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The

Pennsylvania-German

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Society.

PROCEEDINGS AND ADDRESSES

V. 17

AT

ALLENTOWN, NOVEMBER 2, 1906

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VOL. XVII A

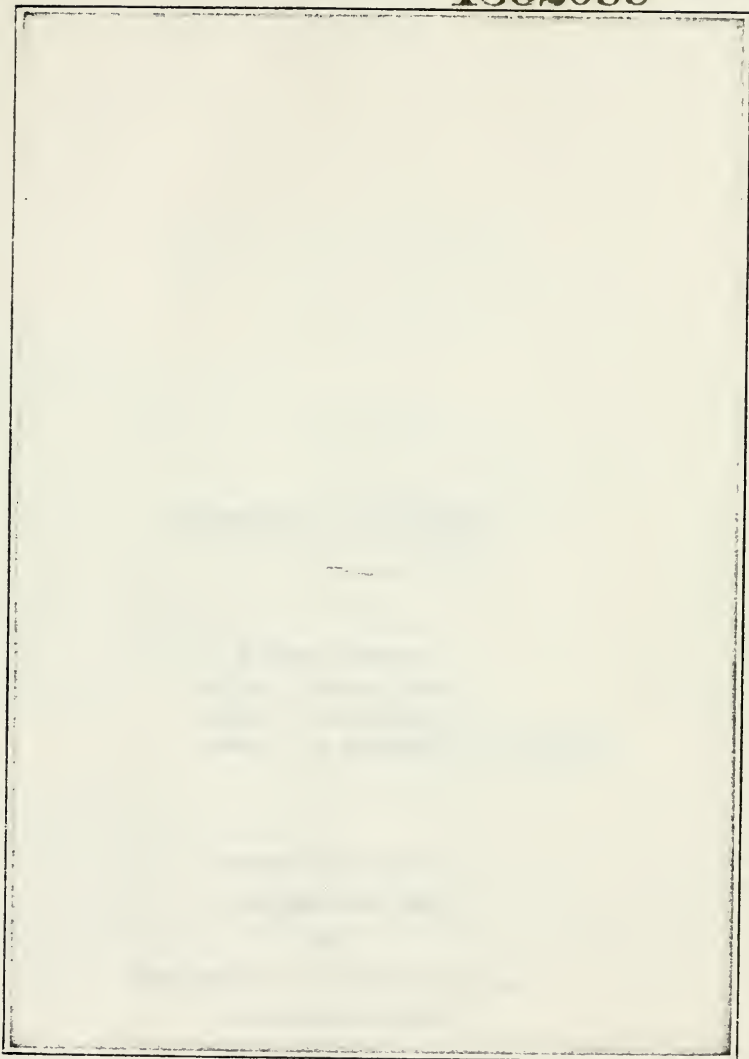
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## TABLE OF CONTENTS.

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CONTENTS . . . . .	3
OFFICERS OF THE SOCIETY . . . . .	4
MINUTES OF MEETING AT ALLENTOWN . . . . .	5
ADDRESS OF WELCOME BY REV. JOHN A. W. HAAS, D.D. . . . .	8
RESPONSE BY THOMAS C. ZIMMERMAN, L.H.D. . . . .	11
PRESIDENT'S ADDRESS, HON. GUSTAV A. ENDLICH . . . . .	19
REPORT OF SECRETARY, H. M. M. RICHARDS . . . . .	33
REPORT OF TREASURER, JULIUS F. SACHSE . . . . .	35
ACTION ON PROPOSED AMENDMENTS . . . . .	36
MISCELLANEOUS BUSINESS . . . . .	36
ELECTION OF OFFICERS . . . . .	37
OBITUARIES . . . . .	39

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### **Pennsylvania — THE GERMAN INFLUENCE IN ITS SETTLEMENT AND DEVELOPMENT:**

#### **PART XVIII. THE PENNSYLVANIA-GERMAN IN THE REVOLUTIONARY WAR, 1775-1783.**

**THE GUN MAKERS OF OLD NORTHAMPTON, by William Jacob Heller.**

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## ILLUSTRATIONS.

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BENJAMIN M. NEAD, ESQ., PRESIDENT.....	<i>frontispiece</i>
REV. GOTTLLOB F. KROTEL, D.D. ....	<i>facing page</i> 41
REV. WM. ASHMEAD SCHAEFFER, D.D. ....	" " 46
HENRY A. SCHULER.....	" " 56
LIEUT. H. M. M. RICHARDS.....	<i>frontispiece Richards</i>
BATTLE OF LONG ISLAND.....	<i>facing page</i> 48
GENL. DANIEL MORGAN .....	" " 81
WASHINGTON CROSSING THE DELAWARE.....	" " 112
SURRENDER OF COL. RAHL.....	" " 120
WASHINGTON AT VALLEY FORGE.....	" " 144
BATTLE OF MONMOUTH .....	" " 152
MOLLY PITCHER AT THE BATTLE OF MONMOUTH	" " 176
GEN. ANTHONY WAYNE.....	" " 182
BATTLE OF GERMANTOWN.....	" " 272
MASSACRE AT WYOMING.....	" " 312
THAYENDANEGEA AS A FREEMASON.....	" " 318
GENL. JOHN SULLIVAN .....	" " 328
GENL. PETER MUHLENBERG.....	" " 360
MICHAEL HILLEGAS .....	" " 433
BARON VON STEUBEN .....	" " 509
YOUNG'S GUN FACTORY .....	<i>frontispiece Heller</i>





REPORT OF THE PROCEEDINGS  
OF THE  
PENNSYLVANIA-GERMAN SOCIETY  
AT ITS  
SIXTEENTH ANNUAL MEETING  
HELD AT ALLENTOWN, PA.  
ON FRIDAY, NOVEMBER 2, 1906

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**T**HE Executive Committee of the Society held its regular quarterly meeting at the Livingston Club, 22 South Seventh Street, Allentown, Pa., at 8.00 P. M., on Thursday, November 1, for the transaction of its business.

MORNING SESSION.

The sixteenth annual meeting of the Pennsylvania-German Society was held in the Chapel of Muhlenberg College, Allentown, Pa., on Friday, November 2, 1906. It was a pleasant day and the attendance very large.

Through the courtesy of its authorities the beautiful grounds and handsome buildings of Muhlenberg College



of the Evangelical Lutheran Church were thrown open for the use and inspection, throughout the entire day, of the members of the Society.

The meeting was called to order at 10.00 A. M. by the President, the Hon. G. A. Endlich, LL.D., Judge of the Berks County Courts, and was opened with an impressive invocation by the Rev. Charles J. Cooper, D.D., of Allentown, Pa.

#### INVOCATION.

Triune God—Father, Son and Holy Spirit—Thou God of our fathers and our God, we, Thy children and heirs of Thy promises, humbly bow before Thee, conscious of our unworthiness, and plead Thy mercy and implore Thy pardon for the sake of Thy dear Son, our Lord.

We bless and praise Thy mercy, O Lord, which is from everlasting to everlasting upon them that fear Thee, and Thy righteousness unto children's children. We recognize and acknowledge Thy guiding hand in leading and bringing our fathers into this goodly land, and in sustaining them throughout their lives by Thy grace and power. From generation to generation Thou did'st spread Thy covering wings over them and Thy mighty arm has ever been round about them. With filial love and devotion would we this day revere their memory and praise Thy goodness.

We thank Thee, O Lord, for our life and liberty and the unmolested pursuit of happiness those unalienable rights purchased for us by the blood of our fathers and vouchsafed unto us by Thy most gracious favor, but above all do we praise Thee for that life, liberty and happiness purchased for us by the blood of the Lamb, and pray Thee evermore preserve unto us and unto our children these greatest of all blessings.



We would walk about Zion to-day, and go round about her, tell the towers thereof, mark well her bulwarks, consider her palaces, that we may tell it to the generations following. Guide us by Thy hand.

