Cassman	May 13, 1798
John Draver, Barbary Barkirson	June 13, 1798
John Bittner, Rosana Sholleas (Shaulis)	July 10, 1798
Andrew Rembow, Susan Kiffer	August 7, 1798
Joseph Cofman, Haley McGraw	October 12, 1798
Jacob Hosteter, Mary Shultz	October 16, 1798
Horonamus Biridigon, Susana Bowman	February 16, 1798

## A Sermon of the Days of Revolution

*Preached on the eve of the Battle of Brandywine, Wednesday, September 10th, 1777, by a chaplain of the Continental Army.*

*They that take the sword shall perish with the sword.*—MATT. XXVI, 52.

SOLDIERS AND COUNTRYMEN:—



WE have met this evening perhaps for the last time. We have shared the toil of the march, the peril of the fight, and the dismay of the retreat, alike, we have endured cold and hunger; and the contumely of the internal foe, and courage of the foreign oppressor. We have sat, night after night, beside the camp-fire; we have heard together the roll of the reveille, which called us to duty, or the beat of the tattoo, which gave the signal for the hasty sleep of the soldier with the earth for his bed and a knapsack for his pillow. And, now, soldiers and brethren, we have met in the peaceful valley on the eve of battle, while the sunlight is dying away beyond yonder heights—the sunlight that tomorrow morning will glimmer on scenes of blood.

We have met amid the whitening tents of our encampment; in a time of terror and gloom have we gathered together. God grant that it will not be for the last time! It is a solemn moment, brethren. Does not the solemn voice of nature seem to echo the sympathies of the hour? The flag of our country droops heavily from yonder staff; the breeze has died away along the green plain of Chadd's Ford,—the plain that stands before us glittering in the sunlight. The heights of Brandywine arise gloomy and grand beyond the waters of yonder stream. All nature holds a solemn silence on the eve of the uproar, of the bloodshed and strife of tomorrow!

*They that take the sword shall perish with the sword.*

And have they not taken the sword? Let the desolated plains, the blood-sod-

den valleys, the burned farm-houses blackening in the sun, the sacked villages and the ravished towns answer! Let the bleaching bones of the butchered farmer, strewed along the fields of his own homestead, answer! Let the starved mother, with the babe clinging to the withered breast that can afford no sustenance, let her answer with the death rattle mingling with the murmuring tones that mark the last struggle of life! Let that dying mother and her babe answer!

It was but a little while past and our land slept in the quiet peace. War was not here. Wrong was not here. Fraud, and woe, and misery, and want, dwelt not among us. From the solitude of the green woods rose the smoke of the settler's cabin, and golden fields of corn looked forth from amid the waste of the wilderness, and the glad music of human voices awoke the silence of the forest. Now, God of mercy! behold the change. Under the shadow of a pretext, under the sanctity of the name of God, invoking the Redeemer to their aid, do these foreign hirelings slap our people. They swarm our towns, they darken our plains, and now they encompass our posts on the plain of Chadd's Ford!

*They that take the sword shall perish with the sword.*

Brethren, think me not unworthy of belief, when I tell you the doom of the British is near. Think me not vain when I tell you that beyond the cloud that now enshrouds us, I see gathering thick and fast the darker cloud and the blacker storm of divine retribution! They may conquer tomorrow—might and wrong may prevail, and we may be driven from this field, but the hour of God's vengeance will come! Ah, if in the vast solitudes of eternal space, if in the heart of the boundless universe there throbs the being of an awful God, quick to avenge and sure to punish guilt, then will the man George of Brunswick, called king, feel in his brain and his heart the vengeance of the eternal Jehovah! A blight will be upon his life,

a withered brain and accursed intellect; a blight will be upon his children, and on his people! Great God, how great that punishment! A crowded populace, peopling the dense towns, where the man of money thrives while the laborer starves; want striding among its people in all its forms of terror; a proud and merciless nobility adding wrong to wrong, and heaping insult upon robbery and fraud; a God-defying priesthood; royalty corrupt to the very heart and aristocracy rotten to the core; crime and want linked hand in hand, and tempting men to woe and death; these are a part of the doom that will come upon the English throne and the people of England.

Soldiers, I look around into your familiar faces with strong interest. Tomorrow morning we will all go forth to the battle; for need I tell you that your unworthy minister will march with you, invoking God's aid in the fight! Need I exhort you to fight the good fight; to fight for your homesteads, for your wives, and your children! My friends I urge you to fight by the galling memories of British wrong.

*Walton*, I might tell you of your father, slaughtered in the silence of night on the plains of Trenton; I might picture his gray hairs dabbled in blood. I might ring his death shriek in your ears.

*Shelmire*, I might tell you of a butchered mother; the lonely farm house, the night assault, the roof in flames, the shouts of the troopers as they dispatched their victims; the shouts for mercy, the pleadings of innocence for pity. I might paint this all again in the vivid colors of the terrific reality, if I thought that your courage needed such wild excitement, but I know you are strong in the might of the Lord. You will march forth to the battle on the morrow with light hearts and determined spirits, though the solemn duty, the duty of avenging the dead, rests heavily on your souls. And in the hour of battle, when all around the darkness is lit by the lurid cannon glare, and the piercing muskets flash, when the wounded strew the ground and

the dead litter your path, then remember, soldiers, that God is with you; the eternal God fights for you; He rides on the battle cloud, He sweeps onward with the march of the hurricane charge! God, the awful and the infinite, fights for you and will triumph!

*They that take the sword shall perish with the sword.*

You have taken the sword, but not in the spirit of wrong and revenge. You have taken the sword for your homes, for your wives, for your little ones. You have taken the sword for truth, for justice and right; and to you the promise is, "Be of good cheer," for your foes have taken the sword in defiance of all that man holds dear; in blasphemy of God. "They shall perish by the sword."

And now, brethren and soldiers, I bid you all farewell! Many of us may fall in the battle of tomorrow. God rest the souls of the fallen! Many of us may live to tell the story of tomorrow, and in the memory of all will ever rest and linger the quiet scenes of this autumnal night.

Solemn twilight advances over the valley. The woods on the opposite heights fling their long shadows over the green of the meadow. Around us are the tents of the continental host; the suppressed bustle of the camp, the hurried tramp of the soldiers to and fro among the tents, the stillness and awe that mark the eve of battle. When we meet again may the shadow of twilight be flung over a peaceful land. God in heaven grant it.

Let us pray:

Oh God of mercy we pray Thy blessing on the American Armies; make the men of our heart strong in Thy wisdom; bless, we beseech Thee with renewed life and strength our hope and Thy instrument, even George Washington; shower Thy counsels down on the Honorable, the Continental Congress; visit the tents of our host; comfort the soldier in his wounds and afflictions; nerve him for the fight; prepare him for the hour of death; and in the hour of defeat, O God of Hosts, be Thou our stay; and in the hour of Triumph be Thou our guide!

Teach us to be merciful. Though the memory of galling wrongs be at our hearts knocking for admittance, that they may fill us with the desire of revenge; yet, let us, Lord, spare the vanquished, though they never spared us in the hour of butchery and bloodshed. And

in the hour of death do Thou guide us to the abode prepared for the blessed. So shall we return thanks unto Thee through Christ our Redeemer. God prosper the cause. Amen.

REV. JOAB TROUT.

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## Use of the Divining Rod

Numerous mechanical devices have been proposed for detecting the presence of underground water, ranging in complexity from the simple forked branch of witch-hazel, peach, or other wood to more or less elaborate mechanical or electric contrivances. Many of the operators of these devices, especially those who use the home-cut forked branch, are entirely honest in the belief that the working of the rod is influenced by agencies—usually regarded as electric currents following underground streams of water—that are entirely independent of their own bodies, and many uneducated people have implicit faith in their ability to locate underground water in this way. In experiments with a rod of this type the writer found that at certain points it seemed to turn downward independent of his will, but more complete tests showed that this down turning resulted from slight and, until watched-for, unconscious muscular action, the effects of which were communicated through the arms and wrists to the rod. No movement of the rod from causes outside of the body could be detected and it soon became obvious that the view held by other men of science is correct—that the operation of the "divining rod" is generally due to unconscious movements of the body or of the muscles of the hand. The experi-

ments made show that these movements happen most frequently at places where the operator's experience has led him to believe that water may be found.

The uselessness of the divining rod is indicated by the facts that it may be worked at will by the operator, that he fails to detect strong water currents in tunnels and other channels that afford no surface indications of water, and that its locations in limestone regions where water flows in well-defined channels are no more successful than those dependent on mere guesses. In fact, its operations are successful only in regions in which ground water occurs in a definite sheet in porous material or in more or less clayey deposits, such as pebbly clay or till. In such regions few failures can occur, for wells can get water almost anywhere. Ground water occurs under certain definite conditions, and just as surface streams may be expected where there is a valley, so ground water may be found where certain rocks and conditions exist. No appliance, either mechanical or electrical, has yet been devised that will detect water in places where plain common sense will not show its presence just as well.

From "Underground Waters for Farm Use," Government Printing Office, 1910, p. 15.

## DIE MUTTERSPROCH

"O, Muttersproch, du bist uns lieb"—A. S.

### Need of Family Reunions

Mister Drucker:

In dein'ra magazine fer Augusht war en shtick des hut g'sawt es waren on denna tzeita ken grossa leit odder statesmen bei'm nahme Washington, Adams, Jefferson, Madison, Monroe, Jackson, Franklin, Hamilton, Sherman, Putnam, Lee un onnera nahme os mer fint in history; un os die grossa bankers, manufacturers un business leit die mir now hen daiten net die nahme drawge foon de grossa bankers un business leit en honnert yahr tzurick.

Sel hut dich uf die notion gebrocht os selly olta famillya die fiel grossa leit naus in die Welt g'shickt hen gons ausgonge mista sei. Noh hut's dich gewoonnert eb sel ow so ware mit de Deutsche famillya os noch g'shtanna hen en honnert yahr tzurick?

Now ich waes net wie's is mit de "hoch" Deutsche familya, Mister Drucker, ovver unser Pennsylvania Deutsche leid duen ihr end tzimlich goot ufholta. Of course, olsamohl fint mer'n schwartz schoaf, ovver so dorrichaweck shtehen unser Pennsylvania Deutsche familya haicher un besser in'ra nochberschaft os wie ihr gross-eldera un die ols noch weiter hinna naus ols hen. Be sure, sie sutta ow, in dem os sie bessera shoola hen un en bessery chance uf olla wega fer ebbes foon sich mache. Drumm mehn ich sie daiten ihr end goot ufholta.

Ovver weil die Pennsylvania Deutsche famillya net om hinnitusich gehe sin uf sella wega, sie sin om schwach werra uf'n onnera weg. Unser elshta un besta famillya sin om glenner werra. En famillya mit'n houseful kinner is bol nimmy tzu finna. Es is yusht meh hee-un-doh os mer elf un tzwelf kinner um en dish rumm sehna kon, oll eiferich mit gebroatner mush un buch waitze Kuche moryets; schnitz-un-gnep, butt-boy, sour-grout, weiss-grout, "Witzel," grumbeara-salaut un shpeck-un-reeva mid-dawgs; un ovets rivvel-soup, grumbeara-soup, mush-un-milch, kuddlefeck, tzidderla un fiel onnera sache os uns eldera ollaweil noch's moul wessera macht! Wos mer now sehnt is tzuwa odder drei glana on en dish, un denna holver evvafiel mit ihre toasties, Quaker oats, puffed rice, shredded wheat un sellera gleiches os mer in tootta im shstore kauft, in blots foön was die mommy ols gemacht hut; tzuwisha de tzeit grehen die Kinner Pepsin gum, in blots foon grossa kolta buchwaitze-kuche g'shmeered mit lodwerrick. Ken wonner sin ihr feez so

tzort os sie nimmy borefeeshich shpringe wolle.

Un des bringt mich on der point woo ich naus bin g'shtart defohr, os weil unser Pennsylvania Deutsche famillya om glenner werra sin un unnich da umshtenda gons ausgehe kenta, die family reunions os ollivver kolta sin werra des shpoteyahr en firstrate ding warren. Es is gons recht os en record gemacht sut werra foon denna famillya, un gons shicklich os es gedueh sut werra on en tzeit won die leit noch doh sin.

In de tzeitinga hov ich ow g'sehna census reports, un reports foon de health registers. Oll die reports weisa os die auslenner—die Poles, Slavs, Hungarians, Russians un Italians—die leit sin woo ollaweil die Kinner grehen. So won die shuckel owholt so aus fashion tzu kumma unnich unser Pennsylvania Deutsche leit, don missa mir exshpecta mit de tzeit, won's family reunions gebt in unserm end foon Pennsylvania, so nahme tzu finn wie die:

Snitzky, Slupaky, Shantovitz, Novak, Onushak, Wejchowski, Raboniwitz, Gorhaluscha, Sobszynski, Zaloeski, Mojnagloszik, Szarak, Ivanosky, Youkowsky, Yonsioz, Allessandro, Cassellucci, Tavollo, Mozetko, Capello, Pietro Dranfko, Wiki, Scienkiewiez, Uletszche, Jaroszy, Ienestokey, Satovitch, Tzheek, Drakapik, Muschock, Bonosky, Petroski, Gyeski, Wominski, unso on x-t-y-tz.

Pawr woche tzurick war ich uf'ra family reunion im lond, woo en Porra de yunga bauer g'sawt hut woh sie goot op sei wutta, don mista sie kinner un epple-behm hovva. F'leicht war der Porra recht.

OLLY HESS.

### Die Schpeckmaus

Die Schpeckmaus is en nacht gadier  
Un hut im dunkla ihr plasier.  
Un sie flight rumhä so schnell un schlick  
Un is in sell'm en Mäschterschtick.

In freier luft flegt sie rumhär  
Os won sie nie net ruhig wär;  
Sie kumt so g'schwind wie en wetterleg,  
Geht fort so schnell in ihrem weg.

Un wär die Schpeckmaus schieht im flug  
Is'n expert schütz, verlus dich druf;  
Der is net blind un aw net schlow,  
Un biet verleicht der Teddy—Oh!

Die Schpeckmaus is net alsfert drous,  
 Sie fliegt dal mol grad nei ins haus  
 Un schloft die Sally un die Jane—  
 Gee whiz! des mächt en lärm daheem.

Die Sal jumpt uf un werd gans kalt,  
 Die Jane die glaubt es is der Alt:  
 Sie schpringa nei, im Dat sei schtub,  
 Un greisha, Pap! Oh, Pap! en schpuck.

Der Pap der denkt, "Die Schpeckmaus  
 hängt."  
 Un schteht net uf—un lacht noch druf.  
 Die Mäm dan sagt zu ihra mäd,  
 "Yusht schloft am fusend alla beet."

Des basd net recht un is zu häse;  
 Doch bess'r os wie en Schpeckmaus race,  
 Der Pap is dick un sis zu eng  
 For ihn zu laie bei so're meng.

Da mäd ihr bett is leer un gut  
 Die Schpeckmaus sitzt in d'r Sal ihr'm hut,  
 Un mehnt es wär en givel end,  
 Grads ding fer'n Schpeckmaus regiment.

Ei Schpeckmaus hie un Schpeckmaus här!  
 Der Pap schpringt net for ma Teddy bär.  
 Ins leer bett geht un schloft so sanft,  
 Die Schpeckmaus hängt om grosa ranft.

Die Sal kumt morgets fär ihr hut  
 So gros das hunnert Schpeckmäus gut  
 En home un bett drin hove kenna,  
 Un duht des ding fum nagel nemma.

Gros glick dabei! die Schpeckmaus soll  
 De Sal net kumma in die woll.  
 Sie fliegt noh fort wie'n glaner schelm  
 Un in da fenshdra sin schreens noch sellen.

Composed by H. H. Romig in 1911, 1226  
 Union Street, Allentown, Pa.

### Das Deutsche Lied

Wort und Weise Karlfried Kriebel

Erschalle, du herrlicher Männergesang.  
 Du kraftvoller, markiger Chor!  
 Es hebt aus dar Brust ein begeisterndes  
 Lied  
 Sich jublend und jauchzend empor.  
 Es braust wie der Sturm, wie das wallende  
 Meer.  
 Und flüstert wie Sommernachtswind.  
 Es rollt wie der Donner und lächelt so froh  
 Und sanft wie ein spielendes Kind.

Was singet und saget dies klingende Lied?  
 Es spricht von des Vaterland's Macht,  
 Von Ehre und Ruhm und von trutziger  
 Kraft,  
 Von Siegen in blutiger Schlacht.  
 Der Helden gedenkt's die für Freiheit und  
 Recht,

Mit Freuden vergossen ihr Blut.  
 Die siegend, dem Tode auf blumiger Au'.  
 Sich weiheten mit zornigem Mut.

Und grollend und zürnend erinnert's an  
 Schmach,  
 Die Deutschland eins knirschend ertrug.  
 Es schlendert den Räubern und Schandern  
 ins Grab  
 Hinah einen furchtbaren Fluch.  
 Vom Wein, der am Rheine so duftend und  
 mild,  
 Auf sonnigen Höhen erglüht,  
 Von Tälern und Bergen, vom rauschenden  
 Wald,  
 Singt freudig und fröhlich das Lied.

Es wehet so lieblich und sanft wie der  
 Hauch  
 Des Frühlings, der Knospen erbricht.  
 Und innig von Sehnsucht und Hoffnung und  
 Glück,  
 Von Liebe und Freuden es spricht,  
 Wenn klagend und zagend, in Angst und in  
 Not,  
 Fast springet ein trostloses Herz.  
 Dann wecket und stärket die Hoffnung dies  
 Lied  
 Und lindert den bittersten Schmerz.

Fromm ehrt es und preist es den gütigen  
 Gott,  
 Es grüßet die Sonne, den Mond.  
 Die blitzenden Sterne in heiliger Ruh',  
 Wo segnend der Ewige thront.  
 Es singet von allem, was je das Gemüt  
 In Ehrfurcht und Liebe erregt,  
 Bald scherzend und heiter, bald traurig und  
 ernst  
 Hat tief uns erfaszt und bewegt.

Erschalle uns mächtig, du Männergesang,  
 Das wonnig das Herz uns erglüht.  
 Du kommst aus der Tiefe der Seele hervor,  
 Du deutsches, du herrliches Lied!

### The Duds What Women Folks Wear

Say, don't yer jist git al-fired mad  
 With duds wot women folks wear,  
 What shet in back stead o' the front,  
 Say, wouldn't yer like ter swear?  
 When yer stan' like a meek old fool,  
 A strugglin' with all yer might,  
 Ter find when yer come ter th' end  
 That yer havn't done et right.

Then yer gota begin agin,  
 This time yer'll hook et right;  
 But the ole girl fumes and fusses  
 An says yer done et fer spite.  
 That's when yer git mad all over,  
 An swear that never agin  
 Will yer hook up that concerned dud  
 But yer soon on th' job agin.

—Becky-Tabor in *Author's Magazine*.



## REVIEWS AND NOTES

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

**THE YEAR BOOK OF THE PENNSYLVANIA SOCIETY FOR 1911**—Edited by Barr Ferree, Secretary of the Society. Cloth; illustrated; 231 pp. The Pennsylvania Society, New York. 1911.

Within eleven years this society has become the largest of the State Societies of America. Its historical work, contained chiefly in its Year Book, presents annually a summary of historical work and endeavor relating to Pennsylvania that is not to be obtained in any other publication or form. Its membership in December 1910 was 1165.

The Year Book contains an account of the Twelfth Annual Dinner of the Society, given in the grand ball room of the Hotel Astor, New York, January 21, 1911, in honor of President Taft. Fourteen hundred guests were present; among them were Governor Dix of New York, and Governor Tener of Pennsylvania; Attorney-General Wickersham, Hon. Joseph H. Choate; Andrew Carnegie, and others.

In addition to the speeches made at this dinner, the book contains many items of interest concerning Pennsylvania and Pennsylvanians the world over. It also has some very good illustrations.

**A HISTORY OF THE LUTHERAN CHURCH IN NEW HANOVER, PENNSYLVANIA**—Compiled and arranged by the Pastor, Rev. J. J. Kline, Ph. D., Member of the The Pennsylvania-German Society, The Historical Society of Pennsylvania, and The Historical Society of Montgomery County. Cloth; illustrated; 710 pp. Published by the Congregation, New Hanover, Pa. 1910.

This is meant as a bi-centennial edition to commemorate the two hundredth anniversary of the organization of the Evangelical Lutheran Church of New Hanover, Pa. Like the beginning of a great many things, the early history and the time of organization of this congregation is not definitely known. Conjecture has to supply the connecting link between numerous incidents and dates. It is certain, however, that it is the oldest of the three original united congregations, and consequently one of the oldest Lutheran congregations in America, and by some claimed as the oldest.

Of the 710 pages in the book, only 270 are of the nature of a strictly historical narrative concerning the organization of the congregation, its buildings, ministers, etc. The

remainder of the volume is taken up with church records—births, baptisms, catechumens, confirmations, marriages, and deaths. These pages are very likely interesting only to those who still have the satisfaction of finding their names there.

The writer's reasons for producing this volume are legitimate and praiseworthy; he is entitled to the commendation of his church and congregation for endeavoring to preserve these records of the past.

The work, like all works of its kind, has very little literary value because of the very nature of its makeup. Accuracy in such a work is encumbered with difficulty; to what extent this particular work is accurate it is impossible to say at this juncture. It is another evidence of the spirit, and an admirable one, that would preserve more of the historical data of the past. Its field is naturally somewhat provincial, and consequently it is mainly of local import, but it is nevertheless a contribution to local history.

### TRAVELS IN THE CONFEDERATION

(1783-1784) From the German of Johann David Schoepf. Translated and edited by Alfred J. Morrison. Two volumes; cloth; price \$6 net. William J. Campbell, Philadelphia. 1911.

The author of this amusing and interesting impression of the United States immediately after the Revolution and before the adoption of the Constitution was Dr. Johann David Schoepf, a German, who was chief surgeon of the Ansbach troops during the Revolution. He was born in 1752 in Wundsiedel, in Bayreuth, a region of mines and quarries. He was highly educated as a physician, but not caring to practice he became interested in biology and mineralogy. He came to New York in 1777; he returned to Europe in 1784, and died there in 1800.

He wished to see more of the wonderful region beyond the town where he was closely confined for several years; and so after his official duties had ceased he started on a journey. Leaving New York in July, 1783 he went to Elizabethtown, Brunswick, Princeton, and Trenton, where he crossed the Delaware. Coming to the Pennsylvania side he passes through Bristol, Frankfort and Philadelphia, where a long stop was made. Then he went to Germantown, Chestnut Hill, and Flourtown, and after a tedious and difficult journey he came to

Quakertown, which at that time had only twelve houses. He next came to Bethlehem, Nazareth, Wyoming Settlement, back to Nazareth, then to Allentown, whose official name then was Northampton, and had between forty and fifty houses; then to Maguntchy (Macungie) and Lebanon. He then turned to the southern part of the state and passed through Carlisle on to Bedford, Pittsburg and Kentucky. Coming back to Kentucky he passed through the northern part of Virginia, Maryland and Delaware, returning to Philadelphia by way of Chester. He also makes mention of many more and insignificant places.

In volume two is an account of a second trip. Intent on visiting the southern colonies, he leaves Philadelphia a second time. Starting in November 1783 he goes to Valley Forge, then through Lancaster and York counties into Maryland, through to Virginia, North Carolina, and East Florida, and finally to the Bahama Islands. From here he sailed for Europe, where he arrived the first week in July, 1784.

He was a keen observer; he saw something—was it the birds of the air, the plants and trees of the fields, the fishes in the water, or the rocks and ores under the earth, or the climate above it—nothing escaped his observing eye. His list of contributions on North American vegetation, fishes, etc., is a long one. A manuscript describing the birds of North America was lost at sea.

He gives delightful descriptions of the places through which he passes—of their manners and customs, and language; of the buildings, and country inns and farm houses where he stopped, of the food that was served and the water that was to be had. And into all this is woven a farther description of scenery, soil, vegetation, natural resources, climate, animals and Indians. Some of his observations are amusing, interesting and prophetic. Speaking of fences he says, "Fences certainly are nowhere else to be found of so many different varieties as in

America, where at any moment the traveller comes upon a new sort and cannot but be astonished at the inventive genius of the inhabitants. But in every case the device shows that more care has been taken to avoid trouble than to save wood or to build durably. Commonly the fences are but dead enclosures, either light poles or split logs, bound together in one way and another, laid one over the other, or, it may be, upright stakes worked in and across, and so forth. The so-called 'worm-fences' are the commonest, and for this purpose chestnut wood, if to be had, is used because of its lightness and because it lasts well, barked." The first stone house had just been erected in Pittsburg before his arrival, but he thought there would soon be more, because the place reasonably expects to grow large and considerable with the passage of time.

Returning to Europe he spent several years in arranging his notes which he eventually published at Erlangen in 1788.

This work was translated and edited by Dr. Alfred J. Morrison; he has preserved as much as possible the charm and magnetism of the original. The translation may not be in the best modern English, but there is an archaic style to it that is entirely in harmony with the style of the original; this adds to it a pleasing sense of quaintness. The original narrator is still talking but in a different tongue.

The is the first English translation of this extraordinary and fascinating work which probably on account of the scarcity of the original was neglected and forgotten. It is a veritable treasure of local history. Any one wishing to see us as others saw us a century and a quarter ago will find these two volumes highly informative and interesting. There is no work like it for the amount of information nor for territory covered, nor for the period between the Revolution and the adoption of the Constitution—the critical period of American history.

### The Beyond

I stand on the banks of the Stygian stream  
And the mists from its waters arise,  
Disclosing the scenes on the farthestmost  
side

To my awe-stricken wondering eyes.

'Tis the shadowy land of the Dead I behold,  
And amid the dim throng on its shore  
I see many near ones and dear ones of  
mine,

Whom I loved in the days gone before.

Dear comrades I see of my earlier years,  
And sweet friends of a recenter time;  
The kith that were leal and the kin that  
were true  
And the loves of a manlier prime.

I fancy I hear in the distant beyond  
A weird voice from that shadowy side,  
Which whispers to me that my own time  
is nigh

To embark on that dark, murky tide.

E. Grumbine, M. D., Mt. Zion, Pa.

## HISTORICAL NOTES AND NEWS

REPORTS OF SOCIETY MEETINGS ARE SOLICITED

### An Old English Stepping Stone

The old stepping stone which for 700 years stood in the public square at Hingham, England, was presented to Hingham, Mass., October 9, on behalf of the people of the English village by Right Hon. James Bryce, the British ambassador. The stone is to be used as the corner stone for a bell tower to commemorate the landing 275 years ago of a band of pilgrims, from Hingham, England. Former Secretary of the Navy, John D. Long, presided at the exercises.

### Northampton County Historical Society

The annual outing of the Northampton County Historical Society was held at Bath this year. The route mapped out was to Nazareth, thence to Bath, via Christian Springs—site of the old stockade fort. At Bath a reception was given to the visitors, after which there was a sight-seeing trip through East Allen township, visiting the ancient Irish settlement; the old block-houses, forts and stockades of the French and Indian war of 1755; the sites of the Indian massacres in 1763 and many other places of historic note. Many people who were interested in historical subjects accompanied the members of the society and so availed themselves of the opportunity of coming in close touch with the places of historic interest in Northampton County. The committee on arrangements were: Dr. Charles McIntyre, David M. Bachman, Charles Stewart, W. J. Heller, J. V. Hull, Villias Everhart, F. S. Bixler, Rev. J. C. Clyde and Professor J. F. L. Raschen.

### Markers at Valley Forge

The Valley Forge Park Commission has been informed by the State of Massachusetts that the dedication of the monument to its brave sons who were encamped there during the winter of 1777-1778 will occur on November 18. The monument is already erected. It is of granite and located about a quarter of a mile east of the General Wayne equestrian statue. It is semi-circular in form, 20 feet inside measurement and 25 feet outside measurement, about five feet high, with a bench running along its inside. The

radius of the curve is 10 feet. In the centre is a shaft 10 feet in height and half as wide. The whole is of granite, and presents an imposing appearance.

It is different from any other marker on the Colonial camp-ground. On the ends or posts of the semi-circle are inscribed a cross and the dates 1777 and 1778, and a tablet with the State's coat-of-arms.

On the monument proper appears this inscription: "This monument is erected by a grateful Commonwealth in memory of the soldiers of Massachusetts who served at Valley Forge, 19 Dec. 1777, 19 June, 1778." On the reverse side, on another brass plate, appear the names of "Massachusetts soldiers who served at Valley Forge, Pa., under his Excellency, General George Washington, between 19 Dec. 1777, and 19 June, 1778."

### Montgomery County Historical Society

The Montgomery County Historical Society held its annual outing, Saturday, October 7, 1911.

The itinerary took up a coach ride starting from Norristown and taking in points of interest as follows:

The old Norriton church, the oldest Presbyterian house of worship now existing in Pennsylvania, the congregation having been organized about 1705; the old David Rittenhouse property once the home of this distinguished astronomer and scientist of the eighteenth century, the transit of Venus being observed here in 1769 with instruments made by himself; the Worcester Schwenkfelder Church; Wentz's Reformed Church, Skippack, congregation of which was organized 1727 by George Michael Weiss; Washington's Headquarters in Worcester, the home of Peter Wentz occupied by Washington October 16-21, 1777 where he received the news of Burgoyne's surrender; Bethel Meeting House where the first Methodist congregation in Montgomery County was organized, 1784; St. John's Lutheran Church, Centre Square, where a Lutheran congregation has been in existence since 1771.

Dinner was served at the Centre Point hotel and a public meeting held in the High School room in Farmers' Hall, nearby.

## GENEALOGICAL NOTES AND QUERIES

We will insert in this department under "Research Problems" investigators' requests for data with whom those able to answer will on request be placed in communication. Ask for particulars.

### Our Genealogical Research Bureau

We desire to call attention to the notice appearing at head of this department. We were induced to make this announcement by the following words received from a subscriber: "Over the United States are thousands of widows and spinsters, of seamstresses, music teachers, school teachers, etc. who have a wide acquaintance and knowledge of their communities, present and past,—if we could but reach them, the service that they could give would often be of much value, and if paid for at rates that professional searchers would rightly deem low would still be like money found to these

women. Then too there are local genealogists and local historians who should be ferreted out and made use of for their own good and others." We have ample evidence that this department has been of service to our subscribers in the past. We believe this new step will make the department still more valuable.

Subscribers—Ministers, librarians, lawyers, church and county officials, local and family historians, genealogists, teachers, etc., can register as searchers by submitting to us a statement giving time they can devote to research, records on which they can work, and schedule of charges.

### Answer to Query No. 30

#### GRUBB FAMILY

Register's Office, Lancaster Court House, Abstracts of Wills.  
Book F, page 101.

Ann Margaret, widow of Jacob Grub, of Manheim township. Sons, Michael and Jacob. Signed Dec. 25, 1786, proved March 25, 1789.

G, page 356. Ann, widow of Curtis Grubb of Lancaster Borough; mentions her mother, Hannah. Children, Martha, Juliana, Samuel. Signed November 26, 1794; proved Feb. 18, 1795.

I, page 182. Casper Grub of Warwick township. Wife, Elizabeth, children, Christian, George, Casper, Peter, Jacob. Susanna, wife of Martin Bard. Elizabeth, wife of Frederick Kissel. Signed July 25, 1798; proved January 8, 1808.

C, page 544. Thomas Grubb of Little Britain. Children, Ann, wife of Joseph McCreery; Charity, wife of Alex Laughlin. Prudence, Jean, Joseph, John, William, Benjamin. Signed May 27, 1777; proved August 24, 1779.

M. N. ROBINSON.

### German Names in the Shenandoah Valley

Names picked at random from a copy of a local paper, "Shenandoah Valley," published by Henkel & Co., New Market, Va.

Hottel, Clem, Hockman, Burkholder, Saum, Zerkle, Neff, Myers, Bauserman, Miley, Garber, Guyer, Funkhauser, Coffman, Haun, Keller, Clinedinst, Strickler, Kuhns, Copenhaver, Huffard, Bowers, Henkel, Good,

Ludwig, Getz, Whitmore, Fulk, Hoover, Crider, Rosenberger, Lindamood, Grabill, Fidler, Offman, Bowman, Gochenour, Heinrich, Zehring, Repass, Kagey, Huff, Baker, Smootz, Manck, Hepner, Andreck, Kerlin, Moomaw, Wunder, Foltz, Grim, Dellinger, Tysinger, Heischman, Hiser, Schaeffer.

### New England Historic Genealogical Society

This venerable society recently issued the following important notice:

"Beginning with volume 66 (January, 1912) the price of the *New England Historical and Genealogical Register* will be increased from seventy five cents per copy and three (\$3.00) per year to one dollar per copy and four dollars (\$4.00) per year.

The *Register* has always been published at a loss to the Society, but the largely increased cost of material and labor in the production of the magazine now renders it necessary to offset this added expense by a corresponding increase in the subscription price."

### Old Goshenppen Church Records

Dear Editor:

I presume your subscriber desires to know of the records of the "Old Goshenhoppen" church, Lutheran and Reformed, near Salfordville, Montgomery County, Pa.

About 1895, when Dr. Weiser was living, in company with George Nyce of Frederick and Rev. Michael Reed Minnich of Philadelphia, we went over the "New Goshenhoppen" records. The Doctor loaned us two other

old church records in addition, one was the "Great Swamp," commencing about 1732, and the other the "Old Goshenhoppen," commencing about the same period. The information we were after was found in the "New Goshenhoppen" record, so we did not bother with the records of the Great Swamp and the Old Goshenhoppen.

In Vol. III, Perkiomen Region, published by the late Henry S. Dotterer, in which the Rev. Dr. Hincke states, there are no early Great Swamp and Old Goshenhoppen records, as these in the early days consisted of but one charge, and all entries were made in the one book, that of the New Goshenhoppen.

This statement is incorrect. But a few years back, I came into possession of the "Great Swamp" record commencing about 1731, made a translation of it, and now a copy of this can be found either in the state library at Harrisburg or the Genealogical Society at Philadelphia.

After the death of Dr. Weiser many of his books, records and publications, went to Franklin and Marshall college, at Lancas-

ter, Pa., and while Dr. Dubbs was living, he discovered this book (the Great Swamp) record and forwarded it to me, and I in return sent it to East Greenville, Pa., where it was placed in the bank vault with the New Goshenhoppen records for preservation.

The Old Goshenhoppen record may have also gone to Franklin and Marshall college with the Dr. Weiser material as the Great Swamp record did, and if so, I was never able to locate it. I wish some one would take this matter up and carry the investigation further, and if found, inform the public where the original or a translated copy may be found.

The Reformed congregation of Old Goshenhoppen has a record commencing about 1765 and many think this is the first record.

The Lutheran congregation of Old Goshenhoppen has a record that goes back to the origin of the church about 1732, and can be found in the possession of its stated clerk.

W. H. REED, M. D.,  
Norristown, Pa.

## THE FORUM

The P-G Open Parliament, Question-Box and Clipping Bureau—Communications Invited

### Wanted

Copies of the Pennsylvania-German, Nos. 1, 2 and 4 of Volume 1; Nos. 1 and 2 of Vol. 3; all numbers of Vol. 6.

Law Offices, Jas. L. Schaadt, 536 Hamilton Street, Allentown, Pa.

Copy of the Pennsylvania-German, No. 2, of Volume 1, will sell or exchange No. 1 of Vol. 1.

NAAMAN H. KEYSER,  
33 High St., Germantown,  
Philadelphia, Pa.

### A Correction

On page 553 the title to illustration should read "The Bushkill Street Bridge and home of Philip Becker." The inscription you now have under it should be included with the title of the illustration on page 557. In other words the Chemical Publishing Co. buildings occupy the site of the "Home of the Miller." Also the name "Hersten" should read "Hester." Again page 554, first column, there is something omitted between the second and third lines (Twelve and—Editor). And on page 556, first line the

capital "L" should be "I" while in line 17 the word "transferred" should be placed instead of the word "transformed."

Yours truly,  
W. J. HELLER.

### MEANING OF NAMES

Edited by Leonhard Felix Fuld, LL.M., Ph.D.

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 for that purpose.

#### 76. RUEBUSCH

The surname RUEBUSCH is either a compound RUEBEN and BUSCH or a compound of RUEBEN and BURSCH. RUEBEN means turnips. BUSCH means bush and BURSCH a young fellow. The surname RUEBUSCH was given to a young farmer's boy—a raiser of turnips. It is a nickname or surname of occupation.

### Son of Pennsylvania Honored

Matthew H. Hoover, managing editor of the Lockport Union-Sun has been appointed chief of the publication department of the

State Conservation Commission of New York at a salary of \$3,000 a year.

The position is one of the greatest importance as it involves the compilation of the laws, and much special work in regard to general work of the department. The commission sought the services of Mr. Hoover because of his recognized position as an authority on fish, forest and game.

Mr. Hoover has made a life study of fish and game in particular and is one of the pioneers of the organization of anglers' clubs throughout the state and the movement for state conservation—Exchange.

### Squire Hirst to Mr. Gray—A School "Excuse"

Old Squire Joseph Hirst, at one time proprietor of the Bath Hotel, Bath, Pa., was the father of sixteen children, quite a few of whom attended the "summer school" taught by a certain Mr. Gray, who demanded what was something unheard of them, a written excuse from the parents, in case of a pupil's absence. The squire kept several of the children home one day during hay-making and sent the following note with one of the smaller ones to the teacher.

Mister Gray,  
It is a very fine day,  
To make my hay,  
So I want Oliver and Jake  
To handle the rake,  
And Kate, my daughter,  
To carry the water.

### "Peculiar English"

Editor Penna.-German:

I am often amused and find myself smiling almost unconsciously when I recall the peculiar English some of my father's neighbors were wont to use. They rarely hesitated for a word or in constructing a sentence, but both, in the language of the Psalmist, were often "fearfully and wonderfully made." A certain Mr. M. who was the owner of a threshing machine used to thresh the grain for some of his neighbors. One fall when he was ready to do his accustomed work for an Irishman, a new customer, who spoke only English, the latter said: "Mr. M. when do you like to have your dinner?" His answer was "Vell, ven I beess to home I gits my dinner at half after de 'leven, but ven I beess away from home I eats 'im ven I gits 'im." At another time the same man was helping a neighbor in the harvest field when some member of the family who had a particularly strong voice called the workmen to dinner. When Mr. M. heard him he remarked: "Dot feller hass a good schtum-mick for hollerin'." Once when this man was supervisor of roads one of the hands

questioned the wisdom of some of his suggestions. He cut the critic short by declaring: "I beess de maishter-mon." A woman whose husband had prospered concluded that some change should be made in the dwelling-house in order to keep the servants from mingling too freely with the members of the family. She accordingly told one of her neighbors that she was going to have stairs built "up her backside for the dogmastics (domestics) to go up and down on." One man always called recess at school "reasoness," and invariably spoke of the Sioux Indians, who for some reason interested him a good deal, as "Si-oxes."

CHAS. W. SUPER.

### An Old Inventory and Sale List

The undersigned in gathering material for the history of a prominent family came across an inventory and sale list of the last decade of the 18th century. These lists are written in the Pennsylvania German dialect of Heidelberg Township, Berks County, Pa., and contain some words which cause one to "scratch his head and think." The spelling is often phonetic. The writer would gladly receive any explanations, suggestions, emendations, or confirmations of the doubtful words and expressions.

In the inventory are found the following:

- |   |   |          |
|---|---|----------|
| a | 2 Rohr Offen mit dem Rohr.....  | \$ 28.00 |
|   | What kind of stove is meant?  |          |
| b | Coffee mühl and fettern.....  | 3.50     |
|   | If "fettern" is not feathers, what might it be? Certainly a queer grouping.                       |          |
| c | Ein grossen Stat Waggen, twg und wagentuch .....  | 120.00   |
|   | Is this the old Conestoga wagon with trough and cover, used to take the grain to the Stadt—Phila? |          |
| d | Wagen und Bord Schleif Ketten..   | 34.00    |
|   | What special drag chain is a Bord Schleif Kette?  |          |
| e | 12 Paar Theeschalen .....   | 1.75     |
|   | Are these "tea cups and saucers"?   |          |
| f | Ein Bull und Rind.....  | 32.00    |
| g | 3 Ochsen, ein Rind.....   | 50.00    |
|   | Is "Rind" always female—a heifer?   |          |
| h | Leindicher, dischdicher und handswell .....   | 9.00     |
|   | What is "handswell"? towels or toweling.  |          |

In the sale list the price is given in £, s, d. The paper has no heading. It is supposed to be a sale list. In it occur the following:

- |   |                             |       |
|---|-----------------------------|-------|
|   |                             | £—s—d |
| i | Ein Par schlombben vor..... | 0—1—0 |

- Who knows what a "schlomb" is? One says it is a kind of cord used in the first teasing of wool.
- j Ein bet ziechen vor.....0—15—0  
Is bet ziech everywhere used in the sense of a covering for a "feather-bed"?
- k Ein Camisol .....0—15—0  
A French word meaning a jacket or doublet.
- l—Ein brusttug vor..... 0—7—6  
An under-waistcoat.
- m Ein Kob ziech vor..... 0—3—0
- n Ein Kesse ziech vor..... 0—4—0  
What is the distinction between the above two articles?
- o Zwey hand Vel vor..... 0—2—6  
This is, no doubt, the same as "handswell" in the inventory.
- p Ein schachter u. Ein Kehr Virste ..... 0—2—0  
What is a "schachter"? The word in High German means a Jewish butcher.
- q Ein flasch und zwey bor ener.... 0—2—6  
The latter term puzzles me. Might it be bits for boring?
- r Zwey Eimer und ein Kübel vor 0—3—0  
What is the distinction between these in Berks?
- s Ein Reib Eisen und ein sey vor 0—3—6  
A grater and a colander.
- t Zwey alte fuder sek vor..... 0—7—6  
This probably is a canvas feeding-ga suspended from a horse's head.
- u Ein heimesser, ein heisobber und stoss eissen vor..... 0—4—9  
Hay knife, hay hook and digging iron, crowbar or foil?

THOMAS S. STEIN,  
Annville, Pa.

### Reminiscences

I was very much interested in the article by Austin Bierbower, Esq., of Chicago, on "Pennsylvania Germans in the Susquehanna Islands." as that locality is where I spent my boyhood days, and many a time have I roamed over the historic places he mentions in his narrative. I infer he has reference to either "Shelly's Island" or what was known as "Long Island" for those two are the only ones in the group of islands that are of the shape he mentions and on which are located the shaped farms he speaks of. There are several other islands in the group. Notably the famous Hill Island opposite Middletown, the northern part of which rises into what can be called a mountain, and the southern part is comparatively level, where several large

and fertile farms are located. Then there is what has been know as "Hess" or "Mud Island" situated a short distance above the head of the famous Conewago Falls, and another small island knowu as "Rush Island" or "The Rushes." All except the latter have well cultivated and fertile farms, with fine buildings, etc. There is, or was, also a small island in the middle of the Conewago Falls (which by the way is not a perpendicuar fall, but a series of rapids about a mile long, caused by the river flowing over a ledge or vein of rocks running at right angles with the river. The fall is, as I remember it, about 80 feet and makes some beautiful rapids.) When the river was low we were able to leap from rock to rock, and approach this island (which was known as "Fall Island") from the York County side. There was nothing on it except some trees and these, with one or two exceptions, were small, as they were frequently crushed during high water and running ice in the spring of the year when the ice went out. I have seen ice piled up twenty or thirty feet high at this place. The exception of the trees being one or two large ones that had withstood the onslaught, and on one of these a bald eagle had built its nest every year as long as I can remember. On the east side of this island was the main channel through which the raftsmen used to make their perilous journeys in the days when lumber and logs were "rafted," from the pine woods in Northern and Central Pennsylvania to the mills and lumber yards along the Susquehanna River. I well remember many times standing on the hill above what is now Falls Station on the Northern Central Railway and watching the rafts coming down the river and "rounding" the point of Long Island, so as to strike the main channel through the falls. It was very important that the start into the channel was made right for if not, the raft would strike the rocks and be dashed to pieces, and the pilot who undertook to run a raff through Conewago Falls had to know his business. The rocks in this ledge were of the gneiss variety and were very hard, and some of them, as much as six feet through had large round holes through them, large enough for us lads to crawl through. These holes were hored by the action of the water whirling around and small stones rubbing against the rocks. The process naturally being very slow it must have taken untold ages to accomplish the work. Many of the rocks had holes all the way from one to four feet deep and these invariably had a number of round stones and pebbles in them which showed how the work was done. Well do I remember the different customs Mr. Bierbower mentions, which to some may seem to be rather primitive, but to us who participated in them, they were the happiest.

# The Pennsylvania-German

(Founded by Rev. Dr. P. C. Croll, 1900.)

H. W. KRIEBEL, Editor and Publisher

Associate Editors—Rev. Georg Von Bosse, Philadelphia, Pa.; Prof. E. S. Gerhard, Trenton, N. J.

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*The Pennsylvania-German* is the only, popular, illustrated, monthly magazine of biography, genealogy, history, folklore, literature, devoted to the early German and Swiss settlers in Pennsylvania and other states and their descendants. It encourages a restudy of the history of the Germans in America; it rescues from oblivion the record of the deeds of those gone before; it unearths, formulates and disseminates a wealth of historic material of great moment in the right interpretation of our American life; it meets the necessity of having a repository for historical contributions and a medium for the expression of opinion on current questions pertaining to its field. It aims to develop a proper regard for ancestry, to create interest in family history, to promote research along genealogical lines, to unite descendants wherever found, to facilitate a scientific, philological study of its dialect; it makes generally accessible to the future historian the precious incidents of German life and achievements in America, and incidentally becomes an eloquent, imperishable monument to a very important element of the citizenship of the United States.

## THIS MAGAZINE STOPS AT THE END OF THE TIME PAID FOR

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## Renewal of Subscriptions

The end of the year is drawing near and with it—the time for renewal of subscriptions. Subscribers will confer a favor if they send remittance without waiting until formal expiration notice is sent.

Expressions of opinion respecting the magazine, its policy, its reading matter, etc., are always welcome—not necessarily for publication, nor in endorsement of course pursued. We, as editor and publisher, want to see ourselves as you as reader see us. This will help us to give more nearly what you expect us to give you. Do you catch yourself imagining that in some way or other your

friend knows what you are thinking without your telling him? How can the editor comply with your wishes without your letting him know what they are?

And while you are writing can you not send us a list of names of friends who might take an active interest in the magazine if made acquainted with it? You may have been giving your own copies to them as a courtesy. This is a kindness that is not always appreciated and that at times undermines the publisher's labors. Tell your good friend to follow your own example and become a subscriber and thus help to make the publisher's life a little easier and more comfortable. Do you see the point?



# The Pennsylvania-German

Vol. XII

NOVEMBER, 1911

No. 11

## The Gutenberg Bible---Vale

Editor of *The Pennsylvania-German*:

It was with the greatest regret that I read an account of the sudden death of Mr. Martin I. J. Griffin, which occurred at his home in Philadelphia, November the 10th. Mr. Griffin was the founder of the American Catholic Historical Society of Philadelphia and Editor of its serial publications, as well as the Editor of *The American Catholic Historical Researches*, a quarterly magazine. He was distinguished for an accurate knowledge of American history during Colonial and Revolutionary days, and for his unrelenting warfare on fake historical writing. He demolished numerous claims made by over-zealous writers of his own Church for Catholic worthies of the past—honors to which he conclusively demonstrated they were not entitled,—notably the claim made for Archbishop Carroll of Maryland for alleged distinguished service during the Revolution and the mythical story of "Thirty Irishmen" of Pennsylvania raising \$600,000 to aid Washington's army at Valley Forge. The pages of the magazine he so ably edited are full of his contentions for the truth of history and urged with no gentle hand either. There are many "romancers" yet nursing the sore spots on their knuckles, resulting from the sharp rappings he gave them when he caught them inventing history or twisting it to suit their purpose.

Mr. Griffin's death is a distinct loss to American historical literature and his place will be hard to fill. He had chosen a field which was recognized as peculiarly his own, in which he labored with distinguished success.

The writer had prepared a reply to Mr. Griffin's Sur-Sur-Rejoinder in the "Gutenberg Bible" controversy which appeared in the October number, but feels it would be unbecoming to publish it now, inasmuch as the hand that once handled "the pen of a ready writer" is now cold in death and defenceless. One of the finest of the old Roman sayings was surely this: *De Mortuis nil nisi bonum*. I desire that privilege. How unequal too must be a controversy with one, who invested with the majesty and omnipotence of death stands in the Company of the immortals, face to face with the makers of history, and who can read aright the record of the ages—which mortal man only faintly guesses at.

Respectfully,

JAMES B. LAUX.

New York, November 15, 1911.

# Easton from a Trolley Window

By W. J. Heller Easton, Pa.

(CONCLUDED FROM SEPTEMBER NUMBER)

This completes the series of articles on "Easton from a Trolley Window". Errors may inadvertently creep into such papers. If our readers have noticed any they will confer a favor by writing us at once about them.

[Editor]



BEFORE starting on our fourth journey, it may be well to observe some of the numerous changes that have taken place in this, the northeast section of Centre Square.

The present Hotel Huntington was formed from two buildings. The one on the corner was the brick residence of Jacob Arndt, Jr., erected in



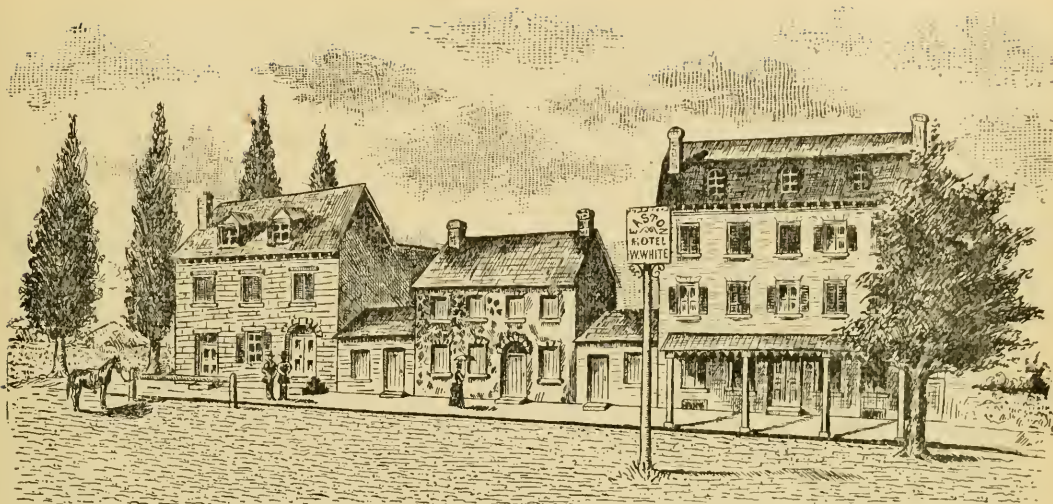
THE SOLDIERS' MONUMENT

the year 1809, prior to which time the site was an open lot 32 feet wide. In the year 1832 it became the residence of Hopewell Hepburn, and later it became the property of M. H. Jones, Sr., who enlarged the structure to its present height. The other building was also of

brick, erected about the same time by the Northampton Mutual Insurance Company. On the site of the latter building formerly stood a stone structure erected in the year 1760 by John Stillwagon, a merchant of that period. In 1772 he sold this property to Frederick Nungesser for the use of Nungesser's daughter Rachel, wife of Bernhard Schmidt. Schmidt was a German harness-maker and did a good business during the Revolutionary War. One of his employees was a young Revolutionary soldier, Absalom Reeder, who sometime later married Schmidt's daughter Christina. Schmidt about this time relinquished the harness business and converted the building into a hotel. Reeder embarked in the business of the manufacturing of fur hats and finally became owner of the property. Next to this, and on the site of the Kahn building was the office of John Brotzman, Chief Burgess of the town.

In 1799 Brotzman sold the property to Dr. Peter Von Steuben, a brother of the Revolutionary General. In 1802 Von Steuben transferred it to Nicholas Kern, who about this time had also purchased the corner property with the intention of converting the entire tract to the use of the two congregations, Lutheran and Reformed, for the purpose of erecting thereon two residences for their respective pastors. But the controversy existing between the two congregations caused a change of plans and Kern, in the year 1808, sold the entire property to John Hester and Peter Miller.

The next lot, eastward, adjoining this and now the site of the present Seip building was originally the hotel property of Arnold Everhardt. Everhardt and his good wife Margaret were excellent hotel managers and conducted this place as a leading tap-house in the town.



Home of Jacob Arndt Jr., 1809

John Stillwagon's Store, 1760

Everhardts and White Hotel, now Seip Building

Everhardt died in middle life and the business was conducted by his widow for a number of years. During celebrations and election times, when all hotels and tap-houses were taxed to their utmost, it was a noticeable feature that at Everhardt's no carousing or boisterousness was permitted. This gave to the house an exclusive patronage. Only the best liquors were sold at the bar and among these was one that made the house famous. This was "Everhardt's Mead" and was known to the extreme ends of all stage lines leading out of Easton.

Its formula was a secret, well guarded, and was a source of revenue for the family down four generations. Through it one member, a grandson of Arnold's, became a bottler of mild drinks and conducted a successful business during his entire life. Another member of the family brewed it in large quantities for one of the local breweries for upwards of twenty-five years, when the demand for it became so great that the brewers procured the formula and the drink (under a changed name) became one of their principal products. The change of name, the advent of modern drinks and lack of interest on the part of the producers of it, may have been the cause of

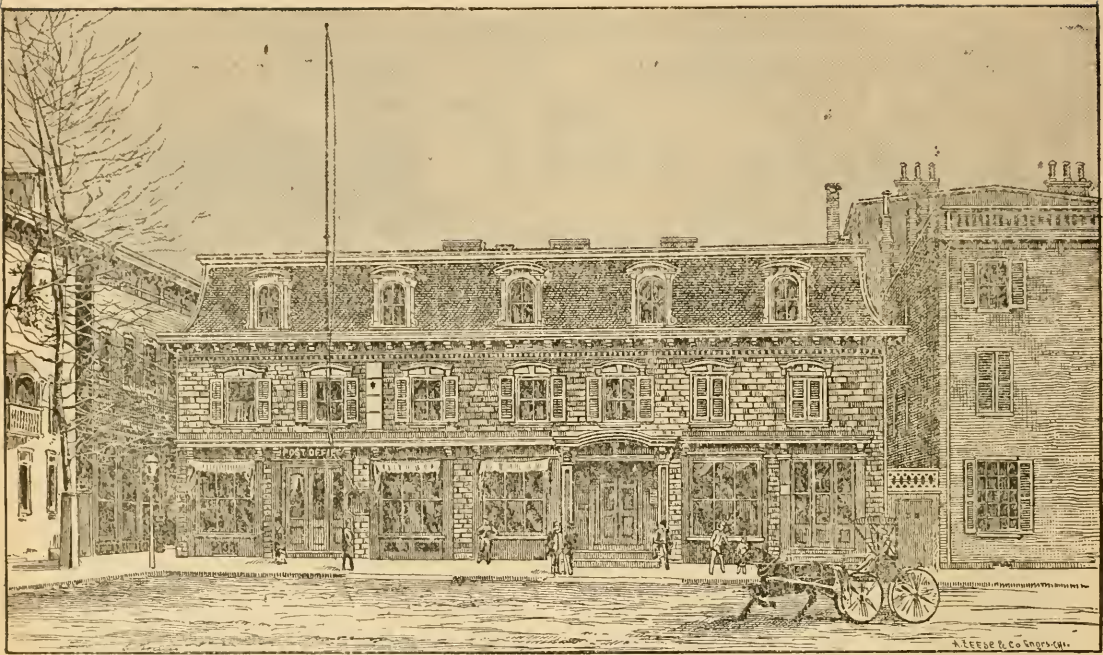
its having lost its place on the list of refreshing beverages. The enjoined secrecy in which the formula was held, and of which there was probably no written record, may also have contributed its share toward causing it to become obsolete. The writer by chance discovered the formula, in part, and after a lapse of nearly forty years, now furnishes from a somewhat treacherous memory the following recipe:

#### Easton's Famous Colonial Drink

$\frac{3}{4}$  Pound Raisins, 4 Ounces Cloves, 4 Ounces Ginger, 2 Quarts Wild Honey,  $\frac{1}{2}$  Ounce Essence of Birch (Genuine, not wintergreen), and 1 Pint Yeast.

Mix and boil together, thoroughly, the raisins, cloves, ginger and birch. Then add the honey, which first should be thoroughly mixed with the yeast. Pour into a receptacle holding ten gallons, then fill with warm water and await fermentation, carefully adding water to eject residue until fermentation ceases, when it is ready for bottling.