For Thy light and Thy truth that has been handed down to us by the fathers, would we praise Thy name in this place. For the Christian training of the young, for all pure arts and useful knowledge, for all lawful occupations on land and sea transmitted by them to their posterity do we give unto Thee most heartfelt thanks and pray Thee to enable us to cherish and foster the same in our day so that future generations may rise up and call us blessed.

We pray Thee, O Lord, abide with us and our children that Thy Name may evermore be hallowed throughout the length and breadth of this land, that Thy Word, the Book of books, may be taught in its truth and purity and that the people may lead holy lives in accordance with it. Keep our land and nation in peace and righteousness. Frustrate and bring to naught every evil counsel and purpose in the State and in the nation.

Bless this assembly, O Lord, and direct us in all our doings with Thy most gracious favor, and further us with Thy continual help; that in all our works, begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy, obtain everlasting life; through Jesus Christ our Lord, who reigneth with the Father and the Holy Ghost ever one God, world without end. Amen.

The Society was cordially welcomed to Allentown, on behalf of Muhlenberg College, by its President, the Rev. John A. W. Haas, D.D.





## ADDRESS OF WELCOME.

*Mr. President, Ladies and Gentlemen of the Pennsylvania-German Society:*

It is a privilege which I highly appreciate to bid you welcome on behalf of Muhlenberg College.

There is an appropriateness in your meeting under the shadow of the name "Muhlenberg." It recalls a patriarch preacher, a noble soldier, a great statesman, a thoughtful scientist. All the great spheres of high service are found in it. Thus it is representative of the Pennsylvania-German, who is not, as erroneously supposed, simply an agriculturalist, but who from the first has taken his place among leaders in society, state and church.

That you have gathered in one of the two educational institutions of Eastern Pennsylvania, which are in a special sense the product of the ideals and work of the Pennsylvania-Germans, is also of importance. It proves that you have centers of education, and are not the untutored people that fiction causes some persons to believe. It is an answer and a promise.

It may not, I hope, seem an intrusion on your time, if I beg your indulgence for a short time to indicate some of the characteristics of the Pennsylvania-German, that have come under my observation. I believe that I can do this the better, and it will not be self-analysis, not self-assertion, not self-praise, because personally I do not belong to the Pennsylvania-Germans in the accurate meaning of that term.

The first great noticeable feature among Pennsylvania Germans is their *universal thrift*. There is a prosperity in the homes and farms of Eastern Pennsylvania which is high in its average. This prosperity is often the result



of wise and judicious economy seconded by earnest and persistent labor. Pennsylvania and its Germans have something to teach our land, where prosperity is so often wasteful, and where thrift, that promises perpetuity to what has been gained, is seldom found in the wild desire to enjoy and spend.

Again I find among Pennsylvania-Germans a *large measure of contentment*. Contentment may be hindrance to advance, but it may also be a power to hold and really value blessings. And this side of it the Pennsylvania-German has. In an age of unrest, in which dissatisfaction is the increasing social feeling, and in which a larger amount of comforts and advantages, private and public, than that of the fathers, is still not enjoyed with a restful mind, we need people that are content. The mind and heart of the Pennsylvania-German can and ought to be a wholesome leaven in American life.

The Pennsylvania-German is marked also by *perseverance* and *persistence*. He does not gain his end, as a general thing, rapidly, but must needs work and forge ahead steadily and at times by plodding. But the persevering Pennsylvania-German, when he has taken hold, does not let go; he keeps on firmly and consistently. There is a great power in this steadiness of persevering pursuit. It may well be added as a counteracting ingredient in the total of the American character. The average American, especially in our large cities, is rather quick, mobile as the Frenchman. He is very adaptable, and the highest type of bright, changeable adaptability is the American girl. But adaptability often lacks solidity. This solidity, steady, strong, persevering and persistent, the Germanic element has and can add to our final American type. The Pennsylvania-German, who has for a century



and more kept this valuable trait, can well put his good racial element into the mobility of American life and thought.

There has remained to the Pennsylvania-German that power of the soul, best designated by the German word "*Gemüth.*" Under an outward solidity there rests depth of feeling and soul, as it appears in pathos and wit. With the trend to superficiality, with the quick changes of American temperament, the combination of "*Gemüth,*" will be of high worth. It will interpret to America, though language change, much of the highest moral and spiritual strength of Teutonic character.

With "*Gemüth*" there dwells in the Pennsylvania-German *devoted piety.* There is no native criticism of state and church. The powers that be are looked up to everywhere. In home, country and church deep, lasting attachments to leaders and respect for them is found. With the readiness to criticize evident among Americans, there is coupled the dangers of disregarding the great need of honor and respect for the office, and through it for its bearers. The Pennsylvania-German can help to overcome this danger by his devotion and piety.

And now, after I have outlined these few traits, may I express the hope that you shall receive larger justice in American history and literature. The school histories ought to tell not only of the Puritan and Virginian chevalier, but also of the sturdy Pennsylvania-German with his love for his country and his sacrifices for it. The writers of fiction who have set themselves up to amuse by dialect, have not portrayed types. Few are the Pennsylvania-German fathers that are like Tilly's father. The average lover is not vacillating Benjamin Gaumer. There is more character in the general Pennsylvania-German



teacher than in Henry Kaehler, Ninagguist. And the greatest thing in Allentown is not Big Thursday.

Thanking you for your kind indulgence, I again bid you a hearty welcome to Muhlenburg College, and assure you of her kindest regard and interest in your work and purpose.

This was followed by an equally pleasant welcome, on behalf of the civil authorities, extended by E. H. Reningen, Esq.

The response to both of these addresses was made, most fittingly, by Thomas C. Zimmerman, L.H.D., of Reading, Pa.

#### RESPONSE TO THE ADDRESSES OF WELCOME.

In appearing before you as the representative of the Pennsylvania-German Society to respond to the cordial addresses of welcome, to which we have just listened, I feel a good deal like the Irishman, a guest at a hotel, who was made the butt of some practical jokers who had blackened his face when he was asleep. In the morning, when Pat was called, he happened to look in the mirror, and, stopping in amazement, said: "Bedad! that's a good joke on the bell-boy; he's called the wrong man." I am about half persuaded that the local committee will discover that they have called the wrong man, and that the joke is on them, and not on the victim who is before you.

It was on the 14th of October, 1898, that the eighth annual meeting of this Society was held in this city. It was a pleasant and memorable occasion—pleasant in the enjoyment of an abounding hospitality, and memorable in the many friendships formed among the people of your city. At that time the venerable Dr. Schantz, in





returning thanks for the words of hearty welcome to the Society, said among other things: "We will endeavor to acquit ourselves in such manner that in coming years Allentown will take pleasure in inviting us to meet here again, and the Society will gladly come again to this prosperous Pennsylvania-German city with an English name."

The 16th annual meeting finds us here once more after a lapse of eight years, the inference of which is that Dr. Schantz's mild admonition to the Society to maintain its good behavior, meanwhile, has been heeded, and another reunion in your city made possible under such flattering conditions as confront us in this beautiful temple of learning surrounded as it is with a wealth of natural beauty unsurpassed in extent and loveliness.

During the more than fifteen years of its existence, the annual meetings of the Society have been held as follows: Twice in Lancaster, twice in Harrisburg, twice in Reading, twice in Lebanon, and twice, counting this meeting, in Allentown. Meetings were also held in each of the following places: Bethlehem, Easton, Ephrata, York and Philadelphia.

From a mere handful at the time of organization, the membership has grown to upwards of 500, the list embracing members not only from our own State, but from New York, New Jersey, Ohio, Virginia, Maryland, Missouri, Illinois, Wisconsin, Nebraska, Michigan, Connecticut and Massachusetts, as also from the District of Columbia, Canada, and the Philippine Islands. All of which indicates a healthy condition and a spirit of progressiveness, on the part of the Society, that we may well feel proud of.

The great success which has attended the work of this



Society, sprung from a natural desire to fix the place of the Pennsylvania-German in our actual history. It has been shown, and continues to be shown in the progress of our deliberations, that his place in that history is as important and interesting as that of any other agent in our civilization, and as honorable as it is influential. He owes it not only to himself and his descendants, but to the truth of history, to gather up the facts concerning himself as an element in the industrial, social, religious, political, military, educational and literary life of our State and Nation. It is a duty incumbent upon him as a patriot and citizen to do so; to record them ere they be hopelessly lost; and to publish them as the needs of history may demand.

It was fitting that the organized effort to do this should have started right here, in the broad belt of rich farms, fertile fields, and blooming gardens, from Philadelphia to Harrisburg, through the counties of Bucks, Northampton, Lehigh, Berks, Lancaster, Lebanon, York and Dauphin, for though the Pennsylvania-German element has by this time extended westward even to the Pacific coast, and permeated like a leaven all the west and northwest of the Union, it is here in this Central Pennsylvania belt that it is most concentrated, here its characteristics are most pronounced, and here is the original center of its life and influence.

Although the preponderance of Germans in the early settlement of this State is generally known and acknowledged, it is only recently that the extent of the influence which those of that race have exerted in the development and progress of the State is becoming appreciated. For this knowledge credit is largely due to the Pennsylvania-German Society.



Several years ago, to further enlighten the public, there was published by the Society, a series of monographs on this subject under the general caption of "Pennsylvania—the German Influence in its Settlement and Development." Among those who contributed to this great work—and a notable achievement it has proved to be—were such well-known and prominent State antiquarians as the Hon. Samuel W. Pennypacker, the Rev. Henry Eyster Jacobs, D.D., the Rev. J. F. J. Schantz, D.D., Dr. W. H. Egle, Julius F. Sachse, Litt.D., and Frank R. Diefenderffer, Litt.D.

While in no wise a general history of the State, these monographs may be regarded as an authentic record of the beginning, development and culmination of the German influences which have assisted in giving the Commonwealth the enviable standing which it enjoys among the best and sturdiest of the States.

It was the fashion not so many years ago—happily gradually passing away since the Pennsylvania-German Society has written its pages of historic literature, in dignified and imperishable form, concerning our people—that the "Free Lances" who wrote for the metropolitan dailies, studiously failed to acknowledge the worthy Pennsylvania-German as citizens; who never recognized the monuments of their industry, never noted the success of their years of toil, would even detract from the patriotism and valor of her soldiery, but aimed at them, unsparingly, shafts of ridicule and satire. The "dumb Dutch," as they were sneeringly called then, of Eastern Pennsylvania, seemed to be the alpha and omega of their knowledge of them, and more they did not care to know.

Through the preparation of papers by members of the Pennsylvania-German Society, and through addresses



bearing on the history, rise and progress of these much-maligned people, this Society has done much, and is still doing much, to enlighten either prejudiced or misguided public sentiment concerning them.

It has not been so long ago that an Episcopal clergyman of this State referred to the early Pennsylvania-Germans as taking little interest in religious matters. It has not been so long ago that Theodore Roosevelt himself, at a meeting of the Holland Society in New York, said that the Pennsylvania-German was neither fish nor flesh. It has not been so long ago that another Episcopal clergyman in the West declared that the Pennsylvania-Germans cared little for education. These opinions go to show how little it is known that the Pennsylvania-Germans led all the other Colonists of America in the establishment of Sunday-schools, in the Abolition movement, in the printing of Bibles; in the fact that every Pennsylvania-German town had its printing press, and that the product of the early presses of each of the German towns of Reading, Lancaster, Ephrata, Skippack, Sumneytown, and Frederick, Maryland, was as great, perhaps, as the number of books printed in Boston in the Colonial period, while technically the advantage was in favor of the Pennsylvania-German printers.

It cannot be gainsaid that German blood and German brain and brawn have made a deep impress on this country. In the arts and sciences; in philosophy and romance; in music, painting, sculpture and architecture; in manufactures and agriculture; aye, turn your eye in almost any direction, and you will find that a thread of German culture is woven in the warp and woof of the highest civilization of America.

We must also bear this in mind—that the Eastern





counties of Pennsylvania have been a hive from which, since the Revolution, year after year swarms of Pennsylvania-Germans with plow and axe and wagon have penetrated into every county in the State, in some instances actually captivating by arts of peace as Hengst and Horsa their Saxon ancestors did by arms from the Britons, the lands from the descendants of the original settlers; for instance, Franklin county, settled, I believe, by Scotch-Irish. They have migrated East, West, North and South: so that it is not possible for one to go to any section of the country, even to the remotest, that you are not certain to find a Pennsylvania-German or his descendants; so, too, with the countrymen of his ancestors, so that, were any one to undertake to write or speak all that might be said, would be writing the greater part of our country's prosperity and history.

As early as 1725 there were over 200,000 German settlers in Penn's province. They were not tramps, nor hoodlums, nor coolies, nor escaped convicts; not base, sordid, cruel mercenaries bent only upon rapine and bloodshed, but represented the best blood of Germany—among them scholars, poets, preachers and schoolmasters; Lutherans and Calvinists, Mennonites, sect people from the Swiss valleys, from the Palatinate, from Swabia and from Saxony. They planted the church and the schoolhouse side by side; they leveled the forests and made the wilderness blossom as the rose, turning Lancaster, Berks, Lebanon, Lehigh, and all southeastern Pennsylvania into what it now is, the garden of the world. While all this is true, "there came a darker day for our ancestors" (I quote from an address delivered a few years ago by Dr. J. S. Stahr, president of Franklin and Marshall College), "the influx of educated men like Schlatter and Muhlen-



berg ceased, and the German colony was thrown upon its own resources intellectually. No provision had been made for such a state, and no higher institutions of education had been established. They fell behind. They retrograded for a time. It was not until after the Declaration of Independence was formulated that German names appeared in the record of politics. But thereafter appear the names of the Hiesters, the Ritners, the Snyders and the Shunks, and a better era came for them. They now send schoolmasters to the South, to the West, and even to the land of the "Yankees."

This is also true: That in this composite nation the people of Germany and their descendants are a fundamental element, and that it is as useless to try and eliminate them from American history as it would be to ignore the New Englander or the Virginian; hence the appropriateness of the Pennsylvania-German days which have been set apart by the Pennsylvania-German Society needs no apology nor explanation.

It was the Germans who in the course of time ridded the tree of mankind of its withered foliage and revived the lethargized nations of Celtic and Latin races, who were often discomfited, yet never annihilated, and who ever again recuperating, are the umpire of Europe to-day.

In these days of modern extravagance and profligacy, we would do well to practice those virtues of moderation, frugality and industry that have made our State so prosperous. If we would restore and maintain the individual and noted prosperity of former days, we must progress backward from this cursed modern extravagance, undue desire to get rich and live without working, to German housekeeping, German integrity, and to the purity of the early German administrations of the State.



Industrious in the daily pursuits of life, brave upon the field of battle, wise in counsel, energetic in action, no race has done more to make state and country great, powerful and prosperous.

Luminous as are the ancient annals with the heroic deeds of the Teutonic race, there is no brighter page than that which tells the story of the unification of a country which for nearly twenty centuries was the sport of the Conquerer by reason of the division of her people. Greater than

"the forest-born Demosthenes  
Whose thunder shook the Philip of the seas,"

was he who, by his valor and intrepidity, made the German Empire possible. All credit, therefore, to Von Moltke, the pious citizen and modest statesman, the invincible Field Marshal who, with the old Prussian sword, carved the way to German unity.

But while we relate the story of the past, let us not forget the wants of the present nor the hopes of the future; for what does pride of ancestry amount to if we show ourselves unworthy of such ancestry.

The past must be an inspiration for the present and future, so that the brightness of the German name and fame continue untarnished, increasing in luster, illuminating the pages of history with all that is good and noble and true.

Well may the descendants of such a liberty-loving, law-abiding ancestry hold up their heads in pride, and thank God for an emigration that gave to the race a robust energy and an inflexible sturdiness—qualities which were potential in moulding the character of the population of Pennsylvania and other future states of the Union.