The present building was erected about 1820 by William White, son-in-law of Eberhardt, who conducted the place for many years as the main hotel in the town. On the next property fronting the east angle of the Square stands a dressed stone building that was erected back in the 30's by Colonel Peter



COL. PETER IHRIE'S HOME 1828

Ihrie for a residence, and is now used as a business block. Adjoining this, on the north rear, is part of an old stone building that was erected during the Revolutionary War. It was the new home of Doctor Andrew Ledley, a British sympathizer, although holding an office under the Commissary Department of the new government. He was closely watched by the Loyalists but escaped apprehension, being one of the few who succeeded in getting through the Revolutionary period without taking the oath of allegiance. He was a man distrusted by both forces in that memorable struggle. One of his official duties consisted of looking after the prisoners of war on parole in Northampton County and also for Sussex County in New Jersey. At what is now Green's Bridge, in the lower end of Phillipsburg, was the mill of Valentine Beidleman, in whose employ was one of these paroled prisoners, a German stone-mason, who had been living there for more than a year, unmolested and unknown to Dr. Ledley.

Desiring to marry a young woman in his neighborhood, Beidleman and a number of influential citizens of Jersey, petitioned Robert Levers to issue a license to him. Levers, to make the license legal, notified Dr. Ledley of the circumstances and procured the Doctor's consent to issue a license. After the wedding Dr. Ledley had the man brought to Easton and lodged him in jail to await deposition of the accuracy of his parole from the Board of War. This caused great indignation and protest from all good citizens, but which had no effect whatever on Dr. Ledley as he was safe within his rights as Commissary of Prisoners. However he compromised with the man by giving him his freedom provided he would do the mason work on the Doctor's new house, which was then in course of construction and for which services he received only his board and was compelled to lodge in the jail at night. The thrifty Doctor rendered an expense account to the Government for over a year's board and

lodging, thereby getting the mason work on his new home without any personal expense. All this time, the man was refused permission to visit his wife or his friends. Beidleman and Levers finally secured his release through an act of the Committee of Safety and Congress. The man returned to his bride and in after years he became an influential citizen of Warren County. Dr. Ledley then lost the respect of the entire community and some years later became financially involved, lost all his worldly possessions and finally died a friendless man.

Our car now passes around the corner, ready to proceed down east Northampton Street. This street was not opened until the year 1788, when a petition was presented to court to open a road from Hamilton and Northampton streets to the Delaware River. At that time there were but few houses between the Square and the river, and while there are numerous points of historical interest, limited space compels a curtailment. We note at the south corner of the Square what is now the Mayer Building, erected during the Revolutionary War by Michael Hart and conducted

by him, first as a hotel and later as a store.

At the southeast corner of Sitgreaves Street is where William Craig desired to locate a hotel but Parsons refused to sell him a lot east of the Square. Finally he secured it and in 1754 erected on the corner a stone residence and store, which he later converted into a hotel.

Our car moves to Second and Northampton streets. Here on the northeast corner is still standing the old stone hotel of Jacob Bachman, the first place in Northampton County to receive a license in June 1752. Opposite this, on the northwest corner was the hotel of Theophilus Shannon.

To the northward on Second Street, crowning Bixler's Bluff, is Easton's High School Building, supplanting what was formerly the old Union Academy—erected shortly after the Revolutionary War—and which was later incorporated as one of the buildings of the new Public School System. It was here, back in the 60's, that the writer received inspiration from both books and rod, during the period when the yellow-backed dime novelistic literature of the Far-West variety made its first appearance, and the



MICHAEL HART'S HOTEL 1780 AND LATER GENERAL STORE EAST NORTHAMPTON AND SQUARE  
(Photo 1911)

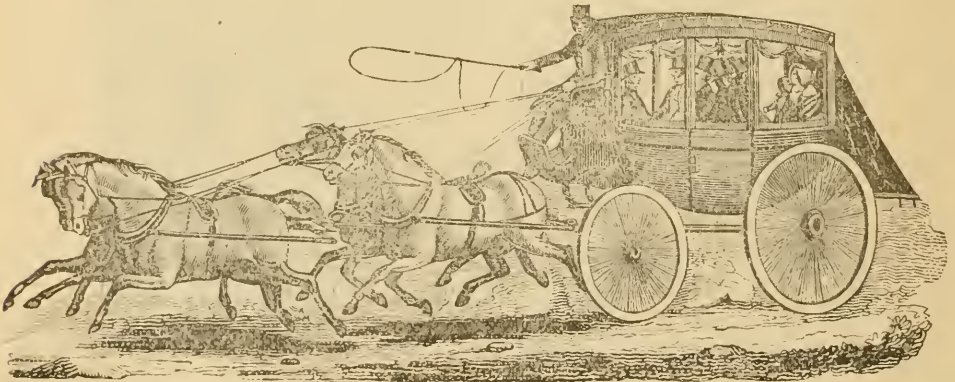


JACOB BACHMAN'S HOTEL 1752 NOW CORNER 2ND AND NORTHAMPTON STREETS (Photo 1911)

reading of which—hidden between the protective covers of the geography—formed the favorite pastime among the rising generation, and from which probably more National History was learned than was absorbed from the Yankee Historical Text-Books. "Where they all did sin, the writer fell in." The new building, while architecturally not what it should be, is a vast improvement over

that of the old, and where they still impart to the rising generation New England stories as the History of the United States.

South Second Street and lower Northampton Street, after the Revolutionary War, became the popular section for hotel men. It has often been wondered why there was a necessity for so many hotels in Easton at that early



STAGE COACH OF THE PERIOD PRIOR TO RAILROADS

period, and the majority of these with so few rooms for the accommodation of lodgers, yet with huge barns or sheds and commodious grounds. This is explained by the fact that traffic was heavy and on the increase and consequently the hotels acquired ample facilities for quartering horses and wagons. And in this section of the town it was to be had, which was in close proximity to the two ferries and the two bridges already in contemplation. Again the overland teams generally consisted of four, six and often eight horses to each wagon, while there was seldom more than one wagoner (as drivers in those days were called), and occasionally he was accompanied by an assistant. And he—and very often the wagoner—would sleep under the wagons or in the barns. In the spring and fall, when traffic was the heaviest, the town, even with its astonishing array of hotels, was often taxed to its utmost to accommodate them. Stabling of five or six hundred horses, with their wagons, was a common occurrence. The sheltering of

these was an absolute necessity and wagoners preferred the hotels that furnished the best accommodations for their teams.

One of these was that of John Spangenberg. This was located on the west side of Second Street, between Pine and Ferry, about the middle of the block, with an open lot reaching to Ferry Street. The new Post Office building now stands upon this ancient hotel yard. Opposite this, on the southwest corner of Ferry, was the hotel of John Nicholas, with a yard reaching to the Lehigh. Nicholas in 1806 built a new stone hotel on the northeast corner. The Ferry Hotel, at the corner of Front and Ferry streets, with a yard reaching up Ferry and adjoining that of John Nicholas', was then being conducted by Jacob Abel.

On Second Street and adjoining John Nicholas' hotel property on the rear, stood a small frame building. This was the residence and office of Dr. Andrew Ledley after he was compelled to relinquish his property in the Square.



JOHN NICHOLAS' HOTEL ERECTED 1806  
SECOND AND FERRY STREETS (Photo 1911)

Between Dr. Ledley and Pine Street were two lots owned by Colonel Robert Levers. On the corner lot stood a large frame building which was the home and also office as Justice of the Peace. At this time Levers was an elderly man, enjoying the fruits of his labors during the Revolutionary struggle. This sterling old patriot, ever firm in his endeavors to do right and always true in principle, was beloved by all citizens who were loyal to the American cause. His persistency in the prosecution of Torryism caused some bitterness among the few former Tories who had not formed a part of the great exodus of the Scotch-Irish Tories from Northampton County, to the west, and who still had their habitations in the regions round-about. Among those who were Levers' bitterest enemies, were the children and grandchildren of Lewis Gordon, who never left an opportunity escape in which they could annoy the old gentleman. On one occasion they were more demonstrative than usual and making forcible entry into his home, assaulted the old patriarch to such an extent that he declined rapidly in health and died a few years later, leaving the four following children: Robert, Richard, Elizabeth and Mary. The perpetrators of this outrage, with one exception, escaped punishment by fleeing to Virginia, where they resided for many years, settling up their interests in Easton through proxy and power-of-attorney.

Northampton County, S. S.

To any Constable of this County.

"Whereas—Information upon oath hath this day been made, before me Peter Rhodes, one of the Justices of the Peace in and for the said county, that Robert Levers, Esquire, also one of the Justices of the said county, that on the 28th day of July last past, at the town of Easton, in the County aforesaid, William Gordon of the said town of Easton, Gent.; Alexander Gordon of the same place, Hatter; James Taylor of the same place, Apprentice to Dr. Andrew Ledlie; James Pettigrew of the same place, Gent.; with Michael Shall, constable of Bethlehem Township in the said county, with force and arms, that is to say with stones, tomahawks and axes, before the house of said Robert Levers of Easton aforesaid, unlawfully,

riotously and rationally did assemble and gather together to disturb the peace of the Commonwealth of Pennsylvania, and being so assembled and gathered together the front door of the dwelling house of the said Robert Levers, then and there, unlawfully, riotously and rationally did break open and thereby did greatly terrify his family and injuriously and insultingly did treat his house and his Office of Justice of the Peace and other doings to the said Robert Levers, then and there, unlawfully, riotously and rationally did to the great damage of him, the said Robert Levers, against the peace of this Commonwealth. You are therefore hereby required to apprehend and take the said William Gordon, Alexander Gordon, James Taylor, James Pettigrew and Michael Shall and them bring forthwith before me or some other Justice of this county to answer the premises and that they may be dealt withal according to law, hereof fail not. Given under my hand and seal the twenty-first day of September in the year of our Lord one thousand, seven hundred and eighty five."

The old stone building standing at the Southeast corner of Northampton and Second streets was erected about the year 1790 by the four combined Lutheran congregations, Easton, Dryland, Plainfield and Greenwich, as a home for their pastor.

We will now proceed down Northampton Street, on the north side of which, in the lower half of the block, stood the old stone hotel of John Green. Directly across the street, on the southwest corner of Green Street, the present stone building was built about 1797 by Peter Nungesser. Nungesser at the time was conducting the Bull's Head Hotel on Third Street and had in contemplation this second hotel for his son, but he evidently changed his mind as, some years later, we find his son conducting the Bull's Head Hotel and Peter using this second building as his home, and in which he lived until his death.

Very early in the period during the agitation for the Delaware Bridge a large frame hotel was erected by Frederick Wagner, Sr., on the opposite corner of Green Street, on the site of the present Gerver House. But Wagner, who was a land speculator, soon tired of his hotel business and disposing of his





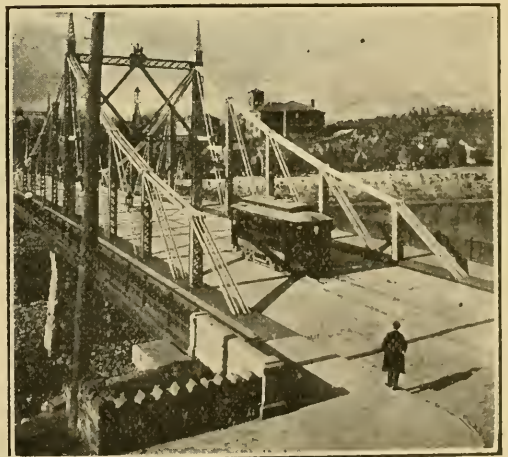
PFTFR NUNGESSER'S HOTEL, 2ND AND NORTHAMPTON STREETS (Photo 1911)

holdings to John Green, erected a stone building on the site of the present Sherer Bros. building, where he resided until the end of his days. Green about 1799, named his hotel the "National" and by that name it remained until the present owner, Robert Gerver, purchased it, about one hundred years later, and changed the name to "Gerver House."

Northward on Front Street were several small buildings that were really private residences but which were utilized for lodging raftsmen during the "rush" periods when the downtown hotels were crowded. At the corner of Spring Garden Street was erected shortly after the Revolutionary War, Sheriff Jonas Hartzell's Hotel, known as the "Delaware House," which was strictly a raftsmen's hotel and remained such during the entire rafting period, which lasted about one hundred years.

We will now cross to the New Jersey side of the bridge which here spans the river Delaware, the grand national river of the Lenni Lenape (men of men).

"Ye Noble Lenape, this was once your domaine,  
This river, these mountains, this fertile plain.  
From time immemorial, by stories handed down,  
You had exclusive title to your homes and hunting ground.  
With sorrow, grief and suffering, you were forced at last to go,



OUR CAR ON THE NEW JERSEY END OF THE DELAWARE BRIDGE

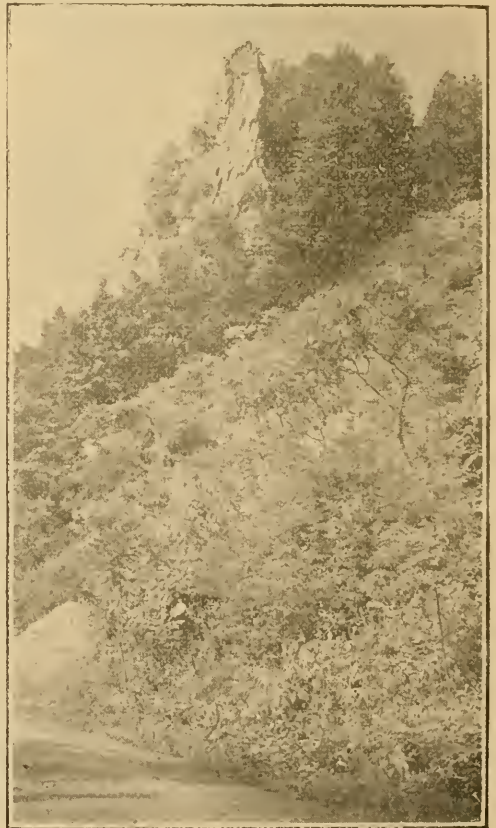
From the graves of your forefathers, to a  
land you did not know;  
And now the road is open across the stormy  
sea.  
The white men are invaders and your friends  
no longer be."

Immediately on our right and stretching northward for a mile along the Jersey side of the river, is a level tract of ground which, to the first settlers, was known as the "old Indian fields," while the Indians called it "Mechonakihan." At the lower end was the old Indian town of Chinktewunk. These Indians, who were supposed to be a part of the Pompton branch of the Unami or Turtle division of the Lenji Lenape Nation, cultivated the entire tract up to Marble Hill. This hill and the one opposite (Chestnut Hill), together with the main ridge of mountains, forms a gap through which the river winds in a peculiar manner. The Indians called this place "Pohachqueunk" (place where the waters disappear). The Hollanders prospecting from the north about the year 1664 called it "Whorrogott," which has the same meaning. This latter term was rather difficult for the English tongue to enunciate and it soon became corrupted into "Whycott." This later found its way into print as "Weygat," which is the term commonly used today. To the present generation there is a prevailing impression that "Weygat" was the name of an Indian Tribe, yet the word is foreign to any of the Indian dialects.

A short distance below the Whorrogott, rising from the bed of the river is a peculiar rock formation commonly known as "Pot Rock." This, when the river is normal, projects above the water making a fairly level plateau, free from rubbish or foliage. Into this rock the Indians had bored their corn mortars, about thirty in number. Nearly two hundred years have passed since the Indian maidens gathered on this stone plateau to grind the day's supply of corn. So deep had some of these holes become from the excessive grinding through the ages that some of them are yet in evi-

dence, and in good state of preservation, although their edges are crumbling in, and in many places the rock has entirely disappeared.

Just below Pot Rock is a sandy beach which makes a delightful bathing resort, and very popular with the masses. And on any nice summer afternoon it is thronged with people. A few hundred yards below this is the pumping station, where the city gets its supply of water. The inlet pipe, which is set in near the middle of the river, was a favorite place for venturesome bathers who enjoyed the sensation of being drawn toward the opening. But this dangerous pleasure has been discontinued as bathers preferred being nearer the beach, owing to a sewer outlet between the two places.



WHORROGOTT

Just north of the bridge, along Front Street, is Riverside Park, a creation of recent years. This is the first re-clamation of land in Easton for a parkway system and it is the fond hope of the few citizens who favor a "city beautiful" to have a parkway reach northward on the Delaware and westward on the Bushkill. These two places, even in their

day. Many of these would strike the piers of the railroad bridges below, and often when accidents of this kind did occur, they were attended with a loss of life, and the rafts were sure to be completely wrecked. Easton was one of the two places on the river where anchorage could be made—a safe harbor—and was just a proper distance below the other



OLD BRIDGE AND WAREHOUSE, BELOW THE DAM ABOUT 1812

present primitive condition, form magnificent driveways, the admiration of all strangers. The north Delaware road is the main thoroughfare to the Delaware Water Gap and all mountain resorts to the north. The old covered bridge, that formerly spanned the river at the place where the new iron structure now stands, was the favorite place during the rafting period years ago, to watch the rafts float down the river and under the bridges. It was a common sight to see several hundred of these crafts pass down each

for a day's trip and at night there would often be a string of raft reaching from the bridge for a mile or more, up the river. The rafting industry came to an end about the year 1908 and today not a raft is seen on these waters, and the many saw-mills that formerly lined both river banks have disappeared.

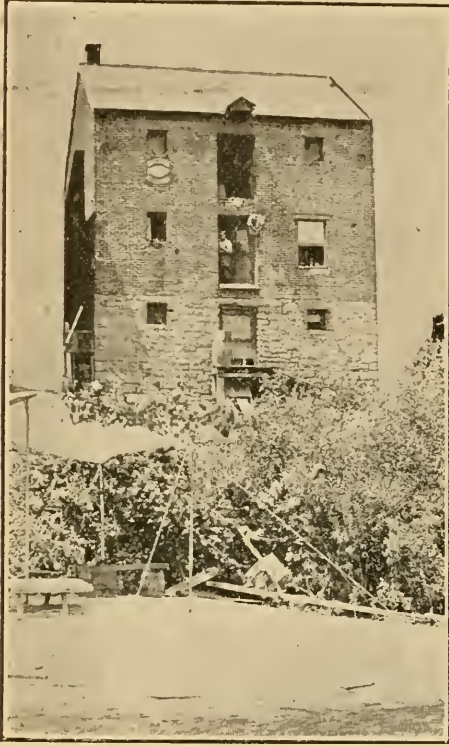
Below the bridge, along the bank of the river and up the Lehigh to Fourth Street, was a continuous wharfage. Here were located the great shipping places, prior to the advent of canals and rail-

roads. On both river fronts were between twenty and thirty warehouses. Of these there are but five remaining, two on the Delaware, one at the dam and two

first appearance is not definitely determined. Probably it was not until after the Durham Furnace was removed from Durham to its third location, where it now stands. This would make the time after the Revolutionary War. In the year 1765 in a historic description of the Delaware Valley, there is no mention made of the Durham boat, although an account is given in which it states that "these flat boats are made like troughs, square above the heads and sterns, sloping a little fore and aft, generally 40 or 50 feet long, 6 or 7 feet wide, and 2 feet 9 inches or 3 feet deep and draw 20 or 22 inches of water when loaden and easily carry 500 to 600 bushels of grain. Freight rate from Easton and below to Philadelphia at this period was 20 shillings per ton for pig iron, 7 pence a bushel for wheat, 2 shillings and 6 pence a barrel for flour."

The Durham boat was shaped like an Indian canoe, but was wide and long, similar to a flat boat and had a board or walk running along on the inner sides. In later years the boats were finally made after one pattern and most of these were constructed at the boat yards of Thomas Bishop & Son, along the Lehigh. Mr. Thomas Bishop, Jr., a member of the firm, informed the writer some years ago that the last Durham boat was constructed shortly after the railroads made their appearance.

This boat was to be used on the Upper Delaware by Major William Barnett, who maintained a fleet of them between Easton and the headwaters of the Delaware. He describes it as being sixty feet long, seven and one half feet wide and thirty inches deep with a fifteen inch running board on both inner sides. The lower part of the sides was rounded and both the ends were bluntly rounded,



COLONIAL WAREHOUSE ON DELAWARE

at the foot of Fourth Street. These old buildings are mute reminders of the times that were; the days when the Delaware River was the commercial channel of trade.

Navigation on the river was by means of light-weight boats. Of these there were two kinds; the "Flat Boat" and later the "Durham Boat." The precise time when the Durham boat made its



DURHAM BOAT



COLONIAL WAREHOUSE ON DELAWARE

and embellished with a carved wooden figure-head.

The shores here, where the two rivers meet, are not what would be expected of a city that can boast of so many other features of natural attractiveness. They are unsightly to the extreme, and the tin can edging and other defunct matter is no embellishment whatever. However it is hoped that the next generation may be imbued with greater progressiveness; profit by the past extravagance and discard that expensive play-thing, the City Incinerating Furnace; then utilize the city's waste material (garbage, ashes and sewage); combine these three elements with the ad-mixture of cement—forming a concrete mass, and with this create a river wall with terraced gardens, and other architectural features that would add to its appearance; erect in the river

bed, at the confluence of the two rivers, a colossal monument of commemoration. All this would be a greater setting to this otherwise beautiful city than the present disfiguration and its freak by day and monstrosity by night, the slogan sign.

Our car will now return to Centre Square, the starting point, where we will disembark. And now, hoping that you have all enjoyed in full this historical excursion, we will gather within the shadows of this monument that supplants the old historic shrine and conclude in song.

"How sweet to my ears are the names of my childhood,  
The names Pennsylvanians worship for aye,  
Aboriginal cognomens heard in the wild-wood  
When Indians traversed the Minnequa way.

Tunhannock, Tamaqua and Hokendauqua,  
 Tamanend, Tobyhanna and Tonawanda,  
 Meshoppen, Tomensing and Catasauqua,  
 I love you, I greet you, sweet sounds of Pa.

"How mountain, and meadow, and rill, and  
 ravine,

The broad Susquehanna and Wyoming's ray,  
 Spring forth in the landscape by memory  
 seen,

The Lehigh, the Schuylkill and Lackawanna,  
 Lycoming, Shamokin, Monongahela,  
 Kittanning, Perkasio and Shenandoah,  
 Towamensin—another, not spelled the same  
 way,

I love you, I greet you, sweet sounds of Pa.  
 "The rivulets warble and cataracts roar  
 The names that I cherish wherever I stray—  
 Manayunk, Conshohocken, Monocacy—more  
 Nanticoke, Kittatinny, Shickashinny, Hay!  
 Day!

My heart leaps at mention of Catawissa,  
 Mahanoy, Nesquehoning, how soothing the  
 lay!

Lackawaxen, Shackamaxon, Perkiomen—  
 what, pray,

Sweeter than Mauch Chunk (Mock-Chunk  
 as they say).

I love you, I greet you, sweet sounds of Pa."



COLONIAL WAREHOUSE ON LEHIGH

# Germantown, Ohio

By Rev. J. P. Hentz, Dayton, Ohio



GERMANTOWN, Montg. Co., Ohio, is situated in a locality known as the Twin Valley. This valley derives its name from two streams one of which is called the Big Twin and the other the Little Twin. These

two streams unite into one at the town of Germantown. From here the united stream, now simply called the Twin, continues on its course southward for six miles more, and then empties into the Miami, a tributary of the Ohio. The town lies in the fork of the Twins. The valley of the Twins is formed by the lowlands, or bottoms, contiguous to the streams, and by the hills by which they are inclosed.

## KNOWN FOR ITS WEALTH

The county of Montgomery is known far and wide for the wealth and productiveness of its soil, its handsome homesteads, fine roads, beautiful farms and general improved condition. The traveler on its rail and highways coming from less favored localities, is enraptured by the prospect when he enters the county. Hundreds of miles away one can hear, as the writer has done, the lands and farms about Dayton spoken of as among the finest, best improved and most fertile of our Union. But if Montgomery County is one of the garden spots of Ohio, Twin Valley it must be owned, is one of the garden spots of Montgomery County.

## OCCUPATION AND SETTLERS

Besides its original occupants, the Indians, Twin Valley has had two classes of settlers, who, as to time, have succeeded one another. The first of these were the so-called squatters, who remained but a few years. The second were the genuine and permanent occupants, known as the pioneers.

## THE INDIANS

Previous to the year 1798 the Indians held undisputed sway in the Twin Valley. Its rich bottoms and fine streams afforded the red man excellent hunting and fishing ground. This was one of his favorite haunts. By the side and upon the banks of its streams he erected his wigwam, lived and reared his family, labored and rested. From here he went to the chase and to the war, and hither he returned from labor, from victory and from defeat. And here, when life's work was done, and the "Great Spirit" called him to the "hunting grounds above," his companions laid away his remains as their final resting place of rest.

Savage as he was, and extremely revengeful, this valley ever remained, to the Indian, an abode and a home of peace. Within its borders no bloody scenes were ever witnessed. Here the aborigine was neither attacked by nor did attack his white brother, nor engaged in treacherous warfare with those of his own race and kindred. Neither history nor tradition record any battles fought in this valley. Here our red brother never encountered foe in either offensive or defensive warfare, but passed his time in quiet and undisturbed peace. On that account he loved this valley all the more. Indians lingered here with fond attachment even after encroaching civilization had bereft them of their best means to support life. As late as the year 1804, six years after the whites had begun to come in, and two years after Ohio had become a state, the Shawnees had a town on Shawnee creek, on land adjoining the village of Sunbury, a suburb of Germantown. And it is said that Tommy Kill Buck, who was one of their number, and a chief of their tribe, for a long time refused to leave this country. He built himself a hut on the west side of the Big Twin, and for years no amount of per-

suasion could move him to abandon the country which had given him birth, and which had been the scene of his joys and sorrows, in the years of his youth and manhood.

And, when grown lonely and weary, he at last yielded to the inevitable fate of his race, and concluded to set his face westward, and left, sad and dejected. Later those same tribes, who had once lived in this valley, paid frequent visits to it, and for weeks at a time encamped by its streams and in the shade of its groves.

#### SECOND OCCUPANTS

The second occupants, successors to the Indians, were a people who came hither from the state of Kentucky. They were not natives of that state, at least not all of them. Some of them were natives of Maryland and Pennsylvania, while others were Virginians and North Carolinians. They had left their homes and associations and had gone to Kentucky in search of new dwelling places, prompted by the desire of improving their condition. Not finding in Kentucky what they sought for, or else hearing of Ohio as offering superior advantages, they came to the latter state. They made their appearance here in the year 1798. The writer has a list of the names of the most of them, but does not consider it a matter of sufficient importance to mention them in this connection.

These people were not actual settlers. They were squatters only. At the time of their arrival the land in the Twin Valley was not yet surveyed, and consequently not in market. Not until about 1802 was there a survey made. After this some of them purchased land. Many, however, were too poor, while others were unwilling to invest in real estate in this locality. The latter, as soon as circumstances permitted or necessity impelled, moved away, and made room for others. The only two of these people who became permanent residents were Conrad Eisele, a German, and Nathaniel Lyons.

Judging by their names, there seemed to have been a few Germass among them, but by far the larger number of them were English people, or people of English descent.

#### PEACE-LOVING PEOPLE

They are said to have been a quiet, orderly and peace-loving people; not of that sporty, dissipated class so often found on the frontier. They do not seem to have been very thrifty or very enterprising. They were content to live in the most primitive manner and to lead an unambitious and an unambitious life. But while they lacked energy and industry, they were not an immoral people. They were not given to any excesses, to no acts of violence or intemperance, and were honest and considerate in their dealings with one another. Religiously, they did not all hold to the same creed. The Germans among them are said to have been Lutherans, but the predominating element seems to have been of the Baptist persuasion. At least, the first and only minister who labored among them, the Rev. Father Lee, was a Baptist preacher. They erected a chapel in which to conduct divine services, built of logs, and never quite completed.

The people have left no impression on the country in which they were mere sojourners. They built up no towns and founded no institutions. They did not even lay out any roads or construct any bridges. The most that they did was to erect a log cabin of the simplest construction, without windows, and containing but one room. This being done, they cleared away a small patch of forest, on which they cultivated a few vegetables, and after this lived mainly on the game provided from the forest and river. Once or twice a year they would make their way to Cincinnati, their nearest business place, 40 miles away, to exchange their furs for such necessaries as they required, or for such luxuries as their indulgence craved.

And thus they lived on in happy contentment in the deep shadow and solitude of their forest homes. There was



but little in their environments tending to weaken their ambition or to arouse their energies. Their temporary log huts have long ago disappeared and with them have vanished all traces of their brief residence. They lived here a short half a dozen years, and then retired from the scene, leaving behind them the country in about the same condition in which they found it. At present not even a spot can be pointed out where repose the bones of those of their number who died during the time of their sojourn in this valley.

Nor have they contributed anything to the formation of the character and sentiments of the present population of the same region of country. Whatever they may have been morally, religiously and politically, they exerted no influence on the minds and lives of their successors. When they began to leave this country, they moved away almost in a body, but few of them remaining long enough to mingle with the coming immigrants.

Those who came to take their places were quite a different people, speaking another language, holding different religious opinions and habituated to different modes of life. They received nothing from their predecessors worthy of remembrance or preservation.

In this same manner a large portion of the western states of our Union have been settled. First have come the adventurous and thriftless backwoodsmen, squatting down on the soil without leave from anybody. They do some farming and raise some stock, but this industry amounts to but little. They care nothing for schools and churches, and know nothing of books and newspapers. They have but few wants, and make but few improvements. The life which they lead does not materially differ from that of the wild Indians. As soon as the population around them begins perceptibly to increase, and the forest begins to let light through, and neighbors come nearer to them than a dozen of miles, these people feel cramped and crowded. They complain that it is getting "too thick for"

them. They became uneasy and restless, "pull up stakes" and move on westward to regions where they can resume their chosen mode of life, unhindered by the advance of civilization.

#### A PECULIAR CLASS

In the course of time these children of the forest and the prairie have grown to be a separate and peculiar class of our American population. As the march of empire has proceeded on its westward course, they have moved on before it, determined not to be overtaken by it. They have fled over the western plains, and scaled the Rocky mountains, and have descended down their western slopes, until they have reached the storm-beaten shores of the Pacific. Their work and mission are nearly accomplished, and soon they will disappear. As that part of our country, known as the western states, will soon have no longer any backwoods, it will soon have no more occupation for backwoodsmen. It is only the mountainous regions of some of the southern states, Kentucky, Tennessee and others, where this same class of people are still numerous, and seem to be firmly established.

These people have, however, in many instances, subserved a useful purpose. They have paved the way for a second and better class of settlers. The latter have usually become the permanent occupants of the soil. This happened to be the case in the Twin Valley. Here, when the first settlers went out, the second came in to stay. But in many other instances these last have again sold out, and have made room for a third class. Life in the wilderness, with all its hardships and privations, has its charms and attractions, which men, when they have once become accustomed to them, are loath again to abandon.

#### THE THIRD CLASS

The third class of occupants of the Twin Valley were Pennsylvanians of German descent. They came principally from Berks County, and the most of them from Tulpehocken Township.

Later they were reinforced from the same and other counties and states by the same class of people, generally called Pennsylvania Germans. The course of events by which Providence led them to this valley is as here follows:

In the year 1803 Philip Gunckel, Christopher Emrick, David Miller and John George Kern, all natives and residents of Berks County, Pennsylvania, came to Ohio on a prospecting tour. Their object in taking this trip was to see the country, and, if they liked it, to buy land and move on it. They visited different localities and were well pleased with what they saw. They concluded to purchase land, return to Pennsylvania, move out their families and make Ohio their future home. Gunckel owned and operated in Pennsylvania a grist mill, and this occupation he desired to follow in Ohio. He therefore, in the selection of land, aimed in securing a site for a mill. About 60 miles east of Cincinnati, is Bullskin Creek, a tributary of the Ohio River, and a pretty strong stream, furnishing ample water power for the successful operation of a mill. On this stream, near its junction with the Ohio River, Gunckel decided to locate, and the other three men approved of his decision. The land of which they made their choice had originally been a part of the Virginia military reservation, but had recently passed into possession of private parties. Its present owner was a Virginian by the name of Redford. This gentleman had an agent in Ohio with whom the four men contracted for the purchase of 1,000 acres. This they proposed dividing between them. Having done so, they started for Virginia to see Redford and secure from him deed and title of the land, which they had purchased of his agent. But when they arrived at this man's residence they found that he had died. An executor of his estate had been appointed, but he lived 150 miles farther away. This was too great a distance to the men, they being wearied with their long journey. Annoyed by their disappointment, they decided to abandon the project of settling on Bull-

skin, and return at once to Pennsylvania, still, however, with the intention of moving to Ohio.

#### "WESTWARD FEVER" EPIDEMIC

On their return to Pennsylvania, these men gave such a glowing account of the state of Ohio that the "western fever" became at once epidemic in their neighborhood. As a result 24 families concluded to sell out and move to Ohio the following spring. These were all natives of Berks County, but a few of them were then living in Center County, in and about the town of Aaronsburg, having moved there some years previous. They corresponded by letter and it was agreed between them that they were all to start at such a time as to meet in Pittsburg on or about the same day.

They set out on their westward journey in the spring of 1804. Such a journey was at that time no small undertaking. It required many weeks for its accomplishment, and was attended by no small degree of danger and hardship. The goods, women and children had to be conveyed by wagon over rough mountain roads. The country through which the emigrants had to pass was yet but thinly settled. Wild beasts, such as wolves, bears and panthers, were still abounding in the forests, and the treacherous Indian was still lurking in forest and mountain fastness. At night they usually encamped by the side of some stream, and while one party laid down to sleep another kept watch around the encampment. Exposure and malaria often caused serious illness, and not infrequently one fell a victim to disease, and was buried by the wayside.

Our friends, on their way through Pennsylvania, experienced some of these evil attendants, but arrived at the time agreed upon in Pittsburg without having met with any serious accidents. Here they engaged river boats, on which they put their children and families, and then paddled down the Ohio River. Cincinnati was their point of destination by water, where, after a trip of about a week, they landed. This event occurred on the 29th

day of June, 1804. From Cincinnati they went to New Reading, a hamlet not far distant, where they tarried a fortnight, considering what next to do, or where next to direct their steps. A few of them found employment here and remained, but to the majority this did not seem the Canaan of their hopes and the end of their long and wearisome journey.

They again took up their line of march. This time their course lay northward. They had heard of the Miami Valley, and had conceived the thought of locating in it, but they had no definite objective point in view, trusting rather to fortune and the guiding hand of Providence. Some distance north of Cincinnati they entered this valley and were delighted with the country. It was so very different from the rugged mountain country which they had left in Pennsylvania. No mountains and barren, rocky soil were to be seen here. The forests were much taller, the soil more productive and the surface much more level than in the country from which they came. They passed over many an attractive spot where they might have located, but they moved on, doubtlessly prompted and guided by the invisible hand of Providence, until they reached the vicinity of the present site of Miamisburg. Here lived a prosperous farmer, whose name was Nutz, and who spoke German. They were glad to meet a gentleman who spoke their own tongue. With him they stopped to rest and refresh themselves, and after forming his acquaintance, and finding him to be a genial and kindhearted man, they concluded to encamp awhile on his farm. It was now midsummer, and the weather being warm and pleasant, they took up their abode in the woods, where they lived in wagons and temporary huts for about two weeks.

Mr. Gunckel was looked upon by these people as their leader. He was a man of superior intelligence, and the only person among them who spoke the English language with any degree of fluency. For these and other reasons he exercised a commanding influence over them, so that

they were inclined to follow his fortunes, and to locate where he would locate. As previously stated, he was by occupation a miller, and hence here, as on Bullskin, his first object was to secure a site for a mill. In quest of this, he explored the country for miles around, and at last found the object for which he was in search on Big Twin Creek, a branch of the Miami River.

#### FOUNDED NEW COMMUNITY

The precise point chosen by Mr. Gunckel was about six miles from the mouth of this stream, now within the corporate limits of Germantown. When he made known his decision to his companions, they all concluded to settle near and around him. Upon this, the encampment on the Nutz farm was at once broken up, the immigrants forded the Miami River, crossed to its western bank, ascended the steep bluff adjoining and then traveled in the direction of the Twin Creek. And here, by the side and the vicinity of this stream, they rested at the end of their long and wearisome journey. Here, now, was their future home. Here they were to spend their remaining days, and to found a dwelling place for their children and children's children for ages to come. And here, when their life's labors were done, their bones were to be buried and to repose until the resurrection morn.

This event occurred on or about the first day of August, 1804. It is an ever memorable occurrence in the history of Twin Valley. By it was founded a new community—a part of a nation. That August day is the birthday of the settlement of the Twin Valley. As such it ought ever to be regarded as a hallowed day by the people who reside here.

The Kentuckians who then lived here were ready to sell out. Those of the newcomers, therefore, who had the means at once purchased land. A few of the latter found unentered government land, and secured possession of that. There took place, then, in this part of the country a total change of population, a moving in and a moving out, a coming and a

leaving, by which all unmovable property changed owners. The Pennsylvanians brought with them a pluck, a push and an industry to which the Kentuckians were strangers, and with which they were unable to compete. Then there was this too, that the latter did not understand the language of the former. Hence, their longer stay was rendered unpleasant to them.

Before winter set in the newly arrived immigrants had secured land, and had erected some sort of dwellings, humble in dimension and simple in construction, but serving the necessities of their situation. But that first winter seemed long, and proved very lonely to them. The country around them was an almost unbroken forest. Only here and there was there a light spot of clearing. Storm and snow swept through the trees, and over the heads of the colonists with relentless severity, while wolves made the woods resound with their doleful howls all the night long. The people, as they sat around their log fires, thought and talked of home, and not without fears and misgivings discussed their prospects for the future, and many a time wished they were back again in Pennsylvania.

They had harvested no crops the previous year, nor had they earned anything wherewith to procure the necessities of life, having spent nearly the whole summer in their journey hither. Provisions, even if they had had money in plenty, would have been difficult to procure, as the settlers around them were but few, and did not raise more than their own wants required. Game was pretty plenty, but that alone did not supply their needful wants. They did not starve during this first winter, but were obliged to live on small allowance. They tried, however, to cheer their loneliness, forget their destitution and drive away the gloom of their situation by frequent visits to one another. They were not the kind of people to give way easily to despondency. Some of them were good musicians, and one can readily imagine how the violin and flute were called into requisition to while away the long, lone-

ly hours of that first winter in the wilderness.

#### NEW INSPIRATION

Early in the following spring, when the snow had melted and the cold, piercing winds had given way to the genial breezes of approaching summer, and the warm sunshine was beginning to awaken new life, they went to work with a hearty good will to clear away the trees, turn up the soil and sow and plant. Their hardest work, such as clearing, log-rolling, building and harvesting, was mostly done by crowds, collected together for the purpose from the entire settlement. They made what they called a frolic, a festival time, of their work, passing from place to place, until they had got through with all. There was, doubtless, much pleasure in this manner of performing their work, and their hard tasks were much lightened by it. It also kept alive the social spirit and cheerful humor of the colony. Hence they continued this habit of mutual assistance for many years. Such was their enterprise and industry that they did more toward the improvement of the country in one year than their predecessors had done in a half dozen years. At the end of the first year's settlement they had cleared a large portion of forest land, had raised and taken in a good harvest, had erected houses and barns, had put up miles of fences, had laid out and improved roads, and had done much other useful work. From this time forward there was steady improvement and progress, no more want and suffering; a condition not of great wealth and luxury, but of thrift and independence.

The utmost harmony and good feeling prevailed for many years. They did not contend over party politics, being agreed on matters of civil policy. Nor did they dispute over questions of religious doctrines. Religiously, they were either Lutherans or Reformed; and as in those days it used to be said that all the difference between the two denominations was that in the Lord's Prayer the one said, "Vater Unser", and the other "Unser

Vater", there was no occasion for alienation between them, arising from this source. For many years the two denominations worshiped on alternate Sundays in the same church in perfect peace and harmony. Doubtless, however, they had an occasional "fall out". They would not have been human had they not had. But matters of that kind were always

easily adjusted, and were not suffered to cause long-continued ill-feeling.

After the first arrivals came others, and immigration hither continued steadily for a number of years, and the population increased so rapidly that by the year 1808 Twin Valley was already thickly peopled, and most of the land of the township of German had received owners and occupants.

The following are the names of the most prominent of the pioneers of German Township, Montgomery County Ohio.

	NAMES	WHEN ARRIVED	WHENCE THEY CAME
Brothers	{ Philip Gunckel	1804	Center Co., Pa., but naive of Berks
	{ Daniel Gunkel	1811	Berks Co., Pa.
	Daniel (nephew of above)	came still later	Berks Co., Pa.
Brothers	{ Michael Emrich	1806	Berks Co., Pa.
	{ William Emrich	1804	Berks Co., Pa.
	{ John Emrich	1804	Berks Co., Pa.
	Michael Emrich	1804	
	Christopher Emrich	1804	Berks Co., Pa.
	George Emrich	1810	Dauphin Co., Pa.
	John G. Kern	1806	Berks Co., Pa.
	George Moyer	1804	Berks Co., Pa.
	George Kiester	1804	Berks Co., Pa.
	Peter Kiester	some years later	Berks Co., Pa.
	Jacob Baner	1804	Center Co., Pa.
	Abraham Puntius	1804	Berks Co., Pa.
	John G. Boyer	1805	Berks Co., Pa.
	Peter Caterow	1803	Frederick Co., Md.
	Adam and Geo. Loy	1800	Washington Co., Md.
	Henry Christ	1805	Berks Co., Pa.
Brothers	{ Leonard, George		
	{ and Michael Stump	1805	Berks Co., Pa.
	Martin Shuy	1805	Lebanon Co., Pa.
	Michael Cotterman	1805	Berks Co., Pa.
Brothers	{ (Philip, Henry, Abraham and		
	{ Mathias Schwarzel	1805	Somerset Co., Pa.
	{ Andrew Zellers	1805	Pennsylvania
	{ Christian Judy	1805	Dauphin Co., Pa.
	{ John Casper Stoeber	1806	Dauphin Co., Pa.
	{ A descendant of the Reverend of same name		
	{ Jonathan Lindamuth	1806	Berks Co., Pa.
	{ George Cohlman	1806	Somerset Co., Pa.
	The Peter Schaefer Family	1804-1805-1814	Berks Co., Pa.

The first congregation, union of Reformed and Lutherans, was organized July 30, 1809 by Caspar Stoeber, Sr., Peter Recher, Leonard Stump, William Emrich, Michael Emrich, George Boyer, Frederick Stoeber, Christian Emrich, John Emrich, Martin Shuey, Caspar Stoeber, Jr., Philip Gunckel, Conrad Eisele, Jacob Baner, Jacob Schwank, John Stoeber, George Gener, Jonathan Lindamuth, William Emrich, Jr., John Gunckel, Henry Holler, Michael Gunckel.

There were then living in German Tp. and Germantown none but Lutherans and Reformed. Methodists and United Brethren came in later.

OF GERMAN DESCENT

The people who came to Twin Valley and its outlying uplands between the

years 1804 and 1810 were, with few, if any, exceptions, people of German descent. The most of them were Pennsyl-

vanians, a goodly number were Marylanders, and a few may have come from Virginia. But whatever state they came from, they were all of the same stock of people, and may all be ranked under the general category of Pennsylvania Germans. They all spoke the Pennsylvania German dialect, and were in many respects as like one another as if they had been brought up in one and the same family. These are facts which are worthy of special notice, and therefore special attention is hereby called to them.

With England, the case is different. To England our land and nation are greatly indebted. From England we have derived our peculiar national characteristics and institutions. It was the English element which mainly fought the battles of our freedom, framed our constitution and laws, and gave us our democratic form of government. The leaders of the Revolution, with Washington at their head, were with few exceptions, men of English blood and descent. Nevertheless, it can not be denied that among the early immigrants from England to our country there was a large percentage of very worthless and degraded men. Criminals and convicts were shipped over from England, no less than from France and Spain. But no such people found their way here from Germany, unless in some isolated and rare cases. The German immigrants, of whom the Pennsylvania Germans are the descendants, were free from these elements. They were an exceptionally good class of people, no adventurers and fortune-hunters, no exiled criminals, no serfs to feudal lords. They were, as a rule, a poor people. Some of them were so impecunious that on their arrival in our seaports they were obliged to sell themselves into long servitude in order to pay the expenses of their sea voyage.

Poor and destitute they were, but nothing worse. They were honest, moral and religious, of industrious and frugal habits. Wherever they located, in town or in country, they practiced industry and virtue, erected churches and school houses, maintained teachers in both, and

labored to promote the general welfare of society. They were unquestionably one of the best accessions that the population of our country has ever received. In some respects they excelled every other portion of our population. The men who came in the ship *Mayflower* and landed on Plymouth Rock had fled from religious persecution, but no sooner had they effected a permanent settlement than they themselves became religious persecutors, expelling, imprisoning and severely punishing those who dared to hold religious opinions differing from their own.

#### SPIRIT OF LUTHER

The Dutch of New Amsterdam evinced the same spirit of intolerance and practiced the same cruel persecution. The French and Spaniards were still more bigoted and more cruel. The Germans who early settled in Pennsylvania and adjoining states differed from all these. They brought with them the liberal spirit of Luther—the spirit of freedom of conscience, of toleration and forbearance in matters of religion. Although they were tenaciously attached to their own creed, their mode of worship and their church usages, they cherished no malice toward those who believed, worshiped and taught differently from themselves. They met and treated all men in the spirit of true love, and showed them their merited honor and respect. And as they were in matters of religion, so they were in their general conduct. They were a most quiet, peaceable and inoffensive people, diligent in their pursuits and disinclined to meddle in the affairs of their neighbors. As a consequence, they were thrifty and prosperous, and beloved and trusted by all who came in contact with them.

These characteristics largely cling to them, as a class, to this day. Pennsylvania Germans are, at this time, spread over every part of our vast country, but wherever found, they are always the same quiet, peace-loving, meditative, shrewd and thrifty people. Among their number are enrolled some of the most successful farmers of our Union, skillful

mechanics and enterprising merchants and manufacturers and bankers, and not a few of them are scholars and statesmen of the first rank.

These pioneers were men who were well adapted to the life which they had chosen. They were brave and adventurous in spirit, and strong and healthy in body, none of them measuring less than six feet in height. The difficulties and trials with which they met did not discourage them, but only nerved them to renewed and more vigorous exertion. They were true pioneers, sons of the soil. They relished sport no less than labor and adventure. They loved song and music, society and amusement. They were religious and warmly attached to their own church, but their religion had nothing in it of the gloomy and the ascetic. Their piety was characteristically German, of a cheerful and cheering nature.

#### GERMANTOWN

Germantown is an attractive village, with a population of about 1,760 souls, distant 40 miles from Cincinnati and 12 miles from Dayton; to the north of the former and to the south of the latter city. It was laid out by Philip Gunckel in the year 1814, and received the name of Germantown from the fact that the people who lived in and around it were Germans by blood and by language. The valley immediately around the town is on almost all sides inclosed by hills, which are in large part covered with trees, forming to the town and valley a forest-crowned wall and presenting to the eye a pleasing picture. The town is regularly laid out, streets wide and well graded, and ever kept neat and clean. Shade trees have been planted throughout, giving the place the appearance of a city in a forest. Vegetable gardens are cultivated in the rear, and grassy lawns in front of the houses.

While the beginning of the previous century there were in Ohio a number of counties which were being settled principally by German immigrants, the population in and about Germantown, undoubtedly, was more intensely and more

exclusively German than that of any other section. It was by preeminence the German town in Ohio. That was the impression of it at home and abroad.

There were Germans in those early days who expected the German to become the *landes sprache* (the national language) of the western world. When they heard of the new town of Germantown in Ohio, they concluded that this was one of the places destined to grow into a center of German influence, into a city of German culture, a kind of Athens for German-Americans. Impressed with this idea, some well-informed and intelligent Germans made their appearance here at an early period. But it did not require many years to convince them of their error.

It is true for a while it appeared as if their expectations would be realized. There arose what was then regarded as a circle of high-toned intelligence, some stir in business enterprise and some talk of higher education. There was, moreover, a very gratifying growth of population. But this state of things did not long continue. A condition of quietude and lassitude set in that proved unfavorable to the expected rise of the place. The wise and sanguine men departed, disappointed, and Germantown dropped down to the level of a commonplace village, and has remained so ever since.

The writer has known the town for a period of almost 40 years. During these many years the accession to the population has been exceedingly small, not more than 150 souls. Migration has been away from it, not to it. The young men of talent and enterprise, not finding space here for their activity, have gone elsewhere and prospered and become distinguished. Hundreds have gone to the neighboring cities of Cincinnati, Dayton and nearby towns, and hundreds more have gone to all parts of the western states. The town has much improved in appearance, old houses have been remodeled and beautified, and handsome new residences have been erected, but there has been little growth in business and population.

## MANY UNDERSTAND GERMAN

During many years Pennsylvania German was the only language, and the exclusive medium of social and business intercourse among the people of the town and township. Besides the Pennsylvanians, there have always been here numerous European Germans.

Many of these brought with them a pure German dialect, but such was the dominating force of the Pennsylvania German that they felt constrained to acquire and to speak it at home as well as abroad.

Of late years, however, the English has attained the ascendancy, so that at present not much German is spoken. But even at this day the most of the

people understand German, and on the farms outside the town it is yet largely spoken.

But ere many more years pass it will here, as it has done in many other parts of our country, have become an unknown tongue. While this is the doom awaiting the German language in this community, a different fate awaits the German type of character and habits of thought and life which prevail here. They will not so soon disappear. They will, as they always do, survive the language, and pass on to children and children's children. For German industry and frugality, German honesty and fidelity and German cheerfulness and affability are characteristics worthy of perpetual preservation.

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## Sunday Schools 50 Years Ago

A writer in an exchange paper reports about the Sunday School which he attended fifty years ago. He says among other things:

"The Sunday School was in the basement of the church; the room was rather dark, and we had no Sunday School music books, no piano, no papers, no lesson helps, not even any Sunday School cards. We sang the hymns that were used in the church, and the 'leader' was as apt to start the wrong tune to the words, as he was the right. In only one way I can think of were these Sunday Schools superior to those of today, and that was that each child was expected to commit to memory each week a number of verses from the Bible, and to recite them before the lesson. I am sorry that the Sunday Schools of today do not require the same thing of the children.

"But one day we were greatly animated by the superintendent saying he would give a prize to the scholar who would first commit to memory the Book of Proverbs. I began working for the prize, and very frequently on Sunday would recite two whole chapters, and so kept on until I had committed the whole book. I received a hymn book as a re-

ward. Later in life what a rich mine of knowledge and wisdom I obtained from the Proverbs of Solomon! I would not exchange that knowledge today for all the prizes that could be offered."

There are many persons now living with similar recollections and experiences. Many Sunday Schools were conducted in very uninviting places and without helpful appliances. The First Reformed Sunday School in Reading was organized in 1840, and the sessions were held not exactly in the basement, but rather in the cellar of the church. The floor of the church was only a few feet above the level of the pavement, so that the floor of the school room was about six feet below the ground. It was so dark that tallow dips were used to enable the members of the school to read. In this place the school was held during a number of years. A number of persons are still living who attended this school in the cellar. As in the case mentioned above, there was an entire absence of helpful facilities. But the Bible had a much more prominent place in the Sunday School than at the present time. —*Reformed Church Record*.



# Origin, Import, and Curiosities of Names

Compiled from Various Sources

By A. E. Bachert, Tyrone, Pa.

"Bonum nomen bonum omen."—Old Proverb.  
(A good name is a good omen.)



WHILE the proverb quoted is true, in the main, the contrary is shown by Sir Henry Piers, in the year 1682, in a letter to Anthony, Lord Bishop of Meath, giving the following account of Irish soubriquets and cognomens:

\* \* \* "They take much liberty, and seem to do it with delight, in giving nicknames; and if a man have any imperfection or evil habit, he shall be sure to hear of it in the nickname. Thus, if he be blind, lame, squint-eyed, gray-eyed, be a stammerer in speech, be left-handed, to be sure he shall have one of these added to his name; so also from his color of hair, as black, red, yellow, brown, etc.; and from his age, as young, old; or from what he addicts himself to, or much delights in, as in draining, building, fencing, or the like; so that no man whatever can escape a nickname who lives among them, or converseth with them; and sometimes, so libidinous are they in this kind of raillery, they will give nicknames *per antiphrasim*, or contrariety of speech.

"Thus a man of excellent parts, and beloved of all men, shall be called **Grana**, that is, naughty, or fit to be complained of. If a man have a beautiful countenance or lovely eyes, they will call him **Cueegh**, that is, squint-eyed; if he be a great housekeeper, he shall be called **Ackerisagh**, that is greedy."

Pythagoras, however, taught that the minds, actions, and success of men would be according to their fate, genius and name, and *Plato* advises men to be careful in giving fair and happy names.

Such hopeful names as *Victor*, conqueror; *Felix*, happy, and *Fortunatus*, lucky, were called by Cicero, "bona nomina", and by Tacitus, "fausta nomina", prosperous names.

Camden said: "Such names among the Romans were considered so happy and

fortunate, that in the time of Galienus, Regilianus who commanded in the ancient Illyricum, obtained the empire in consequence of the derivation of his name. When it was demanded during a banquet, what was the origin of Regilianus, one answered, 'a Regno', to reign, to be a king; another began to decline, 'Rex (a king), Regis, Regilianus', when the soldiers began to exclaim, 'Ergo potest Rex esse, ergo potest regere, Deus tibi regis nomen imposuit', and so invested him with the royal robes".

Lewis the Eighth, King of France, sent two of his ambassadors to Alphonso, king of Spain, to solicit one of his daughters in marriage. When the young ladies, whose names were Urraca and Blanche, were presented to the ambassadors, they made choice of Blanche, though far less beautiful than her sister, assigning as a reason that her name would be better received in France, as *Blanche* signified fair and beautiful.

Before taking up surnames, to which this article will be principally devoted, let us inquire briefly into the derivation, —the etymology and significance—of the names of a few of the infinite number of objects with which every one is familiar, but whose actual significance is comprehended only by a few.

For instance, how many purveyors of ham and beef can explain the origin of the word Sandwich? The question at issue furnishes an example of how a name may be perpetuated in different ways. Thus, Captain Cook named the Sandwich Islands in compliment to John Montague, fourth Earl of Sandwich and First Lord of the Admiralty, who took his title from Sandwich, or, as the etymology of this place implies, the "sand town", one of the ancient Cinque Ports in Kent. An inveterate gamester was this Lord Sandwich; so

much so that he would sit at the gaming-table for thirty hours and more at a stretch, never desisting from the game to partake of a meal, but from time to time ordering the waiter to bring him some slices of meat placed between two slices of thin bread, from which circumstance this convenient form of refreshment received the name of Sandwiches.

Mention of sandwiches reminds us that very few tradesmen possess the remotest idea of the significance of the names of the various commodities in which they deal, or how to account for their individual trade-name. How many tobacconists are aware of the fact that the most interesting island in the West Indies, in connection with the subject now under discussion, is Tobago Island, so called by Columbus from its fancied resemblance to the *Tobacco*, or inhaling pipe or, tube of the aborigines, whence the word TOBACCO has been derived.

Possibly not one out of every thousand tailors could tell you that the designation of his trade-name is an Anglicized form of the French *Tailleur*, derived from the verb *tailler*, to cut.

As nowadays comprehended, a Milliner is one who retails hats, feathers, bonnets, ribbons, and similar appurtenances to female costume. The name is really a corruption of *Mulaner*, alluding to the city of Milan, which at one time set the fashion to the north of Europe in all matters of taste and elegance. Haberdasher is a modern form of the Old English word *Hapertaser*, or a retailer of hapertas cloth, the width of which was settled by Magna Charta. Grocer is a contraction and modified spelling of *Engrosser*, the denomination of a tradesman who, in the Middle Ages, claimed a monopoly for the supply of provisions. A vender of vegetables is appropriately called a Greengrocer. The term Carpenter, from the Latin *carpentum*, a wagon, originally denoted a mechanic who constructed the wooden body of a vehicle of any kind, as distinguished from the Wheelwright; but in process of time the same term came to be applied to artificers, in timber generally.

Every American is, at least indirectly, interested in the colossal ditch now under construction, which will unite the Atlantic and Pacific Oceans. How many of us have taken the trouble to inform ourselves that the term Panama is Caribbean, indicative of the mud fish that abound in the waters on both sides of the isthmus? A comparatively late acquisition to the territorial expanse of the United States are the Philippine Islands; discovered by Magellan in 1621, and named after Philip II. of Spain.