He must be a base ingrate, indeed, who forgets, or who would treat lightly, the genesis of his lineage. Far better, and with a higher sense of justice and gratitude, let him be impressed with "the tenderness which lives eternal in the human heart for the mother in whose womb were laid the ancestral germs of our own conception—the mother from whose side the clinging child strays with the divergent duties or under the different ambitions of aspiring manhood, never forgetting the love which came from its first lisping."

The annual address of the president, the Hon. Gustav A. Endlich, LL.D., of the Berks County Courts, was then read:

#### PRESIDENT'S ADDRESS.

*Ladies and Gentlemen:*

When men have succeeded in establishing something really useful and lasting, it is usually found that they builded even better than they knew. Their purpose may have been far-reaching and entirely sufficient to warrant their undertaking. Yet in time it turns out that their foresight did not discern all its potentialities, but that there resides in it a power for good and that there awaits it a mission beyond their anticipations. Since the birth of this Society nearly half the span allotted to a generation has elapsed. The history of that period has been one of crowding movement. Social and economic conditions everywhere have felt its expansive force. In the far east a new world-power hails the rising sun and an old one has gone down in shame and ruin. In the west America, constrained by the logic of her position to waive her policy of isolation, has leaped into world-leadership, not only in the tranquil pursuits of commerce and industry, but on the uncertain and perilous ground of international





affairs. Internally and externally new problems are confronting the American people. More perhaps than ever before are we called upon to bethink ourselves whither we are tending and how to preserve inviolate, throughout impending changes, the substance as well as the form of what has been handed down to us. These questions come home, or ought to come home to every one of us. The life of a nation is shaped alike by the influence of the people upon the individual and of the individual upon the people: and "woe to him who folds his hands because of his insignificance; to do nothing is the very worst fashion of doing evil." It may be that the objects contemplated in the formation of this Society have already acquired a new meaning; or it may be that there has been added to them a new object of transcending moment, whose acceptance as a duty cannot be declined.

None who has eyes to see and ears to hear can escape from noting how very much in recent years the character and sources of the immigration into this country have shifted, and how immense this latter-day immigration has become. A glance at the reports of the Commissioner of Immigration will confirm that impression with figures startling in their absolute and relative significance. I am not going to attempt a rehearsal of them. I am aware that "the world generally hates a man who can prove his assertion by statistics." The facts, however, admit of no dispute. During the past two decades the volume of immigration has vastly exceeded that of any previous like period. At the same time the ratio of the Teutonic elements entering into it especially in the last ten years shows an almost uniform decline, whilst that of what we ordinarily include under the designation of Latin and Slavic has been correspondingly mounting up. In



other words, we are receiving decreasingly slender reinforcements from the races closely akin to our own, and tremendous accessions from those to whom, in our mouths, the term "alien" applies with a nearer approach to accuracy. There is in this statement no hint that we should, in the treasured phrase of political platforms, "view with alarm" the fact it declares. Upon American soil are destined to be reunited the scattered off-shoots of the great Indo-Germanic stock, which, at the dawn of history, flowed down from the highland of central Asia and peopled the world to the west of it. It is in the line of the appointed growth of the American people that it should take up a share of the nationalities now pouring out their surplus upon our shores. But the truth remains that we are constantly receiving into our fold throngs of strangers whose past, this side of remote ages, has been out of touch with ours, whose thoughts are not our thoughts, and whose ways are not our ways. Add to this that through the acquisition of the Sandwich Islands, the Philippines and Porto Rico, and our enterprises in Cuba and Panama, we have, if not incorporated, at any rate put ourselves into unavoidably intimate contact with, a mass of humanity as unlike our people as can be in character, habits and intellectual and moral fiber, and yet bound to react in some degree upon it. It is thus apparent that there are cumulative forces at work amongst and around us tending to impregnate the social and political thought of this country with much hitherto wholly unfamiliar to us and in glaring conflict with conceptions we have been accustomed to look upon as fundamental. It must be remembered that these people, or a large part of them, are ambitious to become citizens. As such they will have a voice in moulding the policy and legislation



and in the government of city, state and nation. Naturally enough the inquiry obtrudes itself,—how can they fall in with American ideas concerning the relations between state and individual, and the resulting rights and duties of citizenship?—what notions have they of civil liberty, of self-government, of constitutional limitations, of the obligations of public office, of the evenhanded administration of justice and the supremacy of law?—and what capacity have they for comprehending and adjusting themselves to our polity? Fitness for membership in a republican community is not acquired over night. Its very first postulate is a sense of the worth and dignity and freedom and responsibility of the individual. In contrast with others, the Teutonic race has this sense implanted in it. Yet in the Anglo-Saxon branch of it, starting with an instinct, perhaps stronger than in any other, of individualism tempered with self-restraint, that fitness has been the growth of centuries of training, the achievement of persistent struggles, the fruit of sacrifice and suffering. To the American people it has come by heredity, by practice, by education and habit. It is, at this day, part of the natural endowment of our people, bone of its bone, flesh of its flesh, inborn and inalienable. But from races that have lacked such a past and such a training, whose past and whose training have on the contrary imprisoned them in traditions the very opposite of those we cherish, it is impossible to look for a ready appreciation of the institutions which are their outgrowth and embodiment, or an intuitive responsiveness to their demands upon the individual. There may be no lack of good will. There is bound to be a lack of understanding, at least until the process of assimilation, rapid and thorough in this land of radical processes, shall have naturalized in spirit and in



truth the generations succeeding that naturalized in form and in law. In the meanwhile it is the part of good sense and patriotic wisdom to guard what is ours against an undue infusion of views and theories at variance with the historic principles on which we have been building. Our history and principles are Teutonic. They breathe the spirit of that race. It is to the upholding and strengthening of that spirit in our affairs, and to the conformation to it of all within our borders that serious thought and earnest effort must be directed. To aid in stirring men to a realization of this need and to a bending of their energies to meet it, seems to be a demand of the hour upon this Society, and its fulfilment a mission which, looking to the future of our whole people, surpasses in importance and promise that of recording the services of a fraction of it in the past:

I am not unmindful that when the German immigration began to assume proportions similar to those which the present Latin and Slavic influx bears to the population of to-day, there was on the part of the then residents of Pennsylvania much shaking of heads and gloomy forecasting. But it is easy for us to see what was hidden from them, that of all possible incomers the Germans were bound to be the most useful and the least difficult.

The peace of Westphalia had nominally put an end to the Thirty-years' War in 1648. But to the people of Germany peace did not come until the withdrawal of the foreign and the disbandment of the native armies, quartered and almost become a fixture here and there and everywhere. A number of years went by before they were dislodged. In the interval they behaved much as enemies in a hostile country were accustomed in those days to behave. Thus it is accurate enough to say that the





beginning of the German immigration came but a generation after the close of the great war. Doubtless among the immigrants there were those whose childhood or youth had been surrounded by its horrors. Certainly there were many whose parents had been born and grown to manhood and womanhood while it was raging, and no adults who were more than one generation removed from that which had lived in the midst of it. From its inception to its end, that war had devoured two thirds of the entire population of Germany, and a still greater proportion of its wealth in animals and other movable property. In the common people, more especially the peasantry, its duration and atrocity had developed certain positive traits and faculties. Prominent and most natural among the former was a cordial detestation of a professional soldiery. Some traces of that feeling linger in the Pennsylvania-German mind to this day, and may have something to do with the alleged unpopularity of Governor Pennypacker's constabulary. The spread of superstitions and the kind of timidity that goes hand in hand with it were inevitable. The general credulity of the age, the universal demoralization, the constant contact with ignorant and densely superstitious troopers, the incalculable vicissitudes of the war, its unforeseen disasters and successes, its surprises and escapes, all tended to that result. But on the other hand the desperate exigencies of the times taught men to discern every natural advantage of locality for defying detection, for putting up a successful defence against attack, and in extremities to fight with skill and courage, using the rudest weapons to the best effect. The destruction of homesteads and harvests and of all the means of civilized life taught them the arts of hunting, fishing and snaring, and fearlessness of the



beasts of the forest. It taught them how to live and work in the presence of danger, on the slenderest rations, with wretched shelter, and hardened them against the elements. It taught them to shift with the fewest possible agricultural implements, dishes, utensils, etc., to get along without horses, to depend upon themselves for all they needed,—to spin, to weave, to sew, to make shoes and clothing, to forge their tools and build their dwellings. But they learned a good deal more in those dreadful years. The administration of the laws had practically ceased long before the end of the war. For their own safety the people were obliged to form themselves into bodies for the purpose of preserving some sort of order and performing the most indispensable functions of government, which their rulers had become powerless to perform. They lost much of the habit of dependence upon officialdom and gained that of orderly deliberation and procedure in matters of public concern. For years after the declaration of peace and the withdrawal of the organized troops, bands of discharged soldiers and deserters infested the country, robbing, burning and murdering. The people, inadequately protected by the authorities, took counsel for their own security, and while learning how to meet and deal with the marauders, became acquainted with the methods and inured to the dangers of irregular warfare. Again, throughout the war, particularly after the death of Gustavus Adolfus who was a strict disciplinarian and an humane warrior, there was, in respect to every species of excess on the part of the soldiers, precious little difference between the protestant and the catholic troops. Alternating in the occupation of the same districts, each outdid the other in cruelty and rapacity. Lutherans and Romanists became their prey in turn, and Lutherans and



Romanists in turn depended upon each other's aid and comfort. The common misfortune obliterated the sense of religious difference. In a word, this religious war taught the people practical religious toleration. It is most pertinent to recall, further, that it eradicated in a very large measure the consciousness and pride of nationality. The repeated devastation of entire regions kept the inhabitants on the move from one place to another (which generally meant from one little principality to another) and tended to destroy or prevent the growth of an abiding attachment to the soil. But the enemies who drove them out were only in part the troops of foreign powers or foreign mercenaries in the service of German sovereigns. They were largely Germans, often natives of a neighboring state whose borders were but a few miles distant. In such circumstances, no broad feeling of German nationality could survive and even that of loyalty to the immediate home state came soon to be of the feeblest kind. On the contrary, the migratory instinct, never quite dormant in the German people, received a fresh impetus, and all this served to enhance their adaptability to new environments. And still another notable peculiarity was impressed upon them. It was early observed and has been often repeated that wherever German settlers went, there came churches and schools. The explanation of this fact goes back to the Thirty-years' War. Throughout its perils and hardships, through hunger and cold, in flights and in hidings, the generality of the country clergy and school masters endured with their flocks, ministered to them, held religious services, baptized, solemnized marriages, buried the dead, and instructed the young in such rudiments as they could without books. Often enough the roof over their heads was but



the decaying thatch of a hay-rick or the foliage of a spreading oak. But the religious observances and the instruction went on, some sort of organization was kept alive, and the people came to look upon the church and the parish school as its center.

All that was thus wrought into the generation that survived the war was not lost by it in the years succeeding its close. Those among the immigrants who were of that generation brought the most of it with them to this country. Much of it was handed down to and preserved by the generation born after the war. The reconstruction of a community so utterly shattered is a slow and painful process at best. The condition of the peasantry of Germany after the peace of Westphalia was for a long time but little better than it had been before. After the final withdrawal of the troops they were no longer exposed to wholesale plundering or expatriation. But for years the general insecurity of the country, which the governments were too feeble and too slow to remedy, continued to impose upon the peasants the necessity of self-help through organized association. For years, too, their destitution remained appalling, and the need of resourcefulness, of tireless industry, of extreme frugality, as imperative as ever. The self-dependence, energy and sagacity developed under compulsion in the times of storm and stress became fixed traits in the character of the peasantry in the times of poverty that followed.

To make their situation at home wholly intolerable, however, there were superadded the almost incredible exactions of the petty lords of the soil. To them the return of peace afforded the opportunity of again asserting their ancient feudal rights, not infrequently in disregard of legal restrictions and concessions only less ancient, of





which the documentary evidence had been destroyed. Where this ingenious system flourished, as it did nearly everywhere, the peasant's lot was a wretched one indeed. There were, to be sure, free yeomen here and there, and among them men of wealth and influence, proud of their fine houses and still finer barns and of their broad and well-tilled acres, and disposed to defy the nobles and look down upon the people who dwelt in cities. But the majority of the peasantry, though accorded the right of owning land by a qualified title and subject to the feudal burdens, were not recognized as possessing the status of full citizenship. They were not serfs like the Russian peasants before their liberation. Their condition was more nearly like that of the villeinage known to the old English law. They were unfree and exposed to a vexatious and ruinous domination at the hands of their lords. A poll tax and one tenth of all the grain, wine, vegetables and fruits raised went to the lord. He was entitled to select three days in every week when the peasant, with his team, if he had one, had to labor for him. As any or all of these three days might at the option of the lord be divided into half-days, the peasant could scarcely call an entire working day in the week his own. Besides, he was required, whenever called upon, to do errands for his lord, to serve as driver at his hunts, as night-watchman of his house,—was bound to offer whatever he had for sale first to his lord and to buy from him whatever he wished to sell. He could neither change his vocation nor absent himself from his village over night without his lord's leave. He was obliged to give wedding presents to the latter's children upon their marriage. He might not prevent the trespasses upon his fields of the wild animals of the lord's forests by killing, catching or fencing.



In order to ripen his crops, it was necessary for the peasant to stand guard over them at night. His dogs could not be employed for that purpose. They had to be chained so as not to be tempted to chase the game. The pasturage belonged to the lord. To preserve it from injury, the keeping of sheep and goats was ordinarily prohibited, and that of cattle limited to a minimum. Fines were payable to the lord upon marriages and upon every change of possession through death or sale. The lord had the right to compel an obnoxious peasant to sell his land at any time, or to take it from him, if he refused, at two thirds of its value and give it to another. If the peasant had children able to work, his lord had the option to call them into his service for terms as high as three years. If they were to be put to a trade, a license had to be purchased from the lord; and so, if they went to service elsewhere. In the latter event they were moreover held to present themselves before the lord once every year to be retained by him if he so desired. Besides all these prerogatives, the lord, as judge of the baronial court, exercised, often in an arbitrary manner and within ill-defined limits, a summary jurisdiction over the peasants of his territory. The peasants, however, in addition to all other burdens, were liable to taxation by the state and to service in its army.

Socially, their estate was the lowest in the scale. The rigid caste system prevailing everywhere in Germany at that time presented insuperable obstacles to rising from a lower to a higher level. Not only to the nobility and to the learned professions, but to the burgher and the tradesman, the peasant was an object of contempt and ridicule. Benjamin Franklin said some ugly things and thought contemptuously of the German immigrants. But their compatriots at home spoke and thought not a whit better



of them. As late as 1797 Goethe's *Hermann and Dorothea*, then published, came as a revelation to the educated classes of Germany, who had never dreamt that peasant life could be of any value from an æsthetic standpoint.