America honors the memory of Amerigo Vespucci, the Florentine navigator, who landed on the New Continent south of the Equator, the year after Columbus discovered the northern mainland in 1498. The name of America first appeared in a work published by Waldsemüller at St. Die, in Lorraine, in the year 1507. It is worthy of note that when Columbus landed in America he imagined he had set foot on part of that vast territory east of the Ganges vaguely known as India; therefore he gave the name of Indians to the aborigines. This also accounts for the islands in the Caribbean Sea being styled the West Indies.

Germany was in ancient times known as *Tronges*, or the country of the *Tungri*, a Latin word signifying "speakers"; but the Romans afterwards gave it the name of *Germanus*, which was a Latinized Celtic term meaning "neighbors", originally bestowed by the Gauls upon the warlike people beyond the Rhine. Holland is the modern acceptance of *Ollant*, the Danish for "marshy ground"; whereas Belgium denotes the land of the *Belgiae*. The fact that the term Netherlands is expressive of low countries need scarcely detain us. Denmark is properly *Danmark*, *i. e.*, the territory comprised within the *marc*, or boundary established by Dan, the Scandinavian chieftain. France was known to the Greeks as *Gallatia*, and to the Romans as *Gallia*, afterwards modified into Gaul, because it was the territory of the *Celtiae*, or Celts. The modern settlers of the country were the Franks, so called from

the *franca*, a kind of javelin which they carried, who in the fifth century inhabited the German province of Franconia and, travelling westwards, gradually accomplished the conquest of Gaul. France, therefore, signifies the country of the Franks, or, as the Germans call it, *Frankreich*, *i. e.*, the Kingdom of the Franks. All the western nations were styled Franks by the Turks and Orientals, and anything brought to them from the west invariably merited a prenominal description of its origin, as, for example, *Frankincense*, by which was meant incense brought from the country of the Franks.

Every child in the State, old enough to begin the study of geography, knows that the appellation Pennsylvania is derived from *Sylvania*, forest country, the original name of our Keystone State, to which *Penn*, the name of the founder, was afterward prefixed.

Examples of this sort might be given *ad infinitum* or, in fact, *ad nauseam*, therefore, we will take up another phase of the subject in hand.

Dr. Cummings points out a curious signification of the Hebrew names recorded in the 5th chapter of Genesis. When arranged in order, they present an epitome of the ruin and recovery of man through a Redeemer:

These names in the order in which they are recorded, read thus: "To man, once made in the image of God, now substituted by man frail and full of sorrow, the blessed God himself shall come down to the earth teaching, and his death shall send to the humble, consolation."

Adam, *i. e.*,  
Seth,  
Enos,  
Canaan,  
Mahalaleel,  
Jared,  
Enoch,  
Methuselah,  
Lamech,  
Noah,

The son of Abraham and Sarah, by divine direction was to bear the name of *Isaac*, signifying laughter, in allusion to the circumstances recorded of the father of the faithful in the 17th chapter of Genesis. In like manner Jacob received the name *Yaakob*, that is, he shall "hold by the heel" or supplant, a prediction which was fulfilled when he supplanted his brother Esau, in the matter of his birthright.

The ancient Hebrews retained the greatest simplicity in the use of names, and generally a single name distinguished the individual. Where it was necessary the name of the father was added, and sometimes that of the mother, if she happened to be more celebrated.

Names were first given for the distinction of persons, and each individual had, at the beginning, but one proper or given name, as *Joseph* among the Jews, *Amasis* among the Egyptians, *Arbaces* among the Medians, among the Greeks *Ulysses*, among the Romans *Romulus*.

The Jews named their children the eighth day after the nativity, when the rite of circumcision was performed. The Greeks gave the name on the tenth day, and an entertainment was given by the parents and friends, and sacrifices offered to the gods.

The Romans gave names to their female children on the eighth day, and to the males on the ninth, which they called *Dies lustricus*, the day of purification, on which day they solemnized a feast called *Nominalia*.

The name was generally indicative of some particular circumstance attending the birth or infancy, some quality of

"Man in the image of God";  
"Substituted by";  
"Frail Man";  
"Lamenting";  
"The blessed God";  
"Shall come down";  
"Teaching";  
"His death shall send";  
"To the humble";  
"Rest or consolation".

body or mind, or was expressive of the good wishes or fond hopes of the parent. Objects of nature, the most admired and beautiful, were selected by them to designate their offspring. The sun, the moon and stars, the clouds, the beasts of the field, the trees and the flowers that adorn the face of nature, were all made subservient to this end.

Names, epithets, and coriquets were often bestowed by others than the parents, at a more advanced age, expressive of character or exploits, of personal beauty, deformity or blemish—such as, among the Greeks *Alexander*, a benefactor of men; among the *Romans*, *Victor*, a conquerer; among the Britons, *Cadwallader*, the leader of the war, and among the Gaels or Celts, *Galgach*, or *Golgachus*, the fierce fighter of battles.

All proper names have, at first, a peculiarly appropriate meaning, which in time often becomes obscured and ultimately forgotten. Schlegel traced descriptive epithets in almost all Hindu names, and the older names among the Hebrews, Arabs, in fact all Oriental nations, are highly significant and grotesque; as, "son of wool", "prince of the dogs", etc. This is measurably true of names of Aryan origin, and noticeably those of Teutonic and Scandanavian lines. The North American Indian is usually named from some animal, for totemic reasons, and later earns another from some deed of daring performed; and similar practices prevail in all savage tribes. In fact, the origin of heraldry may be looked for in totemic devices and symbols.

The study of proper names is, then, not the outcome of idle curiosity or personal vainglory, but useful in historical and literary researches—as important perhaps, as numismatics, heraldry, superstitions, symbolism and tradition. The name of a man often retains the impress of his country and sometimes of the period in which he lived, and may thus furnish a clue to correct a date or vague notion, or to settle a disputed question in chronology, geography, or genealogy; the conquerors of Andalusia, the Van-

dals, gave their name to that province, and it is hence not derived from Andalus, son of Japhet and grandson of Noah; the posterity of one man can not, in reason, cover 30 degrees of longitude, in three generations, in a barbaric age.

A SURNAME is a name added to the proper or given name, for the sake of distinction, and so called because originally written *over* the other name, instead of after it, from the French *Surnom*, or the Latin "*Super nomen*", signifying *above the name*. It may be indicative of descent, habitat, craft, or may have originated in totemic associations, clanship, personal peculiarities, or from vulgar nicknames. A proper name, once given, or adopted, becomes in time a part of the individuality. The giving of names is not necessarily proof of an advanced civilized condition. It may be, in fact, considered coeval with and intimately connected with the gift of speech; the Adamic tradition of the origin of common names is a self-evident proposition when applied to pre-Adamic savagery. The primal family grew into the primal tribe, and proper names became necessary; the land and the gathering of men upon it necessitated proper designations for each, or the same for both.

The precise period at which names became stationary, or began to descend hereditarily, is not known. It is however, admitted that surnames began to be adopted in England about 1000 A. D., coming mainly from Normandy. According to Camden, surnames began to be taken up in France about the year 1000, and in England about the time of the Conquest (1066), or a very little before, under King Edward the Confessor. He said:

"And to this doe the Scottishmen referre the antiquitie of their surnames, although Buchanan supposeth that they were not in use in Scotland many years after.

"But in England, certaine it is, that as the better sort, euen from the Conquest, by little and little, took surnames, so they were not settled among the common people until about the time of King Edward the Second, but still varied according to the father's

name, as **Richardson**, if his father were Richard; **Hodgson**, if his father were Roger, or in some other respect, and from thenceforth began to be established (some say by statute) in their posterity.

"This will seem strange to some Englishmen and Scottishmen, which, like the Arcadians, think their surnames as ancient as the moone, or, at least, to reach many an age beyond the conquest. But they which thinke it most strange (I speake vnder correction), I doubt they will hardly finde any surname which descended to posterity before that time; neither have they seene (I fear) any deed or donation before the Conquest, but subsigned with crosses and single names, without surnames, in this manner, in England— x **Ego Eadredus confirmanti**; x **Ego Edmundus corroboranti**; **Ego Sigariis conclusi**; x **Ego Olifstanus consolidanti**, etc.

"Likewise for Scotland, in an old booke of Duresme in the Charter, whereby Edgare, sonne of King Malcolme, gave lands neare Coldingham to that church, in the year 1097, the Scottish noblemen, witnesses thereunto, had no other surnames but the Christian names of their fathers, for thus they signed— **S. x Gulfi filli Meniani. S. x Culueri filli Doncani**, etc."

In Rome, family or clan names were hereditary, but surnames remained individual, sanctioned by public consent, as Scipio Nasica, Pisco Frugi, Lentulus Sura. In the republics of Greece, notably Athens and Sparta, men's names were significant of the power, valor, virtues, or victories of the people, as Agesilaus, Charidemus, Demagorus, Demophilus, Demosthenes, Laodice. In fact it is common among all peoples to exaggerate the importance of the significance of names. Both Greeks and Romans augured well or ill from them. Grecian names are significant, either of religious feeling, the remembrance of great events some happy omen, chance, friendship, or gratitude. Daughters were named from their fathers more scrupulously than were the sons; Homer uses their names in this wise without exception, as Chryseis, the daughter of Chryses; Brisis, the daughter of Briseus. The son's name was frequently an enlarged form of the father's, as it was deemed that polysyllabic names were more honorable than shorter ones, which were given to slaves; the Spartan Hegesander named

his son Hegesandrides, and Hiero, tyrant of Syracuse, named his son Hieronymus. There are traces of a desire to adopt family names among the Greeks, but it generally ended in a vague reference to the hero from whom the family sprung; these surnames were only adopted by those families who pretended to trace back to deities or fabulous periods of history.

The Scandinavians and largely the Germans had none but individual names; every family, as with the Greeks, showed a decided preference for certain names, and these were generally transmitted from grandfather to grandson, or from uncle to nephew, for some occult reason, while the daughter was only known by her father's name (as Alf-hide meaning literally the child of Alf'r). Others retained the root from which the head of the family derived his name, but varying the other syllables (thus, the three sons of the formidable Argrim retained the last syllable which signified rage). There were thus no family names among the Celts, strictly speaking. The songs of the Druids have perished with the names of the heroes they sang of; but more fortunate were the heroes of Erin and Morven, for the ancient national songs still exist in Ireland and Scotland.

On the authority of Dr. Keating and his cotemporary Gratianus Lucius, we learn that surnames became hereditary in Ireland, in the reign of Brian Boru, who was killed in the battle of Clontarf, in the year 1014, in which battle the Danes were defeated. Previous to this time, individuals were identified by Tribe names, after the Patriarchal manner. These tribe names were formed from those of the progenitors by prefixing the following words, signifying race, progeny, descendants, etc.: *Corca, Cineal, Clan, Muinntir, Siol, Sliocht, Dal, Tealach, Ua, Ui, or O*, which signifies grandson or descendant.

It is asserted on the authority of the ancient Irish Manuscripts, that King Brian ordained that a certain surname should be imposed on every tribe or clan, in order that it might be more easily

known from what stock each family was descended; and that these names should become hereditary and fixed forever. In the formation of these names, care was taken that they should not be arbitrarily assumed. The several families were required to adopt the names of their fathers or grandfathers, and those ancestors were generally selected who were celebrated for their virtues or renowned for their valor.

Many of the surnames now common in Ireland were derived from the chiefs of the several clans who fought against the Danes at the battle of Clontarf, under King Brian, and others were assumed from ancestors who flourished subsequently to the reign of that monarch. Soon after the invasion of Ireland by Henry the Second, in the year 1172, the Anglo-Norman and Welsh families who had obtained large grants of land in that kingdom, in reward for their military services in subduing the inhabitants from intermarriages and other causes, began by degrees to adopt the language and manners of the people, and in process of time became "*Hibernis ipis Hiberniores*",—more Irish than the Irish themselves. They not only spoke the Irish language, but conformed to the Irish custom of surnames, by placing "MAC", which signifies "*son*", before the Christian name of their father. This was particularly the case in regard to those English and Welsh families who settled in the province of Connaught. Thus, the descendants of William De Burgos were called MacWilliam, that is, the son of William, and the De Exeters assumed the name of Mac Jordan, from Jordan De Exeter, who derived his name from Exeter, a town in Devonshire, England.

In the year 1465, in the reign of Edward the Fourth, it was enacted by statute, that every Irishman dwelling within the English pale, then comprising the counties of Dublin, Meath, Lowth, and Kildare, in Ireland, should take an English surname.

"At the request of the Commons, it is ordeyned and established by authority of said Parliament, that every Irishman that

dwells betwixt or among Englishmen, in the county Dublin, Myeth, Uriell, and Kidare, shall goe like to one Englishman in apparel, and shaving off his beard above the mouth, and shall be within one year sworn the liege man of the king, in the hands of the lieutenant, or deputy, or such as he will assigne to receive this oath for the multitude that is to be sworne, and shall take to him an English surname of one towne, as Suttton, Chester Trym, Skryne, Corke, Kinsdale; or colour, as White, Black, Brown; or art or science, as Smith, or Carpenter; or office, as Cook, Butler; and that he and his issue shall use this name under payne of forfeiting of his goods yearly till the premises be done, to be levied two times by the yeare to the king's warres, according to the discretion of the lieutenant of the king or his deputy."—5 Edward IV., cap. 3.

In obedience to this law, Harris, in his additions to Ware, remarks that the *Shanachs* took the name of Fox, the *McGabhans* or *McGowans*, that of Smith, and the *Geals* the name of White. In consequence of this statute of Edward, many Irish families were induced to translate or change their names into English.

The ancient prefixes of *Mac* and *O* are still retained in Irish names, the former denoting *son* and, the latter *grandson*, or descendant. To distinguish the individual the father's name was used, and sometimes that of the grandfather after the manner of the Scripture. Thus, should *Donnel* have a son, he would be called *MacDonnel*, that is, the son of Donnel, and his grandson would be termed O'Donnel; O'Neal, the grandson of Neal, or the descendant of Neal; *MacNeal*, the son of Neal.

The Welsh, in like manner, prefixed *Ap*, *mab*, *ab*, or *vap* to the given or first or first name to denote *son*, as David Ap Howell, David the son of Howell. Evan Ap Rhys, Evan the son of Rees; Richard Ap Evan, Richard the son of Evan; John Ap Hugh, John the son of Hugh. These names are now abbreviated into *Powell*, *Price*, *Bevan* and *Pugh*.

The name of the ancestor was appended in this manner for half a dozen generations back, and it is no uncommon occurrence to find in their old records a name like this:

"Evan-ap-Griffith-ap-Jones-ap William-ap Owen-ap Jenkin-ap Morgan-ap-Rheese".

Lower tells of a church at Liangollen, Wales, dedicated to "St. Collen-ap-Gwynawg-ap-Clyndawg-ap-Cowdra -ap-Caradoc - Freichfras - ap-Llyn-Merim-ap-Einion-Yrth-ap - Cunedda - Wledig—a name which casts that of the Dutchman 'Inkervankodsorspankinkadrachdern' into the shade".

The old Normans prefixed *Fitz*, a son, the same as *Fils* in French, and *Filius* in Latin, to the name of the father as a patronymic, as *FitzWilliam*, the son of William, the same as Williamson.

WITZ, a termination common in Russian names, denotes *son*, and is somewhat analogous to the Nornam *Fitz*, as Peter Paulowitz, Peter the son of Paul.

SKY is used in a similar manner by the Poles, as James Petrowsky, James the son of Peter.

ING, Teutonic, denoting progeny which Wachter derives from the British *engi*, to produce, bring forth—was affixed by the Anglo-Saxons to the father's name as a surname for the son, as *Cuthing* the son of Cuth, *Whiting* the Fair offspring, *Browning* the Dark offspring. *Gin*, in Gaelic, signifies to beget; *An* Gaelic, is a termination of nouns implying the diminutive of that to which it is annexed, and *an*, in the Welsh as an affix, conveys also the idea of *littleness*.

The termination *son* was also added to the father's name, and instead of saying John the son of William, the name was written John Williamson. While the English affixed *son* to the baptismal name of the father, the Welsh merely appended "s", as John Matthews, that is, John the son of Matthew.

*Kin*, *kind*, *ling*, *let*, *et*, *ot*, *cic*, *cock*, are diminutives.

From the German *kind*, a child, is formed the diminutive termination *kin*, as Watkin the son of Wat or Walter; Wilkin the son of Will or William.

LING at the end of a word conveys the idea of something young or little, as *darling* or *dearling*, *firstling*, *gosling*,

and denotes also a situation, state, or condition of the subject to which it is applied, as hireling, worldling.

LET, Anglo-Saxon *lyt*, is sometimes used for *little*, as hamlet, ringlet, streamlet, Bartlet; *i. e.*, little Bart or Bartholomew. The termination *et* and *ot* are used in the same sense, as *Willet*, *Willmot*, the son of William or little William.

The termination *cic* or *cock* is also a diminutive, and signifies *little* or son, as *Hiccic*, *Hiccock*, the son of Hig or Hugh; Babcock, the son of Bob or Robert.

The introduction of Christianity, which taught the equality of man, breaking up class distinctions, rapidly advanced the adoption of surnames by the use of new or baptismal names—biblical or saints' names, anything but pagan cognomens, and this caused endless confusion; the new names were almost wholly derived from foreign languages, and as such had no local or personal signification.

The rise of feudal power was also another source of change and confusion, as retainers or feoffees often bore the name of their overlord, whose title might arise from his office at court or his most valuable estate. The division of estates led to a new distribution of surnames among the heirs, taken from the inherited estates, only the oldest retaining the father's name by reason of the name being attached to the home-estate. The charters of the 10th and 11th centuries often recited the same individual under different names—sometimes because he had lost the manor which gave him title, or had come into possession of another which was more flattering to his vanity. The law of primogeniture finally cleared away much confusion, the property becoming settled in tenure and the owner desiring to proclaim his patent of nobility; from that time the name was never lost and was further confirmed by the granting of armorial bearings.

In heraldry we find many surnames derived from "canting arms," which clearly proceed from the arms; as in Sweden, the family whose arms repre-

sented the head of an ox took the name Oxenstiern (like the well-known Front-de Boeuf); the Racines had originally placed in their coat-of-arms a rat and a swan (Rat-Cygne), but the writer of "Athalie" retained only the swan, as the rat offended his taste.

Local names form a large class of our surnames. First among these are those which are national, expressing the country whence the person first bearing the name came; as English, Scott, Irish, French.

German or Gorman; Brett and Britain; Fleming, from Flanders; Burgoyne, from Burgundy; Cornich and Cornwallis, from Cornwall; Germaine, Alman and D'Almaine (D'Allomagne), from Germany; Champagne and Champneys, from Champagne, France; Gascoyne and Gaskin, from Gascony; Romayne, from Rome; Westphal, from Westphalia; Hanway, from Hainault; Janeway, a Genoese; etc., etc. These names had commonly *Le* (the) prefixed to them in old records.

The practice of taking names from patrimonial estates, or from the place of residence or birth, was prevalent in Normandy and the contiguous parts of France in the latter part of the tenth century, and was generally adopted in England and Scotland after the Conquest. These names were first given with the prefix "of," shortened frequently to "O" or "a," signifying *from* (or it may be sometimes an abbreviation of "at"), as *John O'Huntingdon*, *Adam a Kirby*. These prefixes were after a time dropped, and *Adam a Kirby* became *Adam Kirby*, and *John O'Kent* took the form of *John Kent*.

Besides these, we have a great number of local surnames which are general and descriptive of the nature or situation of the residence of the persons upon whom they were bestowed, as *Hill*, *Wood*, *Dale*, *Parke*, etc. The prefix *At* or *Atte* was generally used before these names, as *John At Hill*, *John at the hill*; *James At Well*, *Will At-Gate*, *Tom At-Wood*, now *Atwell*, *Adgate*, and *Atwood*. *Atte* was varied to *Atten* when the following

name began with a vowel, as *Peter Atten Ash*, now *Nash*; *Richard Atten Oak*, now *Noakes* or *Nokes*.

Sometimes "a" was used instead of at, as *Thomas a Becket*, *Jack a Deane*. *By* and *under* were used as prefixes, as *James By-field*, *Tom Under-hill*.

In this way men took their names from rivers and trees, from residing at or near them, as *Beck*, *Gill*, *Eden*, *Trent*, *Grant*, and *Shannon*; *Beach*, *Vine*, *Ashe*, *Bush*, and *Thorn*.

Local names prefixed with *De* (from) and terminating in *ville*, originated in Normandy, and were introduced into England at the time of the Conquest. These names were taken from the districts, towns, or hamlets of which they were possessed, or in which they had resided previously to their following the fortunes of William the Conqueror, such as *De Mandeville*, *De Neville*, *De Montague*, etc. The prefix *De* was generally dropped about the reign of Henry the Sixth. All these names introduced into England at the time of the Conquest, from Normandy and the contiguous parts of France may easily be distinguished by the prefixes, *De*, *Du*, *Des*, *De*, *La*, *St.*, and the suffixes, *Beau*, *Mont*, *Font*, *Fant*, *Ers*, *Age*, *Ard*, *Aux*, *Bois*, *Eur*, *Et*, *Val*, *Court*, *Vaux*, *Lay*, *Fort*, *Ot*, *Champ*, and *Ville*, the component parts of names of places in Normandy.

The greater part of English local surnames are composed of the following words or terminations: *Ford*, *Ham*, *Ley*, *Eye*, *Ney*, *Ton*, *Tun*, *Ing*, *Hurst*, *Wick*, *Stow*, *Sted*, *Caster*, *Combe*, *Cote*, *Thorpe*, *Worth*, *Burg*, *Beck*, and *Gill*. There is an ancient proverb—

"In Ford, in Ham, in Ley and Ton,  
The most of English surnames run."

To which Lower had added—

"Ing, Hurst, and Wood, Wick, Sted and  
Field,

Full many English surnames yield,  
With Thorpe and Bourne, Cote, Caster,  
Oke,

Combe, Bury, Don, and Stowe, and  
Stoke,



With Ey and Port, Shaw, Worth and Wade,  
 Hill, Gate, Well, Stone are many made;  
 Cliff, March, and Mouth, and Down,  
 and Sand,  
 And Beck, and Sea, with numbers stand."

FORD, Welsh, *Fford*, signifies a way, a road. *Ford*, Saxon, from the verb *Faran*, to go or pass, denotes a shallow place in a river, where it may be passed on foot, whence Bradford, Stanford, Crawford, etc.

HAM, Saxon, a home, a dwelling-place; German *heim*, a home. It is used in the names of places, as Waltham, Durham, etc. *Ham*, in some localities in England, indicates a rich, level pasture; a plot of land near water; a triangular field.

LEY, LEGH, and LEIGH, a pasture, field, commons; uncultivated land. *Lie*, Welsh, a place.—Stanley, Raleigh, etc.

EY, NEY, EA are applied to places contiguous to water; a wet or watery place, as Chertsey, Lindsey, etc.

TON and TUNE, Saxon, and TUIN, Dutch, signify an inclosure; DUN and DIN, Gaelic and Welsh, a hill, a fortified place; now a town, *dun*, *tune*, *town*. If the residence of the Briton was on a plain, it was called *Llan*, from *lagen* or *logan*, an inclosed plain, or a low-lying place; if on an eminence, it was called *Dun*. *Dun*, in the Gaelic signifies a heap; a hill, mount; a fortified house or hill, fortress, castle or tower.

ING is a meadow; low flat lands near a river, lake, or wash of the sea, as *Lansing*, *Washington*. The terminations *ing*, *kin*, *son*, in English names, were derived from the Norse *ingr*, *Kyn*, and *sonr*, the "r" being dropped. The Danish make the last *sen*. The diminutives: Friesian, *ken*, *ke*, *ock*, *cock* (a foolish fellow, hence the Scotch "gowk"); Norman-French *et*, *ette*, *let*, *ot*, *otte*, *el*; Old Norse, *i*, *a*, *ki*, *ka*, *gi*, *ga*, *ungr*, *ingr*, and *ling*, became quite common additions to English names which have since adhered.

HURST, a wood, a grove; a word found in many names of places as Bathurst, Crowhurst, etc.

WICK, in old Saxon, is a village, castle or fort; the same as *vicus* in Latin; a bay, a port or harbor, whence Wickware, Wickliff, Warwick, Sedgewick.

STOW, a fixed place or mansion, whence Barstow, Bristow, Raystow.

STED, in the Danish, signifies a place inclosed, an inclosure; a *fixed* residence; whence Halsted, Husted, Stedham, Olmsted, etc.

CEASTER, Saxon, a camp, a city; Latin, *castrum*, whence Rochester, Winchester, etc.

COMBE, Anglo-Saxon, a valley; Welsh *cwm*, a vale, from which we derive Balcombe, Bascombe, Slocun.

COT, CETE, Saxon, a cottage; COTE, French, the sea-coast; a hill, hillock; down; the side; names composed of these are, Cotesworth, Lippencot, Westcot.

THORPE, Anglo-Saxon, a village. Dutch, *Dorp*, from this comes Northrop, Northrup or Northorp, Winthorp or Winthrop.

BURG, BURY, a hill; Dutch, *Berg*, a mountain, a hill; now, a castle, a town. From these we have Waterbury, Rosenberg, etc.

WORTH, a possession, farm; court, place; a fort, an island. Such names end in *worth*, as Bosworth, Wordsworth, etc.

TRE, TREF, Welsh, a town, Coventry, the town of the Convent; Trelawny, Tremayne.

The following couplet expresses the usual characteristics of Cornish names:

"By *Tre*, *Ros*, *Pol*, *Lass*, *Caer* and *Pen*,  
 You know the most of Cornish men."

These words signify town, heath, pool, church, castle, and promontory.

BY is a termination of Danish names of places, and denotes a dwelling, a village, or town, as Willoughby, Ormsby, Selby, etc.

OVER. The Anglo-Saxon *over* corresponds to the German *ufer*, and signi-

fies a shore or bank, as Westover.

BECK, a brook, Anglo-Saxon, *Becc*, from which we have Beckford, Beckwith, Beckley, etc.

A majority of Dutch surnames are local, derived from places in Holland. VAN, Dutch, Von, German, signify *of* or *from*, and denote locality, as Van Antwerp, belonging to or coming from the city of Antwerp.

Surnames derived from Christian or baptismal names are probably next in number to local surnames. For a long time, before and even after the introduction of surnames, the name of the father was used by the child as a surname.

Camden says we have many surnames formed of such forenames as are now obsolete, and only occur in Doomsday Book and other ancient records, of which he gives a list. The surnames formed from Christian or baptismal names are very numerous; as many as ten or fifteen are frequently formed from a single Christian name. Lower forms no less than twenty from the name of William.

From nicknames, nursenames, and abbreviated ones we have *Watson*, the son of Wat or Walter; *Watts*, the same; Simpson, Simms; Dobson, the son of *Dob* or *Robert*; *Dobbs*, *Hobson*, *Hobbs*, etc., etc.

Names of Trades, Occupations, and Pursuits, are next in number, as Smith, Carpenter, Joiner, Taylor, Barber, Baker, Brewer (a shearman, one who used to shear cloth), Naylor (nail-maker), Chapman, Mercer, Jenner (Joiner), Tucker (a fuller), Monger (a merchant), etc., etc.

OFFICIAL Names, including civil and ecclesiastical dignities, viz., King, Lord, Prince, Duke, Earl, Knight, Pope, Bishop, Priest, Monk, Marshall, Bailey, Chamberlain, etc.

Many of these titles, as King, Prince, etc., were imposed on individuals from mere caprice, as few of these *kings* or *dukes* ever held the distinguished rank their names indicate. Thousands of *Kings* are born every year, but kingdoms

are too scarce to give each one of them a sceptre.

Personal characteristics (White, Schwartz, etc.), and those indicating mental or moral qualities (Good, Moody, Wise, etc.); also those derived from bodily peculiarity and from feats of strength or courage (Strong, Long, Hardy, Ironsides, etc.) stand next in numerical order.

Some surnames are derived from animals, such especially as were noted for fierceness or courage, as the bear, the wolf, the lion, whence the names *Byron*, or Bear; Wolf, French *Loupe*, German Guelph, the surname of the existing Royal Family of Great Britain, etc., etc.

Totemism consists in the belief that each family is literally descended from a particular animal or plant, whose name it bears, and members of the family formerly refused to pluck the plant or kill the animal after which they were named. The genealogies of the Anglo-Saxon kings include such names as those of the horse, the mare, the ash, the whale. In the ancient poem, "Beowulf," two of the characters bear the names of Wulf and Eofer (boar); the wolf and the raven were sacred animals. The boar was greatly revered and the Christmas Boar's head is a survival of the old belief. These animate and inanimate objects are common and well-known totems among savage tribes, and the inference that at some early period the Anglo-Saxons had been totemists, is almost irresistible.

Many names were taken from the signs over the doors of inns, or the shops of various tradesmen, where goods were manufactured and sold.

Camden informs us, "that he was told by them who said they spake of knowledge, that many names that seem unfitting for men, as of brutish beasts, etc., come from the very signs of the houses where they inhabited. That some, in late time, dwelling at the sign of the Dolphin, Bull, Whitehorse, Racket, Peacock, etc., were commonly called *Thomas at the Dolphin*, *Will at the Bull*, *George at the Whitehorse*, *Robin at the Racket*, which names, as many other of

the like sort, with omitting *at the*, became afterward hereditary to their children."

Every kind of beasts, birds, and fishes, objects animate and inanimate were taken by tradesmen as signs to distinguish their shops from others, and to excite the attention of customers. From many of these, names were bestowed, and we can account in this way for many surnames which would otherwise seem strange and absurd.

When England became settled under Edward the Confessor and the Norseman, Saxon and Welshman lived together under a semblance of law and order, official names arose: as Lagman (lawgiver), Fawcett (forseti, judge), Alderman, Reeve, Sheriff, Tabberer, Chamberlain, Chancellor, Chaplain, Clerk, Deacon, Beadle, Latimer (Latinarius, an interpreter), Miles (miles, a soldier), Marshall, Sumner (a summoner, as Chaucer's "sompnoure"), Parker, (a park-keeper), Franklin (a freeholder), Botiler (Butler).

Trade names and craft names are of comparatively recent origin, and it is thought to be an open question whether some of the names popularly ascribed to occupations will not bear different interpretation.

Armorial ensigns and heraldic bearings have given surnames to families. Many of the old knights took their names from the figure and devices they bore on their shields.

The royal line of Plantagenet (Broome) took their surnames from the broom plant, Fulke, Earl of Anjou, the founder of the house, having worn a sprig of broom, as a symbol of humility, and adopted it as his badge after his pilgrimage to the Holy Land.

Names were borrowed from armor and costume (Fortesque, strong-shield; Strongbow; Shaespeare, Curthose, etc.), as well as taken from the seasons, the months, days of the week, holidays and festivals of the church; most of which probably originated from the period of birth.

Many surnames have originated in soubriquets, epithets of contempt and ridicule, and nicknames imposed for personal peculiarities, habits, and qualities, or from incidents or accidents which happened to the original bearers. Such names are very numerous, and can be accounted for in no other way. We can easily imagine how some ridiculous incident or foolish act or saying would confer a soubriquet or nickname upon a person by which he would be known and called through life, and which would even descend to his children, for we often see this in our day.

The following anecdote from Lower is an illustration: "The parish clerk of Langford, near Wellington, was called Redcock for many years before his death; for having one Sunday slept in church, and dreaming that he was at a cock-fight, he cried out, 'a shilling upon the Redcock!' And behold, the family are called *Redcock* to this day."

The foregoing are the principal sources from which the greater part of our surnames are derived; but many names yet remain for the origin of which is yet hidden in mystery. However, when we consider that names have been taken and bestowed from every imaginable incident and occurrence unknown to us, and that many of them have been so corrupted in process of time, that we can not logically trace their originals. Lower truly says: "Corruptions which many family names have undergone tend to baffle alike the genealogical and etymological inquirer."

At present there are few families (English) who pretend to higher antiquity than the Norman invasion, and it is probable that not many of these can authenticate their pretensions; a recent abstract of the British printed peerage shows that out of 249 noblemen, but 35 laid claim to descent prior to the Conquest; 49 to the year 1100. 29 prior to the year 1200; and equal numbers down to 1700. But this is no sufficient criterion, for, taking the nobility and gentry together, but a dozen families can trace unbroken descent in the male line to the Conquest. This serves to show the trans-

mutations of time and the vicissitudes of family history in a more tangible form.

In the words of Camden:

"To drawe to an end, no name whatsoever is to be disliked, in respect either of originall or of signification; for neither the good names doe disgrace the bad, neither doe euil names disgrace the good. If names are to be accounted good or bad, in all countries both good and bad have bin of the same surnames, which, as they participate one with the other in glory, so sometimes in shame. Therefore, for ancestors, parentage, and names, as Seneca sais, let every man say, *Vix ea nostra voco*. Time

hath intermingled and confused all, and we are come all to this present, by successive variable descents from high and low; or as he saith more plainly,—the low are descended from the high, and contrariwise the high from the low."

NOTE.—With some changes in phraseology and transpositions, to which are added extracts from Americana, Wagner's "names and their Meanings," etc., this article includes almost the whole of Arthur's "Essays on the Origin and Import of Family Names," published in 1857 and which is in the writer's opinion, worthy of preservation and perpetuation in other than its present scarce and out-of-print form.)

## Falkner-Swamp

### Early Wills and Inventories of the Hollenbach Family

By Edward Welles, Wilkes Barre, Pa.

[Mention has been made of George Hollenbach, and some details of his life given in the Pennsylvania-German Magazine, the numbers for \_\_\_\_\_ and March 1909. It is known that he and his wife came from Württemberg about the year 1717; and that their four children were born at New Hanover; the oldest, Matthias, in the year 1718. A search of the Philadelphia records many years ago brought to light the original wills of George and his widow, with their inventories, as well as the inventory of their son Matthias, who died intestate in the year 1778. It has been thought that these old documents, containing as they do so many contemporary names, and so much information as to the social life and household requisites of that early day, the prices-current, &c., would be of interest to Anglo-German present-day readers, the lineal descendants, in many senses, of the strenuous German immigrants who came to Pennsylvania in such great numbers in the early part of the eighteenth century, and spread themselves over the richest lands of the south-eastern counties.]

#### WILL OF GEORGE HOLLENBACH

No. 452, Book E., Page 378, office of Register of Wills, Philadelphia.

[This transcript has been carefully corrected and the signatures imitated, by comparison with the original will.]

In the name of God, Amen—the Eighteenth Day of July in the year of our Lord God 1736: I George Holebaugh of New Hannover township in the County of Philadelphia in the Province of Pennsylvania, inn Hoolder, being very sick and weak in body but of Perfect Mind and Memory thanks be Given unto God therefor, calling into Mind the Mortality of my body, and knowing that it is appointed for all men once to Dye, Do Make and ordain this My Last will and Testament: That is to say, Principally and first of all I Give and Recommend my Soul into the hands of God that gave it; and for my body, I Recommend it to the Earth, to be buried in a Christian-Like and Desent Manner at the discre-

tion of my Executors herein after Mentioned Nothing Debiting but at the General Resurrection I shall Receive the Same again by the Mighty Power of God; and as toughing such wordly Estate wherewith it hath Pleased God to Bless me in this Life, I Give Devise and Dispose of the same in the following Manner and form; that is to say—

First of all I Give and bequeath unto Mary My beloved Wife the third Parte of the vallew of my Real and Personal Estate to be Paid to her by my Executors herein after Named, half thereof within one year after My Death, the other half within two years after my Death in Current Lawfull Money of the Province above said.

Secondly i give unto my wife afore said one Acer of Land att the place where my first house was on the Plantation where I now Do live, with the use of the Spring next thereunto Aioynding During the time of her widowhood, and as Soon as She Doth alter her Condition by Marredg, or after her Death, it shall Return to my Eldest Son Matthias holebaugh, who shall help her buld a house on the said Land, or cause it to be bult, half therof on his own Coste and Charge, as soon as she doth him therto Requier, fit for her to live in.

Thirdly I Give and bequeath unto my Eldest son Matthias afore said all and singuler the Lands Messuages and Tenements to by him freely to be Possessed and eniojed by him (sic) his Heirs and assigns forever; he Paying out of the Lands and tenements afore said unto my three other Children thirty Pounds Current Lawful money afore said to Each—that is to say unto My Son John Holebaugh thirty Pounds Money afore said when he Shall be at the age of twenty-one years, and unto My Daughter Marey Holebaugh thirty Pounds Money afore

said when she shall be at the Age or Eighteen years, and unto My Son George Holebaugh thirty Pounds Money afore said when he shall be att the age of twenty one years.

Fourthly I Doe give unto My Son Matthias afore said all the Smith's Tools which att Present are in the Shoop belonging to me.

Fifthly, I Do Give all my Stock Specealties bills bonds Dues and Demands household Goods and moveables to me in aney wise belonging unto my Four Children afore said to be Equally divided amongst them.

Sixtly, I will that my two Sons John and George above said tarry with my Son Matthias untell they be at the Age of Seventeen years, and then be bound to trades such as they shall think best.

Sevently and Lastly I doe make and ordain Daniel Sheiner of the township above said husband man and Matthias holebaugh my Eldest Son afore said of the Same Place Executors of this my Last Will and testament, whome I also Desire to Pay and Satisfie all my Just Debts and Duties which I owe in right or Concence to aney Manner of Person or Persons as also funeral Expences and Legacies within a Convenient time after my Decease. And I doe hereby utterly Disallow and Revoke and Disannul all and Every former testaments Wills Legacies and Executors by me in aney wise before this time Named willed and bequeateth, Ratifying and Confirming this and no other to be my Last will and testament: in witnes whereof I have hereunto Set my hand and Seal the Day and Year first above written.

(Seal)

Signed Sealed Published Pronounced and Declared by the said testator as his Last will and testament in the presence of us the subscribers.

[Kilian Keloj]

loy\* and Mathias Ringer, two of the witnesses to the foregoing will and on their oath did declare they saw & heard George Holebaugh the Testator sign seal publish and declare the same will to be his Last will and Testament, and that at the doing thereof he was of Sound mind memory and understanding to the best of their knowledge.

*Coram* PET. EVANS, Regr Genl

[Letters Testamentary]

Be it Remembered that on the 13th August 1736 the last Will and Testament of George Holebaugh Decd was proved in due form of Law, and probated and Letters Testamentary were granted to Daniel Sheiner and Mathias Holebaugh, Executors therein named; having first sworn well & truly to administer the said Decedts Estate and bring an Inventory thereof into the Register General's office at Philada at or before the 13th of September next, and also to render an account when thereunto lawfully required.

Given under the seal of the said office  
pr PET. EVANS, Reg. Genl.

[Inventory of George Hollenbach's Estate, Filed August 13, 1736.]

A trew and Perfect Inventory of the Estate of George Holebaugh of New Hannover Township in the County of Philadelphia in the Province of Pennsylvania, Inn Holder, Deceased the twenty eighth Day of July in the year of our Lord God 1736.

To Cloths [Clothes]	£6 15 9
To Beds and bedsteads	3 15 0
To 3 books	1 10 0
To one Loking Glase and Siziers	0 10 0
To 3 Guns	1 0 0
To Curtons	0 10 0
To 5 tabel Cloths	1 0 0
To 6 Towels and special Linnin	0 12 0
To 4 yards of woolen Cloath	0 10 0
To 2 Dear skins	0 8 0

[Probate] Philada Augst 13th 1736:  
Then personally appeared Kilian Keigh-

\*There appear to have been but two witnesses to the will; the name *Keloj* or *Keighloy* was doubtless an interpolated mistranslation of the name of the first witness, Kilian Kehle.

To 5 old Chests	1 15 0	To 3 Candle Sticks one Lantren	
To 14 Chears	1 0 0	one Cann	5 1
To one Table and kneading troff	1 5 0	To 5 Siths [scythes]	15 3
To one Little table	0 1 6	To 4 ogers 2 Chisels 2 ham-	
To one Copper Cittle	4 10 0	mers one saw 2 gouges	1 15 1
To 4 Shovels 3 Dunk forks, one		To Lumber	0 6 0
Dung Hook 3 pitchforks	18 6	To two Plowes Swingels and	
To 4 Axes	12 9	and Irens	2 5 0
To 2 pare of irbn hoppels and		To one harrow and chane	1 5 0
10 small chans	1 6 1	To one Great Wagen	10 0 0
To alls and Compas	0 2 6	To Sawed Plank and Skantlin	2 0 3
To one Grubing Hoo 4 weeding		To two Plow Shears	1 5 0
hoos	0 6 9	To one Colter two Iren Wedges	
To Mall and Weedges	0 4 0	2 Rings	0 14 0
To 4 pare of Trases	1 15 0	To two Grubing hoes	0 13 0
To 6 collars	0 12 0	To Stell [Steel]	2 7 6
To 2 Quixlers [?]	0 12 3	To Iren	12 0 0
To 2 bridls	0 5 3	To Skins	0 8 0
To 2 blind holters	0 6 9	To Indian Corn	0 2 0
To other two blind holters	0 5 3	To hay	6 0 0
To his Ridging horse Bridel		To Oats	8 0 0
wip and Sadle	7 0 0	To Wheat	7 0 0
To one Sadle	0 17 6	To Rey	5 0 0
To 3 hodgsheds 3 barls one half		To 6 Milcks Cows	13 12 6
barl	1 1 3	To 4 stears and one bull	7 5 0
To one hodgshed with some		To 7 calfs	5 5 0
rum in	1 7 6	To 33 Sheep	8 0 0
To 7 Ronlots & one churn	10 5	To 4 hogs	3 0 0
To 42 Pounds woolen Yaren	4 0 0	To one Brown Mare	2 0 0
To 28 Pounds wooll	1 0 0	To 13 head of hoꝝ Cine	25 0 0
To one Meel Cheast	0 10 0	To 2 Coalts	3 0 0
To one Drusser	0 12 0	To one black hors	5 10 0
To 6 bells	0 10 0	To 4 Working horses	23 0 0
To one Grennston	0 4 0	To the Plantation	120 0 0
To one barel with tarr	0 4 0	To Book Debts	133 13 2
To one boox Iren	4 3	To bills and bonds	85 13 4
To flaxen Linnnen	4 10 0	To Specialitys	12 4 0
To buckits	0 10 0		
To 4 Rasers	0 4 6		£584 4 5
To one Iron Stowoven	1 10 0		
To one flax hatchell and flax	0 10 0		
To 2 Little Spinning wheal	1 0 0		
To cleaned wheat	2 5 0		
To one Cabitch Shaffer & 5			
Spickels [Spigots?]	0 8 0		
To 14 Sacks	1 12 0		
To Puter and tinn	2 5 0		
To 4 Potts	1 0 0		
To Pott hanger chane shovel &			
tongs	1 10 0		
To one frying Pann and small			
pans	0 18 0		

Praised by us the under Subscribers  
this second day of August, 1736.

WILL OF MARIA CATHARINA HOLLEN-  
BACH, WIDOW OF GEORGE, THE  
IMMIGRANT

In the name of God, amen: The  
Third Day Juley in the Year of our  
Lord 1756, I, Chaterina Hollobaching in  
the country of Philada Widow, in helth  
but ould and feble Thancks be Given

unto God therefore Calling unto Mind the Mortality of my body and knowing that it is appointed for all Men once to Dye Do make and ordain this my Last Will and Testament That is to say principally and first of all I Give and recomand my Soul into the hands of God that gave it: And for my Body I recomand it to the Earth to be buried in a Christian like and Decent Manner at the discretion of my Executors; and as Touching Such Worldy Estate wherewith it hath Pleased God to bless me in this Life I give Devise and Dispose of the Same in the following Manner and form. *Imprimis*: it is my will and I do order That in the first place all my Just Debts and funeral Charges be payd and Satisfied. *Item*, I give and bequeath unto my Deceased Daughter Chaterina her children which is four in Number, *Item*, my Son John Hollobach's oune Children, *item*, my son George Hollobach's oune Children all my Moneys wich will be Left after my Deceass to be Equally Divided unto my above named Catherina's & John's & George's his children; and also my Household Goods & Moveables to be sould by publick Vendue and Credit to be Given to the buyer as my Executors shall think proper and my Executors is to put the Moneys out at Lawful Interest and to pay to each of the above-Named Children their Chare both principal and interest as the Comes of Age: and I Do hereby Nominate Constitute Macke and ordain Mathias Richard and Bernhard Doderer for my Executors to this my Last Will and Testament, and I do hereby utterly Disallow Revoke and Disannull all and every other former Testaments Wills Legacies and Executors by me in any ways before this time named willed and Bequeather, Rattifying and Confirming this and no other to be my Last Will and Testament. In witness whereof I have hereunto sett my Hand and Seal the day and year above written.

her  
CATHERINA X HOLLOBACHIN (Seal)  
mark

Signed Sealed Published pronounced and Declared by the sayd Catherina Hollobachin, as her Last Will and Testament in the presents of us the Subscribers.

ANDREW GIESBERTS

his

BALTZER X SPITZNAGEL

mark

MARY KOPLIN

On the 15th day of April 1757 Then personally appeared Mary Koplin one of the Witnesses to the foregoing Will and on her solemn affirmation according to law, did declare she saw and heard Catherina Hollobach the Testatrix therein named sign seal publish and declare the same Will for and as her last Will and Testament; and that at the doing thereof she was of sound mind memory and understanding to the best of her knowledge; and that Andrew Guisberts and Baltzer Spitznagel the other witnesses thereto did also subscribe their names at Witnesses in the presence of and at the request of the Testatrix.

*Coram* JNO. CAMPBELL

by authority from WM. PLUMSTED, Regr Genl

Andrew Guisberts is now dead, and Baltzer Spitznagel was not be found.

[NUNCUPATIVE CODICIL]

Hanover Dec. — 1756.

Anna Maria Moyer, who nursed and attended Catherina Hollenbough, widow, deceased, in her last illness, on her solemn oath did declare, That on Friday, being the tenth day of December instant, the said Catherina Hollenbaugh, being then of sound judgment and understanding, but taking death to be near, did give and bequeath unto her Granddaughter Rosina Hollebaugh, the eldest daughter of Mathias Hollebaugh her son, the Goods following: Towels, a small Bible, six yards check lining, Sixteen yards and a half of flax lining, and a silk handkercheff; and that on the Sunday following, being the 12th Instant,



the said Catherina Hollobaugh departed this life very Sensible; and further saith not.

*Coram* JOHN CAMPBELL

By Authority from

WM. PLUMSTED, R. G.

Letters Testem. To Mathias Hollobach, son of Catherine Hollobach decd.

Greeting:

Whereas the said Catherine Hollobach in her lifetime made her last Will & Testament in writing duly Executed, bearing date the 3d day of July Anno 1756, & thereof constituted and appointed Mathias Richard & Bernard Doderer Executors, who have renounced the Executorship of the same Testament and desired the Admo. of the same might be committed to the Sd. Mathias Hollobach, She the said Catherine Hollobach having whilst she lived and at the time of her Death divers Goods, Chattels, rights and Credits within the said Province, by means whereof the full disposition and power of granting the administration thereof, and also auditing of the accompts calculations and reckonings of the said Admo. and a final Dismission from the Same, to me is manifestly known to belong, I, desiring that the goods chattels rights and credits which were of the said Decedt. may be well and truly administered, and the Testament aforesaid (a true Copy whereof is hereunto annexed) have its due weight and Effect, do hereby grant unto you the said Mathias Hollobach (in whose fidelity in this behalf I very much confide) full power by the tenor of these presents, To Administer the Good Rights and Credits which were of the said decedt. within the said Province. —Inventory to be exhibited before the 19th day of May next, and an account at or before the 19th day of April 1758.

WM. PLUMSTED, Reg. Genl.

Dated April 18, 1757.

[The Administrator's Bond in the sum of £400 was filed the same day; signed by Mathias Hollenbach, John Schneider and Thomas Gilmore; and

witnessed by Piet Jerger and John Campbell. The Inventory, amounting to £171.15.6, was filed Sept. 7th following, as follows:]

A Just and True Inventory of all the personal Estate of Catherina Hollenbaugh Deceased, which was sold at Vendue the 26th of Aprill, 1757.

To 15 yards Check Linen	£2	12	6
To 35½ yds flax Linen	4	7	6
To 13 yards Tow Linen	19	6	
To 2 hand Towels	1	6	
To 5 Biller Givers [Pillow Covers]	6	0	
To 5 Table cloths	6	0	
To 2 Sheats 4 0 to 4 Shiffts 3 0 one pound flax o 10	7	10	
To one Blancket	5	0	
To uper and under Bed, Straw Bag, I poolster, 4 Billers	4	0	0
To one Bety Coat two West Coats	0	3	0
To two Bags with Dried apples, one Barrel winegar two chests one chair	1	4	0
To 3 Iron potts one kittle 2½ Barril Syder	1	17	0
To 2 Bags with two Bushel Corn, one Emty Barril and a half, and another Kask, two pewter plates one Dish one Danckert two parashers, seven spoons, two pails	1	7	0
To one Spinning Wheel one tape 6 caps	5	0	
	£18	1	10

The above goods were sold at public vendue.

Goods sold at Vendue	18	1	10
To Cash in the Chest	12	5	8

BONDS AND NOTES:

To one Bond due by Christopher Newman	44	3	6
To one Bond due by Christopher Newman	7	0	0
To one Bond due by Moses Biner	25	0	0
To one Bond due by John Snider	8	0	0

To one Bond due by Peter Sailler	5	0	0
To one Bond due by Andrew Smith	15	0	0
To one Bond due by Charles Witz	5	0	0
To one Bond due by Henry Colston	5	0	0
To one Bond due by Daniel Rothermel	9	0	0
To one Bond due by Valentin Vough	3	0	0
To one Bond due by Jacob Fry	6	0	0
To one Bond due by William Brooks	5	0	0
To one note due by Vallentin Voogh	2	0	0
To one note due by Frederick Eshbough	2	4	6

£171 15 6

Exclusive of the goods verbally willed to Rosina Hollenbough appraised to ..... £3 19 3  
 Witness our hands

MATHS. RICHARD  
 JOHANNES SCHNEIDER

[An examination of the indices of the Orphan's Court Records gave no information in regard to the distribution of these two estates. The will of George Hollenbach would, through its ill-considered provisions, surely prove difficult of administration: and the fact that his widow, by her will twenty years later, wholly ignored her eldest son, is sufficient evidence of some dissatisfaction with him, some friction which is quite likely to have had its origin in his administration of the paternal estate. Her own will was equally lacking in wisdom; in that it created a life-long trusteeship for her entire estate, the entire benefit to go to her grandchildren as each one attained majority; some being yet in early infancy, and others yet unborn. The fault in both cases must lie prin-

\*By the above it appears that the only Bible mentioned in the family was bequeathed by the widow Hollenbach to her grand-daughter Rosina, who may have first married George Snider; but who, according to Governor Hartranft, became the wife of Philip Kehl of Upper Milford Township, now Lehigh County; see Deed Book D. 6, P. 84, Recorder's office, Philadelphia.

cipally with the English-speaking scriveners called in for the purpose of drawing the papers: but who were unlearned in the law, and therefore bad advisers.

The eldest son Matthias, head of the family after the death of his parents, and administrator of both their estates, was a man of standing and influence among the German population; as is shown by many contemporary notes of public acts and conveyances. Here follows the record of the administration of his estate.]

MATTHIAS HOLLENBACH THE ELDER.

Philadelphia Book of Administration, Book I, P. 7.

Memorandum that on the Seventh day of February, 1778, Letters of Administration on the estate of Matthias Hollenbach deceased were granted to [Rev.] Jacobus Van Buskirk and George Booher [Bucher—both sons-in-law of the deceased]. Inventory to be exhibited on or before the seventh day of March next ensuing, and an account on or before the eighth day of February 1779. Given under the Seal of the Register's office at Philadelphia.

SAML. MORRIS, Register.

ADMINISTRATORS' ACCOUNT

The accompt of Jacob Vanbuskirk and George Booher [George Dieter Bucher] Administrators to the Estate of Matthias Hollebough deceased:

*Imprimis:* The Accomptants charge themselves with all and singular the Goods, Chattels, Rights and Credits of the said deceased as mentioned in an Inventory thereof remaining in the Registers office at Philadelphia, amounting to £1985 4 3  
 Dr. with the following sum of 34.7.5. being what the goods sold for more than appraised at 34 7 5

£2019. 11. 8

*Item:* The said accomptants pray allowance for their several payments and

Disbursements made out of the same as follows, viz:

pd for Leters of Admo. £1.1.9

Do.: [payments to sundry parties, as per vouchers submitted: the sums being separately given; but here the names only.]

Mr. Vanbuskirk, George Hall, Michael Boyer, Andrew Smith, Daniel Pile, George Nice, John Railey, — Boyer, Baltzr. Myerly, Matthias Reichard, Daniel Pile, John Schnell, Fredk. Miller, John Depain, Philip Fried, Peter Komer, Nicholas Lackman, George Gresh, Adam Brant, Catharine Snider, Adam Wartman, Philip Bourbon, Jacob Barnhard, Catharine Kippler, Geo. Palagrove, Jacob Bishop, John Derr, Wm. Kipler, Jacob Dengler, John Fried, Jacob Dry, Philip Fried, Sebastian Heckman, Henry Engle, Ludwig Harian, Abram Betz, Simon Burkert, Adam Gilbert, Samuel Fried, George Hubst, Jacob Huber, Benedict Mentz, John Reichard, Adam Egolph, Christian Stauffer, John Emorick, Isaac Bitten, Jacob Neiman, Henry Geiger, Michael Kreps, Peter Reichard, John Stetler, Philip Hahn, Charles Witz, Fredk. Barr, Martin Sinnenderfer, Geo. Burkhard, Adam Guber, John Clayfield, Bernhard Gilbert.

Total	£796.4.6
Paid Register for Stating ex—g [exemplifying?] and passing this account	2.17.6
Paid Register for sealing, and copy of this account	2.12.6

Allowance made admrs. for their time and Trouble in Sd. administration	100.0.0
--	---------

Total	£902.16.3
Ballance to be disposed of as the Orphan's Court shall direct	£1116.15.5
Settled Philada. April 27th 1779:	
Errors Excepted.	

JACOB VAN BUSKIRCK  
GEORGE D. BOOCHER

[Loose note folded in the above account] Mem" to Enquire of Mr. Boocher whether he took away the Admrs. Bond & Inventory.

Now, October 1911, it appears that the question as to the whereabouts of the bond and inventory has remained unsolved for over a century and a quarter. The latter document, as presumably showing the changes in the manner and the accessories of living, in the forty years preceding the American Revolution, must have furnished an interesting addition to this paper; its early loss is much to be regretted.

The writer's search among the pre-revolutionary archives of Philadelphia, though directed to the history of but one obscure German immigrant and his family, was sufficient to indicate that to the expert investigator a rich mine of early history remains unworked in the offices of the Register of Wills, the Recorder of Deeds, and the Orphan's Court of the County of Philadelphia.

Wilkes-Barre, Pa. E. W.

# The Germans in Maine

By Garrett W. Thompson, University of Maine, Orono, Maine

(CONTINUED FROM OCTOBER NUMBER)



THE rapid settlement of lands in Maine east of the Kennebec aroused great dissatisfaction among the Indians. They complained in particular that Waldo's settlers had penetrated into their hunting grounds on the St. George. And indeed so determined was their attitude that the government in 1738 felt obliged to take precautions that the Germans should not claim or make reservations of land north of the Falls. With these measures and the insidious influence of gifts to the amount of 100 lbs. the Indians were at least temporarily pacified. But when in the autumn of 42 the Germans at Waldo's express directions occupied both sides<sup>56</sup> of the Medomak they passed thus over their northern limits into the territory of the redmen. There were renewed expostulations and dissatisfaction; but once more recourse was had by the white men to explanations and presents, and once more the Indians seemed to be satisfied. At least they ceased to bring their grievances to open expression.

In 43, when it was becoming evident that a conflict with France could not be postponed much longer, the government began to strengthen the frontier. Fort Frederick was enlarged; at Richmond, Arrowsic, Sheepscott, Damariscotta and St. George's forts were either built or repaired; but there were no defences at Broad Bay.<sup>57</sup> It was perfectly clear that the coming struggle would involve the colonies in general and threaten most seriously the settlers in Maine. At a conference<sup>57</sup> held at St. George's between the Penobscot Indians and representatives of the Assembly from Boston

the former gave assurances of a peaceful attitude; on the other, hand, the Passamaquoddy tribe and their allies in the eastern sections were likely to be hostile, and as a matter of fact eventually joined the French. The news of France's declaration of war, formally uttered on the 15th of March, 1744, did not reach the people of Massachusetts until early summer. The English<sup>58</sup> treated the Penobscots as allies and the struggle which followed was marked on both sides by extreme fierceness and barbarity.<sup>59</sup> It is on the whole noteworthy that amid such desperate hostilities this winter of 44-45 should have been a comparatively peaceful one for the Germans at Broad Bay, no more serious depredations being recorded than the theft of a few cattle.