Such were, in the main, the people who over two hundred years ago began to flock to this country and such the surroundings they exchanged for the wilderness of Pennsylvania. Many of them were rough, uncouth in manners, ignorant and slow. But as a whole they were hardy, frugal, thorough, industrious, self-reliant, wary, resourceful. They were religious and tolerant of other creeds, expert in working with few and meager tools, accustomed by their own handiwork to supply their daily wants. They were not over-encumbered with love of their native land, ready to accept a more promising allegiance, adaptable to new conditions, submissive to law. They were despised and buffeted, rigidly held down and unhappy in their own country, yearning for wider opportunities and an increase of liberty, inured to risks and dangers, able and willing to do and to dare. The pathless forest held no terrors from which they shrank. They found it haunted by troops of treacherous savages. But, they and their fathers had had experience with foes scarcely less barbarous. They were acquainted with every trick of cunning cruelty, and knew how to humor and where to fight and when to flee. They knew the wooded fastnesses had ghostly tenants,—were wolves and vampires, elves and goblins, given to all manner of hateful pranks. But they knew unfailing charms to make them harmless and some of them serviceable. The wolves of the thicket they feared not at all,—nor the “gaunt wolf of starvation,”—nor the strain of ceaseless drudgery. Toil and privation had been their heritage for generations. And finally, they were of the



same stock with those who had established the colony and settled the principles upon which and for which it was to stand; and whether consciously or unconsciously, with those principles they were instinctively in sympathy. It is safe to say that there could not have been picked from among the nations of the earth a people more ideally endowed for the task that lay immediately before them, or more certain to prove acceptable to the land of their adoption, first as pioneers, eventually as citizens. Succeeding immigrations from Germany continued to meet the progressively varying requirements of this country by the greater diversity and excellence of the newcomers. During the second third of the nineteenth century, indeed, they were made up in great part of the best blood and brains and of the loftiest types, physically and mentally, of German youth and manhood, whose worth and powers their own governments were too benighted and too sacred to perceive. But aside from this exceptionally high order of men, all comparison fails between the qualifications of the average of German immigrants to take their stations in the far simpler life they found in these states a hundred, fifty, or even thirty years ago, and those of the tens of thousands cast into the whirl of the complicated life of our nation to-day, with nothing to make them welcome but their strong arms and the pity for their wretched plight at home, but with a host of political and social and economic heresies, which they must unlearn before they can put on true Americanism. True Americanism, according to Dr. Van Dyke, is this: To believe that the inalienable rights of man to life, liberty and the pursuit of happiness are given by God;—*to believe* that any form of power that tramples on these rights is unjust;—*to believe* that taxation without representation is tyranny, that govern-





ment must rest upon the consent of the governed, and that the people should choose their own rulers;—*to believe* that freedom must be safe-guarded by law and order, and that the end of freedom is fair play for all;—*to believe*, not in a forced equality of conditions and estates, but in a true equalization of burdens, privileges and opportunities;—*to believe* that the selfish interests of persons, classes and sections must be subordinated to the welfare of the commonwealth;—*to believe* that union is as much a human necessity as liberty is a divine gift;—*to believe* that a free State should offer an asylum to the oppressed and an example of virtue, sobriety and fair dealing to all nations;—*to believe* that for the existence and perpetuity of such a state a man should be willing to give his whole service, in property, in labor and in life. It is not in my heart to say a word in disparagement of the present and prospective value of the immigration from Italy, France, Portugal, the West Indies, Russia, Finland, Poland, Lithuania, Slavonia, and so on. There is room for all and use for all, and in the course of time, when their capabilities are unfolded, there will be unreserved acceptance of all, and this nation will profit by their absorption. Its wealth will grow by the toil of their hands, their commercial genius and their thrift. Its language will be enriched with expressive words and picturesque phrases and turns of their speech. Its literature will feel the touch of eastern pathos and of southern fancy. Its music and its art will gather added grace and dignity from æsthetic instinct fed, for more than two thousand years, upon all that is most beautiful in sound and form and color. Its sense of the brotherhood of all nations will become more real and practical, to the broadening of its statesmanship and the casting off of what still lingers among



us of a foolish faith in narrow, selfish policies. No doubt the admixture of blood will affect our national character. Every nationality has valuable traits to contribute towards that composite which will eventually unite in itself the best qualities of all the Indo-Germanic races. The courtesy of the Latin, the patience of the Russian, the pride of the Magyar and the gentleness of the Slovak may each supply something requisite to the perfect symmetry and effective equipment of the distinctively American character. Yet that character has been from the beginning and is to-day essentially Teutonic, and so it must remain if our institutions, evolved in conformity with it, and depending for their permanence upon its qualities, are to continue, and if this nation is to maintain its rank among the peoples of the earth. Of the Indo-Germanic family the Teutonic branch has shown a vitality and put forth a strength far beyond those of the Latin branches, and has distanced all others in the race of civilization. It is bound to outlive the former by the law of the survival of the fittest. As for the rest, they have either fallen under its sway, or have not yet begun to be its rivals. The ultimate source of the greatness of the American people in the past has been and in the future will be its Teutonic blood and spirit. The one cannot be taken from us. It is our business to see that the other is not supplanted.

The reports of the officers followed:

SECRETARY'S ANNUAL REPORT, NOVEMBER 2, 1906.

As we reach the end of another year in the history of the Pennsylvania-German Society we may well rejoice over its continued prosperity.

This prosperity is largely owing to the wisdom which incited its members to decide upon devoting their energies



principally to historical publication, rather than to waste them upon impractical matters of minor import. Another one of these annual "Proceedings"—Vol. 15—is now in their hands; it is trusted that this book meets with their expectations, and is not considered to be inferior to the valuable works which have preceded it.

This prosperity is also due to the unwearied faithfulness with which the affairs of the Society have been conducted by those into whose hands their management has been left. This duty has been performed, frequently, under most discouraging conditions.

At the last annual meeting the consideration of issuing reprints of Vols. 1, 2, 3, 6 was left to the Executive Committee. By their instructions circulars were sent to all members, requesting their opinion with regard to the matter. The responses were of such character that the committee has felt warranted in arriving at a favorable conclusion. The reprints will be secured and issued to subscribing members as rapidly as possible.

At the last annual meeting two amendments to the constitution of the Society were presented, action upon which must now be taken:

First amendment, presented by Mr. Irvin P. Knipe.

"That the President announce, at each annual meeting, a committee of three on nominations, whose duty it shall be to present, at the succeeding annual meeting, candidates for the offices to be filled. No member of the Executive Committee shall be eligible for immediate reelection."

Second amendment, offered by Hon. Irving P. Wanger.

1. To the provision for an Executive Committee add: "Members of the Executive Committee shall not be eligible for reelection until the next annual meeting of the Society after the expiration of their respective terms of service."



2. To the provision defining the duties of the Executive Committee add: "The Committee shall submit, at each annual meeting of the Society, nominations for the respective offices to be filled at such meeting. But this shall not deny to any member of the Society the right to make other nominations to any of such offices."

The growth of the Society continues to be most encouraging. Our total membership now foots up 502. During the past year there have been added to our numbers 48 new members, and we have been so unfortunate as to lose 12 by death.

Respectfully submitted,

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H. M. M. RICHARDS,  
*Secretary.*

TREASURER'S ACCOUNT, PENNSYLVANIA-GERMAN SOCIETY, FOR THE YEAR ENDING OCTOBER, 1906.

DR.

October 27, 1905, cash balance . . .	\$1,435.61	
Dues 1906, 1303 to 3279 . . . . .	1,329.00	
Book account . . . . .	495.25	
Interest life fund . . . . .	10.00	
Certificate . . . . .	1.50	
Secretary, cash . . . . .	9.73	\$3,281.09

CR.

By orders as per book . . . . .	\$1,997.94	
Cash in bank as per book . . . . .	1,283.15	\$3,281.09
To cash in bank . . . . .	\$1,283.15	
To cash account 1907 . . . . .	548.00	
Total cash . . . . .	\$1,831.15	
Life fund, E. and P. 4% bond . . .	500.00	

B.—481.

JULIUS F. SACHSE,  
*Treasurer.*





The report of the Treasurer was referred to an auditing committee consisting of James M. Lamberton, Alfred P. Smith and John Wise Wetzel, Esquires, who subsequently reported that they had duly audited the same and found it to be correct.

#### ACTION ON PROPOSED AMENDMENTS.

The proposed amendments to the constitution of the Society, which were offered at its previous annual meeting, being laid before the Society for action, were fully and ably discussed, resulting in the birth of a feeling that it would be unwise to put either into operation. Upon motion, duly made, they were unanimously laid upon the table.

#### MISCELLANEOUS BUSINESS.

At this period of the meeting the following resolution was offered by the Hon. Robt. K. Buehrle, Ph.D., of Lancaster, which was referred to the Executive Committee for consideration, to be reported, with their recommendation, to the Society at its annual meeting in 1907:

*Resolved:* That the Executive Committee report to the Society, at its annual meeting in 1907, as to the advisability of the Society taking action looking to the securing of a suitable Pennsylvania-German anthology, and as to the best manner of proceeding in case such action be taken.

A pleasant feature of the meeting was the presentation to the Society, by Bishop N. B. Grubb, of Philadelphia, of a gavel made from wood which was originally a part of the old Mennonite Church of 1708, in Germantown, and, later, transferred to that of 1770.

This interesting relic was placed in the hands of the Treasurer, Julius F. Sachse, Litt.D., to have a suitable silver plate attached to it.



## ELECTION OF OFFICERS.

The nomination and election of officers for the ensuing year then took place, with the following result: President, Benjamin Matthias Nead, Esq., of Harrisburg; Vice-Presidents, Prof. George T. Ettinger, Ph.D., of Allentown, and Prof. John Eyerman, of Easton; Treasurer, Julius F. Sachse, Litt.D., of Philadelphia; Secretary, H. M. M. Richards, of Lebanon; Executive Committee, Naaman H. Keyser, D.D.S., of Germantown, Dr. W. K. T. Sahm, of Pittsburg.

## AFTERNOON.

After an excellent and refreshing luncheon, served in the college gymnasium by the local members of the Society, the sessions were resumed. The several historical papers for the day having been read a visit was paid to the model buildings and grounds of Muhlenberg College, which were kindly thrown open for the occasion.

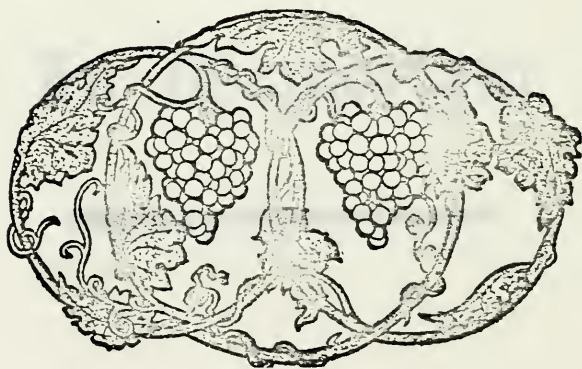
## EVENING.

An informal reception was held at the Hotel Allen during the earlier part of the evening, followed by a most excellent and successful banquet, the attendance at which was very large.

The musical treat of the occasion was rendered by Klingler's orchestra. Under the capable leadership of Prof. George T. Ettinger, Ph.D., as toastmaster, the following gentlemen made most able responses to the several toasts assigned them: "The Pennsylvania-German as I Know Him," Hon. William S. Kirkpatrick, LL.D.; "The Return of the Native," Prof. Joseph H. Dubbs, D.D., LL.D.; "Germanic Contributions to American

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Civilization," Prof. Robert K. Buehrle, Ph.D.; "Are the Pennsylvania-Germans a Peculiar People?" Rev. George W. Sandt, D.D.; "Pennsylvania-German Reminiscences in Verse," Thomas J. B. Rhoads, M.D.; "Pennsylvania-German Wit and Humor," Oliver S. Henninger.





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In Memoriam

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THE PENNSYLVANIA-GERMAN SOCIETY.



REV. GOTTLLOB FREDERICK KROTEL, D.D., LL.D.

B. FEBRUARY 4, 1826. D. MAY 17, 1907.



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**Gottlob Frederick Krotel, D.D., LL.D.**

Gottlob Frederick Krotel, D.D., LL.D., the son of Christopher Frederick and Louisa Dorothea (née Seitz) Krotel, was born February 4, 1826, at Ilsfeld, Württemberg, Germany, and came to Philadelphia, with his parents, in 1830.

For about six years he attended the Frankean Academy, and the Parochial School of St. Michael's and Zion's Lutheran Church, of which J. G. Schmauk was principal, then became an apprentice of L. A. Wollenweber, printer and publisher, until he entered, in 1839, the academical department of the University of Pennsylvania. He was confirmed in Old Zion's Church in 1842, during the pastorates of Rev. C. R. Demme, D.D., and Rev. G. A. Reichert, and the same year entered the Freshman Class in the university, graduating in 1846. His theological studies were pursued under the care of his distinguished pastor, the Rev. Dr. Demme. He was examined and licensed by the Evangelical Lutheran ministerium of Pennsylvania, at Easton, in 1848, and ordained by the same at Pottsville, in 1850.

His first pastoral charge was at Trinity Church, Passaunk, Philadelphia, which he served during 1848 and 1849. His ability as a public orator, in both the English and German languages, soon attracted widespread attention. Upon the death of the Rev. Dr. Ernst he was called to Salem Church at Lebanon, which he served four



years in connection with the Myerstown and Annville charges. In 1853 he was chosen to succeed the Rev. J. C. Baker, D.D., as pastor of the Lutheran Church of the Holy Trinity, at Lancaster, Pa. Here he remained until 1861, his ministry, as elsewhere, being eminently successful, when he accepted a call to St. Mark's Church, of Philadelphia, made vacant by the resignation of the Rev. C. Porterfield Kraut, D.D. During his pastorate he served also as one of the first professors of the Theological Seminary. His ministry in Philadelphia closed at Easter, 1868, and the following Sunday he preached his introductory sermon as pastor of the newly organized Evangelical Lutheran Church of the Holy Trinity in New York, where he spent practically the remaining years of his useful life, laboring, latterly, as pastor of the Church of the Advent. He was honored with the title of D.D. by his Alma Mater, the University of Pennsylvania, in 1865, and, in 1888, the additional degree of LL.D. was conferred upon him by Muhlenberg College.

Dr. Krotel was a great man in the great church which he served so faithfully all his life. He was chosen Secretary of the Ministerium of Pennsylvania for three successive conventions, and, in 1866, was elected its President, being the youngest man ever elevated to that high office. He remained in office two years when he removed to New York, and, at the end of one year, was chosen President of the New York Ministerium, holding said office for seven years. His congregation, being an English body, decided to connect themselves with the Ministerium of Pennsylvania in 1879, whereupon Dr. Krotel was made its President in 1884 and held the office for a series of years. In addition to this position he was honored by election to the Presidency of the General



Council for two successive terms, in 1889 and again in 1891. At the time of his death Dr. Krotel held the following positions in the Lutheran Church: Ex-president of the General Council, ex-president of the Ministerium of Pennsylvania, president of the Board of Trustees of the Philadelphia Theological Seminary, president of the Trustees of the General Council, member of the Board of Trustees of Muhlenberg College, editor-in-chief of *The Lutheran*, chairman of the Church Book Committee of the General Council, member of the Joint Liturgical Committee, chairman of the Committee on Digest or the General Council Book. It is to be regretted that the space available for an obituary sketch of this character forbids the entering into sufficient details to fully bring out the great worth, immense labors, and sterling character of the man who has thus been taken from the roll of our membership.

His decease occurred on Friday, May 17, 1907. The funeral services were held, Monday, May 20, at 5.00 P. M. in the Church of the Advent, New York City, with interment at Lancaster, Pa.

Dr. Krotel was elected to membership in the Pennsylvania-German Society on July 19, 1900.

H. M. M. R.







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### Harry Grant Miller.

Harry Grant Miller was born at Bernville, Berks County, Pa., on Dec. 12, 1867. He was the son of Jonathan B. Miller, b. Nov. 21, 1841; son of Samuel W. Miller, b. Jan. 15, 1816, d. Nov. 23, 1885; son of John Miller, b. Dec. 3, 1794, d. Mar. 21, 1861; son of Johannes Miller, b. Aug. 25, 1766, d. Mar. 6, 1846; son of Matthias Miller, b. Oct. 18, 1743, d. ———; son of Jacob Müller who emigrated to Pennsylvania from Germany between 1728 and 1733 and was a member of the Tulpehocken Lutheran Church in 1743.