The movement against Louisburg in January of 45 was not only determinative in the course of the war, but an event of no little moment to the colonists at Broad Bay. Wm. Pepperell<sup>60</sup> led the expedition, with Waldo<sup>61</sup> (who had received the rank of Brigadier-General) second in command. More than 4,000 soldiers participated, among whom were many Germans, for according to Eaton<sup>62</sup> all the men at Broad Bay enlisted, some<sup>63</sup> even taking their families. The others took refuge in the forts on the Pemaquid and St. George, so that during this campaign the settlement was virtually closed and deserted. The German forces, while they formed a part of Waldo's division in the army, were under the immediate

<sup>58</sup>Der deutsche Pionier, Vol. XIV, p. 91.

<sup>59</sup>Williamson, Vol. II, p. 218. Also Johnston's Hist. of Bristol and Bremen, p. 287.

<sup>60</sup>Pepperell was colonel of the Yorkshire regiment, and infused a military spirit among the settlers; the following year there was a partition of the colonial forces here, the eastern division being assigned to Waldo.

<sup>61</sup>Waldo was third in command according to Coll. Maine Hist. Soc., Vol. IX, p. 82.

<sup>62</sup>Annals, p. 67.

<sup>63</sup>Johnston, Hist. Brist. and Brem., p. 290.

<sup>56</sup>Waldo had always supposed that his patent included both sides of this river.

<sup>57</sup>Der deutsche Pionier, Vol. XIV, p. 91.

command of John Ulmer, one of the settlers of 40, who during his sojourn at Broad Bay served the people in the several capacities of priest, prince and military leader. The fall of Louisburg, while disastrous to French arms, boded less advantage to the colonists, for the Indians seemed to cherish greater enmity against the English, now that their French associates were defeated. Den<sup>64</sup> ersten Angriff machten sie auf das Fort zu St. Georges am 19ten Juli, und binnen zwei Monaten wurde jede Niederlassung auf der östlichen Grenze von zerstreuten Abtheilungen der Wilden heimgesucht, denen nach dem Blute der weissen Ansiedler durstete. The warfare was most desolating. Attacks were made on Pemaquid, Sheepscott and Wiscasset; dwellings lay on all sides in smoke and ruins, and owing to the surreptitious methods of the Indians lives were continually in danger. In the autumn of 45 the Germans returned to their settlement, and strangely enough amid this struggle of annihilation going on all about them passed the ensuing winter (45-6) also in peace and security.

But on the 21st of May, 1746, the blow, so long withheld, fell upon them with a power and ferocity which the other settlements had not felt. The surprise and massacre was complete, as is universally attested.

"In 46<sup>65</sup> the Indians and French captured the place (Broad Bay) and carried many captive to Canada." "The 66Indians attacked in 46; the whole country lay waste till the treaty of Aix-la-chapelle Oct. 7, 46." "At Broad Bay<sup>67</sup> the Indians killed Piper, Lash (Losh), Sides, Hermann Kuhn, Henry Demuth; they captured young Klein." "A large body<sup>68</sup> of Indians fell on the newly organized hamlet of Waldoboro; they reduced the habitations to ashes, killing some and carrying some to captivity. The settlement lay waste until the close of the war." "A large body<sup>69</sup> of Indians in May attacked the Germans at Broad Bay. Unprepared for the onset the Germans were slain, captured and all dispersed, some to St. George, others

to Fort Frederick, and their houses were in ashes."

Once more the settlement was abandoned and refuge taken in the forts and at Louisburg. After a long conflict the peace of Aix-la-chapelle, agreed upon on the 2nd of July and ratified on the 17th of October, 1748, closed hostilities in the American colonies and brought a welcome respite from bloodshed. "Aus<sup>70</sup> Vorsicht wurde jedoch noch eine starke Milizmacht über Winter gehalten, um die östlichen Ansiedlungen gegen Ueberfälle der Indianer zu schützen, die indessen nichts Feindliches mehr gegen die weissen unternahmen." On the 16th of October, 1749, peace was formally established also between the Indians and the whites at Falmouth, and the latter began to return to their forsaken plantations. So too the Germans came back after an absence of 3 years, and for a second time the process of rehabilitation took place. Waldo saw at once that if the settlement was to have a permanent future new and substantial accessions must be made. Accordingly he set about to procure additional assignments of immigrants from Germany, and by a happy combination of circumstances he was able to bring 20 or 30 families<sup>71</sup> from Philadelphia, who had just crossed the ocean, whose welcome presence instilled new life and hopefulness into the somewhat disorganized community. Grist and saw mills were put up, and by mutual efforts a little church<sup>72</sup> was erected, which obviated the necessity of meeting in the open, in private houses, and in barns.

When Crellius<sup>73</sup> stopped in England on the voyage of the *Priscilla* to America

<sup>64</sup>Der deutsche Pionier, Vol. XIV, p. 94.

<sup>65</sup>These families had been brought to Philadelphia by Joseph Crellius and were transferred to Broad Bay through an arrangement with Waldo.

<sup>66</sup>Der deutsche Pionier, Vol. XIV, p. 95. As no regular church was built at Broad Bay until 60 Rattermann's references must be to a building used temporarily for religious purposes, and is probably the "Block House" referred to in Gov. Shirley's letter to Col. Noble of June 5, 1744 (already quoted herein), in which he mentions "ye new Block House on ye River being the Duch Church."

<sup>67</sup>See section II, "Settlement at Frankfort." of this paper for identification of Crellius, Luther, etc. Crellius' first importation of Germans was to Frankfort on the Kennebec in 51, in which he was assisted

<sup>68</sup>Der deutsche Pionier, Vol. XIV, p. 92.

<sup>69</sup>Hist. Luth. Ch. in U. S., p. 301.

<sup>70</sup>Annals of Warren, p. 109.

<sup>71</sup>Ibid., p. 110.

<sup>72</sup>Will. II, p. 244-5.

<sup>73</sup>Sewall, p. 294.

he met Waldo at Cowes and doubtless made definite arrangements with him regarding future shipments of emigrants to Broad Bay. After he had disposed of his first consignment to the banks of the Kennebec he prepared actively to take up matters in Waldo's interest. Accordingly in the winter of 51-2 he went to Germany as agent of the Kennebec Company, commissioner of New England, and plenipotentiary of Waldo. It was this arbitrary assumption of official titles as well as the practice of dishonest methods that marked him as a Professional "newlander" and led to a permanent breach between himself and Hofrat Luther. When Crellius reached the other side he arranged with Harvard and Co., ship owners of Rotterdam, to transport a load of emigrants to Broad Bay. He hoped to collect settlers from the northern part of Westwald, the Westphalia circle, and the adjacent principalities of Wittgenstein and Nassau, and that too, without delay. He caused posters to be printed and circulated, in which he emphasized the advantages of Waldo's settlement. In the middle of May, 52, he came to Herborn to receive recruits and made his headquarters at the house of the printer Ringlein, who was a friend of Luther. For political reasons therefore Crellius in a later pamphlet proclaimed Luther as the protector of these New England emigrations. Between the 25th of May and the first of June the number of passengers who assembled was so small that he could not use a ship for himself, and as the vessel on which he proposed to carry his people was sailing to Boston with its own quota he was forced to leave thirty of his colony behind in the Netherlands.

Toward the end of May Germans from the southern provinces began to gather in order to descend the Rhine to Holland; on the 19th of May one hundred from Wirtemberg left Heilbronn for the

same purpose; sixty started at the same time from Speyer and one hundred were ready in Franconia. On the first of June about 350 had thus assembled at the mouth of the Ruhr, and the conduct of the transports was given by Crellius to Philipp Ulrich, who was to bring them to Rotterdam, while the former hastened by post to the same city. Here the emigrants were destined to suffer much discomfort. During the long delay in which Crellius' business complications involved him, they were not allowed to leave their transports; and as Harvard & Co. refused to provide food for the interim they were left to their own resources for sustenance. Some had money; some had none. There was in consequence much suffering. Meanwhile there was continued delay, much correspondence between Luther and Crellius, in which the latter's duplicity and selfish aims came more and more to the surface. Luther, moved by humane instincts, wanted the people, whom he felt to be his countrymen, carried in comfort and without the disruption of families, neighbors, etc. Crellius was indifferent to their well-being. At length, June 24, 52, Crellius wrote to Luther from Rotterdam: "— Morgen stechen wir ven hier nach Boston an Bord des Schiffes St. Andrews, Capitän Alexander Hood, mit 260 Frachten in See. So Frachten, die wir nicht aufnehmen konnten, und welche ich auf ihren Wunsch entliess, haben sich an andere Kaufleute gewandt—" These Germans arrived in Boston on the 23rd of September, but we have no record of their voyage across the ocean or their ultimate destination after they landed, at least so far as Maine is concerned. The Ober-Post-Amtes-Zeitung, No. 197, of Dec. 9, 52, says:

"Milton bey Boston, in Neu-Engelland, vom 23. September. Der diesjährige Transport, welcher mit dem Schiff St. Andrews unter Capitän Hood angelanget, hat die Reise über das atlantische Meer binnen fünf Wochen in guter Gesundheit vollendet.— weil es noch früh im Jahr, so wird das Volk an die anständige und vertheilhafte Oerter würcklich vertheilet, wovon das nähere künnftighin zu berichten."

by Luther, an influential printer of Frankfort, Germany. Crellius proved to be a promoter of selfish aims and crooked methods, who through his duplicity alienated the confidence of his honest partner and brought New England as a field for migration into disrepute.

The efforts of Crellius to secure recruits for the Broad Bay settlement came in this way to nought.

The year 1753 brought a change in immigration conditions. The situation in Nova Scotia became such that the English government was forced to make an investigation. Lord Cornwallis, who had been governor of that province and returned to England toward the end of 52, testified that the class of emigrants who had invaded Nova Scotia was not desirable; that there was a greater number of foreigners there than could be cared for; that larger promises had been made to them than could be fulfilled; finally, that general neglect of their interests and welfare had resulted in sickness.<sup>74</sup> In 53-4 untoward conditions in the German colony Lunenburg (Lunenburg) brought on a riot which had to be quelled by arms. These circumstances caused immigration in that quarter to be stopped. Of Crellius Rattermann<sup>75</sup> speaks:

“Die hartnäckige Agitation Luthers gegen Crellius hatte die Aufhebung der diesen gemachten Privilegien zur Folge, weshalb Crell von der Schaubühne gänzlich verschwindet. Statt seiner hatten die Kennebec Eigenthümer den schon erwähnten Philipp Ulrich beauftragt, für ihre Ländereien Emigranten zu werben. Welchen Erfolg dieser hatte, entzieht sich unserer Beobachtung, indem keinerlei Schriften zur Hand sind. Da aber Ulrich nach Schluss des Jahres nicht wieder in Dienste der Gesellschaft zum Vorschein kommt, so darf angenommen werden, dass das Resultat nicht den Erwartungen entsprach und er deshalb fallen gelassen wurde.”

Moreover, Luther had by this time grown cold toward the cause of emigration. He had<sup>76</sup> endeavored to persuade the American governments to control the transportation and settlement of colonists, and to assume greater responsibility for their safety. But the Assembly had refused to make emigration a question of provincial jurisdiction. This disappointment together with the worth-

less conduct of Crellius no doubt made him hopeless regarding the conditions he so desired to bring about. The Kennebec Company offered him a tract of land on which he could establish and dispose of his settlers according to his own wishes; Waldo also gave him<sup>77</sup> a township and requested him to act as a European agent. He could not be induced, however, to active participation, although he offered to assist Waldo, and it was this offer of assistance which encouraged Waldo to make greater efforts for the rehabilitation of his colony at Broad Bay.

To this end he sent his son to Germany that he might put the emigration business under his personal supervision; he engaged a ship in Amsterdam which was to embark passengers in the spring of 53 and carry them to Broad Bay; he prepared a statement and sent it to Luther, who published it in the papers at Speyer, Mannheim, Heilbronn and elsewhere, under date of November 17, 52. At the beginning of the following year Waldo's secretary, John Knöchel, came to Frankfort (on the Main) and established an emigration bureau with many branches and sub-agents in many cities. As a result several families sailed for Boston in March. But Waldo was apparently unsatisfied with such meagre returns for his labors. He came to Germany in person. In Frankfort he was received in charge of the bureau (which continued until the autumn of 53) he visited Regensburg to secure permission for mustering emigration recruits in the principalities. This interest he left in care of the English ambassador and pushed toward England. Knöchel was also not idle. In the political part of the Ober-Postamts-Zeitung of Frankfort for the 20th of January, 53, he contributed a valuable supplement to Waldo's emigration literature in the form of a letter which contained a biography of Waldo,

<sup>74</sup>Reports of the Lords of trade and plantations, Vol. VIII, p. 391.

<sup>75</sup>Der deutsche Pionier, Vol. XVI, p. II.

<sup>76</sup>Letter of Luther to Phips, Mass. Recs. (M. S.) p. 67 seq.

<sup>77</sup>Gardiner (Coll. M. Hist. Soc. V. II, p. 280) writes "Ebronfield" erroneously for Luther's middle name "Ehrenfried," in stating that this land had been given to "Henry Ebronfield," whereas the name was "Heinrich Ehrenfried Luther." He seems to have regarded "Luther" as a title.

a description of his possessions and the assurance of his benignant attitude toward emigrants.

There were, however, obstacles in the way of securing emigrants which Waldo had not foreseen. The episode of Crelius and the exposures which followed it, since the methods of the "Newlanders" were thereby disclosed, had not only started a reaction against New England in Wirtemberg and the upper Rhine countries but constrained the Electors of the Palatinate and Mayence to forbid the transportation of emigrants. And while other avenues to the sea were eventually found (France, Belgium, etc.) just at this time (53-4) such prohibitions placed the upper Rhine principalities beyond Waldo's reach. In the northern districts of Nassau-Dietz-Idstein, Nassau-Dillenburg, and Hachenburg-West-erburg, however, Waldo obtained permission to seek emigrants. The Count of Nassau even appointed, at Waldo's request, a commissioner, Karl Leistner (a man of intellectual training), who was to accompany his countrymen to America and safe-guard their interests. But here also were many unscrupulous agents who in the interests of the Kennebec Company and Boston (New Germantown) so embellished their statements with attractive untruths that young Waldo sought to correct these false impressions through the newspapers.

"Trotz<sup>78</sup> aller dieser Verwarnungen gegen die Seelenverkäuferei und trotz der Aufmunterung des waldo'schen Projectes gingen die Werbungen für das letztere nur sehr langsam und schwerfällig von Statten, indessen die "Neuländer" und Ausläufer für die Rotterdamer Rheder ganze Schaaren von Emigrationslustigen in ihre Netze fingen."

When we consider that during the summer of 53 more than four thousand Germans<sup>79</sup> landed in Philadelphia; that in the following year three thousand<sup>80</sup> embarked in Germany for Pennsylvania; and then on the other hand that young

Waldo could not gather enough to fill one ship, it is not difficult to see that the personal work of these professional recruiters yielded larger, if less honest, results. But while this unequal competition was going on between Waldo and his crafty rivals Karl Leistner gathered a colony of about sixty families in the mountain districts of the Taunus (district of Nassau-Dietz-Idstein). With characteristic energy Waldo had secured the ship "Elizabeth," Captain Neale, which by first of May lay at anchor off Meuden (near Amsterdam) ready for the voyage. But it was the middle of June before the emigrants left Dietz, the point of mobilisation; they proceeded down the Lahn and Rhine to Coblenz, and at the mouth of the Ruhr paused to take on passengers from the Dillenburg and northern districts, losing also some in the interim.<sup>81</sup> In the same month, however, they left Amsterdam, touched at Cowes, where several of them died,<sup>82</sup> reached Portsmouth, N. H., and sailed thence for St. George's. Here they were transferred to a sloop so inadequate for their number that they had only standing room; in this way they arrived in Broad Bay in September, 53. Their treatment on this voyage is said to have cost them indescribable suffering.<sup>83</sup> The crowding of the ship was due to the fact that Waldo brought also English and Scotch emigrants whom he deported at St. George's in order to strengthen that colony.

"Whilst his son was procuring emigrants in Germany General Waldo himself was not idle. Being in London about this time (as we have seen) he issued printed circulars, inviting emigrants to settle upon his lands—These offers attracted sundry persons in Stirling, Glasgow and other places in Scotland, who—made an agreement—and arrived at St. George's in September 1753."<sup>84</sup>

<sup>78</sup>This defection is evident from Waldo's "Avertissement" in the Ober-Postamts-Zeit, of June 12, 53.

<sup>79</sup>Among these was Joh. Jos. Ludwig (1699-1753), progenitor of the famous Ludwig family; he was born at Niederroth, Province of Dietz, joined the expedition of 53 with wife and children, was buried on the coast of France. His wife is buried on the west bank of the Medomak. Lud. Geneal., p. 22.

<sup>80</sup>S. L. Miller in "Waldoboro," Monthly News of February, 1873.

<sup>81</sup>Eaton, pp. 83-4.

<sup>78</sup>Der deutsche Pionier, Vol. XVI, p. 76.

<sup>79</sup>Ober-Postamts-Zeit., No. 136, vom 25. Aug. 1753.

<sup>80</sup>Pennsylvanische Berichte vom 16. Aug. 1754.



The results of these operations were a distinct disappointment to Waldo. In the fall of 53 he recalled his son, and gave up further attempts to secure emigrants in Germany. He ascribed the failure of his enterprises to Luther's lack of co-operation; in consequence their hitherto warm friendship suffered a permanent rupture. After this year there were no other endeavors to bring colonists from the Fatherland to Maine.

The substance of Waldo's circular, as it was printed under date of March 23, 1753,<sup>85</sup> and distributed among the peasants, is as follows:

Waldo is styled "Royal British Captain Waldo, Hereditary Lord of Broad Bay." The circular, written in sections, specifies at the outset the only places and persons where emigrants should apply, and warns against all others; it recommends the climate of Maine as healthy, the soil as exceedingly fruitful, "since the wood is mostly oak, beech, ash, maple, etc.," as yielding all manner of fruit "like Germany," but hemp and flax in greater perfection; it attests much game in the forests and fish in the sea and streams where every one has the right to hunt and fish. The plan of settlement was: (1) divisions of 120 families will be made; each of the 120 families will get 100 acres of land if it lives 7 whole years on the land in person or by substitute, the land being guaranteed to them, their heirs and assigns forever without the slightest recompense or interest to pay; unmarried men over 21 years of age will be regarded as a family; the church will receive 200 acres and the first purchaser an equal amount; (2) all foreigners, if protestants, will have the protection of the laws; will send a deputy to the General Court to represent them; need not bear arms or carry on war; if war arises they will have the free protection of the government: will have free exercise of religious rights if protestants; in return, each division of 120 families shall call a learned minister within 5 years; (3) necessary support will be given for from 4 to 6 months as their time of arrival shall determine; (4) if one or two protestant ministers go at once they will get free passage, 15 pounds sterling for two years; boards for the first church will be furnished; settlers may sell wood, which will be sent to Boston by ship, and thus the difficulty of using wagons (as was experienced in Pennsylvania) will be avoided.

The text of Waldo's pass, given at Whitehall March 2, 53, is also reproduced in full.

In the newspaper account of Waldo's circular is a statement that the government of Boston had granted to foreigners as a beginning in its Province 4 townships, each containing more than 2,000 (German) acres, for settlement. As a result soon afterwards a shipload of Germans arrived from Philadelphia and announced that several hundred families would follow. It is also stated that other proprietors imitated this example and made similar grants.

We quote a few excerpts, which throw additional light on the immigration of 53-

"Others<sup>86</sup> (beside the Ludwig family) arrived in September at Broad Bay 'with iron constitutions and confirmed habits of industry,' supposed to have been influenced chiefly by Waldo's circular." "About 52 Waldo<sup>87</sup> obtained a number of these Germans to settle on his lands at Broad Bay; but they were disappointed in their expectations and persuaded by some of their German brethren in Europe, who had lately bought lands in the southwest part of Carolina and in that quarter, to a removal." "Still<sup>88</sup> more glowing accounts of prospects brought a larger colony (the immigration of 53), many of whom shared a similar fate at a later invasion (of the Indians)." "In<sup>89</sup> 52 20 or 30 families came to Maine, having reached America the year before, and settled on Dutch Neck; possibly others came; it is said that 50 families were added. These had lived in the highlands and wine country which they missed." "In 52<sup>90</sup> Waldo went to Germany—and 1300 Germans emigrated to Maine." Influenced<sup>91</sup> by these (Waldo's) encouragements about 1500 people removed from Germany and settled on the patent of the "Hereditary Lord of Broad Bay."

The assertion<sup>92</sup> of Faust that this number of 1500 is the estimate of John W. Starman rests on doubt on a similar assertion of Rattermann.<sup>93</sup> The original

<sup>86</sup>Ludwig General, p. 16.

<sup>87</sup>Amer. Annals, by Abiel Holmes, Vol. II, p. 306,

<sup>88</sup>Hist. of Evang. Luth. Church in the U. S., p. 301. (H. E. Jacobs).

<sup>89</sup>Zaton, p. 88.

<sup>90</sup>John W. Starman in letter to Will. Willis.

<sup>91</sup>Williamson, p. 399, Vol. II.

<sup>92</sup>The German Element in the U. S. (A. B. Faust), Vol. I, p. 260.

<sup>93</sup>Der deutsche Pionier, Vol. XVI, p. 197.

<sup>85</sup>Extract from the Imperial Post, No. 47.

statement of the estimate of 1500 comes, however, from Williamson (1832), and all subsequent writers, including Starman, have copied this estimate, which in Williamson is unaccompanied by proof.

Sewall's<sup>94</sup> account of the immigration of 53 gives a darker picture.

"20 or 30 families, influenced by Waldo, landed at Pleasant Point, St. George's; they were packed in a sloop and transferred to Broad Bay. Here they were crowded for shelter into a shed which had no chimneys. Many froze to death; others died of hunger, etc."

Eaton<sup>95</sup> says of these who came over in 53 that some were put into a house, some cared for among the settlers, and others kept in a shed 60 feet long and unfit for habitation, many freezing to death or dying of diseases induced by their privations. He also states that many of the newcomers were fain to work for a quart of buttermilk a day, or considered it a boon when they could gain a quart of meal for a day's labor. Rattermann confirms these details and adds:

"Nach<sup>96</sup> der dritten Bedingung in dem Walso'schen Circular seltten sie auf sechs Monate mit Lebensmitteln und den sonstigen Bedürfnissen versorget werden, sobald sie in der Kolonie ankommen würden; sie blieben aber gänzlich unberücksichtigt—Hier (in the huts and shed) brachten diese armen, von ihrem Schutzherrn total verlassenen Leute einen langen Winter voll der schrecklichsten Leiden zu—Siebzehn von ihnen starben an Hunger und Entblüssung, und ihre Gräber sind noch heute auf dem gegenwärtig von Karl P. Willett geeigneten Felde, mitten in Waldoboro, zu sehen."—

Viele der Frauen verdingten ihre Kinder unter die Englischen in Damariscotta und St. Georges, damit sie nicht vor Hunger umkämen. Auf Jagd und Fischfang verstanden sie sich nicht. Seekrabben war das Einzige was sie erlangen konnten. Diese bereiteten sie mit etwas Mehl zu einer Suppe, die ihre alleinige Nahrung war. Etliche der Emigranten hatten Geld mitgebracht, allein auch für Geld waren Lebensmitteln nicht zu erlangen, so gross war die beherrschende Hungersnoth."

When spring finally came, and with it provisions, Waldo<sup>97</sup> appointed Leistner his regent with full powers to distribute them, and also to assign the promised lands. In the exercise of both of these functions he was charged with partiality.<sup>98</sup> Instead of locating the settlers on the sea coast where they might have the benefit of shipping, etc., he planted them in the midst of the forest almost two miles to the westward of the river, and allowed them only a half acre at Broad Cove for a dwelling place. Here then at some distance from the fields they built a compact village of huts, the isolated position of which possessed two advantages, doubtless not intentionally planned by Leistner, in that the settlers were drawn closer together socially, and could also operate more successfully against the Indians. There are traces at the present time which indicate that the settlement was protected by a wall.<sup>99</sup> The promontory on which it stood, lying between Broad Bay and Broad Cove, still bears the name of "Dutch Neck."

(TO BE CONTINUED)

<sup>97</sup>Ibid., p. 202.

<sup>98</sup>Testimony of Jos. Ludwig. Also deposition of Jacob Ludwig in the "Commissioners' Report of 1811," p. 164.

<sup>99</sup>Der deutsche Pionier, Vol. XVI, p. 202.

<sup>94</sup>Ano. Dom. of Maine, p. 285.

<sup>95</sup>Annals, p. 82.

<sup>96</sup>Der deutsche Pionier, Vol. XVI, p. 201.

# The German as Soldier

By Rev. George von Bosse

(CONTINUED FROM OCTOBER NUMBER)



THE two men who beside Washington have proved to have been most valuable to the American army are Kalb and Steuben. They were widely experienced commanders, had attained practical knowledge of warfare in the foremost schools of Europe, Kalb in France, Steuben under the leadership of Frederick the Great, and both had acquired the title "general" and much fame even in Europe.

Johann Kalb was born on June 20, 1721, in Hüttendorf in Bavaria. His father was a hard-working peasant and John was forced to earn his own livelihood, as best he might, when finished at his town school. As a tapster he traveled to France, where Louis XV maintained thirteen Swiss and ten German regiments. In one of these he took service under the name Jean de Kalb. Lafayette and he became fast friends and when the former was inspired with enthusiasm over the fight for freedom in America both crossed the Atlantic in April 1777. They landed in Charleston, S. C., and hurried on to Philadelphia, where Congress was in session, to offer it their services. The first year of Kalb's activity in the American army was spent in New Jersey and Pennsylvania. His experiences there bore no encouraging and satisfactory character. The army, under leadership of Washington, was forced to retreat continually before the victorious onslaught of the British. Such state of affairs was no fault of the soldiers, however, for they were transfused with the best spirit and were able and willing to endure great difficulties. But the officers lacked experience and information.

Jealousy and rivalry among the higher officers did not tend to alter conditions. Washington himself was attacked on all

sides at that time and many attempts were made to take away from him the commandership. Kalb, who was a member of Washington's staff, and exerted a great influence by virtue of his extraordinary military cognizance and varied experiences was ever faithful to Washington and wrote of him: "Washington has accomplished more and does more every day, than could be expected from any general on earth under equal circumstances and in my opinion he is the only person, who, through his natural and attained capabilities, his valor, his sound character, his honesty and uprighteousness is able to uphold the good spirit of the army and people."

Kalb participated in four campaigns in America and played a conspicuous part in many dangerous adventures and strifes, but, queer to say, he was not active at any of the great, deciding battles. In July 1780 he went to Camden, S. C., under General Gates. Twelve miles south of the city they came upon a superior force of British regulars. A spirited combat ensued. Kalb attacked again and again, received one injury after the other, was repulsed several times, but renewed the onslaught until, when victory was in sight, he fell, bleeding profusely from nine wounds. The enemy treated him with utmost respect and greatest care, but death resulted on August 19, 1780, three days after the battle. Congress passed a resolution on October 14 of the same year to erect a monument in honor of Kalb at Annapolis, bearing the inscription: "Dedicated to the memory of Baron von Kalb, brigadier of the French army and major-general in service of the United States. After serving with glory and honor for three years, he gave one last, grand proof of his devotion to the cause of freedom for America in that battle at Camden. By leading the troops of

Maryland and Delaware against superior forces and inspiring them to heroic deeds by setting a good example, he was wounded several times and died on Aug. 19 in his 59th year."

"The Congress of the United States of America has erected this monument in grateful appreciation of his loyalty, his service and accomplishments."

Among those Germans, who aided the Americans in their struggle for independence, none distinguished himself more than the baron of Steuben. To him belongs first rank. His accomplishments are second only to Washington's, since Steuben first created the army, with which Washington was able to conquer. Born at Magdeburg November 15, 1730, Friedrich Wilhelm von Steuben was reared in the midst of soldiers and from little up he had no other aim in view, than to become a useful military member. At the age of seventeen he joined the army of Frederick the Great and took part in the Seven Years' War from beginning to end. In 1777 he wished to pay England a visit, choosing his route over France. At Paris he became acquainted with the American ambassador, Benjamin Franklin. In consequence he abandoned his purposed journey to England and went on to America, arriving at Portsmouth, N. H., on December 1, 1777. He paid Boston a visit and here received a letter from Washington, asking him to present himself at Congress, which had assembled at York, Pa. Steuben complied with this request and expressly stated in his letter to Congress, that he wished to enter the army as volunteer and could be found ready for any service, to which the commander ordered him. The decree of Congress read as follows: "Since Baron von Steuben, a lieutenant-general in foreign service, has offered these states his service as volunteer in an extremely unselfish and heroic manner, be it resolved: that the president assure Baron von Steuben of the gratitude of Congress in the name of United States for the fervor, which he has displayed in behalf of America and for the un-

selfishness, with which he has offered his military abilities in such friendly manner, and that he notify Steuben, that Congress accepts his offer to serve as volunteer in the army of these states with pleasure, and desires, that he join Washington's forces as soon as possible."

Steuben left immediately for his point of destination and was welcomed heartily by Washington, who was at once imbued with a spirit of admiration, respect and trust for the efficient soldier.

At no time during the whole war was the army in such a pitiable state, as when Steuben arrived in the winter-quarters at Valley Forge. The log-cabins and huts of loam, in which the soldiers lay, gave little shelter against the severe winter and cold, the pangs of which were felt all the more on account of the lack of decent clothing and nourishing food. But Steuben saw at a glance, that the material was good. He collected 120 men from the troops, with whom he had military exercises twice daily. Many officers and soldiers came to witness the spectacle. "In fourteen days," says Steuben, "my company could shoulder the guns correctly, could march and execute different maneuvers with accurate precision." By this confidence in him increased, for he taught them intelligently and shrewdly, what had been lacking in their military training. In consequence the entire army expressed the wish to partake of these exercises. Battalions, brigades and divisions were formed and trained. It was a well-deserved honor, that the baron was given the rank of an inspector-general, receiving the salary of a major-general.

The reorganization of the army in all its parts however proved to be a much more difficult task than the exercises. But Steuben prepared a manual, containing regulations, which he found, were necessary for an arrangement of a thorough system of discipline and orderliness. Every officer received a copy and the rules were known many years under the name "Steuben's regulations." For the first time during the war the

officers received clearly stated instructions for their service.

Then Steuben also saw to it, that these rules were carried out in practice. He himself held keen inspection every month, to make sure, that the numbers really represented men in line, ready for attack. The officers of the various divisions had to give an account for each missing soldier. Every musket was inspected, also each knapsack, and woe to the officer, who was found negligent in his responsibilities. Equally exact and regular was the review of hospitals, provisions, the work-shops, of every place and thing. Soon the good results became apparent. Until the end of the war, Steuben discharged the duties of inspector-general with the same zeal, patriotism and punctuality. Until the end his work brought forth fruit, especially in Virginia in the winters of 1780 and '81, during the siege of Yorktown, where he captained a division.

Two Germans are the men, to whom the honor of striking the first and last decisive blows belong, which downed the enemy of American freedom. At the close of the war Steuben remained in America, not being able to return to Europe, since all his belongings had been sacrificed in the fight for independence. Congress later paid him an annual salary of \$2500, and the states of New York, Pennsylvania, Virginia, and New Jersey, donated vast estates to him, showing their appreciation of his services. During the summer months Steuben dwelt in Utica, New York, winter usually found him in New York City at his home, 216 Broadway. Here he attended the German-Lutheran church in Nassau Street, where his comrade Major North, had a tablet placed in memoriam for him, as follows:

Sacred to the memory of  
Frederic William Augustus, Baron Steuben,  
A German Knight of the Order of Fidelity,  
Aid-de-Camp to Frederic the Great, King of  
Prussia,  
Major-General and Inspector-General  
In the Revolutionary War.  
Esteemed, respected and supported by  
Washington.  
He gave military skill and discipline  
To the Citizen Soldiers, who  
Fulfilling the Decree of Heaven,  
Achieved the Independence of the United  
States.  
The highly polished manners of the Baron  
were graced  
By the most noble feelings of the heart;  
His Hand, open as Day to melting charity,  
Closed only in the Grasp of Death."

Steuben succumbed on November 27, 1797, as the result of a stroke of apoplexy. He was buried beneath a pine near his home, a last wish of his requesting it so. But his memory shall live, as long as a people inhabit the United States, who cherish independence, helped to attain by Steuben through his glorious, faithful service—a German to the core and still a staunch, true American! To honor Steuben a township in Oneida Co., N. Y., and Indiana, a county in New York and Indiana, seven towns in Illinois, Indiana (2), Maine, New York, Pennsylvania and Ohio, bear his name. We also find a Steubenville in Ohio and Indiana. A monument, projected by Albert Jaegus was unveiled on December 7, 1910, in the presence of President Taft, member of Congress Barthold, Ambassador Bernstorff and Dr. Hexamer, all of whom delivered speeches to the throng, gathered together by thousands to commemorate Steuben.

A similar monument was placed at Potsdam last summer, the German emperor officiating.

(TO BE CONTINUED.)

## DIE MUTTERSPROCH

"O, Muttersproch, du bist uns lieb"—A. S.

### Es Hemelt Mir Ahn

J. W. Y.

Sis en Wort dass mir oft in der Sinn komt,  
Sei Mehnung is wunnerbar schoen.

Ich kann es doch gar net auslege  
Und sei Mehnung glar mache und blain:  
Awer en Gleichniss kummt mir oft wan  
ich rum lauf

Dahem, und ich kum no oft dran,  
Und der Sprichwort will Ich nau ah do  
schreibe,  
Sis yust der—Es hemelt mir ahn.

Es hemelt Mir ahn, was en Sprichwort,  
Fol Liewe und Hemweh, kaum Schmerz,  
Fol Zeitland fuer Dada and Mahma,  
Fol Druebsal und dazu en foll Hertz:.

Es sagt uns fon Kindheit Vergnuegen,  
Zu diesen ist alles en Gmahn;  
Mir googt weil, noh steht mer und stoodit,  
Noh sagt mir—Es hemelt mir ahn.

Wie oft gehn mir zurueck an die alt Hehm  
Wo mir gspielt hen mit Kindlichem Lust;  
Won all die Schatze dass Gott gebt  
Bliebt kenneer wie Hehm in der Brust.

Foll gute zeite is die Schier  
Der Hoy bare demmert mit Fun,  
Kommt lass uns Blumsack do spiele,  
Du liewer, das hemelt mir ahn.

In der Schier is der Vorschuss der best  
blatz  
Wann mir en lange Zeit fort war von Hehm,  
Just sitze und die Geil abhoerige  
Wie die Kette rapple an die Zehm,  
Dort ware mir manichmol gsesse,  
Und die arwet war epmols net gedoh,  
Awers hot greregt, und mir ware muet  
schaffe,  
Der alt Vorschuss—Er hemelt mir ahn.

Sel war der Blatz wo der Dada  
Mit uns gsitzt hot, und hot uns verzelt,  
Wie Sie kschaft hen wie Er noch en Buh  
war,  
Und hot uns gsadt wo mirs oftmohls ver-  
fehlt,

Dort hot er uns glernt Filler breche,  
Und die Eld vom e Gaul beim Zah  
Und der alle best Weg en Reff hewe,  
Der alt Vorschuss—Er hemelt mir ahn.

Im Wage Schop sagt der alt Reaper  
Vom Hoy felt, un Ernt felt und Hitz,  
Von tricks des die Buwe als gspielt hen  
Wan ener zu gros war und gnitz,  
Das zeh uhr stueck in dem Ernt felt  
Ware mir all halwer naerrish fuer drah,  
Wan mir zrueck denkt, machts uns all  
wenig Hehmwe,  
Die sache—Die hemle uns ah.

Alle Ecke im alt haus sage uns deutlich  
Von Jahre voll Arwet und Kspass  
Voll laches und heiles und denkes,  
Und Kindlichem Zorn und Hass.  
Die Kammer mit em Bettlei und Schockle  
Is es Denkzeige mit viel Mehnung drah,  
Sie sagt uns vom rughiem schlofes,  
Ken Druwel—Sie hemelt mir ahn.

Die alt Schockel is now verbroche  
Uns das Bettlei hot yust meh drei Beh,  
Awer die Fred von der Mehm ihres singes  
Kann nie von dem Bettlei weg geh.  
Wan krankhet uns do nieder glegt hot  
Mit schmertze im Leb oder Zah  
Noh war die Mehm immer bei Uns,  
Das gleh Bettlei—Es hemelt mir ahn.

Jah Ich klaub mir gleiche alle Hehm geh  
Und yust lenich sei ergets draus,  
Und lansam rum laufe und gooke  
Von der Scheir bis nei ans Haus  
Unser auge were drueb mit drehne  
Als mir stehne und gooke iedem Gmahn,  
Das Hertz werd noh Schwer und mit  
Seufze  
Sagt mir yust—Es hemelt mir ahn.

Und so hot der Herr es gschaffe,  
Kein bleibende Stat hawe mir doh,  
Die Blume falle ab und verwelke,  
Und die Dadas und die Mamas were groh  
Alle yohr stehlt some liewe Denkzeige;  
Wan mir Hehm kommt noh denkt mir erst  
drah,  
So welle die alt Hehm oft bsuche,  
Und danke fuer—Es hemelt mir ahn.

Written by a young man from Miffln  
County and is no doubt written in the dialect  
as it is spoken in the Kisaquoquillas Valley.

Prof. C. HENRY SMITH,

Goshen, Indiana.

### “Ponhaas,” Boy and Man

Des is die zeit foom yahr, Mister Drucker, won mir Karls uft winsha mir waren widder boova—boova uf de olta bauerei. Net os mir gleiche daiten widder aus'm bed geyawkt tzu werra eb sun-uf moryets, won der reifa un's wedder draus es bed so warm feela hen mache un's ufshteha noh so hard is gonge; net os mir gleiche daiten widder Kolte tzehe odder shtefa finger grehe ivver'm welshkon boshta; net os mir gleiche daiten gehe Keshta suche, haase-shlip shtella un grundsei aus ihre lecher grauva; odder os es uns evvafiel ware fer widder owfonge in die Winter Shool gehe, even mit neue shtivvel mit roat ledder uvva on de rohra.

Nay, sel sin oll sache die mer net gern fer-geest, doch sache die mer leever droh denkt un drivver licht os wie mer winsht fer sie widder ivver tzu mache. Ovver vos uns shpoteyahrs so uft winsha macht fer unser boova's dawge, Mister Drucker, is der ponhaas! Of course, es sin ow ononera goota sache os kumma mit em schlachte—broat-wersht, levverwersht, tzidderla, “witzel,” geroashta-ribba mit gravy, flaish-boya, un so noch goot weiter; un es is ow die tzeit fer mince-boya, Karebsa-boya, lodwerrick, eppelmuch un buchwaitze-Kuche. Ovver's war der ponhaas os mir boova ols es besht gegliche hen.

Be-sure, ponhaas is noch blendy now, ovver er is net immer foon de olta ort—net uf tzu'm Dr. Wiley standard. Bletsweis duen sie die sei ohra un die sei-reehse nei. Now sel mag oll recht sei fer ponhaas os ferkauf wert uf'm morrick in Harrisburg, Lancaster, Philadelphia, Reading, Lebanon, Perkiomen un Muncie, ovver fer selver dehair tzu usa is so ponhaas net orrick obbaditlich. Hee-un-doh werren ow die sei-schwentz ge-used fer ponhaas mache; ovver die mensht tzeit sin sel blets woo sie die schwentz net im sour-growt gleiche, doch mehna die schwentz waren tzoo goot fer in's saifa-fet shmeisa. Noh hut's ow blets, fiel blets, woo leit mush-mehl usa in blots foon buchwaitze-mehl fer der ponhaas shtef tzu reehra; un sel doot em ponhaas ow net mithelfa. Die same tzeit es sin ow noch blets—hinna draus uf de bauereia—woo die leit ponhaas foon de olta ort hen, die ort die Mommy ols gemacht hut. Un even seller shmoeckt nimmy so goot wie er ols hut. Ovver fer ehrlich tzu sei, so ponhaas ondem is yusht so goot wie der os die Mommy uns ols bei de ponnaful so sha brau gebroata hut.

Es sheint don, vos letz is gonge, war net mit em ponhaas, oover mit unserm obbadit. Der obbadit ferwoxt sich, wie der boo; won der boo en mon wert, abbodich bei yahre, don hut sei lushta om dish ken so eifer meh.

Drumm, wie g'sawt, Mister Drucker, duen monnicha foon uns winsha die tzeit im yahr

mir waren widder boova—anyhow long ganook fer nochamohl ponhaas essa!

“Ay, ye gods!

What wealth of relish there!”

OLLY HESS.

### “Olly Hess” Appreciated

A reader writes:

“And hugely do I enjoy ‘Olly Hess’ and consider you fortunate in having him on your list of contributors. Would like to shake hands with ‘Olly Hess’ and squeeze it a bit too. Those who make smile for us, in this vale of tears are the rare jewels and it behooves us to preserve them with all care—and tenderness.

We—those of us who care for history—wade through a lot of facts and uninteresting dates very patiently and feel thankful that we have the D. D's, Ph. D's, B. A's to enlighten us *of course*. But when we come to ‘Olly’ with his ‘x-t-y-tz's’ we rest our weary *souls* in the things ‘wass die mommy ols gemacht hut.’ Die toasties, Quaker Oats, Puffed Rice sin mer aw evvafiel und gern date ich witter kolta buchwaitze kuche g'schmiert mit lotwar-rick essa.”

“Olly Hess” will be pleased to learn that he has cheered a heart and can write with so much more fervor. We hope to hear from him again.—Editor.

### Another View of the Beyond

(Suggested by poem in Oct. issue, page 604)

I too on the banks of the Stygian stream

Calmly stand and its waters survey;

Bright and fair are the scenes beyond the divide—

It's the dawn of the glorious day.

'Tis the land of the Blessed I perceive over there,

And the saints crowd in groups on the shore;

My mother and many dear friends I behold,

And forget the dark waves with their roar.

Why should I dismay at the sight of the stream,

Why linger in dread on the shore,

When all is inviting and beck'ning beyond,

And a safe happy life is in store?

Methinks I do hear midst the roar of the waves

The sweet voice of my Savior and Friend:

“Fear not, I'll be with thee when thou must embark

And make of life's journey an end.”

T. S. S., Annville, Pa.

## REVIEWS AND NOTES

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

**ARGENTINA AND HER PEOPLE OF TO-DAY:** An Account of the Customs, Characteristics, Amusements, History and Advancement of the Argentinians, and the Development and Resources of their Country. By Nevin O. Winter, author of "Mexico and Her People of Today," "Guatemala and Her People of Today," "Brazil and Her People of Today," etc. Illustrated from original and selected photographs by the author. Cloth, decorative; 421pp. L. C. Page & Company, Boston, 1911.

Here is an admirable book based on first hand knowledge of this great country of promise, which was known in the old school geographies of thirty years ago as the "Argentine Confederation," and later as the "Argentine Republic," (the Silver Republic), a country mighty in its possibilities, and inexhaustible in its resources.

"We, the people of the United States," are so engrossed with our own importance and greatness that we assume we alone constitute America; in fact as far as we are concerned, "America" is synonymous with the "United States." The people of this country seemingly forget that there are Americans to the north and to the south of them, whose hidden power and undeveloped possibilities, and boundless resources will be some of the mighty factors of future civilization. How little intercourse there exists between this country and Argentina, and South America is a whole, can easily be determined by the author's regrettable remark in speaking of the immense traffic of Buenos Aires. "Here are vessels from all the carrying nations of the world, flying the flags of Germany, Italy, France, Great Britain, Spain, and Austria; but the flag of the United States is not visible. Out of the thousand of vessels which entered this port last year, there were only four vessels that sailed under the stars and stripes of Uncle Sam." (!) And yet the scene in the harbor of Buenos Aires cannot be duplicated in New York with its much greater traffic.

The book is by no means simply descriptive; it embodies a fine delineation of the character and characteristics of this great republic of the southland, with a government modeled after that of the United States. Chapters like "The People and their Characteristics," "The People at Play," "Education and the Arts," and "Religious Forces," really disclose the spirit of the Republic.

It is good interesting reading; it is decidedly literary in style; it is not a compilation of

statistics; such as there are, are found in the appendix. Nor is it written for the benefit of any syndicate or corporation on promoting South American interests. It is written so that the "lay" reader can enjoy it. When the writer has occasion to use big figures in comparisons he has the aptness to use some concrete statement that means a great deal more than a large incomprehensible number. In speaking of the great number of sheep in Argentina, he says that they would form a double column from New York to the Golden Gate.

The book has fifty-one full page illustrations, a map, index, and an appendix containing among other things a bibliography of literature pertaining to South America. The book is gotten up in an attractive and artistic style.

### THE ART OF THE VIENNA GALLERIES

—Giving a Brief History of the Public and Private Galleries of Vienna, with a Critical Description of the Paintings Therein Contained. By David C. Preyer, A. M. Author of "The Art of the Netherland Galleries," "The Art of the Metropolitan Museum," etc. Cloth, decorative; printed on special featherweight paper; illustrated with forty-eight full page plates duogravure; large 12 mo. 331 pp. Price \$2.00 net. L. C. Page & Company, Boston, 1911.

This is the eleventh volume in the series entitled "The Art Galleries of Europe." It is the author's purpose to bring the paintings of the Vienna Galleries into greater prominence; he thinks they are among the least known of those in Europe and that they are at the same time the most important. "They are especially rich in the works of the masters not generally known to art lovers, but of equal rank and often higher merit than those whose names are more familiar."

The first chapter gives an historical account of the museums and galleries of Vienna. The remaining chapters give descriptions of the paintings in the various collections. A short but rich bibliography is attached; and also an index giving the dates of births and deaths of the artists represented in the different collections. This arrangement makes the reading portion of the book look less like a compilation of dates.

The book must undoubtedly be of great interest to all art lovers, especially to such as know something of the history of painters and painting, and those who do not, will find some interesting things here. It may, how-



ever, not be of the greatest interest to the "lay" reader, though it is written in a simple style.

The writer shows a fine power of discrimination, and an "art-sense," and one of appreciation that go far in pointing out the merits and demerits of the many painters and paintings.

The book is beautifully and artistically bound, causing the external appearance to harmonize admirably with the subject treated internally.

**THE SPELL OF HOLLAND**— The Story of a Pilgrimage to the Land of Dykes and Windmills—By Burton E. Stevenson; with illustrations from photographs by the author. Cloth, decorative. 395pp.; boxed, \$2.50. Uniform with Caroline Atwater Mason's "The Spell of Italy." L. C. Page & Company, Boston, 1911.

Here is something new, original, and exceedingly pleasing and informative. The author writes from first-hand knowledge and observation. He has seen what he writes; he writes from observation and not from books. The "spell" of Holland may be strong and captivating, but the "spell" and charm of the writer's style may be equally captivating.

No country has stamped upon itself so strongly the character and taste of the people as have the Netherlands; this may be mainly because the people have made the country by reclaiming it from the ocean; verily they have made the land upon which they live. They have fashioned it to suit themselves, trees and vegetation grow just where they are wanted to grow. One cannot help admiring the industry, frugality, and the doggedness of these people. By the time one gets through with the book one feels like saying what the author says. "If I wasn't an American, I believe I should like to be a Dutchman."

The narrative is entirely sympathetic and appreciative. It is doubtful whether a more sympathetic account has ever been written of this picturesque land of dykes, windmills and canals. The writer points out the foibles of the people rather than their faults. Much has been said about the cleanliness of these people of "Hollowland"; the author makes frequent reference of this trait, so that one must conclude that the "ad" of the "Old Dutch Cleanser" as used by one of the meat packing houses is most appropriate and in place.

Not infrequently books of travel are tedious and monotonous, when one has read a chapter or two, one has read the whole book; it might be thought that this was especially true of a narrative of a country whose landscape features are as monotonous as those of Holland. But this is true neither of the style of the book nor of the features of the land-

scape. Every chapter, every page is an added charm. Whoever like books of travel will find "The Spell of Holland" charming and pleasant reading.

This book, as well as the two noted above as being by the same publishers, is a fine specimen of book making. They are all artistically bound in a very attractive manner, and reflect credit upon this well established publishing house.

**THE RUGGED WAY**— By Harold Morton Kramer, author of *The Chrysalis*, etc. Cloth; illustrated; 428pp. Price \$1.35 net. Lothrop, Lee & Shepard Company, Boston, 1911.

The author, Mr Kramer, is the editor of the "Morning Times" of Frankfort, Ind. He has written several books that have to do with the great North-West, a section of country he seems to know admirably well.

The opening scenes of this story are laid among successful rich men of New York where the hero is overwhelmed by calamity, then they are shifted to the northwest where he reestablishes himself. There are two women in the story. On the eve of his betrothal he is sent to jail for gambling with the funds of his bank. After his release he starts for the West where he builds up a career under the guiding light of a new love.

It is an interesting, vigorous story; it is not weighed down with analysis and description, features of stories that often go begging for appreciation in these days of hurried reading. It is all narrative, all action. Its style might be more compact, its sentences less "long tailed," and its content might be a little more worth while. Its best feature is its dramatic quality, it affords excellent opportunities on the stage; although it may at times be somewhat melodramatic. The opening chapters read as if they had been taken from the scenario of a play, and this tone is prevalent throughout the book. Consequently the story is clear, strong, and rapid of movement, there is something "doing." On the whole it is a good wholesome story.

**REPTILIEN UND AMPHIBIEN IN SAGE & SITTE UND LITERATUR**— Von Professor Karl Knortz, North Tarrytown, N. P. Paper; 90pp. Annaberg, Sachsen; Grasers Verlag. 1911.

This is another of this voluminous writer's works that deal with the peculiar and extraordinary in life and literature. The work has to do with the Serpent, Frog, Toad, and other animals. The writer goes on to show how these animals have been regarded by the different peoples of the world.

The book contains a large amount of curious, novel, and interesting information. It shows boundless reading, and it is written in the author's usual frank and interesting style.

## HISTORICAL NOTES AND NEWS

REPORTS OF SOCIETY MEETINGS ARE SOLICITED

### The Pennsylvania-German Society of Age

The twenty-first annual meeting of the Pennsylvania-German Society held in the Senate Chamber of the State Capitol at Harrisburg, on Friday, October 20th, was one of the most interesting and instructive meetings in the Society's history. In spite of the unfavorable weather conditions, about one hundred and fifty members were present when the President, Rev. Prof. Henry E. Jacobs, D. D., LL. D., Dean of the faculty of Mount Airy Seminary, Philadelphia, called the meeting to order at ten A. M. The Divine guidance and blessing on the Society's work was asked by the Rev. Dr. Ellis N. Kremer, pastor of Salem Reformed Church, Harrisburg, Pa. Daniel S. Seitz, Esq., City Solicitor of Harrisburg, extended a cordial welcome to the members of the Society to the Capital of the Keystone State. In the absence of State Senator, Daniel C. Gerberich, of Lebanon, Rev. Dr. Theodore E. Schmauck, of Lebanon, responded and in behalf of the Society thanked the City and State authorities for the courtesies that were extended, especially for the privilege of meeting in the magnificent Senate Chamber of the Capitol.

Dr. Schmauck compared the dominant races of Pennsylvania to the voices of a church choir, the Scotch-Irish being the high soprano, the Quakers the deep heavy bass, and the Germans the sweet-voiced beautiful contralto.

The scholarly address of the President, Rev. Dr. Henry E. Jacobs, was one of the principal features of the day.

Dr. Jacobs spoke of the great and lasting influence the German settlers of Pennsylvania had in the upbuilding not only of our native State but of the American nation. He concluded with the assertion that the landing of the German pilgrims was as important and necessary to the American evolution as that of the Puritans in the Mayflower.

The Secretary, Prof. George T. Ettinger, of Muhlenberg College, presented an interesting report of the Society's progress during the year. The total membership numbers 512.

The Treasurer, Julius F. Sachse, Lit. Doctor gave an itemized report of receipts and expenditures with a balance of over \$3000 in the treasury.

It was decided to increase the Executive Committee to fifteen members following which the annual election was held and the following nominees were unanimously elected:

President, Henry M. M. Richards, Lebanon; Vice Presidents, Frank M. Trexler, Allentown; George A. Gogas, Harrisburg; Treasurer,

Julius F. Sachse, Philadelphia. Members of the Executive Committee, Charles R. Roberts, Allentown; Albert G. Rau, Bethlehem; Rev. A. Stapleton, Jersey Shore; B. F. Fackenthal, Riegelsville; Rev. John Baer Stoudt, Northampton; N. H. Keyser, Germantown; and W. K. Sahn, Pittsburgh.

Hon. B. M. Nead read an address delivered in London, England, by George F. Baer, President of the Reading railroad.

Dr. Samuel P. Heilman, Chairman, read a very interesting and exhaustive report of Pennsylvania German Bibliography. Credit for compiling the report was given Professor H. H. Reichard of State College, and he was tendered a vote of thanks by the Society.

An adjournment was then made to the Assembly room of the Department of Public Instruction, where Superintendent Schaeffer in the spirit of true Pennsylvania German hospitality had provided a bountiful luncheon for all present. After the wants of the inner man were fully satisfied an hour was devoted to sight seeing in the Capitol and State Museum.

At the afternoon session Dr. Nathan C. Schaeffer, State Superintendent of Public Instruction, read a paper on "The Influences of the Pennsylvania Germans in the Development of Our Public School System," in which he traced the beginning of our public school system back to the days of the father of Governor George Wolf. Dr. Schaeffer said "in Northampton County there is a community known as the Irish Settlement where no Irishman now lives. Open your mouth anywhere in that community in the Pennsylvania German vernacular and you get a response. But in the eighteenth century the land was settled by Scotch-Irish Presbyterians who like all early settlers of that faith believed in higher education.

Among them lived a thrifty inn-keeper and farmer from Germany by the name of George Wolf. A subscription was started to build an academy. When the paper was handed to Wolf, he asked: 'Why should I subscribe for an Academy?' 'If you subscribe your son George may become Governor of Pennsylvania' was the reply. The subscription was made and the boy became Governor.

For six years he served the people of Pennsylvania in that capacity. To him belongs the distinguished honor of having signed the Act of 1834, creating a system of common schools in the State of Pennsylvania. In fact he is known in history as the father of the Common School System." Not only was it the Pennsyl-

vania German Governor whose influence established our public schools, but ever since their establishment they have been practically under the supervision and guidance of Pennsylvania German Superintendents. Dr. Daniel W. Nead, of Buffalo, N. Y., in his very interesting paper on "The Pennsylvania German in the settlement of Maryland" brought out some interesting facts in the early history of that Commonwealth.

An admirable paper by Prof. Harry C. Reichard, of State College, Pennsylvania, on "Charles Calvin Ziegler, a Pennsylvania-German Poet," was a revelation to most of those present of the work done in the dialect by this author, whose gems of wit, wisdom and pathos were published some years ago in Germany under the title "Drauss Und Daheim." Prof. Reichard read numerous extracts in the original with a free translation which were greatly enjoyed by all present.

After the serious work of the day had been disposed of an adjournment was had to the Board of Trade building, where at six P. M. the annual banquet was held in the auditorium. After the substantial menu had been properly stowed away, and the company assumed the complacent self satisfied expression that follows well performed duty, Toastmaster James McCormick Lamberton, after a few preliminary remarks introduced Dr. Nathan C. Schaeffer, who apologized for the absence of Governor Tener, and responded to the toast, "A Voice from the Commonwealth."

Dr. Schaeffer related the early struggles of the present Executive of Pennsylvania, his care for his mother and younger brothers and sisters, showing the inherent good qualities that have helped him through life. Continuing Dr. Schaeffer said that where he was neither as tall or as handsome as the Governor, he was a much better authority on "Pennsylvania Dutch." In conclusion he asked his auditors to take this message from him to the boys at home: "That the boys who have pluck, and are willing to work faithfully may reach the highest post in the gift of the people."

Hon. William U. Hensel, former Attorney General of Pennsylvania, in responding to the toast "Of Age," after congratulating the Society on its 21 years of usefulness, said the last time he spoke in Harrisburg he did not have the honor of speaking to such a distinguished audience as tonight but he had the supreme satisfaction of knowing that to all those who then listened his words carried conviction.

"The Press and the Pennsylvania Germans" was responded to by Hon. Edward James Stackpole, Postmaster of Harrisburg, and Editor of the Harrisburg Telegraph. Mr. Stackpole presented the characteristics of Pennsylvania Germans as viewed through Scotch-Irish eyes, paying tribute to Thomas Zimmerman, of Reading, and Thomas H. Harter, of Bellefonte.

Hon. Henry Houck, Secretary of Internal Affairs, graphically depicted amid smiles and tears, "The Home Life of the Pennsylvania Germans." The humor and pathos of Mr. Houck are known throughout Pennsylvania and far beyond its borders has he scattered sunshine for many years.

The speech making was concluded by the newly elected President, H. M. M. Richards, of Lebanon, Pa., whose theme was "A Word for the Future."

F. A. S.

To the Editor of *The Pennsylvania-German*.

The readers of your Journal may recall that in the December, 1910, number there appeared a statement to the effect that at the annual meeting of the Pennsylvania German Society, held at York, Pa., Oct. 20, 1910, a Committee on A Bibliography of Pennsylvania German literature was appointed, in which statement there was also defined what is to comprise the compilation the committee was to undertake.

It may be of interest to your readers to learn that work on this project was immediately entered upon, and during the ensuing year was so far advanced that at the recent annual meeting of the Society, held at Harrisburg, October 20, 1911, an elaborate report as to the matter could be submitted to the Society, a report practically almost in completion of the entire project. The substance of that report, altho submitted in the name of the Committee, is in fact the sole and entire work of Prof. H. H. Reichard, Ph. D., Assistant Professor of Greek in State College, Pennsylvania, who is also a member of the Committee. The material compiled by Prof. Reichard had previously been submitted to the Committee and by it reviewed, and then was submitted to the Society as the Committee's report. The Society adopted the report, and continued the Committee for another year.

The completeness and comprehensiveness of Prof. Reichard's work was so fully evident that the Committee in its committee capacity could not hope to do it as well, and it gladly availed itself of his generous consent to have his work, altho prepared by him for a private and a different purpose, used by the Committee as a report by it to the Society, and its use by the Society in fulfillment of the purpose for which it had appointed said Committee, in other words, in the attainment on the part of the Society of A Bibliography of Pennsylvania German Literature.

The vast quantity along many lines of this dialectal literature, in poetry, in prose, in newspapers, in magazines, and so on, already put into print up to this time, and the many and wide places of its production and publication, have made a complete index of it not only a thing greatly to be desired but virtually a necessity. To the preparation of such an index Prof. Reichard has given much study

and research, so that he made himself thoroughly acquainted with the various shadings of the literature he has indexed, its authors, its sources, and its wealth of material. Furthermore he himself is a Pennsylvania German by birth and rearing, and is, therefore in sympathetic relation with that life and its people. He is also himself versatile in the production of this peculiar dialectal literature, of which he is now also a compiler, in addition to which he is a young man of much promise along general literary and educational lines.

The work of Prof. Reichard, which is entitled, "An Index of Pennsylvania German Dialect Literature," and will comprise upwards of 400 pages, will contain eight parts, named as follows:

- Part I. Introduction, pp. 3.
- Part II. Beginnings of the Literature, pp. 11-30.
- Part III. The Earlier Period; and Writers no Longer Living, pp. 32-124.
- Part IV. The Later Period; Writers Still Living, pp. 130-231.
- Part V. Results and Conclusions, pp. 231-255.
- Part VI. Biographies of Writers and Their Biographies, pp. 255-281.
- Part VII. A Bibliography of the Literature of the Pennsylvania German Dialect.
  - a. Poetry, pp. 281-319.
  - b. Prose, pp. 319-345.
  - c. Dictionaries, pp. 345-349.
  - d. A List of Newspapers, pp. 349-
- Part VIII. A Complete Bibliography of Works—History, Fiction, Essays, Magazine Articles, etc., treating of, or dealing, with the Pennsylvania Germans.

Of these eight Parts seven were laid before the Harrisburg meeting as practically completed, leaving only Part Eight yet to be made up, the material for which is however, already largely in hand, and therefore, needs but a short time for its writing up, so that the whole work is in a fair way of being fully completed long before the next annual meeting of the Society.

The Committee was able to say for Prof. Reichard that his work will include: "A general essay on the beginnings of Pennsylvania German Literature, and the reason for its existence, and causes that called it into being, following this with an account of thirty or more dialect workers, authors, translators, and collectors. In the case of these their biographies have been united, especially emphasizing their relations to Pennsylvania Germandom with an account of their productions, and when opportunity offered, a comparison with similar dialect productions of Germans. Also a long list of works in which the Pennsylvania Germans, or their literature, are referred to."

The Society can well congratulate itself on the early realization of this projected index of

Pennsylvania German Dialect Literature, to comprise all of it that has been put into print, from its beginning to the present time, thus assembled into compact form and order, and which aside of its own intrinsic interest must prove of great value as a definite reference list as to its writers, their productions, their biographies, the places, and wherein and in what form their productions may be found, together with a collateral list of books, and their writers, on the history, genius, characteristics and achievements of the Pennsylvania Germans as a class.

S. P. HEILMAN, Chairman.

Heilman Dale, Pa., Nov. 6, 1911.

### Lehigh County Historical Society

Three score members and guests of this live society had a pleasant outing, following the invitation sent out by the society which is reproduced herewith. Sorry we could not be with you, brethren.—Editor.

"Ye Historical Society of ye County of Lehigh will journey by ye vehicles which go without horses," as Mother Shipton prophesied, to ye country near ye Blue Mountains, leaving ye Hotel Allen promptly at one of the o'clock on Monday afternoon, October ye 30th, whence ye direction will be over ye Mickley pike, turning right at Mickley's past ye Butz school house, hence past ye Old Fort Deshler, through ye ancient town of Egypt, where are Kohler's Mill and Egypt Church, through Ballietsville, where stood ye Balliet's store 150 years ago, through Neffs and Saegersville to New Tripoli. Here Senator James A. Miller will welcome ye society and a visit will be made to ye site of ye house which ye pioneer Mosser built before ye Revolution, with oaken floors eight inches thick, used as a place of refuge against ye red men, ye homes where divers people yclept Ziesloff and Sechler were cruelly murdered by ye Savages in 1756, ye site of Ye Old Fort Everett, garrisoned by Captain Wetherhold in ye French and Indian War, ye site of ye old Moravian Church and burying ground and ye grave of ye patriot Frederick Leaser.

Mine Host Miller will then serve ye company with a bountiful chicken and waffle repast. Ye return trip will be through ye Leather Corner Post, Claussville, Guthsville and ye Wenersville pike. One Spanish milled dollar will be collected from each participant.

Ye fortunate persons who are possessed of ye automobiles are kindly requested to aid ye harassed Secretary in transporting ye members to ye scene of action for which ye Muse of History will give thanks and praise. You are cordially invited to participate.

CHAS. R. ROBERTS,

GEO. T. ETTINGER,

Secretary.

President.

## GENEALOGICAL NOTES AND QUERIES

We will insert in this department under "Research Problems" investigators' requests for data with whom those able to answer will on request be placed in communication. Ask for particulars.

### Kern Immigrants to Pennsylvania Between 1727 and 1776

Compiled by Josiah Quincy Kern, 1825 F. Street, N. W., Washington, D. C.

Mr. J. Q. Kern aims to work up an interest in the Kern genealogy and is gathering data with a view to publication some day. Readers with Kern blood in their veins will do well to enter into correspondence with genial Judge Kern.—Editor.

Names	Dates of arrival	Ages
Nicolaus Kern	—Oct. 2, 1727.	
Abraham Kern	—Sept. 21, 1731—23.	
Johannes Kern	—Sept. 21, 1731—under 16.	
Katherina Kern	—Sept. 21, 1731—22.	
Elizabeth Kern	—Sept. 21, 1731—55.	
Nicolaus Carn	—Sept. 21, 1732—39.	
Magdalena Carn	—Sept. 21, 1732—45.	
Margaret Karn	—Sept. 21, 1732—child.	
Ulrich Wilhelm Kern	—Sept 21, 1732—under 16	
George Carne	—Oct. 11, 1732—25.	
Verena Kern	—May 29, 1735—30.	
Carl Kern	—Sept. 1, 1736—30.	
Johan Thomas Kern	—Aug. 30, 1737—36.	
George Kern	—Sept. 24, 1737.	
George Kern	—Sept. 20, 1738—38.	
Conrad Kern	—Oct. 25, 1738.	
Jacob Kern	—Oct. 30, 1738—18.	
Hans Jacob Kern	—Feb. 7, 1739—20.	
Peter Kern	—Sept. 3, 1739.	
Adam Carn	—Sept. 23, 1741—26.	
Johan Simon Kern	—Oct. 7, 1743—25.	
Leonhardt Kern	—Oct. 7, 1743—24.	
Mattheis Kern	—Oct. 13, 1747.	
Henrich Kern	—Oct. 13, 1747.	
Carl Baltus Kern	—Sept. 25, 1748—18.	
Jacob Kern	—Sept. 9, 1749.	
Hans Kern	—Sept. 11, 1749.	
Valentine Kern	—Sept. 13, 1749.	
Ludwig Kern	—Sept. 27, 1749.	
Hans George Kern	—Oct. 17, 1749.	
Johan Adam Kern	—Aug. 15, 1750.	
Matheus Kern	—Sept. 25, 1751.	
George Michael Kern	—Oct. 16, 1751.	
Frederick Kern	—Oct. 23, 1752.	
George Adam Kern	—Oct. 23, 1752.	
Jacob Kern	—Sept. 30, 1754.	
Matheus Kern	—Sept. 30, 1754.	
Conrad Kern	—Oct. 1, 1754.	
Johan Henrich Kerne	—Sept. 23, 1766.	
Jacob Kern	—Oct. 13, 1766.	
John Karn	—Oct. 1, 1773.	

### Research Work and Workers

From a reader: "A few days ago, a woman came to my house, as agent for various wares and trinkets. She was quite well schooled and remarked that as a widow with a family she had to do something and so was canvassing. She has ample education and intelligence to examine city and county records here, lists of deeds, wills, mortgages, births, deaths, marriages, pollbooks of voters, etc., etc., unaided. No doubt such a widow may be found in every county seat in America. Did we but know it a letter to such a one asking for search might often reveal names, at least give us a clue which experts could follow, and all at small costs, relatively speaking. How can we find such persons and enroll them?"

I shall be very glad to enroll all who apply or are recommended for such work for the use of our subscribers, and put students of family history in communication with them. If you can do such work, or know of those who can and will, send names and addresses and state the district covered.—Editor.

### Genealogical Record of the Wunderlich Family

Charles Albert Cornman has in forty years written thousands of letters and deciphered and translated hundreds of old documents to prepare the family records of the descendants of Johannes and Daniel Wunderlich recently issued under the above heading. No attempt has been made to give any biographical sketches, the work being purely a genealogical record. The book is well-arranged, well-indexed, well printed and deserves to be well patronized. There are only a few copies left which will be sold at Five Dollars each.

### A Carpenter Inquiry

A subscriber, Columbus, Ohio, writes: "My grandfather, Dr. Paul Carpenter, was born in Lancaster, Pennsylvania, in 1810 and moved to Lancaster, Ohio, in 1820. No doubt I could trace this part of the family if I knew of some Carpenter to write to on the subject." Who can supply the "missing link" to enable our correspondent to establish his connection with the Lancaster Carpenters?

### A Genealogical "Review of Reviews"

A correspondent writes as follows:

"It seems to me worth while to have an organ which shall be a 'Genealogical Index' or Genealogical Review of Reviews to cover the whole field of biographical and genealogical publications in the world and summarize it in articles and condensations and indexes from issue to issue,—say 4 times a year at least. Would not such a periodical be of great value to any given field, say that of the *Penna.-German*?"

To this we replied: "Such a review "would be most excellent, most expensive and most unpopular with the masses. I am afraid there

would not be enough specialists to meet the necessary expense in connection therewith." We would be very glad to hear from our specialists in genealogy on the subject. Is there enough pluck in Pennsylvania German stock to organize and conduct a review as suggested?—Editor.

### A "Schall" Research

Mrs. A. P. Johnson, Buntyn, Tenn., is hunting "missing links," the parents of her great grandfather, Capt. George Schall of Pennsylvania. She feels as if chasing "Will 'o the Wisps."

## THE FORUM

The P-G Open Parliament, Question-Box and Clipping Bureau—Communications Invited

### For Sale

A complete set of *The Pennsylvania-German*. For particulars apply to

ALBERT K. HOSTETTER,  
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A complete set of *The Pennsylvania-German*, elegantly and substantially bound. For particulars apply to

ETHAN A. WEAVER,  
Germantown, Pa.

### Correction of Error

In October issue, page 596, 1st column, line 30, read houses for horses; page 600, 1st column, line 31, read food for feed.

### MEANING OF NAMES

By Leonhard Felix Fuld, LL. M., Ph. D.

[EDITORIAL NOTE.—Dr. Fuld has kindly consented to give a brief account of the derivation and meaning of the surname of any reader who sends twenty-five cents to the Editor for that purpose.]

#### 78. CRAIG

The surname CRAIG denotes one who lives among the crags or in a rocky region. It is derived from the Gaelic word CRAIG meaning a rough steep rock or point.

In a very few cases the surname CRAIG is of Germanic origin, being derived from the German KRAGEN meaning the neck. In these cases it denotes a well-built or more especially a proud man. This meaning however is extremely rare.

### A Trio of Pennsylvanians in Kansas

Judge Ruppenthal sent clippings respecting three Pennsylvanians in Kansas:

Martin C. Walter, born near Harrisburg, Pa., 1833, a Civil War veteran and highly respected citizen, died at Salina, Kansas, Sept. 25, 1911.

Levi B. Burger, born in Snyder County, Pa., died at Vesper, Kansas, Aug. 30, aged 70 years, also a Civil War veteran.

H. L. Baum, of Watson, Kansas, celebrated with others the golden wedding of his parents, Kittanning, Pa., Aug. 24.

Examples of the ubiquitous "Dutchman."

### The Penna.-Germans, Hessians?

A reader in New Mexico writes:

I have heard the statement made, I think by Prof. ——— that the Penna.-Dutch were descendants of the Hessians. I want to combat the statement."

This reply was given:

Germans came to Pennsylvania almost a century before the Hessian hirelings fought against American liberty. Many Germans came after the Hessian service. Of the Hessians many were killed, many returned, while some remained to be incorporated in the great body of Germans. To say that all Penna.-Germans were of this Hessian stock is too ridiculous to merit a reply. The best, it seems to me would be to call a person making such charges a "prevaricator" and demand documentary proof. The evidence is all against such statement.

People have come to Lititz and talked the same nonsense. If such a remark is made in your presence, deny at once and demand the proof.

### Well Established Facts, Few

I have no desire to join in the controversy about the prevalence of the Bible in the later Middle Age. Such discussions have however an important use. For while they do not often change a man's creed they usually modify his opinions. Still there have been some noteworthy exceptions. Among Englishmen J. H. Newman and F. W. Faber are the best known. The creed of only very few persons is the result of careful and painstaking study. It is usually the product of conditions that precede deliberate examination and the weighing of evidence. Not many men are willing, in mature life, to admit that they have hitherto held erroneous beliefs. Usually it is more consoling as it is always less laborious to hold long cherished opinions than to take the trouble to examine the evidence on which they are based. A number of years ago a friend of mine said he did not want to read books that advocated the current evolutionary theories lest they might undermine his religious faith. So many problems are constantly confronting us which we must solve in some way that few of us have the time to review such as can never be finally settled. I think no Roman Catholic will deny that his church does not look with favor on the universal dissemination of the Bible without note or comment. Whether this is wise or otherwise is a different question. On the other hand Protestants have translated the Book into all known languages and into many dialects and are actively engaged in disseminating it. I do not think this statement will be denied by either party, and it ought to shed a good deal of light on the historical attitude of the controversialists. Everybody who has had any experience in writing history or biography knows that it is absolutely impossible to ascertain the whole truth. The evidence is almost always conflicting. When this is not more or less the case there arises often the suspicion of collusion. Not long ago I had occasion to make inquiry about the moral character of one of my acquaintances. Some of his neighbors certified that it was good while others declared that they would believe him under oath. Both parties judged the man from their own point of view and in the light of their personal experience. While he has no open vices, there is not much room for doubt that he is a bad man.

For nearly two thousand years almost everybody who could read and many who could not, believed that there was such a person as Jesus. Now comes a certain German professor named Drews with the overwhelming evidence, as he declares, that there never was a Jesus Christ; hence all that has been written about him is based on a myth. And he has made not a few converts. For more than a century past many men have written a life of Napoleon. The work is still going on and will probably never be brought to an

end. How many controversies were raised by our late civil war! Yet it is only a generation behind us. Well established historical facts are few in number. Many great world-movements are well authenticated. But when we undertake to determine just how much was contributed by each individual we have before us a problem which no man can solve.

C. W. SUPER.

### Memory Day

St. Johns, Michigan, Nov. 4, 1911.

Editor H. W. Kriebel,

Dear Sir.

The copies of the October issue of the "Pennsylvania-German" are gratefully received and the good "setting" given to the subject and poem, of "Memory Day" is appreciated, and I fully believe, thereby much *good will result*.

It occurs to me, that it might be helpful, if you would state, that copies of the "Memory Day" Hymn—with words and music—will be sent, by myself, to those asking for them, and desiring to use them to aid the observance of "Memory Day." They will be sent without cost to the recipients. I shall never *sell* them. Efforts will be made to have the churches of Michigan observe the Sabbath next preceding "Memory Day," as a tribute to those of their number who have passed from earth. It will seem to be well if churches in Pennsylvania, and in other states, would adopt the same plan, on the same Sabbath. Why not advocate this in "The Pennsylvania-German."

J. T. DANIELS.

### The Kutztown Normal in Fiction

Mrs. Helen R. Martin, author of "Tillie, the Mennonite Maid," and other books purporting to be studies of Pennsylvania-German life and manners, is writing a new novel which is running as a serial in "Smith's Magazine." The first instalment occurs in the issue of that periodical for November. The title of the story is "The Fighting Doctor." The scene of the first chapters is laid principally in Lebanon County, but the story should be of unusual interest to readers of fiction hereabouts, inasmuch as the heroine is a graduate of "the Kutztown Normal school" Several years ago a strange lady visited our Normal school, carefully preserving her incognito. It is now surmised by some that the strange lady was Mrs. Martin intent on making studies for the local color in the novel which is now beginning to appear.—*Kutztown Patriot*.

### "Better Than Ever"

I am glad to see the *Penna.-German* "better than ever" in each successive issue.

A WESTERN SUBSCRIBER.

November 6, 1911.

# The Pennsylvania-German

(Founded by Rev. Dr. P. C. Croll, 1900.)

**H. W. KRIEBEL, Editor and Publisher**

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## *Rev. Dr. Hentz's Article*

We consider ourselves most fortunate to have the privilege of reprinting Dr. Hentz's paper on the Pennsylvania-Germans in Montgomery County, Ohio, which appeared originally in the Dayton, Ohio, *Journal* of October 22. We hope the good Doctor will favor us with other articles later on. There must be many such interesting papers in embryo somewhere. The history has been acted. There must be men to record it for our readers. Let us have suggestions, brothers and sisters.

## *Bills Sent Out*

We expect to send out bills before the December issue is sent out. Please attend to the same at once. Two Dollars to you may be a trifle; the withholding thereof is to us a very serious matter. Money makes magazines move. If we had more ready cash we would jog up our good printer and make him hustle along so as to get the magazine out on time. Send in your subscriptions at once and watch the printer jump.

## *Solly Hulsbuck Breaks Loose Again*

Solly Hulsbuck is ready to issue a new book of Penna.-German stories, prose and poetry of over 200 pages at \$1.50. "A sure cure for the blues." You ought to get this book. Send me your order. Solly asks us, "Farvos kumsht net 'mol doh ruf?" to which we can only reply, "Ich hab mei Nas uf em Schleifsten! ich kan net geh. 'Hoffnung besserer Zeiten.'"

## *Interest in the Magazine*

We spent a few days recently with subscribers in Easton, Allentown, and Philadelphia, conferring as to best plans for the future of our magazine. We were very agreeably surprised at the genuine interest taken in the welfare of the magazine. A business man immersed in rushing business enterprises without any solicitation whatever on our part volunteered to pay for ten subscriptions at regular rates the coming year. He took pleasure in saying this, I am sure. A thousand of our subscribers could do the same. Such a generous act on the part of a thousand would put us on the high road to prosperity and would not impoverish the subscriber. Come to think about it, you who read this could do this—if you so decided. Will you?

## *Important Bibliography in Preparation for Publication*

We have recently made arrangements with Mr. James Warrington, of Philadelphia, to begin in our January issue the publication of a bibliography of Church Music books printed in Pennsylvania, with notes. Our readers can well flatter themselves on the valuable contribution thus secured for our pages.

## *Subscription Credits*

The crediting of subscriptions in this department is deferred. We will make an announcement about the matter in our next issue.



# The Pennsylvania-German

Vol. XII

DECEMBER, 1911

No. 12

## Christmas among Pennsylvania Germans

The following article by the late Rev. Dr. J. H. Dubbs appeared originally in the **Public Ledger**, Philadelphia, Pa.



IN the Fatherland the great majority of Germans have always attached great importance to the observance of Christmas. Before their conversion to Christianity the northern nations had celebrated the festival of Yule, marking the recurrence of the winter solstice, decorating their homes with evergreen and preparing feasts at which there were many guests. Appreciating the beauty of the festival, the Christians closely imitated it in the observance of the birthday of the Lord. In subsequent ages Christians maintained the two-fold character of a religious and domestic festival. Sometimes, indeed, the church had to interfere to keep the observance within proper bounds; but under all conditions it remained a season of rejoicing. In this respect the Reformation of the 16th century made no important change. Some of Luther's best hymns were prepared to be sung at Christmas, and there is a well known picture representing the great Reformer and his family gathered around the Christmas tree.

### CUSTOMS OF FATHERLAND

"In Germany it had been usual to extend the celebration of Christmas over

three days. The first day of the season was especially consecrated to the service of the church; the second and third were more domestic and social. The evening before Christmas—Christmas eve—was largely devoted to the family; but the religious features of the festival were never ignored. It was the season of gifts and greetings; in many homes it was the children's hour as it is at present.

"The German pioneers brought with them to Pennsylvania the customs of the fatherland. On Christmas morning they naturally went to church. To them it would not have appeared to be a real Christmas unless they had heard the story of Bethlehem. Henry Melchior Muhlenberg, the 'patriarch' of the Lutheran Church in this country, and Michael Schlatter, the founder of the Reformed coetus or Synod of Pennsylvania, never failed to preach on the appointed lessons, and whenever circumstances permitted administered the communion on that day.

"After the services the members went home and partook of a good dinner. On the table there was, of course, a goose or turkey, and a dish of delectable sauerkraut may also have graced the board. At the feast every guest was welcome, and the presence of the pastor was regarded as a special distinction. In the evening there may have been a distribution of spruce beer, honey cakes and home-made candy, with nuts and apples.

"There were a few lingering superstitions, though we do not think the people generally believed in them, but boys who were persuaded to go to 'the stable at midnight to behold the miracle were, no doubt, disappointed not to find the cattle kneeling in their stalls.

"'Third Christmas'—that is, the third day of the festival—was, we believe, rarely celebrated in this country—the people were, perhaps, too busy to devote so much time to holidays. 'Second Christmas' was, however, pretty generally observed, though the observance was not always creditable. Muhlenberg tells us that, even in his day, it had fallen into the hands of people who 'were at heart heathen, though they called themselves Christians.' He had met men, disguised as clowns, riding along country roads and shouting at the top of their voices. At country taverns dances were held—known as 'frolics'—and these often led to great excesses. It is not surprising that the ministers protested against such rowdyism; but many years passed before the celebration of 'Second Christmas' was generally discontinued.

#### REVIVAL OF INTEREST

"When the pioneers had passed away the domestic observance of Christmas was in many places neglected. Apart from the fact that old traditions had been forgotten, it should be remembered that many English-speaking neighbors were indifferent, if not hostile, to such celebrations. That there came a revival of interest was, we believe, largely due to the *Unitas Fratrum*, or Moravians, a religious body which, though small in numbers, has exerted an influence which cannot be too highly esteemed.

"Any reference to the Moravians recalls the name of Count Zinzendorf, one of the noblest characters in the history of the church. Frederick William I of Prussia said, "he was persecuted by his contemporaries because he wished to live piously though he was a Count." To relate how he prepared a refuge for the exiles of Moravia and Bohemia and reorganized the *Unitas Fratrum* would be beyond our purpose, nor is it neces-

sary to tell how under his hands there grew up one of the greatest missionary societies the world has even known. The number of Moravian converts from heathenism is at present said to be 95,000, and there are Moravian settlements from Greenland to South Africa.

#### MORAVIAN EVANGELISTS

"To trace the story of Moravian evangelistic efforts in the early history of Pennsylvania would be an interesting task. Apart from the Indian missions, there must have been at least 50 preaching points in the province; but from most of these the Moravians voluntarily withdrew after the Reformed and Lutherans had effected a permanent organization. From about 1740 to 1748 they were actively engaged in an effort to promote the union of all the German churches; but this well-meant movement proved unsuccessful. Perhaps the semi-communistic life which had come to prevail in their settlements proved unattractive to outsiders.

"In a special sense the so-called Moravian towns, Bethlehem, Nazareth and Lititz—became centres of light and leading. Their schools were of a superior order, and the school at Bethlehem was famous for the higher education of women. The instructors were men and women of high culture, and some of them were excellent poets. They composed beautiful poetic services, or dialogues, which were recited by the pupils, especially at Christmas. In everything which they produced there was a spirit so genial and tender that to certain minds it was exceedingly attractive; and we have known ministers and members of other denominations to travel considerable distances to be present at the Christmas festival at Bethlehem.

"To the children especially, it was an occasion of unmixed delight. The Christmas tree was, of course, universal; but in many a home it was surrounded by a beautiful artificial landscape, known as a 'Putz' or 'Krippe,' representing the sacred scenes of the Nativity. Gifts were freely distributed in the church and home. These were not generally ex-

pensive, for the people were not wealthy, but they were recognized as genuine offerers of affection.

#### PREPARATIONS FOR CHRISTMAS

"Long before Christmas, the 'Sisters' had been busy preparing toys and ornaments, and many of these found their way to the surrounding country, naturally stimulating the celebration of the festivals. We recall a family whose home—some 60 years ago—was 10 or 12 miles from Bethlehem. These people were not Moravians, but in their celebration of the holiday they followed them closely. Every year, a few weeks before Christmas, the father made a trip to Bethlehem to procure the ornaments most necessary for decoration; and, indeed, it was from the Moravians that the mother had learned how to make a 'Putz.' The children were never told that Santa Claus came down the chimney—the parents were too strict in their ideas of truthfulness to deceive them even in such a matter. They were informed that all such stories were 'make-believe,' and that all gifts which they received were provided by members of the family. With this proviso they were told the 'Kriskingle' (Christkindlein) myths, as well as a vast number of stories about gnomes and fairies; and though they never supposed them to relate actual facts, their childish imaginations were so vivid that for the moment everything was real.

"They always hung up their stockings on the night before Christmas and rejoiced as heartily when they received

their gifts as if they had actually believed that they had come down the chimney. For some days the children were excluded from the room in which their mother prepared the 'Putz,' and when at last they were admitted their admiration knew no bounds. There was the Christmas tree, of course, with its burning tapers, and gilded decorations; but there was also what seemed to be a landscape, with hills of moss and lakes of glass. There were the shepherds with their sheep, and in a cave the Holy Family gathered around the new-born child. Cakes there were in abundance, molded in curious forms, and a whole Noah's ark of animals made of pure, transparent candy.

"The gifts were as simple as can well be imagined—a toy or a new garment was amply sufficient. We remember that a certain little boy was surprised and delighted to receive a new spelling book, which happened to be a duplicate of one already in his possession. It seemed to him a piece of unwarranted extravagance and he exclaimed, 'Why, the old one isn't worn out yet.'

#### HORSEPLAY AT CHRISTMAS

"There was some horseplay on Christmas Eve among the young folks of the neighborhoods, and once in a while 'Bels-nickel'—curiously disguised and bearing a bundle of rods to whip bad boys—came knocking at the door. It was, of course, not everywhere that his visits were cordially received."

## Christmas Eve at Bethlehem, Pa.

By Harriet Washburn Stewart



F all the days the round year through, none ever seems quite so desolate to the solitary who are not "set in families" as Christmas Day. We were feeling it more than usual with the dear "aul folk" sojourning across the continent, and neither brother nor sister, chick nor child to help us make the season a true holiday. A sudden inspiration seized me. "Let's go to Bethlehem," I cried. "The magazines are full of beautiful stories of the Moravians' Christmas. If we hurry we can catch the noon train. And catch the noon train we did, flushed with haste of preparation and pleasantly conscious of forming a part of the holiday thronq which was hurrying ferryward, "going back home" for the Christmas reunion.

Three hours of travel through flat, uninteresting country gave us time to read up on the Moravians and their early settlement of the picturesque town toward which our faces were turned.

It was already the appointed hour for the children's "lovefeast," but as we turned the first corner of the steep climb leading to the church which crowns the hill upon the residence side of the river, we instinctively paused to admire the venerable ivy-clad building now used as a Young Ladies' Seminary, but once known as the Brethren's House, and occupied for many years by the unmarried Brethren as their common dwelling. A plain tablet in the center of this building told us that it had been used for a time as a general hospital for the soldiers of the Revolution, thus linking the history of the pioneer community with that of the strange, free land to which they had pledged their prayerful allegiance.

### THE CHILDREN'S HOUR OF SYMBOLIC FESTIVAL

A burst of melody from within the church spurred our lagging footsteps.

The children were assembled in the body of the spacious interior, parents and friends being banished to the wall pews during this, the "children's hour." The almost virgin forests round about the town had yielded up their choicest treasures for the Christmas celebration. The great church was literally lined with magnificent specimens of the balsam fir tree, whole groups of which filled the pulpit, and stood guard within the altar rail, saturating the atmosphere with their aromatic fragrance. A large painting of the Nativity, which occupied its present position only during each Christmas season, covered the arch in the rear of the pulpit. The rocky roof, the rude implement of toil, the manger bed upon the canvas were wonderfully true in perspective, and made the gracious figure of the Virgin Mother seem a very real and radiant presence, as she sat in the lowly chamber with the Babe in her arms and the village children pressing eagerly, wonderingly, about her knees.

As we entered the wide open door, the deep-toned organ, orchestra and choir of fifty splendidly trained voices pealed forth together in an exultant German anthem. The doors at each side were thrown open and the sacristans, men and women, entered in procession, six on each side—the women wearing black gowns and dainty white lace caps and aprons. They bore trays filled with small, white mugs of fragrant coffee and baskets heaped with buns. Each child was served with a peculiar gentleness and care which invested the simple service with all the dignity of a sacred rite, and during all of the time of distribution the children's spirited singing of hymns appropriate to the occasion continued, led by the choir so remarkable in musical circles throughout the country for its rendition of Bach compositions. When all were served, the minister raised his cup as a signal for partaking together of

the symbolic feast. Gathering the empty mugs, the sacristans withdrew only to return with their trays loaded with lighted wax tapers set in tiny cups of frilled, multi-colored paper. These were reverently placed in the hundreds of outstretched, childish hands, which held them steadily as the youthful congregation rose to join the choir in the triumphant "Amen, Hallelujah" which concluded the service.

It is impossible to describe the simple, unpretentious earnestness which characterized the entire service. There was the ideal Christian fellowship embodied in the feast shared by all in common, irrespective of class or rank; and the inspiration of the twinkling star shining in each little hand to typify that "light of the world" whose coming was so joyously acclaimed. Surely the lessons of that hour will never be forgotten!

#### THE VIGILS OF CHRISTMAS EVE

At six o'clock the Christmas Eve Vigils were observed, no longer as at that first solemn service of the pioneer Brethren, within the humble cattle shed. But the simple faith from which their forefathers drew strength for the cares and burdens of life still directs the quiet, fervent service of today. The pastor of the Moravian flock, a man yet young in years, read the lessons and prayer to a reverent company of twelve hundred at least, who filled every seat in the spacious edifice, with scarcely a "stranger within the gates." With this exception, the entire service consisted of the singing of jubilant hymns of praise by the congregation, alternating with chorals rendered by the choir and a soprano solo sung by a little boy of seraphic voice and mien. As in the afternoon, the sacristans, serene and orderly, distributed lighted wax candles to the host of happy smiling children, who received them as they sang:

"Praise the Lord, whose saving splendor  
Shines into the darkest night!  
O, what praises shall we render,  
For, this never-ceasing light?"

Never did the printed word seem so poor a vehicle for conveying impressions as at this moment, as the scene of that hour is so vividly recalled. The severe, classic outlines of the magnificent interior, walls and ceiling alike finished in shades of delicate ivory which formed a gleaming background for the living green of the luxuriant fir trees; the silent, listening, worshipping multitude; the full, rich tones of the orchestral accompaniment; the ranks of children, filling the body of the church from the front pew to the rear, rising in regular steps from the rows of chubby four-year-olds to the lads and lasses of fifteen and sixteen—attentive, earnest, each intent upon his own brightly glowing flame, as his voice pealed forth in high and joyous strains, "Oh, what praises shall we render!" And over all, smiling down upon the little ones of this later day, the beautiful, benignant presence of the Mary of two thousand years ago, with her own Holy Child clasped to her breast. Wherever the Christmas Eve of coming years may find us wandering, the memory of that solemn vigil service with the Moravians of Bethlehem will never grow dim.

During the singing of the closing hymn I had whispered, "I do wish we might see a Christmas putz while we are here." If I were the fortunate possessor of a veritable Aladdin's lamp, and had given it my most vigorous rub, the genii could not sooner have appeared to make my wish come true. At the conclusion of the service a most courteous elderly gentleman addressed us, saying: "My daughter and I overheard your whispered wish. She is the minister's wife and the parsonage is just across the street. We think our putz bears favorable with any here in Bethlehem. Will you not come and enjoy it with our children?"

It was an invitation which we required no urging to accept, and we were soon the cordially welcomed guests of the "manse," where a model putz was spread out before our wondering and admiring view. The idea, brought from Germany

by the Moravians, is really a miniature landscape arranged below the Christmas tree common to all Christendom, and is developed according to the taste, ingenuity—and purse—of the family. In the center of the large living-room, under the protecting branches of the noble fir tree hung with its mysterious Christmas fruit, was the Nativity scene arranged with strictest fidelity to familiar detail. Radiating from this central point of interest—north, south, east and west—with remarkable accuracy as to relative location, were roads leading to all the countries of the world. Here Fujiyama reared its snowy peak, with almond-eyed "Japs," clad in their own native costume, hurrying about their customary occupations, at her base; coolies industriously dragged fair ladies in jinrikishas, while gay kimmono-ed geisha girls busily served tea in a typical bamboo tea-house. Over yonder Fiji Islanders went canoeing in abbreviated skirts, spearing fish most realistically; while "Greenland's icy mountains" held their own lofty north-east corner against "Afric's sunny fountain," which divided honors with "India's coral strand," promenaded by stately turbaned Brahmans. The fountain was a "really, truly one," although it was disposed to trickle, rather than "roll down its golden sands." It was, however, a brilliant success, and the chief source of delight to the four-year-old youngster, whose time was strictly devoted to poking a dilatory duck which would insist upon getting stuck in the drain pipe during each circular swim in the fountain basin. In another direction the Stars and Stripes floated victoriously, as ever, above the "land of the free and the home of the brave;" while just across the foot-wide Atlantic, burly Englishmen and stolid Germans tilled their soil in amicable proximity, gathering their hay into noble cocks quite three inches high.

It was a most elaborate reproduction, covering half of the floor of the large room, of this big world of ours, representing a considerable expenditure of money as the accumulation was added to year after year, and much more of time

and labor. Valleys and mountains, rivers and lakes, houses and horses, men and cattle, even a baby railroad with its speeding train, and a sawmill operated by water power, added to the reality of the mimic scene. Tiny electric bulbs, concealed everywhere, shone alike upon the just and the unjust, shedding their beams impartially upon Hottentot and potentate.

The whole display afforded much of interest to the privileged strangers permitted to inspect it, but made one long to be a child again—and a Moravian child at that. Called into anxious consultation by the wee volunteer duck-herd, I felt all the pride of achievement when I had rescued from a watery grave that lone and obstinate duck who insisted upon standing on his tiny wooden head in the sparkling Indian fountain.

Above this huge map of the world, worked out so painstakingly and with such loving care, blazed a great star of electricity, ever telling its silent story of the purpose of the day's celebration. That gleaming star, its beams penetrating from above the manger of Bethlehem to every corner of the miniature world, serves as a powerful object lesson to generations of the children of Moravian households. That the Christ-child came to bring light to the world is the text which runs—a golden thread through children's lovefeast, congregation's vigil service and the Christmas putz in the sanctuary of home.

The observant visitor in Bethlehem, at whatever season, and however much interested by the many curious customs of the place, takes away with him one overmastering conviction. The deep religious spirit of the people, their sublime, unswerving faith, their devout adherence to the religious forms of their ancestors—these are a truly refreshing oasis in the desert of this material age. One cannot well look back upon even a brief sojourn with the Moravians of Bethlehem without the assurance that "the beauty of the Lord their God is indeed upon them."—*Christian Advocate*.

## St. Luke's Church, Nockamixon, Pa.

By John A. Ruth, Bethlehem, Pa.



GERMAN immigrants began to locate in Nockamixon Township, Bucks County, Pennsylvania, about 1740. It must have required no small amount of courage to settle in this region of swamps and rocks, where so much labor was required to clear a farm. Cheapness of land probably lured some to this section, and the Germans were not afraid of hard work. During the twenty years following 1740 there was no house of worship in the township. The nearest churches were Lower Tinicum, Tohickon, and Keller's Church, each a number of miles southward. At Springfield, about five miles northwest, there was a log church as early as 1747. Old Williams Township and Saucon were many miles distant northward. If religious services were held in the township during these years, they must have been held in the log cabins of the settlers' itinerant preachers.

Among these settlers were a number of families of Lutherans and Reformed. In the year 1761 the Lutherans organized a congregation, purchased a tract of land from Michael Messer, and erected thereon a small log church. It was located on, or quite near the present site of Centre Hill school-house, near the village of Ferndale. A former resident of this locality says: "The old log church near Centre Hill school-house stood while my grandfather remembered it, and not many years ago some bones were exhumed by the supervisor while digging up ground for repairing the road nearby. The old graveyard was about fifty yards east or northeast from the school-house." Strife and contention soon assailed this new congregation, and Joseph Insley, Peter Shepherd and Jacob Booker were appointed arbitrators to settle the disputes that had arisen. We are accustomed to regard arbitration as a modern way of

settling differences, but here is a case somewhat older than our nation itself. The arbitrators were men of influence in the community. Joseph Insley was for some years an innkeeper, and the captain of a company of rangers in the French and Indian War. Peter Shepherd was the representative of this district in the Provincial Assembly from 1764 to 1773. Of Jacob Booker we have no further record. The oldest document thus far discovered among the church records is the report of this board of arbitrators, which is written in English. For many years after this all the records are written in German. It reads as follows:

"To all whom these presents shall come:—We, Joseph Insley, Peter Shepherd, and Jacob Booker, of the county of Bucks and Province of Pennsylvania do send greeting. Whereas there are several accounts depending, and divers controversies have arisen, between Michael Messer of Nockamixon township, in the county and province aforesaid on the one part, and Harman Younghan, Henry Frankenfield, Peter Hanie, Frederick Eberhard and Christian Trauger, all of Nockamixon township, in the said county and province aforesaid, of the other part, and whereas to putting an end to said differences, they the said Michael Messer, and Harman Younghan, Henry Frankenfield, Peter Hanie, Frederick Eberhard and Christian Trauger by their several bonds or obligations bearing date the 28th day of May last past, are become bound each to the other in the penal sum of four hundred pounds to stand, to abide, perform and keep the award, order and final determination of us the said Joseph Insley, Peter Shepherd, and Jacob Booker, or any two of us, so as the said award be made in writing, and ready to be delivered to the said parties in difference on or before the tenth day of June next as by the said

obligations and conditions thereof may appear.

"Now know ye that we the said arbitrators whose names are hereunto subscribed and seals affixed, taking upon us the burden of the said award, and having fully examined and duly considered the proofs and allegations of the said parties, do make and publish this our award between the said parties in manner following:

"That is to say we do award and order that all actions, suits, quarrels and controversies whatsoever had moved, arisen, and depending between the said parties in law or equity for any manner of cause whatever touching their congregation and church to the day of the date hereof shall cease and be no further prosecuted, and that the said Michael Messer shall pay and bear all charges and costs in anywise relating to the disputes and differences in behalf and concerning their church, except the expense at Joseph Insley's, amounting to about one pound, which Harman Youngham, Henry Frankenfield, Peter Hanie, Frederick Eberhard and Christian Trauger shall pay, and be equally divided between them.

"And we do also award and order that the said Michael Messer and his party shall have privilege of the church now in dispute between the said parties to employ any Lutheran minister to preach every other Sunday in the said meeting house without any hindrance or disturbance of the said Harman Youngham, Henry Frankenfield, Peter Hanie, Frederick Eberhard, and Christian Trauger or their parties.

"We do further award and order that the said Harman Youngham, Henry Frankenfield, Peter Hanie, Frederick Eberhard and Christian Trauger and their party shall also have privilege of the said church now in dispute to employ or hire any Lutheran minister to preach every other Sunday in said meeting house or church without any hindrance or disturbance of the said Michael Messer or his party.

"And to prevent other disputes we do order that the largest party shall have the first Sunday, and then keep every other Sunday as aforesaid until the two parties agree and be as one party, and any of the two parties shall have the privilege of employing or hiring a minister to preach to them in the said church any other day in the week, without any hindrance from the other party, and if both parties employ each a minister to preach in one day, or at one time, to prevent disputes, the party that first published that meeting to be at such a time shall not be disturbed or hindered of their sermon or meeting by the other party for that day.

"And we do so award and order that the said Michael Messer or his heirs shall deliver or cause to be delivered to the said Lutheran congregation and church, for the use of the church for both parties in due form of law, a good and lawful deed for the half acre of land where the church now standeth, according to an agreement which by an instrument of writing shall appear bearing date the 20th day of August in the year 1761."

"In witness whereof we have hereunto set our hands and seals this the second day of June, One Thousand Seven Hundred and sixty four. 1764.

(Seal.)

"PETER SHEPHERD. (Seal)

his

"JACOB B. BOOKER. (Seal)  
mark"

During the summer of 1766 the congregation sent out its first call for a pastor to Rev. John Michael Enderlein, "Von der Doheck." Rev. Enderlein, who was also pastor at Keller's Church, and at Springfield, accepted the call, and began his pastoral work. He started a church record. His first baptism was that of Johan Friederich, son of Michael and Anna Barbara Krause, born August 12, 1766, baptized September 16, 1766. The first church officers of whom we have any record were Christian Trauger and Frederick Eberhard, deacons. The discordant elements in the congregation became united, and on October 23, 1766,



an agreement was drawn up and signed, of which the following is a translation:

"In the name of the Holy Trinity, God the Father, the Son, and the Holy Ghost.

I. We the undersigned have made an agreement with Michael Messer that he shall deliver to us the church, and that it shall remain where it now is.

II. The whole congregation shall bind themselves to each other in the sum of Five Pounds, that whoever begins a quarrel shall pay the above Five Pounds into the treasury of the church.

III. The entire congregation shall assist in putting the church in order.

IV. Herman Yungheim shall have no authority to hire or to dismiss a pastor. The church however is not forbidden to him. He can attend services at any time.

V. Should anyone begin a quarrel, the congregation shall stand aloof, and let them fight it out by themselves.

VI. Neither Michael Messer or his heirs shall have any further claim upon the church or on the ground on which it is located.

VII. Michael Messer agrees that as soon as he secures a deed, or can secure one, he is in duty bound to give one to the congregation, and they are in duty bound to pay for the same.

"MICHAEL MESSER."

The names of the entire congregation:

Johannes Henerich.

Jacob E\_\_\_\_\_.

Johann Henrich Frankenfeld.

Peter Michel.

Christian Trager.

Jacob Schick.

Johannes Schick.

Friederich Eberhard.

\_\_\_\_\_ Kalb.

Jacob Ruff.

Friederich Mass.

And two other names which cannot be deciphered.

One of the reasons for the strife which so distracted this congregation was the failure of Michael Messer to give a deed for the ground on which the church stood. This he was unable to do at this time, for he was still an alien, and did

not hold a clear title to the original tract of which the church property was a part. From Penna. Archives, Sec. II, Vol. 2, we learn that he was naturalized in September, 1769. It is probable that he died soon after this date, for we find no further record of him.

Rev. John Michael Enderlein, the first pastor at Nockamixon, was born in Bavaria in 1726, and educated in the University at Leipsic. He was ordained in Germany in 1751. The first record we have of him in America is his marriage to Anna Barbara Pfeiffer, November 10, 1760, in St. Michael and Zion Lutheran Church, Philadelphia. She died February 15, 1782. Rev. Enderlein preached at Keller's Church and Nockamixon from 1766 to 1770, and at Springfield from 1763 to 1770. He then went to what is now Dauphin County, Pennsylvania. On October 6, 1773, he took up several hundred acres of land in Lykens Valley. In 1778 he had to leave his home on account of dangers from the Indians. Of the congregations served by him in this section we have the names of Hummelstown, Maytown, Himmels or Schwaben Creek, Raus, Wirts, Fetterhoffs, Botschafers, and Hassingers. His name appears among the ministers who signed the constitution of the Ministerium of Pennsylvania in 1781. He died of paralysis March 6, 1800, aged 74 years.

The pastor who followed Rev. Enderlein has left no record of his name, and a somewhat unsatisfactory church record. This unknown pastor was followed by Rev. Jacob S. Miller who was pastor for several years following 1773. His successor was Rev. Frederick William De Sanno, who left about 1789. He was a son of Charles Frederick De Sanno, who came from France and was a Revolutionary soldier. Rev. De Sanno was pastor of the First Lutheran Church at Carlisle, Pa., from about 1800 to 1814, the end of his pastoral work. The Nockamixon records show the baneful effect of the Revolutionary War upon church work in general, a state of affairs which lasted for some years.

Rev. Peter Ahl was pastor from 1789 to 1793. In 1793 and 1794 money was collected and paid to Rev. Anthony Hecht, who was also pastor at Keller's Church. He died December 29, 1794, at the early age of 31 years, 3 months and 23 days and was buried at Keller's Church. It is said that his corpse was carried from his residence to the place of burial by twelve men, a distance of two and a half miles.

Rev. John Conrad Yeager was pastor from March 22, 1795, to March 3, 1799. He was a native of York County, Pennsylvania, where he was born October 14, 1768. In early life he was a cigarmaker. His first charge was Straw Church, now St. James, Stewartsville, N. J., in 1792. He served for several years at Springfield and Nockamixon and then located at Allentown, Pennsylvania, from which centre he served a number of congregations to the time of his decease, November 8, 1832, at the age of 64 years. His wife Barbara, born July 7, 1761, died September 9, 1847. During the closing years of her life she was afflicted with blindness. Rev. Yeager and his wife are buried at Shoenersville, Lehigh County, Pennsylvania. Their son, Rev. Joshua Yeager, was for many years a well known Lutheran pastor at Allentown, Pennsylvania. During this pastorate there seems to have been a division in the congregation, and the party for whom Rev. Yeager preached doubtless worshipped in the Reformed Church on the present site of St. Luke's. Rev. Yeager's record was kept in a book separate from the other records of the congregation. It begins with the baptism of John Jacob, son of Henrich and Elizabeth Angelmoyer, March 22, 1795, and ends with that of John, son of John and Barbara Ruth, March 3, 1799. During this time he records 44 baptisms.

Beginning with May 17, 1798, the regular church record shows baptisms by Rev. Augustus Henrich Schmidt, who was pastor from 1798 to 1801, when he died and was buried at Keller's Church. His successor was Rev. John Paul Ferdinand Kramer, who served from 1801 to

1803, and then moved to Dauphin County, Pennsylvania, where he preached in some of the congregations which had been founded by Rev. Enderlein. Rev. John Nicholas Mensch then became pastor, from 1803 to 1823. He was also pastor at Durham from 1811 to 1823. Rev. Henry Seipel Miller officiated from 1823 to 1838. His charge included Nockamixon, Springfield, Durham, Tinicum, and Keller's Church. To this was afterwards added Apple's Church, truly a large field for one pastor. Rev. Miller was born in Hanover Township, Lehigh County, Pennsylvania, October 3, 1801, and died at Phoenixville, Pennsylvania, August 24, 1887, aged 85 years. He was buried in Montgomery Cemetery, Norristown, Pennsylvania. His service in the ministry extended over 64 years.

Rev. Charles Frederick Weldon was pastor from 1838 to 1842. He was born in Baden, Germany, September 29, 1812, and with his parents landed in New York City, November 2, 1818. He served various congregations in New York, New Jersey and Pennsylvania, and died at Philadelphia, October 2, 1897, aged 85 years.

The next pastor was Rev. Charles Peter Miller, from 1842 to 1865. Rev. Miller was born in Baltimore, Maryland, October 26, 1805, the day after the arrival of his parents from Wittenberg, Germany. He was accustomed to remark that this did not give him much room to boast of being an American citizen. He entered the Lutheran ministry at the age of 21, and was a member of the Pennsylvania Ministerium for 53 years, 41 of which were spent in active service. He was an able preacher and a diligent student. Aside from a knowledge of Latin and Greek, he was proficient in German, English, French, Italian, and Spanish. He died January 17, 1880, aged 74, and was buried at Nockamixon by the side of a beloved son who fell at Gettysburg. His successors were Rev. William S. Emery, 1865 to 1879; Rev. Oliver H. Melchor, 1879 to 1892, and the present pastor, Rev. Samuel S. Diehl, who has served since 1892.

The Reformed congregation at Nockamixon was organized at about the same time as the Lutheran, and a log church was erected on the present site of St. Luke's, about one mile distant from the first Lutheran church, on a half acre of ground purchased from Mr. Shoup. The earliest pastor of whom we have any record was Rev. Casper Wack, who started the church record in 1773 and continued as pastor until 1782. Rev. Wack was the first American born preacher of the Reformed Church. When a boy he was taken into the family of Rev. Casper D. Weyberg and educated for the ministry. He resided in Hilltown Township, Bucks County, Pennsylvania. He was an ardent patriot and a man of great courage. On one occasion he made his way into a British camp and demanded the return of a horse that had been stolen. Rev. Kehm says of him, "Er war ein wackeren Wack." His wife was Barbara Leidy, whom he married April 28, 1776. He died at the Trappe, Montgomery County, Pennsylvania, July 19, 1839, aged twenty-seven days less than 87 years, and was buried at Leidy's Church, Montgomery County, Pennsylvania.

Rev. Frederick William Van der Sloot, Sr., was pastor from 1787 to 1792. He was also pastor of the Moore Township Church in Northampton County, Pennsylvania, from 1788 to 1802. He is said to have died in Northampton County. His history is not well known, and has probably been confused with that of his son, Rev. Frederick William Van der Sloot, Jr. During his pastorate at Nockamixon we find the names of Johannes Klincker, Michael Worman, Johannes Nicolaus Hoffman, Jacob Sumstein, and Johannes Kohl as members of church council.

Rev. John Mann was pastor from 1792 to 1796. He also preached at Saucon and Springfield during these years, and then went to Mt. Bethel, Northampton County, Pennsylvania, where he preached for some time, and then went to the northern part of the state, where he died.

Rev. John Henry Hoffmeyer was pastor from 1796 to 1808. He was born in Anhalt-Cothen, Germany, March 17, 1760, and was educated at Halle. Coming to America in 1793, he made his home at Hellertown, Pennsylvania, from which point he served the congregations at Nockamixon, Durham, Saucon, Springfield and Shoenersville. His last charge was the First Reformed Church at Lancaster, Pennsylvania, which he served for twenty-six years. He passed away March 18, 1836, aged seventy-six years.

Rev. Jacob William Dechant was the next pastor, from 1808 to 1811. He was born in Europe, February 18, 1784. He preached at various stations in eastern Pennsylvania, and in 1815 went to Ohio, as the first Reformed missionary to that State. About 1819 he came back to the Old Goshenhoppen charge, which with several other charges he served to the time of his decease, from an attack of Asiatic cholera, October 6, 1832, aged forty-eight years. He was buried at Oley Reformed Church, Berks County, Pennsylvania.

His successor was Rev. Samuel Stahr, who was pastor for thirty-two years, from 1811 to 1843. This, together with Springfield, Durham and Tinicum, was his only charge. He was born October 28, 1785, in Lower Milford, Bucks County, Pennsylvania, and was prepared for the ministry under pastors Senn, Dechant, and Becker. He died September 27, 1843, aged fifty-seven years, and was buried in the old graveyard at Durham Church.

Rev. William F. Gerhard was pastor from 1843 to 1859, and was succeeded by Rev. David Rothrock, who served from 1859 to 1892. This was the longest of all the pastorates of this church. Rev. Rothrock was born December 1, 1830, near Hellertown, Pennsylvania, and was in early life a school teacher. He was ordained in 1858, and in the following year was called by the Durham, Nockamixon, Tinicum, and Red Hill charge, which was his only pastorate. He retired in 1892 and located at Bethlehem.

Pa., where he died June 19, 1897, aged sixty-six years, and was buried at Altonah Church. His successor, Rev. C. B. Weaver, the present pastor, has served since 1892.

About the year 1812 both the Lutheran and Reformed church buildings had become very much dilapidated. A movement was started to build a union church on the site of the original Reformed building. On April 3, 1812, a committee which had been appointed to canvass for funds, reported favorably. A building committee was appointed consisting of Nicholas Kruger, Peter Long of Durham, Frederick Trauger, George Adams, Henry Leidigh, and Abraham Fullmer, with Philip Leidigh of Durham as treasurer and Henry Miller as secretary. The cornerstone was laid April 19, 1813. In 1814 an agree-

ment was made whereby both congregations were given equal privileges. This building stood until 1875, when it was replaced by the present church, one of the most substantial and commodious houses of worship in Bucks County.

The year 1911 completes the 150th anniversary of the founding of the Lutheran congregation, and in all probability very nearly the same anniversary of the Reformed. From small beginnings amid unfavorable surroundings and adverse conditions, there have arisen two well established and influential congregations, worshipping in peace and unity in the same building, and sending forth an influence not limited by their immediate territory. Among the present membership are many descendants of the original founders.

#### A Revolutionary Puzzle

Hark, hark, the trumpet sounds, the din of  
war's alarms  
O'er sea and solid grounds, doth call us all  
to arms,  
Who for King George doth stand, their  
honors soon shall shine,  
Their ruin is at hand, who with the Con-  
gress join.  
The Acts of Parliament, in them I much  
delight.  
I hate their cursed intent, who for the Con-  
gress fight.  
The Tories of the day, they are my daily  
toast,  
They soon will sneak away, who inde-  
pendence boast,  
Who non-resistant hold, they have my hand  
and heart,

May they for slaves be sold, who act the  
Whiggish part.  
On Mansfield, North and Bute, may daily  
blessings pour;  
Confusion and Dispute, on Congress ever-  
more,  
To North and British lords, may honors  
still be done;  
I wish a block and cord, to George Wash-  
ington."

—National Magazine.

These odd lines were written about 1776. If read as written they are a tribute to the king and his army—but if read downward on either side of the comma, they indicate an unmistakable spirit of rebellion to both king and parliament. The author is unknown.

## Rev. Daniel Jacob Hauer, D.D.

By Rev. A. G. Fastnacht, Dover, Pa.



**D**ANIEL Jacob Hauer was born in Frederick, Maryland, March 3, 1806. His parents were George and Catherine Shelman Hauer. He died in Hanover, November 27, 1901, aged 95 years, 8 months and 24 days. Almost a century of time lay between these two dates, and in very many respects the most wonderful century in the world's history. Dr. Hauer lived during the period of the world's greatest advancement in science, in discovery, in invention, in moral and material progress. It was the greatest missionary century since the first, and in the number of converts from heathendom exceeds the first. When he was born there was scarcely a nation without legalized slavery; when he died there were but a few enslaved human beings anywhere. The first railroad was just being built in New England and in South Carolina, Georgia, Pennsylvania and Maryland, during the early years of Dr. Hauer's life. There was no sewing machine; no mowing machine, but the scythe and sickle; there was no thresher except the flail and the ox or horse. There was no parlor match, no coal oil lamps, no telegraph, no telephone, no trolley cars, no automobile, and even a carriage was a rarity. There were few books, few schools and they far apart. There was but one Lutheran institution of learning (Hartwick Seminary) in this country. Our Seminary at Gettysburg was begun after Dr. Hauer entered the ministry, and Pennsylvania College came six years after the Seminary, founded respectively in 1826 and 1832. But while Dr. Hauer did not have the advantages of a college and seminary course, he was not without educational advantages. He attended what was called Frederick College, in his native town, in which he received some classical training. But at

the early age of 17 he began the study of theology under the instruction of his pastor, the Rev. Dr. D. F. Sheaffer. When he was but 19 years of age he was licensed to preach. He entered at once upon that earnest and arduous ministerial career that continued for three-quarters of a century. He was sent as a missionary into the Valley of Virginia, and his work extended into the mountain districts of Rockbridge, Bate-tourt and Montgomery counties, in Virginia. Into these wild and rugged regions Dr. Hauer carried the Gospel and ministered in season and out of season, in heat and cold, through storm and flood, to the scattered sheep of the house of Israel. That wondrous faith and consecration that characterized his whole life early brought blessed seals to his ministry, and sinners were converted and saints edified under his earnest ministrations. Of the seasons of revival that followed his ministry wherever he preached, Dr. Hauer loved to speak. The struggles and hardships of those early missionary labors were cheerfully borne for the sake of saving perishing souls. From the ardor and fiery zeal manifested by Dr. Hauer even in his later years one may judge with what warmth and holy energy his earlier ministrations were characterized. But with all his earnest zeal Dr. Hauer was not a fanatic either in belief or practice. But he did believe most decidedly in the necessity of the new birth. To him this was the one thing needful, and then the holy, consistent life as a proof of it. He was not sufficiently confessional to satisfy all; but he was so thoroughly evangelical that his real Lutheranism would not be readily questioned. He magnified evangelical Christianity and not denominationalism, altho his loyalty to the church of his fathers none dare question. He was not a bigoted sectarian, but he knew and loved his own denominational home

best; but he did not love or condone her faults, and was quick and sharp to rebuke his own people for laxness in doctrine or morals, whenever these were manifest. He had the fire and courage of a true and faithful prophet of God. His face and voice and manner were a rebuke to sin as he wielded the sword of the Spirit, and spared not the offender in, or out of, the church.

This zeal did not wear off as the years came on.

From Virginia in 1826 (Dr. Mann says in 1825) when but 20 years of age the young minister, mainly on horseback, went to Guilford, Orange, Randolph and Davison counties, North Carolina, and took up his residence near Greensburg.

Here, while serving two churches, 10 miles apart, he organized another congregation 50 miles away. About this time he was ordained at Wythe Court House, Virginia, by the Synod of North Carolina. Here his parishioners were mostly people who had emigrated to North Carolina from the German settlements of Pennsylvania, shortly before the Revolution. He preached mainly in the English language, the Lutherans being wiser in North Carolina than they were in Pennsylvania, where we have lost so much because of stubborn adherence to the German language in our church services. (Andrew Jackson, the hero of New Orleans, was elected President of the United States during Dr. Hauer's residence in North Carolina. There were then only 24 states and our entire population was only eleven millions.) In 1828 Dr. Hauer returned to Salem, Virginia, now the seat of Roanoke College. From that place, in addition to Zion and Pinegrove churches in Roanoke County, he served regularly once a month at Floyd Court House, in Floyd County; at Blacksburg, Montgomery County, and at New Amsterdam, in Bate-tourt County, making a circuit of 180 miles, including his home congregations. He also made a number of extra missionary tours, on horseback, in three counties now in West Virginia, distant from his home over 200 miles, preaching

twice a day during the whole week. Of this pioneer work Dr. Hauer especially loved to speak.

In 1828 he was united in marriage to Miss Henrietta Warner. Dr. Mann says of her: "She was an only daughter, reared in a home of refinement and luxury in the city of Baltimore. She was a true helpmeet from the Lord, and shared uncomplainingly with her husband the toils and privations of a frontier missionary's life."

In 1832 he went to Lovettsville, Loudoun County, Virginia. He remained here until 1845. Here also his ministry was marked by great success. He confirmed 508 adults, added many by letter, and baptized 1000 children. Dr. Mann adds, "This is a fair sample of his whole life's work." And yet this does not tell the whole story of this devoted servant of God. Those who knew the manner of Dr. Hauer's faithful personal work for the salvation of souls also know how hard it was for saint or sinner to get away from the warm grasp of the hand and the searching look of the eye, as he said with the tenderness of a shepherd and the solicitude of a father, "Brother, what are you now doing for your soul?" We have had greater preachers than Dr. Hauer, but it is doubtful whether we have had more faithful curates of souls. While at Lovettsville he organized St. Paul's Church near Harper's Ferry, erected two churches, a parsonage and two school houses, one in Tankerville and the other in Morrisonville, in which he preached regularly, and where congregations were subsequently organized. (Miss H.)

In 1845 he accepted a call from the Jefferson charge, Maryland, which included Mt. Zion Church, east of the Catoctin Mountain, St. Matthews in Carroll's Manor, and Burkettsville in Middletown Valley. With his advent into this field began a new era of prosperity. From his faithful ministrations in the pulpit and out of the pulpit several marked spiritual awakenings resulted. In 1850 the excellent parsonage and beautiful grounds in Jefferson were

secured at a cost of \$2,000. The material interest kept pace with the quickened spiritual condition in the charge. Dr. Hauer still had a half century of his ministry before him.

In 1853 he went as pastor to the Manchester charge, Carroll County, Maryland. Here he remained 9 years, preaching 2600 times, an average of 5 times a week. Here his abundant labors again had large results. In recognition of his great useful and personal merit he at this time was honored with the degree of Doctor of Divinity. In 1862 he came to Pennsylvania, assuming charge of the Abbottstown, New Oxford, East Berlin, and St. Peter's churches.

In 1872, after a fruitful ministry of ten years in the Abbottstown charge (where many are still living who bless his memory), he came to Hanover, having taken pastoral charge of Dub's, Sherman's, and Banghman's churches, retaining also St. Peter's (or Lischey's). While serving these congregations, and subsequently, while serving Lischey's (which he had again retained when he resigned the other three congregations), and St. Paul's of Stoverstown, where he organized a congregation and built a church, his ministrations given in this community resulted in the organization of St. Paul's congregation in Spring Grove.

Such was the interest in securing a church building that on Easter Monday, 1880, a beautiful church, costing above \$13,000 was dedicated, practically on the site on which this one stands. The minutes of Synod for that year say: "A small but vigorous congregation had been gathered at this point by years of missionary labor on the part of Dr. Hauer. The feast of dedication was attended by Dr. Hauer, Rev. M. J. Alleman, and others." (The speaker is the only one now living of the ministers then present, among whom were Dr. A. W. Lilly and Rev. J. H. Menges.)

With the completion of the first church Dr. Hauer retired from the pastorate of St. Paul's congregation. Rev. Dr. M. J. Alleman served as pastor for a short

time. In 1881 Dr. Hauer again became pastor of this congregation, and remained such until January 22, 1890, having presented his resignation September 14, 1889. In connection with St. Paul's Church of Spring Grove Dr. Hauer also continued to minister to Lischey's, and St. Paul's Church, Stoverstown, until he retired from this congregation in 1890.

Altho this ended his regular pastoral career Dr. Hauer continued to preach as opportunity afforded, rendering very acceptable pulpit service almost to the end of his days.

The evening of his eventful and useful life was spent in great peace, ministered to by a devoted daughter and granddaughters.

Many who visited him in his room as he lingered at the border of the better land, realized what another has said, that "The chamber where the good man dies is blest beyond the common lot of mortals." Dr. Hauer's whole life was a benefaction and his death a benediction. He might have said with Addison, "Come and see with peace a Christian can die." The sheen of his setting sun was but the harbinger of an eternal day. "When it was evening it was light."

Such a life and death as this man's magnified the grace of God. Such teach us how useful and noble a human life can be and to what a glorious end a mere mortal may attain. And how he did magnify the grace of God in his own religious life! How he humbled himself before the Cross of Christ! Saved by grace, through faith, and that not of himself, it was all the gift of God, to him. As you listened to his lowly, contrite pleadings, as he kneeled in prayer, you may have been almost moved to look and see whether he had not actually prostrated himself bodily on the very floor before the Lord.

Like Luther he had a keen sense of sin and his own demerit, but an ever-abiding and unflinching confidence in the saving mercy and sufficient righteousness of God, if humbly accepted, to save even him. This clear perception of the sinner's need, and his full persuasion, of

the adequacy of Christ's redeeming work no doubt contributed largely to his wonderful success as a winner of souls. "They that would win souls must be wise" He had this wisdom. He understood the wielding of the sword of the spirit. He understood well how rightly to divide the Word of truth, that saint and sinner might be profited. He was a scribe instructed in the kingdom of heaven and in the conditions of its attainment. With him there was no false note, no beating of the air, no consulting with flesh and blood, no fear of man, no compromise with error, no lowering of standards—a man of heroic mould. Many a hard-fought battle did this strong-hearted soldier of Christ wage against the enemies of good order and sobriety and righteousness. He did not always win, but he did that which speaks better even than victory; *he never surrendered.*

There are many things connected with Dr. Hauer's life and career calculated to arouse intensest interest, had we time to dwell upon them. This man saw and personally knew many of the prominent heroes of the Revolution of 1776. He had clear recollections of the second war with England. In 1814 he saw the light and smoke from the burning of the public buildings in Washington. He saw the troops pass through his native town on their way to the defense of Baltimore when attacked by the British. In his town lived Thomas Johnson, an intimate friend of Washington. He was the first Governor of Maryland, after the Declaration of Independence. He it was who, as a member of the Continental Congress in 1775, nominated George Washington to be Commander-in-Chief of the American army, and who two years later marched at the head of 1800 newly recruited soldiers from Western Maryland and Virginia to the defense of Washington in his first Jersey campaign. He was placed on the bench of the Supreme Court of the United States and was subsequently offered the position of Secretary of State and Chief Justice, both of which honors he declined Johnson's

niece married John Quincy Adams, sixth President of the United States.

These facts assume interest especially because of Dr. Hauer's vivid recollection of them even in his latest years, and because of the influence the patriotic scenes he witnessed, and the lofty character of the illustrious statesmen whom he knew, exerted upon him, stimulating and inspiring him to a high and noble ambition.

His life formed a connecting link in many things between the old and the new. He witnessed the passing of many hoary customs and institutions. So many movements for the betterment of the world had their inception and wondrous growth during his long life.

In domestic, social, and even religious customs he witnessed almost an entire revolution, some for the better and others for the worse. There was, when he was born, no organized missionary, educational, eleemosynary, or temperance movement. All these he aided in their rise and fostered in their progress. He was old in years but young in heart. He never lost faith in the final triumph of right, and hence he never ceased to be interested actively in every effort made for the welfare of men. He saw his church rise from obscurity and grow until she is the third among Protestant churches in the United States in numbers, with a per cent. of increase equalled by none, and her eighty millions of members in the world placing her at the head of all Protestant denominations. When he entered the ministry there were only 180 Lutheran ministers, 850 churches and 40,000 members in America. When he died there were over 5000 ministers, more than 10,000 churches and over 1,500,000 members.

Dr. Hauer's character and ability were recognized by his Synod. He was a member of the Examining Committee for many years. He was sent a number of times as delegate to the General Synod. He preached a number of times by special appointment of Synod.

He preached the sermon at the ordination of Rev. L. B. Wolf, D. D., many



years missionary in India, and now General Secretary of the Board of Foreign Missions, who is only one of the many men whom Dr. Hauer's efforts led to choose for their life's work the holy office of the ministry. This in itself is one of the marks of a successful ministry. Dr. Hauer perpetuated and multiplied his ministry in the lives and labors of those who chose the sacred office through his influence. Even in this way, "He being dead yet speaketh."

Dr. Hauer died November 27, 1901. On Monday, December 2, 1901, the body was laid to rest in Mt Olivet Cemetery, at Hanover, beside the form of his wife, who had preceded him on January 14, 1893.

Rev. Dr. C. M. Stock, President of Western Pennsylvania Synod, had charge of the services and read a brief sketch of Dr. Hauer's life and labors. Rev. Dr. L. A. Mann, whom Dr. Hauer had baptized in infancy, preached the sermon from the words, "Precious in the sight of the Lord is the death of His saints." Addresses were made by Rev. H. S. Cook, Dr. Hauer's pastor, and Rev. Dr. M. Valentine. The presence of more than 40 ministers of the Western Pennsylvania Synod, the local clergy of Hanover, and an immense throng of sorrowing friends and former parishioners gave evidence of the love and esteem in which this faithful servant of God was held by ministers and laymen.

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## Address and Constitution of the Lancaster County Colonization Society

The following paper, copied from an original imprint the property of Christian E. Metzler of Boston, Mass., shows the interest taken by people of Lancaster County, Pa., in the welfare of the American slave seventy-five years ago. Some good old Lancaster County names are found in the list of officers. Will not some member of the County Historical Society supplement this paper by preparing for our pages an article on the history of the "Lancaster County Colonization Society".—Editor.



At a meeting of the Lancaster County Colonization Society, held on the evening of the 22d February, 1837, in the Lutheran Church of this City, Messrs. CONYNGHAM, MARCELUS, and FRANKLIN, were appointed a Committee to draft and report an address to the citizens of Lancaster county, for the purpose of having it printed and circulated, soliciting aid in the important work undertaken by the Society, as will appear by the Resolution:

### ADDRESS

FELLOW-CITIZENS:

Can a Colony of Free Colored People, on the Coast of Africa, be sustained?

This is no longer problematical. It is established. It has proved an honor to its founders, as Statesmen; to their morals, as Men; and to their enterprise, as American citizens. The great work is however in its infancy; it must be followed by the formation of Sister Colonies along the African Coast, affording safe Asylums to the Colored Free population, and united, like our Confederacy, for the general good, into a large and powerful nation. Wherever a Colony has been planted the Slave Trade has ceased, and human sacrifices have been relinquished. Is there not therefore something noble in the plan of forming Christian Colonies on the Coast of Africa to produce such important results? In fact, we are now carrying into effect the policy of Rome and Spain, who authorized the Africans to be transplanted into

America, that they might have an opportunity of being converted to Christianity, and instructed in the arts of civilization; that in after time their descendants might be restored to their father-land and prove the happy instruments of christianizing their African Brethren. Is not this a delightful consummation and seemingly in accordance with Scripture, that all Nations and Languages shall be united into one under the Christian Banners? Nothing but the want of correct information of the object of this Society can prevent its receiving the support of the intelligent and humane. Its plan is both feasible and just; it interferes neither with the master nor the slave, the rights of property, the spirit of compromise, nor the local concerns of the South. Its only purpose is to Colonize those free colored people who are willing to emigrate, and those emancipated on that condition. This society has received the sanction of our Southern Brethren. The number of manumitted Slaves exceeds the ability of the Parent Society to send to Africa; it is therefore highly necessary that we should be active so as to increase the resources of the Society, and thus enable it to comply with the demands of all applicants. Large parts of country in Africa can be obtained by purchase; and we offer them in return the spirit of our free institutions, the arts of civilization, and the worship of God according to the dictates of conscience. Fourteen Churches of different denominations have been already erected in the Colony of Liberia. —Rice grows on the hills, producing two crops annually, without any deleterious effects on the health of the Colonists. The Coffee Tree has been planted; also, the Olive and Cotton is cultivated to advantage. Sugar Cane and Indigo are indigenous, and Spices abundant, and indeed all the tropical plants require only an introduction to succeed. Commerce will give a stimulus to industry, and a regular line of packets will interchange the commodities of Africa with those of the United States; and then, in the prosperous condition of Liberia, we will behold the free Negro most willingly

quitting our shores for a Clime and a Soil which promise to him a comfortable Home. So great an undertaking requires money and zeal; and we solicit the assistance of our Fellow Citizens in Lancaster County. We ask the benevolent spirit of youthful enterprise in advancing this great work; for we are not only desirous of colonizing but civilizing the natives by the introduction of the arts of civilized life, and placing them under the control of laws, order, and religion—imparting to them at the same time the language, manners and liberal policy of the United States, that they may finally take their rank among the Republics and most enlightened nations of the Earth. We regard the Southern Planter a slave-holder from necessity, not by choice; and offer the only plan for emancipation consistent with the integrity of the Union. We invite the Friends to good order, security of property, equal rights and African Colonization, to hold meetings in every Village, Town and Township of the County, and elect two or more Delegates to unite with the County Colonization Society in its operation, on the Fourth of July, in this City. Happy, thrice happy will every one be, who has contributed towards the formation of an African Colony on the broad basis of political and religious freedom! Heaven smiles propitiously on the cause; for it is just; and, when accomplished, the Actors in the mighty work will be immortalized by the noble appellation of Patriotic Philanthropists.

Resolved, That this Society pledge itself to raise a sufficient sum of money during the current year, ending April 1, 1838, to send to Liberia Twenty Free Persons of Color or manumitted Slaves, and that this resolution be attached to the Address, just reported.

### CONSTITUTION

OF THE LANCASTER COUNTY COLONIZATION SOCIETY.

*Article 1.* This society shall be called the Lancaster County Colonization Society, and shall be auxiliary to the

Colonization Society of Pennsylvania.

*Article 2.* To provide for civilizing and christianizing Africa, through the direct instrumentality of voluntary colored emigrants from the United States.

*Article 3.* To promote by all legal and constitutional means, the intellectual and moral improvement of the African race.

*Article 4.* The principles upon which this society shall base its operations, are dissuasion from warfare on the part of the colonists, and the prohibition of the acquisition of territory except by actual purchase from the proprietors of the soil.

*Article 5.* The officers shall consist of a President, Vice-Presidents, twelve Managers, a Corresponding Secretary, three Recording Secretaries & a Treasurer, any three of whom shall form a Board for the transaction of business.

*Article 6.* The President shall call meetings of the Board at such times as may be necessary for the management of the concerns of this Society.

*Article 7.* The subscription to constitute membership to be not less than one dollar, to be paid annually—the payment of ten dollars to constitute life membership.

*Article 8.* The officers shall be elected annually, in the month of January, at such time and place as shall be agreed upon by the officers. To continue in office until others shall be elected.

*Article 9.* The Treasurer shall take charge of the funds of the Society, keep its accounts and make payments, subject to the order of the Board of Managers, and annually report to the Society the state of the funds.

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#### LIST OF OFFICERS.

##### *President.*

WILLIAM KIRKPATRICK.

##### *Vice Presidents.*

Hon. Oristus Collins,	Geo. Bryan,
John Yeates,	C. Kieffer,
John Steel,	Adam Reigart,
Edward B. Grubb,	John Wallace.
Charles Hess, Esq.,	

##### *Corresponding Secretary.*

Wm. F. Bryan.

##### *Recording Secretaries.*

C. F. Hoffmeier,	Dr. G. B. Kerfoot,
Thomas E. Frankin, Esq.	

##### *Treasurer.*

Dr. Samuel Humes

##### *Managers.*

Emanuel Shaeffer,	Peter M'Conomy,
Jacob McCully,	C. Hager,
John Ehler,	John Brown,
Henry Keffer,	Gen. A. Diller,
Wm. Frick,	C. M'Cleery,
W. K. Huffnagle,	Dr. John Miller.

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#### *The Pennsylvania German Rifle*

“But I should not close without giving credit to the Palatinate German for the introduction of the long rifle, which made possible the settlement of Ohio by the Scotch-Irish of Pennsylvania.

The long rifle was brought to the interior of your State by German immigrants; it was a true weapon, and with it the Indian fighters became marksmen. When a pioneer went out with a long rifle and a dozen charges he returned with that number of game or the unused bullets. It was with this weapon that

the sharpshooters of the Revolutionary war were armed and these sharpshooters were largely Pennsylvania Scotch-Irish pioneers, although without the German rifle they would have been ineffective. The rifle was not in use at tide-water; it was unknown in New England. Had the brave men at Bunker Hill possessed these weapons instead of muskets, it would not have been necessary for them to await the sight of the whites of British eyes. Had it not been for the long rifle Ohio never could have been settled.”

## The Germans in Maine

By Garrett W. Thompson, University of Maine, Orono, Maine

(CONTINUED FROM NOVEMBER NUMBER)



IN the year 54 there were signs of approaching trouble with the Indians. They had already complained that the settlements extended beyond the boundaries stipulated in their treaties; they claimed also that Waldo had had a clear understanding with them regarding the lands occupied by the Germans on the Medomak. Now, however, the white settlers on the Kennebec, the Pemaquid, and the St. George were penetrating farther into the interior than their agreements with the Indians permitted them. And there were additional grievances, the intrusion on their hunting grounds, the cutting of timber, which destroyed the woods, the forest fires, which desolated their domains and caused them much inconvenience. They charged the Scotch at St. George's with overstepping their limits and stealing<sup>100</sup> traps, game, etc., which belonged to the redmen. As early as October, 53, Louis, chief of the Penobscots, served notice that his tribe would take the war path unless these encroachments ceased. On all sides forts were strengthened and barracks fitted for the reception of refugees in case of hostilities. Only at Broad Bay no preparations were made against the impending danger. As Waldo seemed apparently indifferent to the situation the Germans in the spring of 54 appealed to the Governor through a petition<sup>101</sup> in which they prayed earnestly for ammunition and provisions. Whether the Governor in consequence at this petition issued orders for the construction of defences at Broad Bay or not, cannot be proved; in the latter part of the summer, however, a stockaded fort was built at

Sproul's Spring, on the west bank of the Medomak, almost in the middle of the present town of Waldoboro. Furthermore, three blockhouses were put up, each with a stockade and capable of sheltering 60 families, at some distance down stream.<sup>102</sup>

When in November, 54, the Indians attacked Fort Frankfort, the war was in progress. Its fierceness, bitterness and brutality we have no space to describe. Women and children found refuge in the forts; all forms of labor were conducted by the men under arms. It was a winter of hunger and privation, especially for the newcomers. They had few cattle and no stock except swine. One of the Germans went to St. George's to purchase a cow and having nothing else in the way of worldly goods offered his wife as security; she was accepted and finally redeemed when the account was settled. When spring came the men worked in the fields always under guard, and at the boom of a cannon from the large fort hastened thither in the expectation of a conflict. The crops were mostly potatoes, and small vegetables, the ground being fertilized with rockweed brought from the banks of the river in push carts by the women and children as well as men. The feeding of the cattle which could not be housed in the stockades, the gathering of hay and the daily farm work were attended at all times with great danger from attack and ambuscade. As the government delivered 600 guns and 1500 kegs of powder to the colonies in Maine it was possible to maintain a regular military organization. In Waldoboro a company, known thereabouts as the "Dutch Rangers," was formed with Mathäus Römele<sup>103</sup> as captain. He had

<sup>102</sup>Waldoboro, Hist. Sketch, in Monthly News, No. 3.

<sup>103</sup>The name appears as Remilly, Ramelin, Ramel, and Rinnele.

<sup>100</sup>This accusation refers to the Boggses.

<sup>101</sup>Mass. Recs. (Ms.), Vol. 15 A, pp. 240-242.

been a soldier in Germany and was the first officer among the Germans who received a formal appointment from the Governor.<sup>104</sup> A company of sharpshooters was also formed under Leistner as captain, which gave particular attention to scouting duty.<sup>105</sup> Twenty-five of the fifty men who composed Captain Thomas Fletcher's company at St. George's were Germans; at Pemaquid the companies of Captains Nickels and Herrick included many Germans, as the names in the muster rolls indicate. In addition to these volunteer organizations the Governor distributed detachments of the Provincial forces among the forts, 17 being assigned to Broad Bay. The following letter from Captain Thomas Killpatrick to the Governor and Council, written June 14, 1755, at the block house, St. George's, contains a reference to Broad Bay:

"May it please your Excellency & honor to take into Consideration our present, Dificult And dangerous circumstances Our woods round our garrisons are crawling with lurking Enemies Watching our motion So that we are in continual fear and Danger—for after their killing & barbarously using & Sculping one boy they—killed or carried captive another, and soon after have killed one man, & carried another captive of the dutch at broad Bay—And (we pray) provisions to defend Our selves and families, So that without some Speedy Assistance we must fall a prey into the hands of our Enemies, or leave the Countrey to them—" (signed).<sup>106</sup>

As among the killed we have record of Heinrich and Samuel Hähnle, a settler named Bautzer, one Piper, also Lasch, Lorenz Seitz, Heinrich Demuth, Herman Kuhn, Jacob Seechrist, one Bruns; a boy named Klein was carried captive to Canada. There were without doubt many others who suffered death or captivity, whose names have not been preserved.

Governor Shirley's conduct of the war had lacked energy. The expedition to Canada which he planned was ineffectual; Fort Otsego fell into the hands of General Montcalm with a loss to the Province of valuable soldiers. At this

time also the Province was laboring under heavy debt. The Assembly appealed to the British government to send German mercenaries at the cost of the English nation to the district of Maine. The wisdom of introducing foreign soldiers and virtually allowing the Crown to control the policy of this region was not apparent to some; a political discussion ensued, under pressure of which the Governor resigned and returned to England. Six months after his departure the universally popular Governor Phips died, whereupon Thomas Pownal was appointed by the Crown and entered on his duties in August of 57. Forts were strengthened and the scouting forces enlarged. The government issued a call for 7,000 troops to form an expedition against Louisburg; by the first of June 6925 men were enrolled, of whom Maine furnished 600. Recruits<sup>107</sup> from the latter quarter were especially recommended because they had participated in the former campaign against Louisburg under General Waldo (1745). This is a reference to the Germans when Ulmer captained and a tribute to their efficiency. The prevalence of small pox among the Indians during the winter, 57-58, eased the rigor of the war for the settlers, and as the agricultural season was good the latter enjoyed not only material but mental prosperity as well.

When in the following year the Indians renewed their attacks Pownal decided to make an expedition up the Penobscot and establish a fort there at a strategic place which would be strong enough to guard the eastern frontier from further molestation. This movement started on the fourth of May from Falmouth (Portland), and was joined at St. George's by the German companies under Rόμεle and Leistner.<sup>108</sup> It is also probable that the Germans of Frankfort and Dresden sent a company. As to the location of the fort Rattermann says: "Nachdem<sup>109</sup> die Expedition, welche den Penobscot Fluss hinauffuhr, sich nach

<sup>104</sup>F. at n., p. 116.

<sup>105</sup>Ibid., r. 89.

<sup>106</sup>Coll. Maine Hist. Sec., v. XII, p. 419, ser. II.

<sup>107</sup>Williamson, vol. II, p. 331.

<sup>108</sup>Coll. Maine Hist. Sec., vol. V, p. 368.

<sup>109</sup>Der deutsche Pionier, vol. XVI, p. 279.

einem passenden Platz für das zu errichtende Fort umgesehen hatte und Gouverneur Pownal die Lage des heutigen Bangor dazu bestimmte—." In Williamson<sup>110</sup> we read: "In the expedition up the Penobscot the Governor was pleased with the scenery, and chose a place for the fort on the west bank in the present town of Prospect." Sewall<sup>111</sup> makes a similar statement. Rattermann comments on the importance of the fort in connection with other events:

Die Errichtung<sup>112</sup> des gedachten Forts, das den Namen "Fort Pownal" erhielt, die Einnahme von Quebec und andere wichtige Erfolge der englischen Waffen in diesem Jahre, gaben den Kolonisten grosse Ursache zur Freude, wie sie den Indianern schweres Ungemach brachten. Nicht länger von den Franzosen unterstützt, reduzierte sich ihre Kriegführung auf einzelne Streifpartien—. So ward es denn auch nöthig, dass im nächsten Winter eine bewaffnete Forec von 160 Mann auf der östlichen Grenze unablässig patrouillirte—."

The expedition, important as it was in other respects, has always been memorable for the fact that General Waldo here met his death. He had supposed that the northern limits of his patent extended somewhere into this region; he therefore welcomed this opportunity of inspecting his possessions as well as that of giving the expedition the benefit of his military experience. The circumstances of his death are variously stated. Rattermann: "General Waldo<sup>113</sup> war in Gesellschaft des Gouverneurs und der Offiziere am Ufer (of the Penobscot) und bezeichnete den Ort als die Nordgrenze seines Gebiets, als er plötzlich hinfiel und an einem Schlaganfall starb. Gouverneur Pownal liess an dem Platze eine bleierne Platte begraben, mit einer Schrift, welche den traurigen Verfall schilderte." Eaton: "One<sup>114</sup> day Waldo was surveying the site for a fort when he went back a few paces, exclaimed: 'Here are my bounds,' and dropped dead, in the present town of Brewer."

Williamson: "Waldo<sup>115</sup> went up the river and sent a message to the Tarratines. On the 23rd of May he was on the west side. Governor Pownal and he went up to the first falls, four and a half miles from the first ledge. They found cleared ground on this side; when just above the falls General Waldo dropped down of apoplexy and expired in a few moments. The exact spot is not known, but is supposed to be not far from Fort Hill in Bangor." The following items appear in Pownal's "Journal<sup>116</sup> of the Voyage from Boston to the Penobscot River (May, 1759): "Landed on east side and proceeded to first falls—clear land on left for four miles—Brig. Gen. Waldo—dropped down just above the falls, of apoplexy and—expired in a few moments." Attached to these items are two foot-notes<sup>117</sup> by the editor, Jos. Will., (1) "Williamson, Vol. II, p. 338, erroneously says that Waldo died on the west side, and locates the scene of his death within the limits of Bangor. What authority exists for the statement that Waldo exclaimed: 'Here is my bound?' Waldo's patent did not extend across the river." (2) "The falls are in the present town of Brewer. Historians follow Williamson in his reference to the west side. Hon. Lorenzo Sabine in the North Am. Review, Vol. lviii, p. 313, says: 'Waldo exclaimed: 'Here is my bound,' and dropped dead on the site of a city.'" In Pownal's Journal is also the following item: "At the head of the falls buried leaden plate with following inscription:

"May 23, 1759, Province Mass. Bay  
Dominion of Great Britain Possession confirmed by T. Pownal, Gov."

Attached to this entry also is a footnote:<sup>118</sup> "Williamson, Vol. II, p. 3(38, says: "To commemorate the spot the Governor buried a leaden plate bearing an inscription of the melancholy events." Whipple (Acadia, p. 81) says: "Waldo died while in the act of depositing a

<sup>110</sup>Will., vol II, p. 336.

<sup>111</sup>Sewall, p. 313.

<sup>112</sup>Der deutsche Pionier, vol. XVI, p. 279.

<sup>113</sup>Ibid.

<sup>114</sup>Eaton, p. 109

<sup>115</sup>Will., vol. II, p. 336-8.

<sup>116</sup>Coll. Maine Hist. Soc., vol. V, p. 368.

<sup>117</sup>Ibid., vol. V, p. 382.

<sup>118</sup>Ibid.

piece of lead." James Phinney Baxter<sup>119</sup> in the Trelawny Papers mentions Waldo's exclamation and states that the Governor commemorated the sad event by burying a lead plate suitably inscribed. In Pownal's Journal<sup>120</sup> we find: "May 25th. At evening buried Brigd Waldo at the Point near the flagstaff with the honors of war in our power." Finally, Albert<sup>121</sup> Ware Paine in "The Territorial History of Bangor" states: "On the east side of the river Pownal made claim to the country as a part of the territory of Great Britain. In proof of this act he then and there buried a leaden plate with an appropriate inscription significant of his object and intention with the date of its planting." We conclude that Waldo died on the east side of the river, that there is insufficient evidence for his last exclamation, that the leaden plate had nothing to do with his death. The Boston News-Letter, May 31, 1759, prints a full account of his demise and burial. Although he was buried at Fort Point there is evidence that his remains were removed the following year to King's Chapel Burial-Grounds in Boston. Among the Knox manuscripts<sup>122</sup> is the account of Thomas Flucker, one of the administrators of Waldo's estate, which contains the following charges:

1759, Aug. 3. William Fairfield, repairing the tomb near King's Chapel  
 1760, July 9. To Capt. Sander's people the care in removing the remains of the Brig from Penobscot I 45.

Thomas Sanders<sup>123</sup> was for many years commander of the Province Sloop "Massachusetts," a vessel frequently employed in transporting government troops to the eastern forts and trading-houses.

In 1760 the Indians began to show a disposition toward the cessation of hostilities. They appeared at Fort Pownal and openly declared themselves in favor of peace. The settlers emerged from the forts and made preparations to re-occupy their dwellings, but with superlative cau-

tion. There were indeed frequent alarms and repeated indications of hostile demonstrations against Broad Bay; but only the most remote houses were entered, and the redmen finding little to plunder departed in each instance without doing great mischief. Naturally enough, the Germans welcomed the approach of quieter times. The war had caused them many inconveniences. It was exceedingly difficult to preserve and maintain their cattle, which grew to have almost human terror of the Indians and were lost in large numbers through flight as well as capture and destruction. It was also impossible to slaughter them for food by shooting, as gunshots were reserved for military signals at the approach of the enemy. Moreover, the young men were absent in service, so that the women were compelled to work with the men at heavy labor. One of them in one winter dragged two shiploads of wood from the forest to the bank of the river on a handsled. But the men themselves were seriously handicapped in their field labor, for the necessity of working and keeping guard in groups at the same time prevented them from raising a sufficient quantity of produce to support the settlement. Under these circumstances the dawn of peace was indeed a deliverance. On the 13th of April, 1760, the authorities concluded terms with the Sagamores of the eastern tribes, which, however, were not in full operation until the year 63. The negotiations which were carried on during the summer of 61 by England and France came to nought and led to a bitter renewal of strife in Canada, western Pennsylvania, western New York and the valley of the Ohio, which, however, did not touch Maine.

"Nichtsdestoweniger<sup>124</sup> waren die Leute immer noch beunruhigt und unterhielten unablässig Miliz-Compagnien, bis in Frühjahr 1763 die Nachricht von dem am 10. Februar des gedachten Jahres zu Paris abgeschlossenen Frieden anlangte, in welchem der ganze Distrikt Maine, Neu Schottland, Canada und das Ohio Gebiet endgültig von Frankreich an England abgetreten wurde."

<sup>119</sup>Ibid., vol. III, p. 412n, series II

<sup>120</sup>Ibid., vol. V, p. 384.

<sup>121</sup>Ibid., vol. IX, p. 224.

<sup>122</sup>Ibid., vol. IX, p. 93.

<sup>123</sup>Ibid.

<sup>124</sup>Der deutsche Pionier, vol. XVI, p. 281.

In the absence of exact data Rattermann<sup>125</sup> estimates that the war occasioned a less of forty or fifty lives at Broad Bay, while at Frankfort perhaps a dozen were sacrificed.

In his chapter on "Settlements in New England" Faust<sup>126</sup> states:

"Leistner, reported to be a man of education, gathered together about sixty families in the mountainous districts of the Taumus, and brought them to the Broad Bay settlements. This is in all probability a later group than that reported by the Annals of Warren (1753) to have been housed in a shed unfit for habitation, many freezing to death, or dying of diseases induced by privations—. Certainly under Leistner's magistracy conditions changed, and many families of distinction sprang from the immigration of 53."

The information we possess regarding Leistner's actual administration is too meagre to support such a statement. Rattermann<sup>127</sup> speaks of him: "—Karl Leistner, welcher die in seinen Graf-schaften angeworbenen Leute nach Amerika geleiten und dafür sorgen sollte, dass ihnen unterwegs, sowie an dem Orte ihrer Bestimmung ihr Recht wurde." And also: "Was für<sup>128</sup> andere Dienste Leistner noch zu versehen hatte, darüber mangeln die näheren Nachrichten—." His military services we have already noted; the details of his other activities are unknown. We put the following documentary matter in evidence to show that during his incumbency (he died 1760) the favorable change of conditions to which Faust refers could not be demonstrated without difficulty. The letter of Thomas Henderson to Phips, St. George's, April II, 1751, antedates, to be sure, Leistner's arrival at Broad Bay, but deals with the same general conditions as prevailed later.

"May It please your Honour

I have Inclosed sent your honour The copy of the Intelligence I received Just now from the Commanding offisar of St. Georges Fort, I am now going to broad Bay and all the Inhabitants to give the nessary warning. The case is very shoking, there is about one

hundred familys In this settlement that with much Difickulty for want of Provisions was Ideavoring to plant for a feuter season which No doubt (weare they not Interrupted) would turn to good acct But if they are forced to garrison as I believe will be the Case by the morrow noon, they have nothing to live upon not One day, haveing chearfully lived on clamb this month Past, I—In behalf of the Inhabitants—prays yr Honour may—use such speedy measures for our relief as your Hounr —thinks proper—"

(signed)<sup>129</sup>

A letter<sup>130</sup> from Mattheis Ramley to Gov. Shirley, Broad Bay, April 24, 1755, read:

"I am Sorry to be obliged to Trouble Your Excellency in Praying Your Assistance for fire Locks, there being abt 150 able men in this Settlement, and 75 of them being without Arms and not Capable to purchase the same, should there be any rupture it would be a Damage to this part, for so many People to be ruined, or Obliged to break up for want of Arms to Defend them selves—Your most Submiss full Servant" (signed).

A letter from Thomas Kilpatrick to the Governor and Council, Block House (St. G.), April 24, 1755:<sup>131</sup>

"Our woods round our garrisons are crawling with lurking Enemies Watching our motion So that we are in continual fear and Danger—they have killed one men & carried another captive to the dutch at Broad Bay—And (we pray) provisions to defend Our selves and families—" (signed).

A vote was taken in the House of Representatives, April 8, 1756,<sup>132</sup> regarding the people of Broad Bay:

"Whereas it appears to this House Necessary for the safety of the Inhabitants of Broad Bay & those near Henderson's Fort near pleasant point & Burton's Block house that there be a Number of Men Ordered for their Defence, etc."

There is also a letter from Capt. J. Freeman<sup>133</sup> to Phips, May 15, 1752, regarding the dispatch of soldiers to Broad Bay as per instructions given by the Gov. and Gen. Court. On<sup>134</sup> May 9, 1757, C. C. (Karl) Leissner (Leistner)

<sup>125</sup>Coll. Maine Hist. Sec., vol. XII, p. 137 (series

<sup>130</sup>Ibid., p. 390.

<sup>131</sup>Ibid., p. 419.

<sup>132</sup>Ibid., vol. XIII, p. 19.

<sup>133</sup>Ibid., p. 24.

<sup>134</sup>Ibid., p. 59.

<sup>125</sup>Ibid.

<sup>126</sup>Faust, vol. I, p. 259.

<sup>127</sup>Der deutsche Pionier, vol. XVI, p. 72.

<sup>128</sup>Ibid., p. 77.



wrote to S. W. Pepperell from Broad Bay:

"I beg Leave to sent Your Honr inclosed a Copy of my Journall what Trouble and Barbarety Hapned since my Last A Waile Boat would be a most Necessary thing for this place, as I can't come to the Assistance of the Inhabitants on each Side of the river, without going round the Falls weh will take near a Day should therefore be Glad if Your Honr would please to Order One Scarceness of time Obliges me to breake of so Subscribe my self Your most Submissfull Servt" (signed).

On May 28<sup>135</sup> he wrote again: "Your Honrs humanity, and wonted Goodness toward the distressed, has been made known to me; and as I am their director the settlers have desired me, to inform Your Honr of their distress and deplorable condition." He then describes the murder of Cassemir Lash by the Indians, and prays for provisions for 36 men, 13 to be added to the 13 already on duty, and pay to be issued only to 13 as before. The following petition<sup>136</sup> under date of August, 1757, was sent by the Germans at Broad Bay to the state authorities:

"May it Please Your Houners

To receive—an Account of the Grievances, of the most part of the Settlers at Broad Bay

The Continuation of the Warre, and the cruelty of the Indian Enemy used here, has been a terror to us and been a Great Hindrance to our Labour; Tho we bare all that with patience, as long as we were Capable to mentain in some measure our large Famelys, but now with Tears in our Eyes, must Acquaint Your Honrs that our harvest is so miserable, as ever been Known by Man Kind, so that most of Us will not be able to reap the Seed, which we Sowed with hard Labour, and in danger of our lives, owing to the deep Snow, which lasted till the middle of May, and then the Great drought which followed; We See no way to Keep us, and Large Famelys from Starving (as the respective Towns in the Western parts, refuse to receive any of Us), We therefore hope Your Honrs will—take our deplorable case into Consideration—We—implore—to allowe onely an Allowance of Provision for three months, to each of Us, which with the roots we perhaps may raise would in some measure make us able, to cutt Wood, and other Lumber,

against, and during the Winter to provid—for us and poor Famelys, till a further Harvest—." (signed by 60 German first names, many in blank, "Jo," "Johan" etc.)

"That the Circumstances mentioned in this Petition being the truth we do hereby Certifie"

C. C. LEISTNER Comdr  
MATHS R town Capt  
JOSEPH KENT.

There is also a petition<sup>137</sup> of Chas. Aphthorp et al. for raising and stationing companies of men from the eastern frontier towns (Broad Bay, Frankfort, St. George's, etc.) for protection against the Indians. It is dated March 24, 1758. As the foregoing documents cover the period of seven years (53-60) during which Leistner was administrator of affairs at Broad Bay and contained such uniform references to poverty and distress; and as his questionable dealings in the assignment of land as Waldo's agent made him unpopular, as we have already seen, there is no evidence that the settlement at Broad Bay enjoyed better economic conditions through his efforts.

But the decade 1750-1760 did mark an era in the history of Broad Bay which, due as it was to natural growth and development, led to the establishment of a more stable and prosperous future. The immigration of 53 brought men of strong type, some of whom played important parts in the destiny of the colony. George Werner<sup>138</sup> (called Varner, Vannah in later corruptions) erected a grist mill; Peter Müller<sup>139</sup> built a house in which he maintained a "Kramladen." This house, though one-storied, was larger than the others of the community, and being weather-boarded in addition was long considered the finest building thereabout. In the same year also came the family of Joh. Jos. Ludwig, who, as we have already seen, died at Cowes in England while *en route* for America. His eldest son Jacob was born in 1730; Joseph, his other son, in 1740. They located on opposite sides of the Medomak immediately after their arri-

<sup>135</sup>Ibid., p. 70.

<sup>136</sup>Ibid., pp. 102-103.

<sup>137</sup>Coll. Maine Hist. Soc., vol. X111, pp. 127-128.

<sup>138</sup>Eaton, p. 83.

<sup>139</sup>Der deutsche Pionier, vol. XV1, p. 202.

val, and the farms they bought they continued to occupy and improve until their death. The tastes of these brothers were similar; both were public-spirited and often served the town or individuals in common affairs as well as those of wider scope and character. They held all the offices of trust and profit within the gift of the people from ordinary road surveyor to town representative, beside the executive appointments of notary public and justice of the peace. In the latter part of the French and Indian War Jacob<sup>140</sup> lived in Boston, where he enlisted in the army, served at Ticonderoga, Lake George, and Crown Point, and won the rank of orderly sergeant. He was the first town clerk at Waldoboro in 73, when the Broad Bay colony was incorporated under that name. He died in 1826, his brother in 1833. "Ritz was a man of learning, also Dr. Walleazer, a physician from Prussia, also Henry Helmshausen, but none participated in any public business of the town" (spoken in honor of the Ludwig brothers).

The principal colonies of the Germans, Broad Bay and Frankfort, lay within fourteen or fifteen miles of each other. Singularly enough, we possess almost no information regarding the inter-communication which they must have enjoyed. Between them, however, dwelt the Pemaquid settlers, into whose territory there was a gradual migration on the part of both German colonies, which began with the Indian war of 46 when the latter took refuge in Fort Frederick on the lower Pemaquid. On the Pemaquid lands also was a number of emigrants from northern Ireland, descendants of the Germans who in 1710 had gone to Ireland and formed the settlements of Magersfeld, Mageremoor and Ballygrube. Their presence was manifested even before the year 53 by the numerous German names to be found in the Pemaquid region. This process of intermingling was further advanced when certain of the Pemaquid property

owners<sup>145</sup> sold their land individually to German settlers (although the deeds were always issued by the Pemaquid Company). Among these sellers were John Kneeland (Knieland) and Sarah Sweetser (Schweitzer), both of German extraction. In this way the Germans came into contact and association with both Irish and English elements. And as later they pushed eastward as far as Penobscot Bay a similar coalition of race and mutual interest took place with the Scotch (and Irish) settlements on the St. George. In view of these considerations, at the end of 1753, we find reasonable grounds for assuming the correctness of Williamson's estimate of 1500 Germans. Rattermann<sup>142</sup> places the entire "Deutschtum" at about 2,000. The checking of emigration into Nova Scotia by the English government was favorable to the Maine colonies and brought accessions beyond a doubt from that quarter. And when New Germantown<sup>143</sup> fell into decline about the year 1760 many Germans found their way thence to Broad Bay and Frankfort, which by this time throughout New England had the reputation of permanent and prosperous colonies.

"Nach<sup>144</sup> dem Frieden nahm die deutsche Kolonie an der Broad Bai wieder ihren ruhigen Fortgang.—Obgleich kein director Zuwachs aus Deutschland mehr folgte, ausser einzelnen Familien, de entweder über Boston oder über Philadelphia, durch vorausgegangene Freunde oder Verwandte angezogen wurden, so nahm doch die Kolonie zusehends zu, sowohl an Bevölkerungszahl, als auch in den materiellen Verhältnissen."

As a result of these accretions in population it wast not long before the good land at Broad Bay was all occupied; and as no eastward movement was possible the path of expansion lay to the westward and northward of Broad Cove. The Pemaquid proprietors parted readily with their lands, and soon the whole dis-

<sup>140</sup>Coll. Maine Hist. Soc., vol. V, p. 302.

<sup>142</sup>Der deutsche Pion., vol. XVI, p. 197.

<sup>143</sup>New Germantown, 10 miles south of Boston in the present neighborhood of Braintree, was a colony of Germans, formed from those who stayed in Boston and impressed the Boston promoters as good material for a settlement.

<sup>144</sup>Der deutsche Pion., vol. XVI, p. 302.

<sup>140</sup>Ludwig Geneal., p. 23.

tract now known as Bremen was in German possession. These purchases were greatly facilitated through the feeling of kinship which existed between the Germans and the Irish-Germans, as we have already made clear. There is a legal instrument<sup>145</sup> of sale, dated August 27, 1763, by Francis Brindley, signed by Thomas Drowne, secretary of the Pemaquid Company. Gradually the whole country north of Bristol, from the Medumcook River to Pemaquid Pond, in the neighborhood of Salt Bay as far as the Damariscotta River, came into the possession of the Germans, and even west of the Damariscotta they intermingled with the Scotch and Irish. Before the close of the century they also held the territory now occupied by the town of Bath, as the large number of Teutonic names attests.

The year 1764 brought an unusually good agricultural outlook. Rye, which had been the only grain planted in the colony, began to be replaced by Indian corn, which was introduced by Daniel Feilhorn<sup>145</sup> (Filhorn). Its greater prolixity and larger yield per acre gave it a widespread use. Barley began likewise to be cultivated, and in the following year beer was brewed for the first time by David Weinel (Vinal). Cabbage had already been planted at Broad Bay, and through it Sauerkraut became a very popular article of food not only among the Germans, but also among the Scotch and Irish of St George's, who in 1777 commenced to make it for themselves.<sup>147</sup> With the early culture of flax looms were soon in frequent evidence, and coarse linen was for many years the only material which the Germans used for clothing, reinforced in winter by the skins of various animals. Sheep were first introduced into this region after the Indian war by the Scotch, but the Germans devoted themselves at once to sheep raising and soon had woollen stuffs to wear in place of pelts. Thus

the production of linen and wool became an important industry among them. On the other hand the Scotch at St. George's were more given to commercial activity and found markets in the West Indies as well as Boston for everything which the colonists had to sell, importing other commodities in return. In this way the Germans had a profitable outlet for their goods.

But these fair prospects for a bright economic future were blasted by a series of land disputes which all but disintegrated the colony. For the settlers at Broad Bay the death of Waldo was in many respects a calamity. He had always supposed that his patent would cover all lands from the Muscongus to the Penobscot; that this patent was never definitely bounded is evident from the uncertainty he manifested at the time of his death regarding its northern limits. To the Germans he had issued but eight<sup>148</sup> personal deeds; the rights of the others were vested in the general terms of agreement under which they had come to Broad Bay. As early as 1762 the Pemaquid Company began to dispute the boundaries between his and their possessions. He claimed that his land extended westward to the Muscongus River and Pemaquid Pond; they insisted that the Medomak River was the true boundary. Waldo had granted or sold to the Germans land on the west bank of the river, which included "Dutch Neck" and in fact the entire strip to the westward of Broad Cove, two miles in breadth. These Germans who lived east of the Medomak or had bought their lands of the Pemaquid Company west of the disputed section were not disturbed. The Pemaquid Company, who as successor to Eldridge and Aldworth, rested their claim on a patent issued February 20, 1631, by the Plymouth Council, authorized Thomas Drowne as their agent to push their claim to the west bank of the Medomak. The matter was taken to court; on the 23rd of May, 1762, a committee appointed to investigate the case reported

<sup>145</sup>Coll. M. Hist. Soc., v. V, pp. 303-4.

<sup>146</sup>Eaton's Hist. of Thomaston, Rockland and West Thomaston, p. 89.

<sup>147</sup>Eaton, p. 128.

<sup>148</sup>Lincoln Co. Deed Book, vol. I.

in favor of the Pemaquid Company. In 1765 the heirs of Waldo relinquished all claims to the land west of the Medomak. Eaton<sup>149</sup> says:

"The Waldo patent was construed by compromise to begin at Muscongus Island and extend up not up the river but to the main river at the head of the bay, usually called the Medomak. These two names were used confusedly and often interchanged, but the heirs of Waldo, the Legislature and Williamson seem to have considered the latter river as the true Muscongus."

And Rattermann<sup>150</sup> writes:

"Es herrscht noch heute in der ganzen Gegend die Meinung vor, dass der Gesetzgebung-Ausschuss sich in seinem Bericht an die Assembly von den Behauptungen des Generals Waldo habe leiten lassen, dass seine Landesgrenze bis nach Bangor hinaufreiche, und demgemäss ihren Entscheid formulirte. Dadurch wäre der Landcomplex der "Dreissig Eigenthümer" mehr nach Osten verschoben worden, und da Waldo nur die Hälfte (die östliche) des Landes erhalten habe, so müsse der Medomak und nicht der Muscongus die Scheidegrenze zwischen Waldo und den Pemaquid Eigenthümern bilden."

The Germans themselves were in the unfortunate and helpless predicament of possessing only sub-claims from one of the contesting parties, while the real contention was between the Pemaquid Company and the heirs of Waldo. In these days when property rights are so clearly outlined it is less easy to share the feeling of injustice which Rattermann expresses regarding the treatment of his countrymen, since their difficulty lay in Waldo's indefiniteness, a difficulty which might, and ought to, have been corrected long before Waldo died.

As it was, the majority of the settlers rebought their land at 2 shillings, 8 pence per acre and received deeds from Drowne. "On<sup>151</sup> this occasion at least fifty deeds were executed to persons who had settled under Waldo. The settlers, a quiet, industrious people, submitted to this course, probably, because of the patent of Eldridge and Aldworth, which was pressed upon them, and because of a report of a Legislative Committee, Feb-

ruary 23, 1762, which confined the Waldo patent between the rivers Penobscot and Medomak." According to Pohlman:<sup>152</sup>

"The deed trouble was serious, for church property was threatened. 60 or 70 families bought their lands again in 63-4 and got other deeds from Drowne of the Pemaquid Company. The latter gave them the right to retain the lots assigned by Waldo for public uses, so that deeds were given for 100 acres for a meeting house, 100 also for the ministry, one of 25 and one of 41 for the support of schools."

There were other settlers who refused to meet the demands of Drowne; they carried on litigation, it is said, until 1813, when they received full justice for their claims. In 1765, amid the bitterness and excitement of these contentions, another claim was advanced by the heirs of John Brown, which was urged as prior to that of the Pemaquid Company. John Brown, who settled at New Harbor in Bristol, in 1625, bought of Samoset, the Indian chief, for 50 skins a tract of land between Broad Bay and Damariscotta River and extending in the country. This "possessary right" his heirs pushed; depositions were taken, but beyond the additional alarm which would naturally be felt at a feverish time of public opinion nothing came of the episode.

There were many, however, whose sole desire was to leave the spot which would always be associated in their minds with unpleasant memories. And as in 1770<sup>153</sup> a few families of the Moravians had sought and found a happy home in the South, where they could enjoy free religious privileges and a less rigorous climate than they had found at Broad Bay, the path of deliverance seemed to lie in that direction. Some sold their possessions; others<sup>154</sup> burned their houses, barns and stockades, threw stones upon their fields and meadows, and simply abandoned the property which had cost them so much toil and turmoil. "Injured,<sup>155</sup> affronted, dis-

<sup>152</sup>Pohlman, p. II.

<sup>153</sup>See part II of this paper.

<sup>154</sup>From the oral testimony of inhabitants of Waldoboro.

<sup>155</sup>Williamson, vol. II, p. 398.

<sup>150</sup>Der deutsche Pen., vol. XVI, p. 351.

<sup>151</sup>Williamson, vol. II, p. 399.

pleased of the climate, they determined to be rid of lawsuits and inconveniences, and in 73 300 families joined the Germans who had settled in the South. These were husbandmen for the most part, of excellent moral character and considerable agricultural skill, distinguished for industry and economic habits." The same number (300) is given by Pohlman,<sup>156</sup> Sewall,<sup>157</sup> Soelle,<sup>158</sup> Holmes,<sup>159</sup> Eaton;<sup>160</sup> and Ratterman,<sup>161</sup> placing the number of families at 60, concurs with the foregoing authorities as to the total exodus. The political withdrawal, however, took place in 73, and not in 70 as Sewall states. That of 70 was a religious movement on the part of the Moravians, who doubtless fostered the subsequent departure of the 300 by the favorable reports they sent to Broad Bay regarding their new home. This second migration in due time reached the South, where in the southwestern part of North Carolina, on Buffalo Creek, in the present Cabarrus County, they established themselves once more as a colony.

It is doubtful if any body of Germans ever endured a greater test of the "Beharrlichkeit" for which the race is noted. All the more remarkable is the fact that in this very year when the population was depleted and the general spirit of the community must have been somewhat demoralized, or at least rent by conflicting emotions, the plantation of Broad Bay was incorporated as the town of Waldoboro. The date<sup>162</sup> of incorporation was June 23, 1773; in 1780 John Ludwig went as first representative to the General Court of Massachusetts; from 1786 to 1800 Waldoboro was a shire town. The surveys for the incorporation were not carefully made. The boundaries were described by courses and monuments so inconsistent with each other that the surveyors in current opinion

were reputed to have carried too much liquor among their instruments. These inaccuracies led to a dispute between Waldoboro and Warren (the first town incorporated on the St. George, November 7, 1776), which, however, was arranged by mutual consent. The line was marked by James Malcolm, was again contested, and finally established in 1826 by the Supreme Court. To the Waldo proprietors the government, July 4, 1785, proposed to survey a tract equal to 30 miles square, extending between the Penobscot and Muscongus rivers from the sea coast as far north as was necessary to complete the amount of land, provided they would quiet all settlers found within these limits who were in possession of their lots before April 19, 1775, and execute a release to all other lands claimed in virtue of the patent. To this the proprietors agreed. A survey was accordingly made which extended north to the southern line of Dixmont, Joy and Hampden; by this measurement, however, a triangle of several townships belonging to the Pemaquid Company was included; a resurvey was made February 23, 1798 and Thomas Davis, an agent of the government, appointed to allot land above the former assignment equal to the amount lost by the error. Four townships were thus allotted February 5, 1800.<sup>163</sup>

When Waldoboro was incorporated in 1773 it is estimated that there were about eighty<sup>164</sup> families in the settlement in spite of the defection to the South. A few who had participated in the latter movement returned to Broad Bay, settled with the proprietors for their lands, and "were<sup>165</sup> received with open arms." When the Germans left Broad Bay in 70 and 73 many colonists<sup>166</sup> came from the south shore of Massachusetts and bought the vacant farms. Among these were William Farnsworth, Charles Sampson, a coaster, who later kept a tavern, and Thomas Waterman, who had a store of

<sup>156</sup>Pohlman, p. 12.

<sup>157</sup>Sewall, p. 366.

<sup>158</sup>Soelle, report in "Transaction of Mor. Soc."

<sup>159</sup>Am. Annals, v, II, p. 306.

<sup>160</sup>Eaton, p. 134.

<sup>161</sup>Der deutsche Pion., vol. XVI, pp. 352-3.

<sup>162</sup>Town Register of Waldoboro.

<sup>163</sup>Williamson, p. 584.

<sup>164</sup>Gazetteer of Maine, p. 560.

<sup>165</sup>Coll. Maine Hist. Soc., vol. V, p. 403 seq.

<sup>166</sup>Sewall, p. 366. Et al.

West India goods and developed an extensive trade. Ship building, which was begun in 1770 by John Ulmer, continued to be promoted, and Schenck's tanning trade grew to large proportions, yielding its owner a comfortable fortune. That the Germans were meantime alive also to their political necessities is attested by a petition<sup>167</sup> of the Broad Bay settlers under date of January 14, 1767, praying for the removal of the courts to the eastern side of Pownalboro, a point which was much nearer the center of population. The petition is signed by German names. When the Revolution broke out the Germans performed and endured their full share of service as well as hardship. A letter<sup>168</sup> from William Loud, written from Muscongus Island and dated July 20, 1776, is pertinent:—I Doubt not Sr. but that you Remember Mr. Thomas of Waldoboro who was up to the Congress the Year past on acct of Supply for many Settlements—now if no Speedy Supply (comes) and the Enemy approach you may Expect Dismall news from this quarter. A petition<sup>169</sup> from Bristol (the same vicinity), dated July 29, 1775, sets forth very strongly the need of provisions and protection. At the close of the war the Germans, who were mostly farmers, there being few among them equipped for the mechanical arts, returned to agricultural pursuits. At this time also, with the increased facilities in ship travel and general intercourse, the descendants of the Puritans made their way into the community; the village idea was developed, and gradually the population began to change. With this post-Revolution establishment of the town of Waldoboro our inquiry ends.

General Waldo was married in 1722 to Lucy Wainwright of Ipswich. She died in 1741, leaving five children, Samuel, Francis, Ralph, Hannah, and Lucy. Samuel, the eldest son, was graduated at Harvard College in 43 and lived thereafter in Falmouth. The following year, through the influence of his father, he was chosen Representative to the General Court. He was also the first Judge of Probate for Cumberland County, and held that position until the time of his death in 1770. Francis graduated from Harvard in 47. He was Collector of Customs at Falmouth from 58 to 70. At the commencement of the Revolution he went to England, on account of his Tory preferences, and died there in 1784. Ralph died a minor, and Lucy married Isaac Winslow of Roxbury. Hannah married Thomas Flucker, the last Royal Secretary of the Province. After the evacuation of Boston she accompanied her husband, who was a Tory, to England, where she died a few years later. By right of primogeniture Samuel received two-fifths of the Waldo patent, the others one-fifth each. Flucker purchased his shares, while the interest of Mrs. Winslow, who died without children, passed to her brothers and sister. The property of Flucker and Francis became forfeited to the state and was dealt with as though the owners were deceased. In 1774 Henry Knox, afterwards famous in American annals, married Lucy, the second daughter of Mrs. Flucker and thus granddaughter of the General. After the Revolution Knox bought four-fifths of the estate, his wife holding the other fifth, and took possession in 1792. This consolidation of the shares, however, was broken before his death, and the only portion of the original patent which remains intact is an island of seven hundred acres in Penobscot Bay.

<sup>167</sup>Coll. Maine Hist. Soc., vol. XIV, p. 14 (series II).

<sup>168</sup>Ibid., p. 360.

<sup>169</sup>Coll. Maine Hist. Soc., vol. XIV, p. 297 (series II).

## School Room Reminders

Through the courtesy of Rev. J. B. Musser, of Orwigsburg, Pa., we are able to reproduce the wording of a few slips of paper, the reminder, mute though eloquent, of schoolroom ambitions almost a century ago.

Peter Montelius was a teacher at Reamstown, Lancaster County, about 1822, his work being carried on in the schoolhouse adjoining the church of the village.

The first of these papers was 6 by 7½ inches; the second, 3 by 4; the third, 11 by 9. German letters were used.

If any reader can give us additional information respecting this teacher, he will confer a special favor by communicating with us. THE EDITOR.

### PAPER 1

*Danksgefühle und Bitten der Kinder, in der Schule zu*

*R i e m s — T a u n*

---

Dank sey dir Herr Jesu Christ!  
Das du so voll Liebe bist;  
In der Taufe nahmst du schon,  
Uns zu deinem sauren Lohn.

---

Leider brachen wir den Bund  
Ofte; doch in dieser Stund  
Nimmst du uns aus Gnaden an,  
Wiederum zu Freunden an.

---

O Herr Jesu! möchten wir  
Von nun an stets folgen dir!  
Möchte doch die Sündenlast,  
Herrschen nie in unsrer Brust!

---

Lasz dein Geist uns stets regier'n,  
Und uns zur Erkenntniz führ'n,  
Fallen wir so hilf uns auf,  
Und stärk uns im Christen lauf.

---

Dir sey unser Herz und Sinn,  
Von nun an gegeben hin.  
Führe uns an deiner Hand,  
Bis ins frohe Vaterland!

---

*Bitte der Eltern.*

Jesu, Stärke, du den Wunsch  
Dieser Kinder; und lasz uns  
Auf dem Weg mit ihnen gehn,  
Dasz wir einst vor dir bestehn.

*P. Montelius*

### PAPER 2

Thue das so wirst du leben Luc. 10, 28.  
Kinder von drey Sticken laszt euch nicht  
abwendig machen. Itens von dem  
Wort Gottes; Luc. 11, 28. zum 2ten,  
vom Glauben an Jesum Christum Joh.  
3, 16, und 3 tens von der wahren Gottse-  
ligkeit 1 Tim. 6, 6. dan in diesen dreyen  
Sticken im Glauben Ebr. 11, 6 in der  
Liebe Gottes und des Nächsten bestehet  
das ganze Christenthum Matth. 22, 40.

Peter Montelius

## PAPER 3

Gott erhöere mein gebet, vernimm die  
 Rede meines mundes. Psalm 54, 4  
 Gott wird dir geben deine Bitte, die  
 du von ihm gebeten hast. 1 Sam. 1, 17

(Here follows the apostles' creed; each side is ornamented with conventional bird and flowering plant.)

## D E R G L A U B E

Dieses Symbolum und unvergleichliche christliche Glaubensbekenntnis der alten Kirchenväter, ist so accurat und so vollständig, und der ganze grund des christlichen glaubens in so kurzen und wenigen Worten ausgedrückt, dasz ich darüber, erstaune und mich nicht genug darüber verwundern kan, und ist von unschätzbarem Werth zu achten, und es verdienet in allen gottseligen Büchern mit eingeführt zu werden. Und ich kann es hier nicht unterlassen all christlich-gesinten Religionsgesinnungen treulich zu ermahnen, dasz sie dasselbe, nebst denen zehen Geboten Gottes, und Vater Unser, ihre Kinder fleiszig lernen und ihnen einschärfen sollen; ja billig solten sie alle dieselben wohl auswendig lernen: So würde dasselbe ein sicheres Präservativ oder Verwahrungsmittel wider den einreissenden Naturalismus und Deismus seyn. Gedruckt in R i e m s t a u n am neuen Jahrs-Tag, 1822

P E T E R M O N T E L I U S

## The Hessians Soldiers of the Revolution

By Rev. James I. Good, D.D., Philadelphia, Pa.



THE Hessians of the Revolution have always been an interesting subject to the writer because of an association in his early life. Right back of the home where he was reared at Reading was the grove of evergreen trees known as the "Hessian Camp" It was the property of his uncle, Isaac Eckert, and many an hour he spent in it. As a boy he was shown the excavations or large holes in the ground, where tradition said the Hessians had built their huts, and an old picture, later reprinted in one of the Reading papers, seemed to prove the tradition. These Hessians were brought there, tradition said, after the battle of Trenton and there is an interesting story of a trick played upon them while prisoners there, which led them to believe the In-

dians were upon them and they fled only to be gathered up again into their prison.

The stories too that have come down to us of the involuntary service of many of these Hessians also greatly interested the writer. Lowell in his "The Hessians of the Revolution" tells the story of John Gottfried Seume, a theological student, who though protesting was forced into the Hessian service. Seume says "No one was safe from the grip of the seller of souls. Strangers of all kinds were arrested, imprisoned and sent off. They tore up my matriculation papers so I could not prove my identity. At last I fretted no more. One can live anywhere. You can stand what so many do." He was carried off to Ziegenhain, to Cassel and then to America. Interesting though sad was the story of the recruiting officer who found a tall young carpenter in Julich and ordered him to make a stout



chest longer than himself. When it was done he denied it was long enough and the young man got into it to show that it was; when, presto, the officer slammed the lid, locked him in, and had the box carried to a safe place, only to find to his horror that the young carpenter was dead.

The reception by our people of these Hessian soldiers was one of great hatred, for they looked on them as hireling soldiers sent here to compass our defeat. This was later somewhat modified when it was learned that many of them had been forced into service against their will. Still the name "Hessian" was a hated one in our land for fifty years after the Revolution. And yet many of them remained in America, deserting from the British army. Especially in the Pennsylvania-German districts, although the Germans were generally strongly attached to the cause of freedom, were these Germans kindly received; because they came from the fatherland and because they spoke the same language as the Pennsylvania-Germans of that day, which was the language of the country Dutch in southern Germany. Those soldiers who came from Hesse-Hanau found here a number of settlers from their own district,—old acquaintances perhaps, and, therefore, felt more at home. As a result many of these Hessians, finding life so congenial in this new world, remained here. Out of the about thirty thousand soldiers who came to America from Hesse, Brunswick, Waldeck, Anspach-Beyreuth and Anhalt-Zerbst, one sixth of them (5000) deserted according to Lowell.

The descendants of these Hessian soldiers are today found all over the United States. And we have frequently been asked by some of them whether they could not find out where their ancestors came from. It is for the sake of these descendants of the Hessians that we write this article. Almost a year ago, a friend, the Rev. Dr. B——, one of their descendants, asked the writer whether he could not find out where his ancestor came from. As the writer had been previously searching in the archives of

Hesse for church history he felt he probably could get some clue to the lists of these soldiers. Last summer the writer made inquiry about the matter. Search was made in the Hessian archives at the cost of five dollars, and Rev. Dr. B—— is now rejoicing in knowing where his ancestor came from. Not only that, but he learned some additional interesting facts, namely when his ancestor enlisted and left England for America, and strangest to say that his ancestor deserted from the British army at a certain date in far away Georgia with all his accoutrements, which of course belonged to King George. How he wandered from George to Pennsylvania where he later settled is not known.

We give these facts in the hope that others of the descendants of these Hessians, who desire to know from what place their ancestors came, may be able to do so. The lists of these Hessian soldiers have been carefully kept and generally give the place from which the recruit came, although not always. The writer would be glad to give any one the benefit of his knowledge in this search. Indeed we would mildly suggest whether it is not worth while for the Pennsylvania-German Society or some Genealogical Society to get these lists copied and published for the benefit of their thousands of descendants in America. As these records often give the place from which the soldier came they are of much more value than the records of the Palatines who came to Philadelphia in times of peace. The Hessian element, being 50,000 as compared with 300,000 who came through Philadelphia between 1730-1830, is no mean contingent of the German immigrants but a large proportion, and their descendants deserve a better recognition than they have already gotten. For although the Hessian soldiers had their faults, being charged with being hirelings, cruel and uncouth, yet they also had their virtues. And their descendants seem to have inherited the latter rather than the former and to have retrieved their ancestors' enmity to our land by a most sincere devotion to this land of liberty.

## Letter of Rev. James Maury to Philip Ludwell on the Defence of the Frontier of Virginia, 1756

The following interesting letter which appeared in the *Virginia Magazine of History and Biography* of July, 1911, gives the impressions of an eyewitness of the times of the French and Indian War in the Shenandoah Valley, Virginia.—Editor.

Rev. James Murray was minister of Fredericksville parish, Louisa County, from 1754 until his death in 1770. He was an energetic man of high character and scholarly attainments, and was one of the most prominent of the colonial clergy of his time. He is now best known as the plaintiff in the suit in Hanover, under the "Two-penny Act," in which Patrick Henry first attained public note. He was ancestor of Matthew F. Maury. Philip Ludwell, to whom the letter was written, was a member of the Council.

The expedition under Major Andrew Lewis, referred to, was what was known as the "Shawnee Expedition," and as Mr. Maury suspected would be the case, it had little effect.

At the session of March, 1756, the Virginia Assembly directed the building of a chain of forts from "Henry Enochs on Great—Cape—Capon, in the county of Hampshire," to the "South Fork on Mayo—River, in the county of Halifax." (*Henning*, VII, 17, 18.) Many of these forts were used throughout the French and Indian wars.—Editor.

Louisa, 10 February, 1756.

To the Hon. Philip Ludwell.

Honourable Sir,

However misbecoming it may, in general, be thought in such, as act only in a private Station, to intermeddle in Affairs of a public Nature; yet, when our Country is in Danger, to ward it off seems to be an Object of common Concern. Hence I trust, any Member of the Community will be deemed pardonable, at least, in shewing a Readiness to forward the Accomplishment of that desirable End. With this view and Expectation then, I am about to take the Freedom to offer your Honour's Consideration some few Particulars, with which, peradventure, the great Distance between Williamsburg and those Parts of the Country, which are most immediately affected by them, may have prevented some Gentlemen, who share in the Administration, from being so thoroughly acquainted, as it is conceived, public Utility requires they should.

Not to mention the repeated Acts of Hostility and Violence committed on our Fellow-subjects, in the remoter Parts of this Colony, by those bloody Instruments of french Policy, the Indians; nor the great Extent of country, on both Sides the Alleghanies, now almost totally depopulated by them; which are Facts long

since notorious to all: I beg Leave to inform You, that such Numbers of People have lately transplanted themselves hence into the more southerly Governments, as must appear almost incredible to any, except such, as have had an Opportunity of knowing it, either from their own Observation, or the credible Information of others, or both. From the waters of Potomac, James and Roanoke Rivers on the eastern Side of the above-mentioned Ridge of Mountains, nay from the same Side of the blue Ridge, hundreds of Families have, within these few Months past, removed, deserted their Habitations, & conveyed themselves & their most valuable Movables into other Governments. By Bedford Court-house in one week, 'tis said, & I believe, truly said, near 300 Persons, Inhabitants of this Colony, past, on their way to Carolina. And I have it from good Authors, that no later in Autumn than October, 5000 more had crossed James River, only at one Ferry, that at Gochland Court-house, journeying towards the same place: & doubtless, great Numbers have past that way since. And altho' these lands had not all been settled in Virginia, yet a large Proportion of them had. From all the upper Counties, even those on this Side of the blue Hills, great Numbers are daily following,

& others preparing to follow in the Spring. Scarce do I know a Neighbourhood, but what has lost some Families, & expects quickly to lose more. And, what aggravates the Misfortune, is, that many of these are, not the Idler & the Vagrant, pests of Society, whom 'tis ever salutary to a Body politic to purge off, but the honest & industrious, Men of Worth & Property, whom 'tis an Evil, at any Time, to a Community to lose, but is most eminently so to our own, in the present critical Juncture. Now, Sir, as many have thus quitted fertile Lands & comfortable Habitations, quitted their Friends & Relations & Country, to which they were attached by many powerful & indearing Ties; weighty, we may conclude, have been the Reasons, at least these People have thought them such, which have already determined many to act as they have, & will determine others to follow their example. But, whether they be weighty, in themselves, or not; 'tis certain, they are such, as reduce the Number of our Inhabitants very fast, to the great Detriment & Loss of the public. As I have had an Opportunity of conversing with some upon the Subject, & have thence discovered what Considerations have influenced their Conduct, in this Point: I shall take the Liberty, briefly & candidly, to represent them to your Honour. After which You may judge, whether they have any weight, or not; that, if they have, the Gentlemen, whose Province it is to direct public Affairs, may, if upon Enquiry, they find this Information founded on Truth, consider, what will be the properest Remedies for a timely Prevention of the further Progress of this Consumption in our political constitution.

Altho' then, it be natural to suspect, that the heavy Taxes, which the pressing Exigences of our Country have rendered necessary, possibly may, & perhaps, actually have determined some to remove; yet, I know none, who have been prevailed on to do so, purely & simply, from that Consideration. But, Sir, an unhappy Concurrence of various sinister Events & untoward Circumstances, pre-

venting the Colony from reaping Advantages from the Sums, levied & expended, adequate to those Sums; together with a Suspicion & Dread, that their Persons & Possessions are not sufficiently secured against the Cruelties & Depredations of the Savages; are the prevailing & principal Inducements to these People thus, to their own private, as well as to the public, Detriment and Loss, to become voluntary Exiles. Gentlemen in the Administration may think, & I believe do think, that abundant Provision has been already made for their Protection & Defence, as well by the several Companies of Rangers, sent out in the all, as by the Present Expedition against the Shawanese. Whether the former of these Measures has answered all the good Ends, which, I presume, the Government had in view, when it was resolved on, I undertake not to affirm or deny. And whether the latter will, no Man, not endowed with the prophetic Gift, can foretel. However, I hope it will, & wish it may. But this is foreign to my purpose, which is to inform your Honour of the Sentiments & Reasonings of these People, who are daily seeking new Habitations out of the Government. And they, Sir, notwithstanding those Measures, & all others, which have yet been pursued with the Views, still look upon our Frontiers to be in so insecure & defenceless a State, as to justify their Apprehensions, that the same bloody Tragedies, which were acted at the Expence of their Neighbours last Summer, will, if they stay, be re-acted the insuing at their own. If only fifty Indians, which they believe to be as many as were upon our Borders in the South-west last Year, of which they, perhaps, are the best Judges, made such Havoc & Desolation; drove off upwards of two Thousand Head of Cattle & Horses to support themselves & the Enemy at Duquesne, besides what they wantonly destroyed; & if so contemptible a Band depopulated & ravaged so large a Tract of Country: they suspect, much greater Numbers, animated & tempted by the extraordinary Success of those few, will e'er long re-

new the same Hostilities, & consequently, much greater and more extensive Mischiefs issue. And certain it is, should that be attempted, & no effectual Methods pursued to defeat the Attempt, many Parts of the Colony, now several Miles within their Frontiers, will shortly become frontier in their Turn. As to the Expedition under the Command of Major Lewis, they regard it as a Mark of the Government's Concern for their particular Security, & of it's Attention to the Welfare of the Community at large. But yet, the Success of it being uncertain, they think it not prudent to risque all that is dear in Life, nay Life itself, upon such an Uncertainty. The Shawnese, they stedfastly believe, because it has been confidently affirmed by Persons, whom they judge worthy of some Credit, have long since received Intelligence of the March & Destination of that Party of Cherokees, who are to act in Concert with the Forces of this Colony, that are under the Command of Major Lewis. And hence 'tis concluded, they may have Time, either to augment their Strength sufficiently to face us in the Field, or else to retreat beyond the Reach of our Forces, for a While; in Order, either when they shall be withdrawn, or even while they continue there in one Body, to return upon our back Settlements by some or other of those various Passes thro' the Alleghany Mountains, which it will be utterly impracticable for those Forces, in that united State, to command or guard. And, should this Expedition, for these or any other Reasons, succeed no better, than some others have; what our remote Inhabitants have heretofore suffered is judged but trifling, compared with what they would suffer, in Consequence of so disastrous an Event. A Dread of which, it is greatly to be feared, would determine all the People beyond the blue Ridge instantly to abandon their Habitations, & retreat to a Place of greater Security; which they, as well as those, who have already removed thither, expect to find in the western Parts of the Carolinas, in the Neighborhood, & under

Shelter, of the Catawbias and Cherokees; whither, 'tis supposed, the northern Indians will, at present, scarce think proper to make any Inroads. For, Sir, in the present State of our Frontiers, they must be sensible, if they judge of the future from the past, that they may, with less Trouble & Hazard, get both Scalps & Plunder in Virginia, as valuable, nay more valuable, than they can well expect in the Neighbourhood of those two Nations, who are truly formidable to them, one for it's martial & enterprizing Genius, the other for it's Numbers. It is generally believed by the most prudent & discerning in this Part of the Country, that, during the present Troubles, nothing will put a Stop to this prevailing Humour of removing southerly, because nothing will convince the People they are safe, but a Line of Forts, extended quite across the Colony, as a Barrier against Incursions of the Barbarians. And that this would, is quite probable; because a trifling Fort upon Jackson's River, a little below the Mouth of Carpenter's Creek, and another, more trifling, at the Duckards Bottom, have, notwithstanding surrounding Dangers, kept their neighbouring Settlements tolerably well together. And, Sir, if this be the case, 'tis submitted to superior Judgments to decide, whether it will be a prudent & necessary Measure or not, to have such a Chain of Forts thrown across the colony with all convenient Speed. And, should such a Scheme be resolved on, the following line might, perhaps, upon being viewed by proper Persons, be found not altogether inconvenient to build them on; beginning near the Head of Pattison's Creek on Potomac (for there is one already built 13 Miles from it's Mouth) continued up the western Branch of Wopocoms, down Jackson's River & up Craig's Creek, crossing the Alleghany mountains to the Horse-shoe Bottom on New River, thence up to the Head of Reedy Creek, & extended down Holston quite to the Latitude of our southern Boundary. Each of these Forts might be built from other about 30 Miles distant, more or less, according as the natural Situation

of the Grounds & some other requisite Conveniences would admit. Each too might be garrisoned by a Company of about 50 Men, part Whites, & part Indians. As the whole Distance, upon a direct Course, is not more than 300 Miles, ten or twelve Forts might be sufficient to secure our whole Frontier, and 600 Men at most garrison the whole Chain. Should it be further determined, that no person bear any Commission in these Garrisons, except such, as, besides some little Fortune & good Character, are expert Woodsmen; it might still further ascertain the Success of this Measure. And, as his Honour, the Governor, cannot be so well acquainted with the Persons, who may be best qualified to command these Companies, as several Gentlemen in the upper Counties are, who are themselves experienced Woodsmen, & personally know such, as are most proper for such an office, both on that & the other Accounts just mentioned; would it be amiss, should Directions be given to the several Courts of Augusta, Frederic & Hampshire, Halifax, Lunenburg, Prince-Edward & Bedford, Albermarle & Louisa, Orange, Culpepper, Prince William & Fairfax, each to recommend three or four Persons, the best qualified in their respective Counties for that Business, out of whom his Honour might make Choice of such, as he should think fit? Perhaps too it might be necessary to appoint one general Commander over all these Garrisons; who, upon any Emergency, by draughting a certain Quota from each, would be enabled more speedily & more effectually to relieve any particular Place in Distress, as well as to harrass & intercept any Parties of the Enemy, daring enough to adventure within the Line. And were these Fortresses built from each other at the Distance mentioned above, the whole Extent of Country, from North to South, would be daily ranged & explored, & a constant Communication maintained between Fort & Fort. For each Garrison would bear dividing into six Parties. Two might, in regular Rotation, be constantly employed in scouring the Woods;

one about 15 Miles to the Northward, the other about as far southward, of their own Fort: while the remaining four continued at Home, both for their own Refreshment, & for the necessary Guard & Defence of their Post. Each of the two Dividends upon Duty might be obliged to range from their own Fort, as above proposed, to some Distance, as nearly central, as may be, between it & that towards which they respectively patroll. The scouting Parties of these two Forts might there meet each other in the Evening; camp together that Night for mutual Security; and, before they set out for their several Homes in the Morning, make an Appointment, where the two next Detachments from the two same Garrisons, to be next upon Duty, should meet & incamp the succeeding Day; taking care thus, as frequently as may be, to change their Places of Incampment: in order, both to render the Passage of the Enemy by Night or by Day more precarious; & more effectually to secure themselves against a Surprise in the Night; which might also be further guarded against, were each Party to have some few well-tutored & mettlesome Dogs, which have as strong an Antipathy against Indians, as Indians have against them. And by these Parties, thus frequently meeting, any Intelligence might be easily transmitted from one Extremity of this Line to the other, or from any of the intermediate Stations to either Extremity, without any extraordinary Trouble or Expence. And as all these Garrisons might be under these same Regulations, and Detachments from each be daily ranging, in the Manner above mentioned, the Country thereabout would be thoroughly searched & guarded, and yet the Soldiers, thro' this alternate Vicissitude of Exercise and Repose, not obliged to undergo any immoderate Fatigue: for two Thirds of their Time would be spent at their Fort, and only one Third upon Duty out of Doors. And, Sir, do not you think it highly probable, that a Scheme of this Sort, of which this may be considered as a very imperfect Sketch, judiciously

planned and diligently executed, would render it extremely hazardous for the Enemy, notwithstanding their celebrated Activity and Expertness in the Woods and the Ruggedness and Unevenness of those Grounds, to make any Inroads upon us, with Success? The Diligence and Fidelity, that may be expected in Officers, thus cautiously chosen; and the several Garrisons under their command having a proper Intermixture of Indians, no less subtil than the Enemy, as bold, and equally well versed in all the barbarian Arts and Stratagems of War; would be much more formidable to those brutal Ravagers and embarrass them much more, than many Thousands of the best disciplined Troops; would either keep them at due Distance, or, should they adventure within the Barrier, severely chastise their Insolence and Temerity. Such a Measure too, besides affording the People in that Quarter greater Security than they have ever had, it is supposed, will be less expensive to the Government, than any other, that seems to promise equal Success. For good Judges of Work think, that each of these Forts, together with its necessary Buildings, will not cost more than forty Pounds at most, provided the several Companies be obliged to assist the Undertaker in felling, hewing, sawing and conveying the Timbers into Place, in digging the Trenches for the Stockades, and in other Services of that Nature; and provided Forts, built after the Model, in the Manner, and of the Dimensions of that, of which you herewith receive a Plan, be judged sufficient to answer the End. Men too may be had to garrison them with but little Bounty-money, perhaps, without any; provided the Government would give them Assurance, that they should not be obliged to enter into any other Service: and, when inlisted, they would be much less apt to desert, than Men are from Corps of a different Denomination, and destined for Services of a different Nature. Moreover the Indians in these Garrisons will certainly require less costly Clothing, and, perhaps, be satisfied with lower Wages, than

Soldiers are commonly allowed. The white Men also would be clothed as cheap at least as Soldiers regularly regimented. Several Officers too, thought necessary in Corps of this latter Denomination, would here be needless: such as Colonel, Lieutenant-Colonel, Major, Commissary, Adjutant, Quarter-master, nay Paymaster. For the same Person, whom the Government thinks worthy to be intrusted with the Command of one of these Garrisons, may, probably, be thought worthy to be intrusted also from Time to Time with the Sums necessary for a Payment of it's Wages. And, if I am not mistaken in the Pay these several officers in the Virginia Regiment receive, which according to my Calculation amounts to £177-10 a Month; the 600 Men in these Forts will be cheaper to the Colony, than the same Number regimented, by £2130, per annum; out of which however we are to deduct the Pay of an Officer to command the whole, which, rated at 20| per Day; a very bountiful and genteel Allowance, leaves an annual Saving of £1765. As some of these Forts will be convenient to the back inhabitants, the Garrisons may be fed at much less Expence, than the Colony's Troops at Fort Cumberland can; because the heavy Charges of a long Carriage will be saved. Savings, which well merit the Attention of a Government, most especially when it's Treasury it well nigh exhausted, and it's Subjects so little able to replenish it, as our Country-men at present confessedly are. But there is another very considerable Expence, which this Method of guarding our Frontiers will, probably, render needless; and which, therefore, may be saved. For draughting the Militia might, perhaps, hence be rendered unnecessary; which, for aught we know to the contrary, the Colony may, otherwise, be necessitated to do. And should only 600 of them be employed in the Defence of our Frontiers, upon the Pay, established by Act of Assembly; it would be such an Addition to that Load of Debts and Taxes, under which the Country at Present labours, as, together with it's pre-

sent unhappy Situation, must infallibly sink it, beyond a Possibility of Recovery thro' a course of many Years, how favourable a Turn soever it's present Circumstances may take? Such a Chain of Fortresses would also bring back the Fugitives to their deserted Plantations; would encourage others to prosecute anew their projected Schemes of seating the back Lands, which the present unhappy Contests between the Courts of London and Versailles have deterred them from executing; and invite new Settlers thither from several of the neighbouring Colonies, as well as from the crowded and inferior Parts of our own. Hence a considerable Augmentation of Numbers, which has ever been thought an Augmentation of Power and Wealth. Industry likewise would hence revive, which, in the remoter Parts of the Colony, has, for some Time past, been in a stagnant State; occasioned by the Husbandman's Uncertainty, whether he were labouring to support the Enemies of his Country, or to maintain his own Family. Hence too the People would soon cease to remove, as they would them believe, that the Government had fallen upon the most, if not only, effectual Course to secure it's Frontiers; which, as Matters now stand, are daily contracting, and drawing still nearer and nearer to it's Centre. Whereas, in the present perilous and melancholy State of Things, the People, terrified at the horrid Acts of Cruelty and Outrage, to which our Brethren in the southern and northern Corners of our Frontiers, as well as our Neighbors in Maryland and Pennsylvania have been and are still exposed; and dreading, that they too must next fall a Sacrifice to the butchering Hands of the Savages; will, from a Principle of Self-preservation, continue to transplant themselves to a Place of greater Safety, except some Measures be speedily pursued to prevent it.

The Government, it is said, has had it under Consideration to establish a Factory somewhere upon Holston for supplying the Indians with Goods, and to Erect a Fort for it's Protection; which

might make one of the above mentioned Chain. General, I believe, it would be the satisfaction of all Lovers of their Country, were so wise and politic a Scheme executed. It would, doubtless, be productive of many salutary Effects. It might be a Means of giving still further Security to our remoter Inhabitants, both at present and in Time to come. It might induce the Cherokees to resume their Project of making a Settlement near the great Island of Holston, which they are said to have been deterred from completing by the northern Indians, spirited up against them by the French; who, thro' their usual Sagacity and Penetration, quickly discovered, what an additional Strength a Settlement of that Nation there would be to our western Planters: 'Tis highly probable too, that this would happily retrieve the Interest, which we have lost with the Twightwees, Weiandots, Shawanese, & several other Indian Tribes; whose Friendship, it has been generally thought, we have lost for want of proper Regulations in the Indian Trade, and because our Indian Traders have, for the most Part, been so far from dealing honestly and fairly with them, that they have shamefully and scandalously imposed on them, equally to the Prejudice of the public Character and public Interest. As the Government can afford to supply them with Necessaries on much better Terms, than the French possibly can, more especially should General Shirley compleat the Interruption of their Communication between Frontenac, and Niagara and their Forts on Erie and Ohio; such a Measure would open a most profitable Trade and establish a useful and lasting Friendship between this Colony and those Indians, as well as many other Nations upon the western Banks and Waters of that River, at present but little known to us. And Sir, as we frequently see Nations, much more polite and civilized than these Barbarians, actuated chiefly by Interest in making and breaking Treaties, in forming and dissolving Alliances: may we not expect, that many Tribes, not only such, as have hitherto continued neutral, but

even such, as are actually now engaged in the french Service, would, were some such Measures as these pursued, no longer side with our Enemies, and fight their Battles, but declare for that Party, to which their Interest would incline them? And, surely, it will be much more eligible and less expensive to put an End to their Hostilities by pacific than military Methods. 'Tis true, Sir, the Establishment of such a Factory would be attended with considerable Expence at the first Outset. But, when it is considered, that indian Commodities are very valuable, and purchased for less than the real Worth in Europe; and that those, which they would receive from us in Exchange, might be sold to them at a good Advance, and yet much cheaper, than either the Enemy or our own Traders have been thought to sell them; and also, that this might, in some Degree, supercede the Necessity of the frequent and expensive Presents made to those People: there seems scarce any Room to doubt, but that the Government, in a short Time, would be amply reimbursed, provided the Persons, intrusted with the Management of this important Business, be defective neither in Ability nor Integrity. The former of these Defects might be tolerably well guarded against by a prudent and judicious Choice of Factors; and the latter, in great Measure, by the wholesome Regulations under which the wisdom and care of the Gentlemen in the Administration might reduce this Trade, and the Persons, who are to manage it for the Public: upon which, in Truth, the Success of the whole Project must mainly depend. And, Sir, should such a Factory be attended with all the Advantages, with which there is Room to expect it would; any reasonable Expence which the Public could bear, that might be judged necessary for the Establishment of it, would, I presume, notwithstanding our present Poverty, be cheerfully borne. One happy Consequence of it would be, that, in the Course of a few Years, we should have a strong Barrier of friendly Indians to the westward, equally formidable to our

Enemies, and beneficial to ourselves. The Advantages of which are extremely obvious, and so very weighty and important, that in any Competitions between european Powers for Territory upon his Part of the Continent, the Scale of that Competitor, who enjoys them in the greatest Degree, will ever preponderate. And yet, Sir, happy for us, these Advantages, it is imagined, are certainly attainable by the Method under Consideration; a Method, which not only promises the Attainment of that principal End; but which, instead of being an Expence and Burden to the Community, might, probably, after a few Years, by good Management and wise Regulations, annually bring a considerable Sum into the public Treasury. The French, fully apprized of the Benefits accruing from a Trade and Friendship with the Indians, spare neither Pains nor Cost, leave no Art unpractised, nor Expedient unattempted, to promote the one and cultivate the other: Points, extremely essential to the Success of their grand Plan, as wisely concerted at first, as it has since been steddily pursued, securing and extending their own Settlements in America, and interrupting, annoying and harassing ours. Our own Experience convinces us how many Advantages they have already reaped from establishing a Trade and cultivating a friendly Correspondence with them; and the Evils, attenddant on the Want of these, we have severely felt to our Cost.

As my only aim in giving your Honour this Trouble has been a Regard for the public Good; I trust, from Your known Candor and Humanity, as well as Concern for the Prosperity and Welfare of the Community, that the Goodness of the Intent will be admitted as an apology for any Errors or Defects either in the Matter or Form of the Contents of these Sheets: & therefore, without trespassing further on your Patience by offering any other, give me Leave to conclude with a Declaration, that I am a sincere Friend to my Country and therefore, Honourable Sir, Your Honour's most obedient Humble Servant, JAMES MAURY.



## Louis Agassiz



ON May 28, 1807, a little Swiss boy was born in a cottage home among the snowy Alps. The boy's father, Benjamin Agassiz, was a minister and a teacher, beloved by all the people. His mother was gentle, cultivated,

and kindly, a woman worthy to be mother of the son who became known as one of the greatest of naturalists.

As the boy Louis grew up in that pleasant home in picturesque Switzerland, he showed his natural tastes and inclinations. He gathered about him animals of all kinds. The great stone basin in the yard of the parsonage, which received the fresh pure water from the spring behind it, was his first aquarium. Here he kept the fishes which he and his brother caught in Lake Morat near by. The boys would simply put out their hands when they were swimming in the lake, and the fishes, which seemed to know their boy friends, would easily be captured. Besides their aquarium of fish, Louis and his brother had hares, rabbits, field-mice, guinea-pigs, and birds among their pets. The boys studied the ways of their animal friends; and they became so familiar with the habits of animals that a few years after, when a student in college, Louis was surprised to find that he knew more about these matters than was told in the text-books then in use.

The boys were gentle and tender towards all animals. They took good care of their pets. They never allowed harm to come to these, and they never shot a bird or other animal. Even when he was grown up, Louis would not use a gun for fear he might injure or cause pain. When it was necessary to put an animal to death, he put it out of existence without pain.

Louis's love for animals grew stronger throughout life. His room, wherever he was, was always like a menagerie. Once, when in college, he had in his room about

forty birds, whose home was in a large pine-tree in the corner of the study. One day a professor came in suddenly, and caught one of the birds between the floor and the door. The little thing fluttered and died, causing such grief to Louis that he burst into tears.

As a boy Louis spent all the time he could spare from classical and mathematical studies in roaming the woods and fields, searching for treasures. He would come home loaded with insects, shells, pebbles, and other trophies, for all of which his good mother would make room. From caterpillars he raised beautiful butterflies. And he soon had large collections of all kinds, including rocks, fishes, butterflies, and insects. He early made up his mind that he would be a naturalist.

Louis did not attend school until he was ten years old. Before that his noble parents and Nature were his only teachers. His father and mother taught him love of all that is good, true and beautiful. They impressed upon him that deep, holy reverence for the great Creator and for spiritual things which remained with him through life. They taught him to look through nature up to nature's God.

Louis was a strong and active boy. The life he led in his mountain home was hardy and invigorating. He took part in all the outdoor sports with other boys—swimming, football, cricket, and fencing. But he did some good hard studying, too. Nine hours a day was the length of the session in the first school which he attended. But none of the boys seem to have thought the school hours too long. Louis honored and respected his teachers. He did faithful work both at school and college, receiving the highest praise from his professors, to the delight of his good father and mother.

Louis always had chums at college, his closest friend being Alexander Braun, who afterward became a well-known scientist. Braun said of Agassiz: "I

learn a great deal from him, for he is much more at home in zoology than I am. He is familiar with almost all the known mammalia, recognizes the birds from far off by their song, and can give a name to every fish in the water."

Agassiz used to stroll through the fish-market with his friends, explaining to them all the different species. He taught his college chums how to stuff fishes and joined with them in making collections.

While he was so well versed in natural history, he did not neglect other things. He learned to speak German as well as his native tongue, French, and had a good knowledge of English, Latin, and Greek. Besides this, he studied medicine in response to the urgent wish of his parents, who feared he could not earn his living merely as a scientist.

But a naturalist he was determined to be. And it was as a naturalist that he achieved greatness. He seems to have had a prophetic glimpse of this, for he wrote to his father: "I wish it may be said of Louis Agassiz that he was the first naturalist of his time, a good citizen, and a good son, beloved of those who knew him. I feel within myself the strength of a whole generation to work towards this end, and I will reach it if the means are not wanting."

The means were forthcoming. A generous uncle helped out. And Louis denied himself in every possible way in order to get the necessary training. He worked his way in part through college by tutoring. And opportunity came to him in the chance to write a work on the Brazilian fishes collected by a well-known naturalist who had just died. This was his first work of distinction, and was written when he was twenty-one years old. And regarding it he wrote enthusiastically to his brother:

"Will it not seem strange when the largest and finest book in papa's library is one written by his Louis, Will it not be as good as to see his prescription at the apothecary's?"

The way opened for the eager naturalist, who won all with whom he came in

contact by his brightness and kindly ways. The great Humboldt and Cuvier became his friends. When the University of Neuchatel was established, Agassiz was chosen head of its natural-science department. He taught not only the students, but also the people in the community. He established a scientific society and a museum. He conducted explorations in the summer among the Alpine glaciers. So great were his contributions to scientific discovery that he soon became known throughout the whole scientific world.

The King of Prussia, recognizing the value of his work, gave him a grant of money to carry on further investigations. This brought him to America, and Harvard University captured him to build up the scientific work in this country. He helped to found the American Association for the Advancement of Science, and gave this country a museum equal to any in Europe, the Agassiz Museum at Cambridge. He also founded the first summer school ever instituted, that at Penikese, Buzzard's Bay, Mass.

An indication of the great esteem in which Agassiz was held is seen in the semi-humorous poem read by Dr. Oliver Wendell Holmes at the dinner given to the great naturalist on the eve of his departure on one of his most important scientific journeys, the expedition to Brazil.

"The mountain hearts are yearning,  
The lava torches burning;  
The rivers bend to meet him;  
The forests bow to greet him;  
It thrills the spinal column  
Of fossil fishes solemn;  
And glaciers crawl the faster  
To the feet of their old master.

\* \* \* \* \*

"God bless the great professor;  
And madam, too, God bless her.  
Bless him and all his band  
On the sea and on the land.

\* \* \* \* \*

"God bless the great professor  
And the land his proud possessor,  
Bless them now and evermore."

# The German as Soldier

By Rev. Georg von Bosse

CONTINUED FROM NOVEMBER NOVEMBER



S in the fight for freedom, so also in the struggle for unity have the Germans fought valiantly. In the reports, found in the archives at Washington, the number of the Germans, who participated in the Civil War has been ascertained. Of the 1,118,402 Germans, which the census of 1860 mentions, 187,858 took arms for the union. There came from New York 36,680, from Missouri 30,890, from Ohio 20,101, from Illinois 18,140, from Pennsylvania 17,208, Wisconsin 15,709. The patriotic spirit of the Germans for their adopted fatherland could not be checked. Thousands upon thousands rushed to the army. Some regiments were entirely German. That Missouri stood on the side of the union is due in a very great measure to the German element in said State. The Governor, C. F. Jackson, was most furious and frantic in his efforts to further the cause of the confederates and he condemned those proclamations of Lincoln, calling out volunteers, in the strongest terms and really thought that Missouri would not send one man to aid the "profane crusade." The larger cities, however, especially St. Louis, the population of which was mostly German, were disposed union-ward. When the Governor attempted to carry out a plan of seizing the U. S. arsenal at St. Louis, coming from camp Jackson, the confederates were surrounded by a strong party of 6000 men under the captains, Lyon, Blair, Brown, Schofield, Fisk, and Osterhaus, and all the Governor's soldiers were made prisoners. The victorious force on their return to the city was greeted with hoots by the spectators, most of which sympathized with the rebels and shouts of "Hurrah for Jeff Davis," and "Down with the damn Dutch" were heard. A shot rang out

and the staff-officer of Blair fell, severely wounded. Now the German troops returned fire. Dead and wounded covered the scene of conflict, but the disturbances, which lasted for a few days, were finally quelled.

That the German element shared in conducting the military enterprises is seen by the following names: General Ad. Engelmann, who was killed at Shiloh; General August Hillich, victor at Bowling Green, Kentucky, thereby capturing this State for the North; General Ludwig Blenker, who covered the retreat from the first, unfortunate battle at Bull Run; General Friedrich Hecker, who performed great deeds in the East and West; General Karl Salomo, who distinguished himself in Missouri; General Al. Schimmelpfennig, one of the first to enter vanquished Charleston; General Max Weber, wounded mortally in the battle of Antietam; General Johann Fr. Ballier, who gained fame by his valour in Sherman's peninsular campaign, the battles of the Potomac army and in the final warfare under Grant and Sheridan; General Heinrich Bohlen, who fell at Rappahannock; General Aug. Moor, who proved his mettle at Shenandoah; General Hugo Wangelin, a successful leader at Pea Ridge, Atlanta, Ringgold and Lookout Mountain; General Ad. von Steinwehr, who helped to win at Chattanooga and Gettysburg. Further we mention: Major-General Fr. Salomo in Arkansas; Franz Sigel, victor at Pea Ridge; Julius Stabel, who came into prominence at Shiloh; Karl Schurz, who reaped laurels at Gettysburg; Joseph Osterhaus, an honor to Germans at Vicksburg, Chattanooga, Atlanta and Savannah; Aug. Kantz, who gave valuable service as general of the cavalry; Jacob Ammen and Gottfried Weitzel, who led the first regiments into conquered Richmond; Julius Raith, killed at

Shiloh; also the names of the colonels: Laiboldt, Beck, Buschbeck, von Baumbach, Koch, Krefler, Winkler, Landgraber, Seidel, Lutermeister, Woerner, Weiss, Heintzelmann, Harderberg and others.

The most prominent German-American officer of the union in the Civil War, a soldier of two continents, of the most striking appearance, was Franz Sigel, born on November 18, 1824, at Sinsheim, Baden. He devoted his life to the military profession, was drawn into the movement for freedom in the memorable days of '48 and came to America in 1852, when said uprising had failed. From a position as teacher in a private school in New York Sigel went to St. Louis as professor of Mathematics and History in the "German Institute." He took active part in politics and self-evidently was adverse to slavery. 1861 he entered the third regiment of volunteers of Missouri, which he had helped gather, and began his American military career. After various smaller engagements Sigel commanded the German regiments in the three-day battle of Pea Ridge. By his aid in the decisive hour victory was brought to the standard of General Curtis on the third day. His advancement to the rank of major-general was a due reward. After the war Sigel lived in New York City, holding in turn several high offices, also being active as a writer, publishing the German-English "New York Monthly." He died August 21, 1902.

A minute account of the deeds of "Germans in the American Civil War" has been written by W. Kaufmann and has appeared in Germany.

The war with Spain, 1898, has proved once more that the German-American is

a true citizen of this great republic. Among the officers and soldiers of navy and army were thousands of German descent. Along with the few, which Colonel Roosevelt mentions in a report of the storm on San Juan hill, we read the names: Captain Franz and Lieutenant Gruenwald and one of the first three flags, planted on top of the hill, was that of Captain Mueller.

Especially conspicuous was Theodor Schwan, who was born 1841 in Harneburg, Germany. 1857 he came to America, entered the regular army, participated in over twenty battles and skirmishes of the Civil War, was made captain 1866 and fought against the Indians, later taking a post as military-attache in Berlin. At the beginning of the Spanish war Schwan was made general and as such freed the threatening mountain gaps and regions of Porto Rico from Spanish troops. Later he served faithfully in the Philippines.

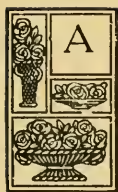
In the marine we also find many efficient Germans. The head gunner of the "Olympia," who fired the first shot in the battle of Manila, was Leonard Kühlrein.

A brave contre admiral was Louis Keimpf, the victor of Santiago. Admiral W. S. Schley also came from Germans.

Much German strength has been spent, much German blood has soaked American soil in the battle for a glorious nation! It must be a duty to us, imposed by national honor, that we, who have descended from the German race, point continually to the words and proclaim them incessantly to all rising generations: "As in the past so may it be said also of these deeds: *Germans to the Front.*"

NOTE.—For a notice of Kaufmann's "Germans in the American Civil War," see page 753 of this issue.—Editor.

## The Handwerk Family



LONG the base of the Blue Mountains in the upper end of Lehigh County, is Heidelberg Township, one of the first settled and original districts, which was organized long before the establishment of the county in 1812. Atrocious Indian massacres marred the progress of settlement between the years of 1755-1758. Fifty-six persons were cruelly scalped and murdered by the savages during the trying years of the French and Indian War. Among the early settled people in this township were the Kern, Peter, Rex, Bloss, Snyder, Miller, Sensinger, Hunsicker, Ohl, Neff, Measemer, Kemmerer, German, Hoffman, Geiger, Hausman, Krum, Kraus, Wert, Wehr, and Handwerk families. All of these settlers suffered the hardships of a pioneer life. This narrative will record a brief account of the Handwerk family. The Handwerks are a prolific and prosperous people. The trite expression of the family being established by "three brothers" may be correct. The Pennsylvania Archives record the emigration of the following: Johannes Handtwerke in 1736; Nicholas Handwerke in 1739; Peter Hanwerske in 1743. These pioneers were Palatinates and doubtless some kinship existed among them. They settled in the same locality, and had interests in common. Mr. Eugene M. Handwerk, son of Edwin, grandson of Michael, of Germansville, Pa., who is a graduate of Muhlenberg College, and an esteemed public school teacher in Heidelberg Township, is examining old documents and collecting data with the object of holding the first reunion next year. The family is rich in interesting history and folklore. On the farm of Owen Hunsicker, whose wife Julia is a daughter of Henry Handwerk, long deceased, is an historic house, erected in 1769. It is built over a fine spring of water. The house is of stone, 34x24 feet in dimen-

sions, two stories high with an attic and a cellar. In the latter is the spring which has never run dry. This historic house reflects in a high degree the mechanical skill of those who built it. In the house, the wood carvings, hand-made doors and window sashes, the rafter joints, the wooden pegs, used instead of spikes, hand-made nails and hinges are silent evidences of the ability and craftsmanship of the sturdy German settlers to erect substantial and enduring homes. Eight generations have passed in and out the portals of the double doors of this landmark. Above the opening of the huge open chimney, 7¼x3 feet in dimensions, is a heavy dressed log, in which is carved a verse of scripture, but this is almost entirely obliterated. A stone stairway leads from the cellar and spring to the first floor, which was divided into two large rooms. A stairway in the west side of the gable end of the house leads to the second floor, which likewise is divided into two apartments. The garret is one large room. Large bins for storing grain and corn are still intact. They now are filled with relics of colonial usefulness. Flaxhead, spinning wheels, reels and the like are now stored in them. The rafters and laths are near together, giving strength to the roof. The gables of the house face due east and west. In the south wall is the main entrance. Between this door and a window on the second story is a bluish dressed stone, 18x12 inches, upon which is the following inscription: "Mid Gott Hab Ich Des Hause Gebaut, Im Yahr Anno 1769, Johannes Handwerk." The house is located about one mile due north from Germausville.

Johannes Handwerk, Sr., was a large land owner. On November 27, 1761, he sold a tract of 400 acres of land, located in Heidelberg Township, Northampton (now Lehigh) County, Pa., to his son John Handwerk, and Nicholas Handwerk, and Nicholas Handwerk, Jr., for the consideration of 300 pounds. Of this tract 130 acres were taken up by war-

rant from the Province by Henry Hauser, bearing date of April 25, 1744. The 400 acre tract was bounded by lands of Michael Ohl, Peter Handwerk, Bernhard Neff and John Hunsicker.

On October 26, 1786, just three years before he died, Johannes Handwerk sold three more tracts to his son, John Handwerk. They contained 112, 92 and 57 acres, and were respectively taken up by warrant as follows: Henry Hauser, April 25, 1744; Rudolph Peter, January 28, 1754; Johannes Handwerk, Sr., November 9, 1758.

The price paid for the 261 acres (allowing six per cent. for roads) was 150 pounds.

Another sale records the following: John Handwerk, Elder, on November 27, 1773, sold 139 acres of land to John Handwerk, his son.

The two latter sales of land made by Johannes Handwerk, Sr., were bounded by lands of Peter Handwerk, Jacob Kemmerer, John Hunsicker, Jr., Francis Measemer, Jacob Hunsicker and Jacob Peter.

The third Johannes Handwerk (son of Johannes Jr.) became the owner of the homestead upon which is erected the historic house. After the death of his father, he cultivated this land from the time of his marriage until he died. His wife was Catharine Peter. They had these eight children: Catharine, married Michael Harter; Henry, married Elizabeth Schmide; Casper, married Elizabeth German; Susanna, married George Neff; Elizabeth, married Peter Benninger; Michael, married Lydia Schneck; Rebecca, married Henry Hoffman; Nathan, married Lydia Snyder.

Henry Handwerk (son of Johannes) was born on the homestead, and thereon spent all his life, but two months, during which time he learned the coopering trade which he followed with farming. His wife, Elizabeth Smith, bore him seven children, as follows: Joseph, who obtained the homestead; Polly, married Reuben Henry; Hettie, married Edwin Mensch; Esther, married first a Kistler, sicker; Sarah, married Aaron Hauser; Helen, died aged seven years; Isabella, married Joseph Jones.

Michael Handwerk (son of Johannes), was a cooper and farmer. He lived where his son, Edwin Handwerk, now lives. His children were: Casper, Franklin, Nathan, Elivina, married A. B. Mensch; Esther, married first a Kistler, and second Wesley Buch, Joel and Edwin. The latter is already a grandfather, and has nine children.

The Handwerk family are Lutherans, and many of them are members of the Heidelberg Church, of which Johannes Handwerk was an early member. He is buried on the old graveyard, where a brown sand-stone marks his grave. He was born January 29, 1710, and died in 1789, aged 79 years. His son, Johannes, Jr., was born April 1, 1742, and he died September 13, 1813, aged 71 years, 5 months and 12 days. His wife, Catharine, was born September 14, 1747, and died March 10, 1808, aged 60 years and 6 months, less three days.

Peter Handwerk, Jr., was born September 18, 1744, and died February 27, 1826, aged 81 years, 5 months and 10 days. Jacob Handwerk was born August 9, 1771, and was married 29 years to Catharine Seidler. He died May 13, 1826, aged 54 years, 9 months and 4 days.

—Allentown, Pa., *Call*.

## Number Eight

NOTE.—Concerning this article the author, a subscriber and a well-known lawyer in the coal regions wrote February 4, 1911:

"The article is a true story of one \* \* \* \* \* who was convicted of murder at \* \* \* \* \* Pa. He escaped from jail, was captured in the west, brought back, resented to be hanged and escaped the second time under circumstances alleged as narrated and is still at large. There is no fancy about it if all reports are true." Doubtless other subscribers can vouch for the facts in the case.—Editor.



STEVE Romanski had lived among the rugged hills of Lithuania since his birth and when he attained his majority he concluded to try his fortune in the western land of promise.

He tied his bed and clothes in a gaudy rag and started for Antwerp. His fatherland had no attractions. He saw new life in America where he hoped to meet many of his neighbors who had preceded him. In due time he landed at Castle Garden and joined his shipmates bound for the coal fields of Pennsylvania. The restraint of fettered government was cast aside. He breathed the air of free America. He thrived at his work. He became a citizen. He acquired the new language with ease and spoke it with grace. He was tall and erect. His military training had been most beneficial to him. He was a favorite with his people and respected by all who knew him. He was honest and industrious. Ten years in his adopted home had wrought great changes in the man. His parents had aged rapidly and were eager to see him again. He had set the day to return and bring them to his new country. Many of his friends planned a surprise on the eve of his departure and the usual pleasures were indulged; the violins filled the air with wild strains of native music; the peals of laughter rang out boisterously and above all came the loud voice of Steve. "My friends have provided this occasion to give me joy on my return to the fatherland and you shall not interfere.

Leave us. Take your hand from Christine's shoulder. Leave, I say, or you will regret this intrusion," he said, growing more angry with each word. His friends did not tully understand all that he said; the music ceased. Mingled voices muttered threats. The intruder moved toward Steve. Christine stepped between them. "I will defend the honor of those who respect me" cried Steve and with a quick, heavy blow he struck the unwelcome guest upon his temple; he fell, never to rise again; his skull had been crushed. Steve seized his hat and coat, bid a hasty farewell to those about him and left the house. The midnight express carried him to New York and the next afternoon he walked the pier from which the ship was to sail for the old home. Suddenly Steve heard a familiar voice saying, "Steve, we want you at home, come with me." Handcuffs were slipped on his wrists and Steve was taken to the Tombs. Extradition was not necessary; Steve declared his innocence and willingness to return without delay; he did not know that the man whom he had struck was dead. He was tried by a jury of Americans who bore strong prejudices against the foreign citizen. He was convicted, sentenced to be hanged; pardon was refused and the day for execution fixed. Steve had gained the confidence of the sheriff who was in charge of the prison and he allowed him many privileges; he permitted friends to talk with him at the barred door of his cell. The death warrant was issued and the sheriff opened the outer door of the cell to read it to Steve, but Steve was not present. A tiny saw; two severed window bars and an improvised rope dangling over the wall explained his absence.

The snow was blown fiercely by a raging wind; the camp was deserted, not a sound, save that of the wind, was heard; no living thing ventured out in the blizzard. A shivering figure came to the cabin and rapped. Not a sound came

from within. A louder rap and the door was opened. "Come in," said a woman. The shattered form of a man stumbled in and sank upon the floor. A glowing fire, hot drink and food awakened his energy; he looked into the face of his benefactress; he had seen that face ten years ago. Slowly the mist disappeared and he ventured to whisper, "Christine." Her face showed great surprise and Steve quickly followed his opening word with, "you here, don't mention my name, if you remember it. Tell no person that you saw me." "Yes, yes, I know you; I remember the night, all, all." "I know what you mean," said Steve, "For God's sake, say no more; give me a place to sleep and I will tell you more tomorrow." Christine led him into her room and covered him with the warm covering of her bed. Steve slept while Christine kept a fire roaring in the cabin chimney. The sun was high when Steve awoke. It did not take long to tell the story nor for the two to agree to remain in this secluded spot for the remainder of their lives. They worked together and lived in peace with all the world. The camp increased in numbers. Gold was plentiful and a new find brought thousands to the place. Men and women of all kinds and character settled among the peaceful residents. Christine devoted all her time to home duties and much of it to Ross Brooks who came there to seek health and, incidentally, some gold; he was a polished young man; he spoke to her of the mysteries of the heavens and the wonderful formations of the earth; he had graduated from Yale and his learning impressed Christine so that she would rather listen to him than Steve. Steve was deeply wounded, but dared not resent the intrusion. His past life was ever before him. A word to Christine might incur her illwill and he had resolved to trust no human being. He bore this infliction and spoke to Christine in his best manner; he praised Brooks for his learning and sympathized with him in his misery; he used many tricks to induce Brooks to go to another camp where it was more

healthful and profitable. "Christine," said Steve, "let us sell our claim to Brooks and go further north where the gold can be picked from the surface; we have worked hard and long here and have little to show for our toil; come, let us go elsewhere." "Steve," she said, "I know why you want to leave this place; you believe that I love Brooks; you have tried to conceal that thought but you cannot; I do not love him, but I enjoy his company when you are absent." "When I am absent," he exclaimed, "You have told me more than I suspected; Christine, we must leave here at once." "I refuse to leave," she said, "you may go; go back where you came from; to the prison cell and the gallows; you will be hanged if you leave here; Steve Romanski, I have saved your life and I would not do the slightest thing to injure you, but I will not leave this cabin." The cabin door opened and Ross Brooks stepped in, with drawn revolver in his hand, saying, "Steve Romanski, I command you to go with me; you have caused me much trouble but I have you at last." The next train carried Steve and Ross Brooks toward his old cell in the east; a new sheriff was presiding in the prison and Steve was closely watched; another death warrant was issued and read to him; he heard the hammers putting up the gallows upon which he was to forfeit his life; hope was gone.

A ring at the prison door was answered by the wife of the sheriff; she admitted a wandering vender of beaded ware; she brought her into the living room and examined her wares. "How many prisoners have you in this place," inquired the woman. "We have only six," replied the matron. "Are all murderers," she asked. "No, indeed," was the reply, "only one, in number eight is a murderer and he is to be hanged soon; he was convicted several years ago and escaped but was caught and brought back a few months ago." "It must be awful to live with criminals and murderers in a big stone house like this," said the stranger. "My husband is not



away very long and when he goes out I have the keys and perform his duties." Suddenly the matron reeled and fell unconscious upon the floor. Like a flash the thought came to Christine that those keys might be in the hands of the matron at this moment; she searched her and found a bunch of keys; she hurried to the hall door and soon had it unlocked; she flitted down the narrow corridor and opened cell number eight. "Steve,

quick, dress, the doors are open, fly, fly, for your life," she said in hurried tones. Steve seemed dazed; he threw aside the Bible, tore off his stripes and threw on his coat; he shuffled down the corridor toward the street door which was pulled open when he reached it; a small package was thrust into his hand and the door closed behind him. Christine hastened to the matron, replaced the keys in her pocket and disappeared.

## Die Deutschen im Amerikanischen Bürgerkriege, Von Wilhelm Kaufmann, Oldenbourg, München und Berlin, 1911

By Ernest Bruncken, Washington, D. C.



HIS is the first work treating comprehensively, and so far as that is possible exhaustively, of the part which the German-born element has played in the federal armies during the Civil War. There have

been numerous publications devoted to special phases of the subject, and of necessity there has been some mention of such matters in works treating in more general ways of the war or portions thereof. Mr. Kaufmann has used these partial works, but he has added to the material so obtained a mass of original information obtained directly from participants in the events described. This circumstance will make the work an important original source for future historians, and if the author had done nothing but collect this scattered information with unflagging zeal and industry he would be entitled to high praise.

Mr. Kaufmann, however, has done much more. With true historical insight he has discerned that the achievements of any portion of the Union army, scattered among the rest and not playing

an independent part in the struggle, could not be of much importance in the final picture which historical science will some day paint of the great conflict. It must be a very different thing, however, when the military story is made to appear as an element in the general description of German participation in American life. This is what the author has done, and the result is an important contribution, not merely to the military history, but to the general history of the growth and development of American civilization.

The historian who treats of a particular racial element in the American people encounters, in additions to the difficulties besetting every investigator, a number of special obstacles to a clear sight of the truth. The very fact that he picks out for insolated consideration a small part of a great movement, tends to make him over-estimate the importance of his subject. Racial predilections tend towards the same fault, and racial sensitiveness is likely to make him attach undue importance to acts or speeches of outsiders which seem to him deliberate, perhaps malicious, attacks on his favor-

ites. German-Americans, neither more nor less than other nationalities, are much given to ascribe every casual criticism of things German to deep-seated, nativistic prejudice. These pitfalls the author has avoided to an unusual degree. He is able to see that the German officers were not all heroes nor military geniuses, and that a man is not necessarily blinded by anti-German feelings, because he calls the shortcomings of some Germans by their right names. He is also just enough to appreciate that no nation can be expected to entrust the highest positions in a national crisis to foreigners. On the other hand, where there seems to be really an element of nativistic hatred, as in the case of the incapable Gen. O. O. Howard, Mr. Kaufmann does not hesitate to describe the animus which stood behind some of the violent attacks on German soldiers and officers.

In certain respects the conclusions at which the author arrives do not conform to the generally accepted notions, and to the reviewer it seems that in such cases Mr. Kaufmann is generally right. This is conspicuously so in the case of Francis Sigel. He does full justice, of course, to the many good qualities possessed by that favorite of German veterans and German newspapers. No judicious person would deny that Gen. Sigel fully deserved the monuments erected in his memory. But the author points out with entire propriety that there were other German officers in high positions who made a better record than Sigel. Such is notably Gen. Osterhaus, who is comparatively unknown to the general public. Mr. Kaufmann shows, among other things, how Sigel had the advantage of being pushed forward by his fellow-revolutionists of 1848; he might have added that he continued to enjoy, after the war was over, the support of the German papers, the great majority of which was under the guidance of "Forty-eighters" and their friends. Mr.

Kaufmann shows, also, how a large part of the difficulties with which Sigel had to contend sprang from his inability to adapt himself to the manner and ways of the country, and to make friends among people not of German nationality. People of considerable acquaintance among German-Americans know that in this respect he was typical of a large class of able men, who are partial failures because they never succeed in removing from the minds of non-Germans the impression of being strangers in a strange land.

The story of the Germans in the Civil War lends itself easily to picturesque writing. Such incidents as the capture of the rebel militia at St. Louis; the sufferings of the Texas Germans; the unjustifiable attacks upon the Germans after the disaster of Chancellorsville; the hardships of the Shenandoah campaign; and to mention also the farce after the tragedy, the grotesque doings of Gen. Bleaker, hero of the unheroic first battle of Bull Run—such subjects present an almost irresistible temptation to let the literary get the better of the historical art. It is a special merit of the present work that in it nowhere has the literature driven out history. This is not to say that the book is poorly written. In the contrary, it reads well and easily, but nowhere does the reader forget that he is dealing with serious history and not with romance.

One of the most valuable portions of the work for future historians, and especially genealogists, is the collection of biographies of German officers. Many of these data are not accessible in any other place, and would probably have been lost without the efforts of Mr. Kaufmann. Altogether, this book is one of the most important contributions yet published to the history of the German-American element, and likewise an important contribution to that of the Civil War. It ought to be published in an English version.

## German Hotels



THE German hotels are the best in the world—that is, the most to my taste. The statement is subject to some qualifications. I have not tried the hotels in Asia, Africa, Australia, or South America. But I have tried

them in all European countries except Spain and the Balkan States. They are smaller and quieter than the American hotels, give greater variety of food than the English hotels, more hygienic food than the French hotels, and are more sanitary than the Italian hotels. This statement, like all general statements, is subject to qualification. There are quiet hotels in America, hotels with variety in England, with simple diet in France, and with adequate sanitary provisions in Italy. In fact, travel is now so universal that the great hotels in the great cities which depend on foreign travel for their patronage are very cosmopolitan in their character. There is a certain semblance in the greater hotels of New York, London, Paris, Berlin, Vienna, and Rome. To get the distinguishing characteristics of the hotels of any country one must go to the distinctively native hotels—that is, to those dependent on native, not on foreign, patronage; and those are chiefly to be found in the smaller cities.

This tendency of the hotels in the larger cities to borrow each other's methods is seen in one new feature in the hotels of Hamburg and Bremen. Ten years ago rooms with private baths attached were rare on the Continent of Europe, and I think almost unknown in England. Going to one of the best hotels in Hamburg on landing in that city, and to one of the best hotels in Bremen before embarking from that city, I found that to a large number of the rooms a private bath was attached. It is my habit on landing to pick out the best hotel in the city and to pursue the same course before embarkation. There are two reasons for this policy: If one goes to what

he thinks is a second-class hotel in a great commercial port like Hamburg or Bremen, he is very apt to find himself in a third-class hotel, unless he has either extraordinarily good luck or extraordinary advantages for ascertaining about conditions. And on landing from a steamer which has been more or less waltzing for ten days, rest under the best possible conditions is desirable for the forty-eight hours required to adjust one's self to the sober and steady earth; and, again, a similar rest under the most favorable conditions is a desirable preparation for embarking. The condition in which a landsman finds himself for the first two days on shipboard depends, in no small degree, on the condition in which he goes on board his steamer. We embarked at Bremen from one of the largest and best hotels in the city. The *portier* got our railway tickets and seat tickets to Bremerhaven for us, checked the trunks and brought us the steamship company's checks, sent our hand luggage to the station in advance of us and had it put in place in the racks of our compartment, so that we had only to drive to the station and get into our seats. The consequence was that we went on board the Prinz Friedrich Wilhelm absolutely care-free. The best preventive of seasickness is a rested body and a quiet mind. The traveler who takes the last train by which he can reach his steamer and goes on board wearied and worried is taking the best possible course to insure for himself a very uncomfortable passage. The price for a short stay in a first-class hotel in a German port is not prohibitory; our hotel bills in both places, including good-sized rooms with private baths, and all extras, tips, etc., were about five dollars a day.

What follows is written for the untraveled reader, and will not interest the traveled reader except as he may be interested to compare his own impressions with mine.

There are certain important respects in which the German hotel differs from the American hotel. Nowhere is there a price charged by the day. The traveler pays a fixed price for his room, depending on its size and location; sometimes the breakfast is included. The price for a good room in the smaller hotels ranges from three to five marks—that is, from seventy-five cents to a dollar and a dollar and a quarter. The charge includes attendance and lights; the traveler brings his own soap with him. The price for breakfast ranges from a mark to a mark and a half—that is, from twenty-five to thirty-seven cents. It consists of rolls and coffee, and the coffee is uniformly good. I do not recall a poor cup of coffee in all my German experience; it was either good, better, or best. In England it is almost uniformly bad, worse, or worst. Personally, I like the German coffee better than the French; I suspect there is some chickory in the French. One may by special order add to his breakfast of rolls and coffee, eggs in almost any form, and, I suppose, also steak or chops. Save possibly in the distinctively American hotels in the great cities, an order of a breakfast food or of buckwheat cakes would not be comprehended by the waiter. There is a *table d'hôte* dinner, usually at one or half-past one, which consists of four or five courses and costs from two and a half to five marks—sixty-two and a half cents to a dollar and a quarter. For supper you order what you will—the usual order being cold meat or eggs or both. You take your dinner and supper where you like, and do not pay for it at the hotel unless you take it there. The head waiter generally asks you at breakfast if you expect to be at dinner. This is partly to reserve seats for your party; partly, I suspect, that, like a prudent housekeeper, he may know how many guests to provide for. Save in the large hotels, the number of those who sit down to the *table d'hôte* dinner rarely exceeds from thirty to fifty. In the modern or modernized hotels the long table had given way to small tables. If you have a party of

two or more, you are sure to have a table to yourself if you desire it.

If there are any temperance hotels in Germany, I neither saw nor heard of them. In all the hotels wine and beer are sold with the meals, and are freely used. In two of the hotels at which we stopped the price of dinner was half a mark more if no wine was ordered; there was thus a small premium on ordering wine. On the other hand, there are no bars in the hotels in Germany; at least none in evidence to one who is not in search of a bar. We went into one hotel-restaurant one evening for an ice, and not only found a goodly number of men and women sitting at the tables who preferred something to drink rather than something to eat, but, in going to our table, passed an open door through which we saw what looked like an American bar. And in Berlin I looked in through the open door of one saloon, one one of the principal streets, and saw men and women, some at tables, some at a bar, drinking with the same freedom with which similar groups might be seen on a warm day at a soda-water fountain in an American city. But in the hotels proper there were apparently no bars. Personally, I think a hotel in which there is no bar, but in which wine and beer can be ordered with the meals, is more worthy to be called a temperance hotel than a hotel, such as I have seen in Maine, in which no wine or beer can be ordered with the meals, but in which there is a bar in the basement where one can get stand-up drinks at pleasure.

But if there are no bars in the hotels in Germany, there is no dearth of places in which to satisfy thirst. Restaurants, cafes, gardens, and drinking-shops abound. There is every variety, for every kind of taste. I do not know what the statistics show, but the impression on the Careless Traveler is that in the larger cities there is as great a proportion of drinking-places as in American cities of equal size—but different in character. You may go into what in America would be an ice-cream saloon and order either an ice, a bottle of beer, or a bottle of

wine. You may go into a garden and find the seats—not benches, but chairs—ranged round little tables, and a waiter ready to receive your order for a glass of milk (which, by the way, is quite common) or a glass of beer. You may find on a balcony or piazza of a hotel-restaurant multitudes of little tables and multitudes of busy waiters serving eating and drinking guests. Or, I suppose—I did try to experiment—you may go into what externally looks like an American saloon and take your drink standing. The Germans are always eating, yet do not gluttonize, and always drinking, yet are never drunk. In America we eat and drink as we put coal on the furnace, to keep the machinery going; in Germany eating and drinking is an end in itself. The people eat and drink as one may read a book—not to get something out of it for future use, but for the mere enjoyment of reading. There is at least one thing to be said in favor of this: it is wholly inconsistent with the spirit of grab and gobble which one often sees at our American lunch counters in a business street in business hours.

The public rooms characteristic of our great American hotels are in Germany conspicuous by their absence. If there is a lobby, it is not used as a lounging-place. There is often a reading-room, and sometimes a ladies' parlor, but they are both quiet and retired. I do not think if all the lobbies of all the hotels in Germany were united in one great lobby, and all the guests in all the German lobbies were turned into it, they would present any scene of dress and display, lazy luxury and strenuous discussion, comparable to what may be seen in any one of half a dozen hotels in New York City or Chicago. In the

smaller hotels there is a small lobby, which contains a chair or two, a desk, and sometimes an office opening out of it. In this lobby, or in the adjoining office, is always to be found the *portier*. When your cab drives up to the hotel, the *portier* comes out in person to greet you. You are welcomed as a guest. If you are wise, you leave your baggage in the cab and ask to see what rooms they have. You see them, inquire the price, decline, and drive on to try elsewhere, or accept, and in ten minutes are settled and at home. In the smaller hotels the proprietor is apt to take his dinner with his guests, or, if not, to come into the dining-room at the dinner hour and greet them with a bow. In one hotel the proprietor sent personally a flower to every lady at the Sunday dinner, and, if for any reason she could not be down at dinner, the flower was sent to her room. When you go away, the *portier*, the head waiter, and perhaps the proprietor, are present to bid their guests good-by. They are not always after tips. At one German hotel where tips were forbidden, as we drove away we caught a glimpse of three of the waiters who had served us standing at the window smiling to us their adieux. These farewells are as cordial where tips are not expected or not even allowed, or where they have already been paid, as where they are expected. In short, if the hotel is small, you find a personal relationship established between yourself and the innkeeper and his representatives, and, if this relationship is accepted in the same spirit in which it is offered, it lends a distinct charm to the life such as is not known in the great hotel.—L. A. in *Outlook*.

## DIE MUTTERSPROCH

"O, Muttersproch, du bist uns lieb"—A. S.

### Why There Are No Suffragettes among Pennsylvania German Women

Mister Drucker:

Mer kon sheer ken tzeitung laesa die dawge os mer net ebbes sehnt foon "woman suffrage." On so fiel blets—in fact, sheer oll ivver—wolle die weibsleit es recht hovva tzu shtimma. In Idaho, Wyoming, Colorado, Utah un Washington hen sie so'n recht fer now shoont ettliche yahre; un yusht doh im letshta October hut California ow de weibsleit sel recht gevva. Ondem werren mir doh im Pennsylvania ow in die roy kumma missa.

Es sheint over net os won Pennsylvania orrick in'ra hurry ware. Un tzu ken set weibsleit sheint des shtimma so evvafiel tzu sei os wie tzu unsera Pennsylvania Deutsche weibsleit; mer hehrt foon ken'ra Mrs. Pankhurst odder Mrs. Belmont os unnich ihne om schaffe is, un sie gehe net hinnich die kunshdawgler mit lange heet-shpella, wie sie duen hinnich die police in de shtedt—in fact, ains foon unsera lond kunshdawgter dait gnops en suffragette kenna won er ainy sehna dait.

Now es mus en uhrsach sei os unser Deutsche weibsleit net ow der shlickser grehe fer's recht hovva tzu shtimma. So hoy ich mei frau, die Bevy, g'frotg ferwos net sie un ihre schweshtera, aunts, cousins, un nocherbera ow naus gengta speecha mache, finshterglessner nei-shmeisa, un de kunshdawgler die g'sichter fersherra? Ich wut du hetsht noch de Bevy ihre auge sehne kenna, Mister Drucker! Sie hut behaupt es ware yoh'n insult fer ebber even tzu denka os Pennsylvania Deutsche weibsleit sich uffcera kenta wie sel. Ich war bissel im'ma gla eck drin, s'war plain, un bin noh raus ge-backed so easy os ich gekent hob; sel is, ich hob explained ich het net gemeht os unser weibsleit so'n fuss mache sutta odder os es miglich ware os sie sich so schlecht behafa kenta—wos ich ge-broweered het fer droh-tzu-kumma ware des: Ferwos die Pennsylvania Deutsche weibsleit net's recht wutta hovva fer uf die 'lection gehe un shtimma? Ich hov ow weiter explained os die weibsleit daiten ofwongs die shoola runna, net yusht ols teachers over ow ols directors; die weibsleit daiten die hospitals runna, die children's homes, die asylums fer die blinda, die karriche, die missionary societies, un ferwos net ow die saloons—sel is, politics?

Well, die Bevy hut noh g'shmunzled os wie'n yunga katz won mer sie de rechta weg ivver der bookel shtreich. Die Bevy hut erlaubt os politics, im airshta blots, ware tzo

schlecht fer weibsleit ebbes mit tzu duh hovva. Noh hov ich g'sawt sel ware yusht die uhrsach os weibsleit in politics gehe sutta—un's noh besser mache. Die monsleit, wie ihr politics, waren ow net immer wos sie sei sutta, hov ich g'sawt, over ich het doch noch net g'sehna os wega sellem weibsleit sich weiters foon de monsleit wek holta daiten. Wy, sie kenta net, hut die Bevy g'sawt; die monsleit daiten inne die gons tzeit noh-shpringe! Un won ich die wahret wissa wut, es waren de monsleit, meh wie ainich ebbes shoonsht, os die weibsleit aus politics holta daiten.

Noh doh war'n neies uf mich, un ich hob g'frotg wie don des sei kent, os monsleit die weibsleit aus politics holta daiten? Die Bevy hut's noh deitlich gemacht: Ken weibsleit in de welt waren bessar householder wie die Pennsylvania Deutsche weibsleit—fiel net so goot; ken set weibsleit daiten ihr heiser un oll ihr sache so sha un sauver holta; in fact die Deutsche weibsleit kenta un daiten olles sauver holta os sie un sich rumm hetta—except die monsleit; un mit de monsleit ware evva now yusht nix tzu duh. Now won die weibsleit es recht hetta tzu shtimma dait's net mehna os sie yusht uf die 'lection gehe sutta, over os sie naus gehe mista committee meetings holta un tenda; sie mista campaign plans mache; kondidawta raus grehe un onnera net raus kumma lussa; festivals holta fer geld grehe, in blots foon's geld aus de corporations dricka, un endlich ware's f'leicht gly notewennich os die weibsleit flying machines hetta fer draus rumm shwoopa 'lectioneera. Oll sel dait sie fon haim nemma, un sie foon haim holta. Noddeerlich, weibsleit daiten sich gern ferblaudera, un sellaweg sich ferseima; sel dait sie os noch lenger foon haim holta.

Of course, won ganoonk gebocka ware de-haim fer a pawr dawg, odder'n woch, don kenta die monsleit sich selver koche, un oyer broata—anyhow sie daiten net ferhungera. Over wie ware's noh un wie dait's gooka won die weibsleit tzurick haim kaimta? Es g'sherr yusht holver gewesha, messar un govla rushtich, die ponna smootsich, der shpiel-lumba shtinkich, es honduch shtEIF un gro wie'n olter kolter buchwaitze-kuche, es dish-duch fersflecked mit coffee un jam, die coffee-kon holverful grounz, der tay-kessel om rinna, der koch-kessel deckel ferlora, die karabet full fet-blocka, die kich net gekehrt, der uffa net ge-blacked, es oil cloth unnich em uffa shlipperich mit shmootz, die wond fershmoked, die finshtera ferdecked bei de micka, der shonk lavendich mit pismires, es keller-ech full

grumbeara-shawla, die borch full huls, kareb un si-aimer, die borch-dreppa ferdreht mit hoond's-shpuhra un fersowed bei de hinkle—olles in fact so unnershts-eversht un so grush-dich dreckich os nemond sheer in's house kent odder sich secondeera won's drin ware. Die Bevy mehnt net, be sure, os unser Pennsylvania Deutsche monsleit shloppicher waren wie onnera, fer sie secht oll monsleit waren noddeerlich so.

Un wie mit de kinner won die Mommy fot ware 'lectioneera? Wer dait ufshteha nachts won die glana owfonga daiten heila? Wer dait'ne tay mache won sie bauchweh hetta odder'n essich-lumba uf die shtern binna fer kupweh? Wer dait'ne jelly-brodt gevva odder cracker soup mache won sie schlecht feela daiten un hetta ken obbadit? Wer dait der weh blots blosa won sie die tzeha aryets wedder renna daiten? Was ware im shonk won sie hungerich sutta werra tzwishe-de-tzeit? Wer dait sie mache die feesz wesha oveys eb sie in's bed gengta? Un wer dait die geraniums tenda, die tziwyla hocka, un's ungrowt im gorda droonna holta?

Nay, mehnt die Bevy, es ware gor net shicklich fer Pennsylvania Deutsche weibsleit suffragettes tzu werra.

OLLY HESS.

### Der Nei Shoolar

Nou gad mei bub'li noch da shool—mer man'd es kent net sei; Es shein'd de yora sin so kortz un gan so shnel ferbi. 'Sis yoh nuch gor ken tseit tsurick wor ar doh in da we'k, Mit brei im mou, un kulik, un en shdim arshreklich Greek.

Was wor sel ols en bizzy tseit en gonsa larmich nocht! Es wor ken shlofe im hous, mer hen yushd g'shuk'ld un gawoehd. Un wun ar shdil wor olsamol un ruich bei degrees, Was wor des bub'li duch so leeb!—wos wor der shlofe so seez!

Ov'r nou hov Ich ken bub'li ma—Ich du sei frockli 'wek, Far ar mus hussa hovva nou, mit gallus draw, un sek. De we'k is lar—we's omshel nesht, de klana sin ol fort, Mer haerd ken sound fun kenra ord, ken musik ma fun dort.

### A Little Center County Joke

Years ago, a Rev. Abele preached in Center County. Traveling one day with a fine horse, he came to a company of men fixing the road. One of these said to the preacher, "Du husht en feiner gaul; des is zu expensive fer dich. En paar ochsa wära gute genung fär dich." The preacher answered: "Ya, won ich en yoch het, ochsa huts plenty."

Ar's seks yohr heit! Kon's meglich seien bub'li ma im hous! Yaw, we de yora kuma rei, so gad de yuchend nous. Gook, was en gros'r bu, we shduls-sei arshita hussa aw! De tseit gad shnel un eb mer's denkt, sucht ar sich shun en fraw.

En bub'li wor ar geshd'r g'west, en shoolbu is ar heit. En menli wart ar morga sei—so reisend gad de tseit. Dawrum mus Ich nou bolamol kunsidra wos tsadu, Un wos es endlich gevva sul ous unser'm grosa bu.

Hob shun gadenkt weil ar's so shlou un im'r so ful driks. Dad are recht gute far'n hons-worsht ud'r far drekich politiks. Noh wun's en guta chance mol gebt don mecht ar nuch um end. So unfarhuft nei schlich ols der U. S. Presidend.

Du lewar tsushdond, wos en soch, Ich wist net wos tsadu! Der fod'r sei fu'm Presidend—Ich het yoh gor ken roo. Es is mer arlich nunar burg, far karls we ar sin rawr. Duch huf Ich wart ar net elekt—(farleicht is aw ken g'for).

De moyer het don lewar nuch wun ar en porra war. Dos der deiv'l mol ousdreiva dad un ging't iv'r de sindar har. Un onra tseita denkt se ols ar sul en duckd'r sei, En lawyer ud'r en millionaire,—war sel net gros un fei?

Ov'r horch amol, doh kumt ar nou—harsht we ar lushdich singt,—Unshuldich fun da sorya wu de eld mol mit sich bringt! Ken gros'r nawma un ken geld os folt tsu'm weldlich mon, Is nak'sht so seez os sel rein hartz, wun ar's yushd holda kon.

SOLLY HULSBUCK.

NOTE.—The foregoing is taken from the new book of Penna.-German Stories, Prose and Poetry, published by the Hawthorne Press.

### Olly Hess' Ponhaas

Olly Hess' "Ponhaas," a dialect article in the November *Pennsylvania-German*, appeared in English dress in the *Independent-Gazette*, of Germantown, early in December. The recalling of the smell and taste of the old-time country scrapple must have made some one's mouth water and induced him to make the translation.

### "A Shmart Fellow"

An old Dutchman undertook to wallop his son, but Jake turned upon him and walloped him. The old man consoled himself for his defeat by rejoicing at his son's manhood—he said: "Well, Jake 'ish a shmart fellow. He can vip his own taddy."

—Argus.

## REVIEWS AND NOTES

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

"Smith's Magazine" for November contained the first instalment of Mrs. Helen R. Martin's new novel, "The Fighting Doctor," running as a serial in that magazine. The scene of the story is laid in Eastern Pennsylvania.

Volume 2 of the "Corpus Schwenckfeldianorum" appeared this fall. The work is being published by the Schwenckfelder Church in America. It is the second volume of a possible series of eighteen volumes, meant to contain the works of Caspar Schwenckfeld, the founder of the church, a Silesian nobleman and reformer, and a contemporary of Luther.

According to Konrad Nies, the California poet, German-American poets must be coming to the forefront. He spoke lately at Marshall and Spring Garden streets, Philadelphia. His address was delivered under the auspices of the German Society of Pennsylvania. He told the history of German poets in this country, and recited from the writings of the most popular ones.

**THE MINUTE BOYS OF PHILADELPHIA**—By James Otis, author of "The Minute Boys of Long Island;" "The Minute Boys of Wyoming Valley;" etc. Cloth; illustrated by L. J. Bridgman. 315pp. 12mo. Price \$1.25. Dana Estes & Company, Boston. 1911.

The narrative contained in this book, as its title would indicate, is based upon the incidents of the American Revolution, when General Howe and his men were living a life of luxuriant extravagance and ease in Philadelphia, while the American soldiers at Valley Forge were in the most desperate want. It has to do with the incidents of war that rarely find their way into history, and yet they are a vital part of it and virtually help to make it.

The author tells the story in the first person as one of the "minute boys" by the name of Richard Salter. Their numerous ventures, and their escapes from the lobster-backs are intensely exciting and interesting. They finally join the Continental Army. We are not quite sure about the style, whether it contains a mannerism, or whether it is purposely written thus in order to give the story a touch of quaintness. Anyway, the book affords good, wholesome, reading for young people; even people of a larger growth will find it so. It is an admirable, inspiring book, and is worth more and is more acceptable than volumes of homilies on loyalty and patriotism.

**HIGH SCHOOL ENGLISH**—By A. R. Brubacher, Ph. D., Superintendent of Schools, Schenectady, N. Y. And Dorothy Snyder, Head of the English Department, High School, Schenectady, N. Y. Book I. Cloth; 375pp. Price \$1.00. Charles E. Merrill Company, New York. 1911.

If the proverb "of making many books there is no end" is true of any particular class of books, it must be true of text books in English. Their number is legion; among them are some which have no reasonable excuse for existing, because they contain no definite plan or purpose, nor any new methods for teaching one of the most important and yet one of the most indefinite and illusive subjects in the curriculum.

Once in a great while, however, one meets with something commendable, like this particular text-book, which has several unusual features of merit. It recognizes the futility of trying to make writers, because they are usually born. Nor does it do much toward teaching literature or a love of it. Its first purpose is to unify the teaching of English in the high school, and second, to impress the importance of Oral Composition, Composition as Self-Expression; Book Conversations; and The Pupil's Self-Criticism, a topic admirably treated by Mr. Cooper in his "Craftsmanship of Writing."

There is probably more ado made than is necessary over the declension of nouns in a virtually uninflected language; otherwise a fairly correct proportion is maintained throughout the book. Probably it shows rather much compilation in the selections and of the best found in other books, but in the use and arrangement of these selections and in its purpose the book is original. The Grammar Review is refreshing, which is something that cannot be said of all Grammar Reviews. The "Conversations about Books" is new and inspiring. The book is full of resources, and it is decidedly workable.

**HEINRICH HEINE**—By Michael Monahan, author of "Adventures in Life and Letters." Cloth, 12mo. Price \$1.50 net. Mitchel Kennerley, London and New York. 1911.

This is an Irishman's pleasing tribute to the poetical genius of a great German poet, and a Jew at that. Heinrich Heine was born in Düsseldorf, Germany, in 1790, and died in Paris in 1859. He was of Hebrew descent, and felt his share of the *Juden-Schmerz*, prevalent in his native land. His life was one



of suffering and sorrow. He was an original genius, and encountered the opposition that stands in the way of all such. He was expelled from the University of Göttingen; his books were interdicted by the Prussian Government and he himself was virtually exiled from his native land; he finally died in Paris after suffering terribly from consumption of the spinal marrow.

He was one of the great poets of Germany, second only to Goethe, and probably as great a lyric poet as he; and in the touch that "makes the whole world kin" he may be even greater. His lyric poems will keep his memory green in German hearts as long as the Rhine holds its course toward the sea. He was a born poet if ever there was one. His prose even, it is said, is better poetry than most English poetry.

The literature on Heine is voluminous, and yet this little monograph is very acceptable. It is doubtful whether anything like it has appeared since the days of Matthew Arnold, who was a great admirer of Heine; in fact, the two men had a great deal in common, so much so that Heine has been termed the Matthew Arnold of Germany. The author's consideration of Heine is most sympathetic and appreciative, probably too much so; seemingly he had no shortcomings. The style is admirable and fluent, and the diction is almost profusely poetical, and necessarily rich and exceedingly mellow.

The book is an artistically gotten-up monograph, printed on handmade paper, rough edges, bound in brown cloth and stamped in gold.

**GETTYSBURG: THE PIVOTAL BATTLE OF THE CIVIL WAR**—By Captain R. K. Beechman, of the First Brigade, First Division, First Corps, Army of the Potomac. Cloth; profusely illustrated. 298pp. Price \$1.75 net. A. C. McClurg & Company, Chicago. 1911.

If military tactics with their flank movements, marches and counter marches, corps, brigades, and numbers of wounded, dying and dead, can be imbued with the spell of romance and with a dignified literary style, then is this book a worthy achievement.

The author saw four years of service; he fought on the Union side in the famous old "Iron Brigade" from Wisconsin. A half century after the great conflict he comes back from far-off Puget Sound, three thousand miles away, to the scenes of battle, not battle-stained, however, but rather surrounded by a halo of peace, plenty and prosperity. Turning his memory back, he records in sober reflections, mellowed by the intervening decades, his impressions and experiences of the great battle, and writes one of the best short accounts ever written of one of the world's most decisive battles. He is not carried away by the enthusiasm of his subject, and yet there was

every reason for his having been. For what treasures of memory must be his who, a half a century after the memorable conflict, can go over the old battleground, retrace his footsteps of bygone years, see in his mind's eye the contending forces drawn up in battle array, and hear once more the echo of the roaring cannon rolling down through the decades!

The writer spent a number of years in preparing this account of the fight. He does not hesitate to tell the truth as he understands it. The style is scholarly and dignified; and the treatment, it may be said, is exhaustive and authoritative. The book shows wide reading, on the part of the author, in the battle-history of the world. He has marked descriptive powers, as shown by the seventh chapter. The opening chapters of the book have a mellowness and a feeling of sublimity and pathos about them. And between the military maneuvers are gems of characterizations of events and men.

The book is timely on the approach of the fiftieth anniversary of the battle. It will be eagerly read by the old veterans as they turn their memories back to the thrilling days of the '60s. It ought to have, and will have, a special interest for every American.

**UNIVERSITIES OF THE WORLD**—By Charles Franklin Thwing, LL.D., President of Western Reserve University and Adelbert College. Cloth; illustrated; 284pp. Price \$2.25 net. The Macmillan Company, New York. 1911.

President Thwing is probably one of the best informed men in America on college and university life and administration. He has written numerous books concerning schools and education, and collegiate life and ideals.

Probably at no time have the great educational institutions of the world been passed in a saner critical review than is found in the present volume. The title might be a little more accurate if it read "Universities of the Old World" because not a single American university is treated in this descriptive review. The author considers twenty universities, every one of which he visited and studied in its own "habitat" except far-off Melbourne.

The book contains a descriptive review of the universities of the first rank of importance in Europe and Asia. These institutions, President Thwing finds, fall into four classes, and the twenty universities found here are but types; there is no definite line of demarcation, because many of the characteristics of a university of one type may be found in that of another type. The first class aims to discover and publish the truth; here are found the German universities. The second endeavors to develop character through the power of thinking. To this class belong the Scottish universities and those of the United States. The purpose of the third class is the making of gentlemen; of this group Oxford and Cam-

bridge are the finest examples. The fourth class contains the type found in the Orient; it seeks to train men of efficiency, men who are able to earn a living.

The amount of information crowded into this volume is marvelous, comprehensive, and trustworthy. The treatment is concise and discriminating. It is an admirable book in all respects, and one that will be read with the greatest interest in the academic world.

#### GOETHE AND HIS WOMEN FRIENDS—

By Mary Caroline Crawford, author of "Old Boston Days and Ways," "Romantic Days in Old Boston," etc. Decorated cloth; gilt top; 8vo.; illustrated; boxed. Price \$3.00 net. Little, Brown & Company, Boston. 1911.

"To be great," said the Sage of Concord, "is to be misunderstood." That Goethe is one of the great men of the literary world is not to be questioned; that he has been misunderstood and as a consequence has been treated with abuse and malignity is likewise not to be disputed. No great man in all literary history has been accused of more crimes in his relations with women than he; and strangely enough, he is usually found guilty. His relations with women were numerous, and seemingly questionable and notorious. Goethe was a man with an extraordinary magnetism, and had what one might call a monstrous personality. To these forces every one seemed to surrender, especially women.

To set forth Goethe's true relations with these many women is the author's purpose, and she has done it admirably well. She tells in a charming manner all that is necessary to know about the many women whose lives were interwoven with his own. A chapter is devoted to each of Goethe's loves or friendships. The author has based the foundation of her work on the poet's own words. Numerous quotations are given from the works and letters of Goethe and from others. A forceful attempt is made to find out what really happened and not to accept what other people may have thought or imagined. Miss Crawford's knowledge of Goethe's period is entirely creditable and her description of Weimar of today is fresh and original. She spent much time in Germany, especially in the city mentioned above, in collecting material for her book. There are many topics brought forth that are not easily obtainable elsewhere, especially not in English. She has seemingly succeeded in purging Goethe's character of much of the grossness that has been attributed to him, and makes him a finer and cleaner man though he may appear more selfish and colder.

The style is pleasing and interesting; it is a straightforward narrative that steers safely through all the obstructions of fact and fiction, of lie and legend, and of scandal and slander. The book is entirely sympathetic in its treatment, and fair and discreet in its critical judgments. It is a valuable addition to the already large amount of Goethe literature.

## HISTORICAL NOTES AND NEWS

REPORTS OF SOCIETY MEETINGS ARE SOLICITED

### Penna. Historical Society

#### MUSTER ROLLS TO BE COPIED

What is regarded as the most important work ever undertaken by the Historical Society of Pennsylvania has just been authorized by the council of the society, when it directed that the entire muster rolls of the loyalist troops engaged in the American Revolution be copied and deposited in the society's collection. Dr. John W. Jordan, librarian of the society, said that it is probable that the rolls will be printed so that the widest use may be made of them.

"There are about 22,000 names on the rolls," said Doctor Jordan, "and it will require about a year to make the copy, for it does not mean simply the copying of so many names, but the rolls are large sheets upon which everything connected with the enrollment and discharge of every member of the loyal troops has been noted. Some of the rolls contain such minutia as the height of the enlisted men; they give

the date of their discharge, of their death or desertion, and other particulars which are of the greatest value to historians and genealogists.

"In looking over some of the rolls I was struck with the fact that, so far as the provinces, now the Middle States, are concerned, the loyalists seem to have deserted very rapidly. I should say that virtually half of the men who enlisted between 1776 and 1783 in these provinces deserted, often almost as quickly as they had enlisted."—Exchange.

### Historical Society of Montgomery County

The Historical Society of Montgomery Co., Pa., appointed, February 22, 1911, a committee on Bibliography as follows:

I. C. Williams, S. Gordon Smyth, Dr. W. H. Reed, I. P. Knips, George P. Wanger, Howard W. Kriebel, J. O. K. Robarts, Edward W. Hocker.

February 22, 1911, William Summers, was added to the committee.

The Bibliographical History as contained in Bean's History of Montgomery County has been transcribed and gives the names of 122 authors, and a total of 277 books and pamphlets. This completes Vol. I.

Vol. 2 will commence with the names of the books contained in Kriebel's "Schwenkfelders of Pennsylvania." This completed, Mr. William Summers will make further research; asking aid from the members of the committee.

### The Pennsylvania Federation of Historical Societies

#### SEVENTH ANNUAL MEETING

The Pennsylvania Federation of Historical Societies will convene in Seventh Annual Meeting in the Senate Caucus Room of the State Capitol Building, Harrisburg, Pa., Thursday, January 4, 1912, one o'clock P. M. sharp.

#### SOCIETIES AND DELEGATES

The Federation is composed of the following named Societies, all of which are requested to send delegates duly accredited, and in number their own choosing. Women as well as men are eligible.

Washington County Historical Society; Historical Society of Dauphin County; Wyoming Historical and Geological Society; Pennsylvania Historical Society; Pennsylvania German Society; Chester County Historical Society; Hamilton Library Association of Carlisle; Lebanon County Historical Society; Berks County Historical Society; York County Historical Society; Lancaster County Historical Society; Schuylkill County Historical Society; Susquehanna County Historical Society; Montgomery County Historical Society; Western Pennsylvania Historical Society; Presbyterian Historical Society, Philadelphia; Kittochintny Historical Society, Chambersburg; Delaware County Historical Society; American Catholic Historical Society, Philadelphia; Lehigh County Historical Society; Frankford Historical Society, Philadelphia; Tioga County Historical Society; McKean County Historical Society; Bucks County Historical Society; Bradford County Historical Society; Pennsylvania Society, New York; City History Society of Philadelphia; Northampton County Historical and Genealogical Society; Pennsylvania History Club; Library Grand Lodge, F. & A. M. of Penn-

sylvania; Site and Relic Society of Germantown; The Church Historical Society (Episcopalian).

Representatives of other Historical Societies in Pennsylvania, not members of the Federation, are cordially invited to attend. Please make this known to any such Society in your territory.

### The Lancaster County Historical Society

The Lancaster County Historical Society devoted a great deal of attention to a study of the slavery question this year, leading up to the erection of a monument at Christiana, Pa., commemorating the Christiana Riot and Treason Trials of 1851. The memorial is a massive three-ton shaft of granite erected near the railroad in Christiana. In connection with these commemorative exercises, September 9, 1911, Hon. W. U. Hensel prepared a historical sketch of the riot and trials. By way of introduction the author says of this sketch:

"The preparation of this sketch and contribution to our local history had been long contemplated by the Editor and Compiler. Born near the locality where the events occurred which are its subjects, he has been for more than half a century intimately related with their associations. He has regard for the integrity of motive which alike animated both parties to the conflict. It was a miniature of the great struggle of opposing ideas that culminated in the shock of Civil War, and was only settled by that stern arbiter. He rejoices that what seemed to be an irrepressible conflict between Law and Liberty at last ended in Peace. To help to perpetuate that condition between long-estranged neighbors and kin, this offering is made to the work of the Lancaster County Historical Society.

While it has been written and published for that Society, no responsibility for anything it contains or for its promulgation attaches to any one except the author. Where opinions are expressed—and they have been generally avoided as far as possible in disputed matters—he alone is responsible. Where facts are stated, except upon authority expressly named, he accepts the risk of refutation. In all cases he has tried to ascertain and to tell the exact truth. He worked in no other spirit and for no other purpose; and wherein he has failed his is all the blame.

W. U. H.

'BLEAK HOUSE,'  
August 12, 1911."

## GENEALOGICAL NOTES AND QUERIES

We will insert in this department under "Research Problems" investigators' requests for data with whom those able to answer will on request be placed in communication. Ask for particulars.

### Genealogy

I've pointed 'em in Savage, I've run 'em down  
in Burke,  
Through Hotten's lists and others I've warmed  
unto the work,  
Till now I've got 'em sorted, and set out row  
by row,  
Two, four and eight, and so on, as far as they  
will go.  
As they lie spread before me my pride is taken  
down  
By an undue proportion of Smith and Jones  
and Brown.

A fellow has no notion until he hunts about  
Of what a lot of fathers it took to fit him out,  
But if he keeps on hunting, it won't be very  
long  
Before they lie in cover some twenty hundred  
strong.  
Among them kings are wanting, and titles  
might be more,  
Though Browns and Smiths and Joneses are  
reckoned by the score.

I have no foolish scruples about a missing  
link,  
But forge 'em quite as deftly as Mr. Burke, I  
think.  
My flying leaps and guesses are always to the  
good  
And fill a break as neatly as any old link  
could.  
But still with all my efforts my heart in secret  
owns  
That mainly I'm compounded on Brown and  
Smith and Jones.

I've stalked a herd of nobles and backed into  
a king,  
So that ancestral corner is quite the proper  
thing,  
And as for lesser lions, celebrities or cranks,  
I've resurrected all I own to decorate the  
ranks.  
But they make no impression when they are  
reckoned with  
Humiliating numbers of Brown and Jones and  
Smith.

My Smiths are not connected with famous of  
their kind,  
My Browns and Jones did nothing much so  
far as I can find.  
But I've a consolation when tempted to ask  
why  
It seems to me quite likely they were as good  
as I,

And how can I be doubtful about my kin and  
kith  
If I'm a living sample of Brown and Jones  
and Smith?

—Exchange.

### National Genealogical Society

To make our readers acquainted with this organization we quote herewith the first two articles of its constitution. Further information may be secured by addressing the Society at Washington, D. C.

#### ARTICLE I.—*Name and Object.*

1. This organization shall be known as the National Genealogical Society.

2. Its object shall be to collect and preserve genealogical and historical data, to assist its members in their genealogical labors, and to issue such publications and devote such attention to heraldry as considered advisable and desirable.

3. Its seal shall consist of the bearings of the Society displayed on the breast of a conventional eagle, below which is a ribbon or scroll containing the Motto "NON NOBIS SOLUM" and above a similar ribbon with the words "THE NATIONAL GENEALOGICAL SOCIETY," all contained within two or more concentric circles. The date of the founding of the Society, "1903," in figures between the eagle's claws.

4. Its insignia shall be a shield "argent, three acorns gules within a bordure azure," all within a ribbon of gold bearing in black letters the name and date, "National Genealogical Society, 1903."

#### ARTICLE II.—*Membership.*

1. The membership shall be divided into classes as follows:

2. *Resident.*—Those who reside within the District of Columbia or within the immediate vicinity as decided by the Committee on Membership.

3. *Corresponding.*—Those who reside elsewhere than in the District of Columbia.

4. *Honorary.*—Those admitted to such membership by vote of the Society.

5. The initiation fee for *Active* members (which includes resident and corresponding) shall be one dollar (\$1.00).

6. The annual dues payable in advance shall be \$1.00, excepting that the dues of those members admitted in October, November and De-

ember shall pay to the end of the following year.

7. Nothing but voluntary contributions may be accepted from honorary members.

8. The Board of Management shall have control of the admission of members and of their suspension, expulsion, or resignation, and it shall establish and promulgate regulations governing the same.

**Genealogy of the Brumbach Families in Press**

The volume will contain about 600 pages printed in clear type upon good white book paper, and will be bound in handsome, durable cloth.

The illustrations are made for this work and are both excellent and numerous, including about 102 halftone reproductions (full page) of the Original Immigrant Ship Papers, Coats of Arms, other original records, maps, photographs, etc. Labor and expense have not been spared and the publication will doubtless find early approval. Wherever possible the biographical and historical matter has been obtained from *original sources*, and the complete information has been published without cost to the individuals. Often the photographs, etc., are also reproduced at the author's expense, rather than lessen the completeness of the results attained. Maternal ancestry has been given especial attention in treatment of the facts, and genealogists will find a specially *comprehensive index*. Reliable facts concerning numerous families, largely of German origin, are here first published.

CONTENTS OF THE WORK

- The Name Brumbach—Brombach.
- Extract from the Middle High German Name Book.
- Extract from "Brombach im Wiesenthal."
- Foreign Records and Coats of Arms.
- Reunions.
- Brumbach—Brombach Immigrants.
- Conestoga Wagon.
- Section A, Gerhard<sup>1</sup> Brumbach and Descendants.
- Section B, George<sup>1</sup> Bombach and Descendants.
- Organization of Counties.
- Heads of Families, Maryland, Pennsylvania and Virginia—1790.
- Assessment of Woodbury Township, Bedford Co., Pa.—1789 (complete), 1795, etc.
- Assessment of Woodbury Township, Huntingdon Co., Pa.—1788 (complete), and 1789.
- Warranties of Land—1771-1793.
- Germanna—Germantown, Va.
- John Brumbach (Brombach) of Lancaster Co., Pa.
- Section D, Johann Melchior<sup>1</sup> Brombach, and "The Widow Brombach," and Their Descendants.
- Other Brombach—Bromback—Brumback Descendants Who Landed at Jamestown, Va., about 1770.
- Section E, Johannes Heinrich<sup>1</sup> Brumbach and Descendants. (This is quite comprehensive.)
- The Metzger Claims, etc., etc.
- Section G, Hermanus Emanuel<sup>1</sup> Brumbach and His Descendants.
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**THE FORUM**

The P-G Open Parliament, Question-Box and Clipping Bureau—Communications Invited

**MEANING OF NAMES**

**By Leonhard Felix Fuld, LL.M., Ph. D.**

[EDITORIAL NOTE.—Dr. Fuld has kindly consented to give a brief account of the derivation and the meaning of the surname of any reader who sends twenty-five cents to the Editor for that purpose.]

**WOLFESBERGER**

The surname WOLFESBERGER is a surname of residence or location. It consists of three component elements, WOLFES, BERG, and ER. The suffix R denotes one who is a resident of. BERG is a hill, or a mountainous

district. WOLF is the equivalent of the English wolf. The surname WOLFESBERGER accordingly denotes a resident of a mountainous district containing many wolves.

**Correction**

October issue, p. 817—Affix name of author, Rev. C. M. DeLong, to letter.

November issue, p. 678—Affix names to will.

GEORGE HOLLENBACH (Seal)  
KILLIAN KEHLE, Witness.  
MATHIS RINGER.

The editor, and not the author, is responsible for these slips.—Editor.

### Medal Presented to William U. Hensel

Lancaster, Pa., Dec. 4.—Friends of William U. Hensel, former Attorney General of Pennsylvania, to the number of nearly a hundred, tendered him a banquet today at the Hamilton Club, in honor of his sixtieth birthday anniversary. Mr. Hensel was presented with a magnificent gold medal, three inches across, designed by George T. Morgan, of Philadelphia. On one side is a bust in high relief of Mr. Hensel. Around the edges these words are engraved:

"William Uhler Hensel—1851-1911—December 4th." On the reverse side is this inscription: "This medal attests the esteem of his neighbors for the journalist, lawyer, friend of education, citizen, whose devotion to his native county through an active and useful life has added lustre to its history, traditions and honor."

The medal was presented by George F. Parker, of New York, former consul to Birmingham, England.—*Press* (Philadelphia).

### In Praise of the "Dutch"

I love the Dutch or German race,  
Admire their noble deeds,  
They left their firesides long ago,  
To practice modern creeds.

Oppression drove them from their homes,  
From tyrants they did flee,  
Some shed their blood, laid down their lives,  
In lands beyond the sea.

Those who escaped came to these shores,  
Log cabins quickly built,  
To shelter parents, children, wife,  
Their courage did not wilt.

The wilderness they made to bloom,  
And blossom as the rose,  
While many dangers lurked about,  
From wild and savage foes.

Let us revere the names of those,  
Who suffered and who died,  
To give us freedom, peace and light,  
All obstacles they defied.

MARK HENRY.

### The Pennsylvania Society of Chicago, Ill.

This Society was temporarily organized at a meeting of eighteen sons of Pennsylvania, on May 28, 1910, at a luncheon in the rooms of the Press Club, Chicago.

On July 1st, 1910, at the Grand Pacific Hotel a permanent organization was effected and officers elected.

Since the organization of the Society, the Executive Council has met frequently and three or four meetings have been held for all whose names are enrolled,—the largest and most successful of which meetings was known as "The Ladies' Meeting," held on December 2nd, 1910, in the Florentine Room of the Congress Hotel. At this meeting, Mr. S. E. Kiser, the distinguished poet and author, was the principal speaker, and toasts were responded to by several gentlemen formerly residing in Pennsylvania.

A meeting of the Society was held November 10th, in the Rose Room of the Sherman House, with music and an address on "Wm. Penn and Pennsylvanians," by Wm. B. Cunningham.

A postponed meeting was held Tuesday evening, December 12, 8 o'clock, at which Prof. John H. Stehman, of the Chicago Schools, a Lancaster Countian (Pa.), gave an address on "The Germans of Pennsylvania."

The preliminary work of completing a successful organization—such as securing the names of those eligible to membership—has continued with gratifying progress, and the Society has now a membership of 82 and an enrollment of 600.

### A Reminder of Other Days

It was our pleasure recently to form the personal acquaintance of one of our subscribers, Captain W. H. Gausler, a man past eighty and still in active business on Market Street, Philadelphia, Pa. While serving his country in the Civil War in 1862 the "Great Flood" swept his house and stock of lumber at Allentown, Pa., down the Lehigh River and thus indirectly caused his transferring his place of business from the "Peanut Town" to the City of Brotherly Love. He favored us with an interesting reminder of other days by handing us a copy of the "*Lecha County Patriot*" of July 25, 1860, containing the call for a political meeting of which he was one of the signers. The call was worded as follows:

LINCOLN, HAMLIN UND CURTIN!

REPUBLIKANISCHE COUNTY VERSAMMLUNG

Die demokratischen Republikaner von Lecha County, und alle Solche welche gegen unsere jetzige verdorbene und corrupte National Regierung unter James Buchanan—Alle solche welche gegen den despotischen Lecompton-Schwindel, die Bestechungen, und die Eingriffe in die Wahlen durch dieselbe—Alle solche welche gegen die weitere Ausbreitung der verhaszten Menschen-Sclaverei—Alle solche welche gegen unsere verschwenderische County Haushaltungen gesonnen sind—und Alle solche welche zu Gunsten eines beschuetzenden Tariffs und zu Gunsten von sparsamen Haushaltungen in den Vereinigten Staaten, in diesem County sind—sind ersucht und eingeladen einer County versammlung beizuwohnen, welche auf

SAMSTAGS DEN 4TEN AUGUST

naechstens, um 10 Uhr Vormittags, am Gast Hause von B. F. Beisel, in Ober Macungie Taunship, Lecha County, gehalten werden soll, fuer den Endzweck Vorbereitungen fuer die naechste Wahl zu treffen. Eine zahlreiche Beiwohnung ist erwartet.

Mr. Gausler was connected with the canal service between Mauch Chunk and Philadelphia from 1840 to 1856. We hope he will find time to "reminisce" about his experiences of that interesting period. Captain, our readers would like to hear from you.—Editor.

### Pennsylvania Society Dinner of New York

The following is quoted from the menu card of the "XII Annual Dinner of The Pennsylvania Society given in the city of New York in honour of the Committee of Ways and Means of the Sixty Second Congress, December the ninth MCMXI."

#### "MENU

Cotuit Oysters

Green Turtle Soup, English Style

Radishes Olives Celery Salted Almonds

Aiguillette of Bass, Villaret

Cucumber Salad

Breast of Chicken, Hungarian

Macedoine of Vegetables in Cream

Medallion of Lamb, Hunter Sauce

Potatoes, French Style

Fancy Sherbet

Red Head Duck, Roasted

Fried Hominy Current Jelly

Salad of Lettuce and Green Peppers

Plombiere of Chestnuts, Vanilla Sauce

Assorted Cakes Fruit

Coffee

#### "TOASTS

Colonel Robert Means Thompson, President of the Society, Presiding

THE PRESIDENT OF THE UNITED STATES

My country 'tis of thee,

Sweet land of liberty,

Of thee I sing.

Land where my fathers died,

Land of the pilgrims' pride,

From every mountain side

Let Freedom ring.

THE COMMITTEE ON WAYS AND MEANS

The Honourable Oscar W. Underwood

THE COMMONWEALTH OF PENNSYLVANIA

The Honourable John Dalzell

YESTERDAY, TO-DAY AND TO-MORROW

The Honourable A. Mitchell Palmer

THE UNITED STATES

The Honourable Nicholas Longworth

THE CITY OF PHILADELPHIA

The Honourable Rudolph Blankenburg"

The menu was graced with a fine portrait of Thomas Penn "Reproduced from a private plate engraved in London by David Martin (1730-1785), after a portrait painted by Davis in 1751. From an original print in the collection of David McNeely Stauffer."

### Know'st Thou The Land?

From Wilhelm Meister's Lehrjahre.

I send you herewith a translation made recently by myself as a contribution to the "Pennsylvania-German". I do not doubt you have the original German at hand and hence I do not send it. I would like, if possible, to have it appear in the spelling in which I send it. There are not many words that are simplified and hence the annoyance to your proof reader and printer will not be very great.

As ever yours,

(Ex-Supt.) R. K. BUEHRLE.

Know'st thou the land wher fragrant citrons flower,

The golden orange glow in dark green bower;

Wher breezes softly blow from bluest sky,  
The myrtle silent stands, the laurel high;

Know'st thou it wel? O ther, ay ther,  
Would I with thee, my wel-beloved. fare.

Know'st thou that hous, its roof on posts  
reclines,

Its hall resplendent, bright its chamber  
shines,

The marbl image stands and looks at me;  
"What hav they done, poor child, alas, to  
thee?"

Know'st thou it wel? O ther, ay ther,  
Would I with thee, beloved gardian, fare.

Know'st thou the mountain and the cloud-  
ward trail

The mule ther finds his path in fog, nor  
fails,

In caverns dwells the dragon's ancient  
brood,

The rock descends precipitate, o'er it the  
flood.

Know'st thou it wel? O ther, ay ther,  
Our way shal lead! O father, let us fare.

# The Pennsylvania-German

(Founded by Rev. Dr. P. C. Croll, 1900.)

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Associate Editors—Rev. Georg Von Bosse, Philadelphia, Pa.; Prof. E. S. Gerhard, Trenton, N. J.

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*The Pennsylvania-German* is the only, popular, illustrated, monthly magazine of biography, genealogy, history, folklore, literature, devoted to the early German and Swiss settlers in Pennsylvania and other states and their descendants. It encourages a restudy of the history of the Germans in America; it rescues from oblivion the record of the deeds of those gone before; it unearths, formulates and disseminates a wealth of historic material of great moment in the right interpretation of our American life; it meets the necessity of having a repository for historical contributions and a medium for the expression of opinion on current questions pertaining to its field. It aims to develop a proper regard for ancestry; to create interest in family history, to promote research along genealogical lines, to unite descendants wherever found, to facilitate a scientific, philological study of its dialect; it makes generally accessible to the future historian the precious incidents of German life and achievements in America, and incidentally becomes an eloquent, imperishable monument to a very important element of the citizenship of the United States.

## THIS MAGAZINE STOPS AT THE END OF THE TIME PAID FOR

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**CONTRIBUTIONS.** Articles on topics connected with our field are always welcome. Readers of the magazine are invited to contribute items of interest and thus help to enhance the value of its pages. Responsibility for contents of articles is assumed by contributors. It is taken for granted that names of contributors may be given in connection with articles when withholding is not requested. MSS. etc. will be returned only on request, accompanied by stamps to pay postage. Corrections of misstatements of facts are welcomed; these will be printed and at the end of the year indexed.

This issue closes Vol. XII of "*The Pennsylvania-German*."

It is a pleasure and honor to acknowledge the many kind favors shown by our readers during the past year, by their words of cheer, by their payment of subscriptions, by the articles prepared for use in the pages of the magazine. To all who have in any way whatever helped to further the interests of the magazine we express our sincerest and heartiest thanks.

At the same time we cordially invite all to stay with us as readers the coming year. We promise you better service and

more interesting reading matter than ever before. The fourth cover page will show you what our plans are. Details for the year can of course not be given in advance.

As we go to press we are busy shaping the January issue and attending to correspondence more voluminous than usual. Have patience if your letter does not receive prompt attention.

At the same time many letters are overdue. *If you have not paid your subscription do so at once.* We need the cash and would like to see you start out in the new year with your subscription paid in advance.





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