His mother was Eliza Louise Dundore, b. Dec. 11, 1844; dau. of Gabriel Dundore, b. Dec. 20, 1799, d. May 29, 1853; son of John Jacob Dundore, b. Aug. 13, 1776, d. Oct. 23, 1861; son of John Dundore, b. Mar. 20, 1751, d. Oct. 14, 1823; son of Jacob Dundore, b. July 25, 1720, d. May 12, 1789, who arrived in Pennsylvania from Germany about 1745.

Mr. Miller was engaged in the wholesale grocery business at Lebanon for a time and, later, assisted in the establishment of the wholesale grocery firm of J. B. Miller & Sons, at Reading, Pa.

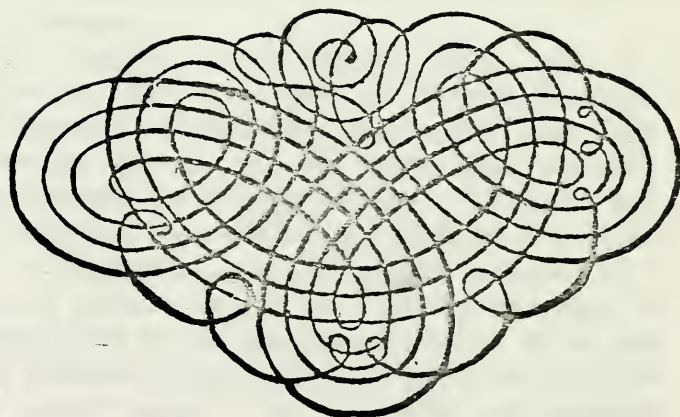
He was a member of the Reading Lodge of Elks, at Reading, and actively identified with the Masonic fraternity as a member of Mt. Lebanon Lodge, No. 226, F. & A. M., Weidle Chapter, No. 197, R. A. M., and Hermit Commandery, No. 24, K. T., all of Lebanon, Pa.



While on his return from attending a convention of the Nobles of the Mystic Shrine, in California, he was killed in the terrible railroad wreck which occurred on May 11, 1907, at Honda, near Santa Barbara, California.

He became a member of the Pennsylvania-German Society on October 3, 1894.

H. M. M. R.





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**Rev. William Ashmead Schaeffer, D.D.**

The Rev. William Ashmead Schaeffer, D.D., was born 1846 in Harrisburg, Pa. His ancestry, which here follows, was of a most distinguished character, from both clerical and literary standpoints.

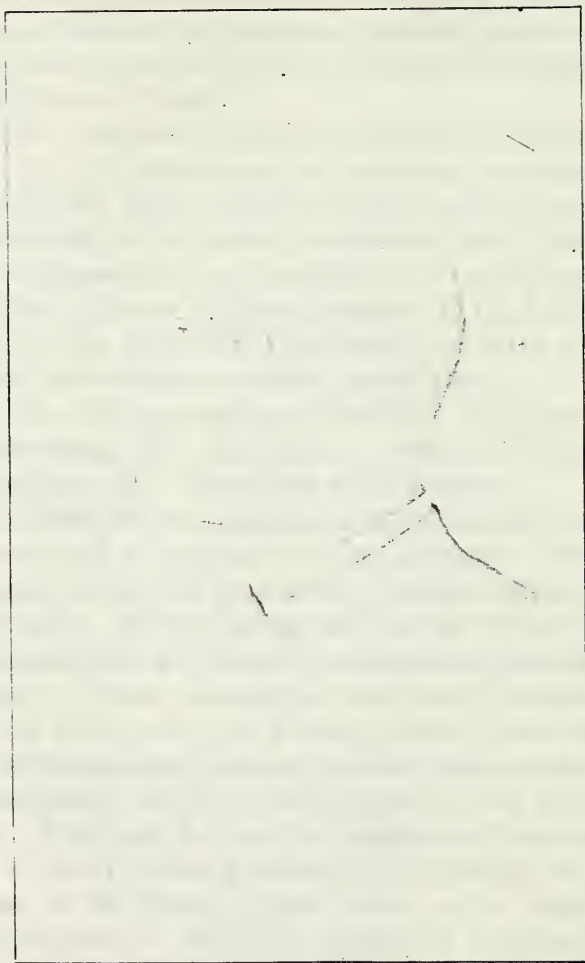
1. John Henry Schaeffer, 1690-1760, Judge of Court and Master of Castle for Count John Reinhard, Hanau, Germany.

2. John Jacob Schaeffer, 1720-1775, school teacher, Hanau, Germany.

3. Rev. Frederick David Schaeffer, D.D., Nov. 15, 1760-Jan. 27, 1836, whose four sons Solomon Frederick, David Frederick, Frederick Christian and Charles Frederick, entered the ministry, the latter three becoming eminent divines in the Lutheran Church. The oldest son, David Frederick, born 1787, was a graduate of the University of Pennsylvania; the theological preceptor of a number of ministers before the Lutheran Seminary at Gettysburg, Pa., was in existence; the editor of the first English Lutheran Church paper, and one of the founders of the General Synod. The third oldest son Frederick Christian, born 1792, was a tower of strength in New York City, prominent in the New York Ministerium, an opponent of the reigning rationalism, and a founder of the General Synod. The youngest son, Charles Frederick, born 1807, also a graduate of the University of Pennsylvania, was professor in the three Lutheran theo-



THE PENNSYLVANIA-GERMAN SOCIETY.



REV. WILLIAM ASHMEAD SCHAEFFER, D.D.

B. 1846. D. JULY 27, 1907.





logical seminaries—Columbus, Gettysburg and Philadelphia—a translator and author of valuable works, and one of the most influential leaders in effecting the organization of the General Council.

4. Rev. Solomon Frederick Schaeffer, Nov. 12, 1790—Jan. 30, 1815, the second son was alone prevented from attaining the same eminence as his brothers by his untimely death, at the age of twenty-five years, from a disease contracted when on pastoral duty in a military camp.

5. Rev. Charles William Schaeffer, D.D., LL.D., professor in the Lutheran Theological Seminary at Philadelphia and eminent as scholar and writer.

6. Rev. William Ashmead Schaeffer, D.D., born 1846, in Harrisburg, Pa., died July 27, 1907, at Germantown, Philadelphia, Pa., the subject of this sketch.

Dr. Schaeffer was educated in the University of Pennsylvania and a graduate of the Lutheran Theological Seminary when still located in Franklin Square, Philadelphia, Pa. With a lineage such as the above it was to be expected that he, himself, would do no discredit to his ancestry. These expectations were fully realized. He was, for many years, the Foreign Mission Board's Secretary and most active member, working most earnestly and conscientiously for the evangelization of the Telugus in India. For years he was the inspirational and executive head of every forward movement that looked to the expansion of the Home Mission work in the Ministerium of Pennsylvania. After his resignation as pastor of St. Stephen's Church, Philadelphia, he became Superintendent of City Missions, in which special field of labor he distinguished himself amidst many discouragements, giving liberally of his own means in times of pressing need. In like manner he extended a helping hand to the Polish congregation at Honesdale, Pa.



Under his administration as President of the Publication Board, with Mr. C. B. Opp as manager, the properties at 1522-1524 Arch Street, Philadelphia, were purchased, and the board entered upon its present large period of expansion. His valuable services on the Publication Board were supplemented, in like manner, as a member of the Board of Directors of the Seminary. On the grounds of the latter, at Mt. Airy, he has left a memorial to himself, grander than any monument, in the shape of the Ashmead-Schaeffer Memorial Church, built and donated in memory of his father and mother.

His mother was Elizabeth Fry Ashmead, Feb. 26, 1812-Nov. 22, 1892, dau. James Ashmead (son of William Ashmead) and Eve Fry, Dec. 7, 1773-Apr. 9, 1826, dau. John Fry, May 11, 1732-May 10, 1814. His paternal ancestor came to America in 1775; his maternal, Fry ancestor in 1682.

Dr. Schaeffer was elected to membership in the Pennsylvania-German Society on Oct. 24, 1904.

H. M. M. R.





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### Franklin Goodhart Stichter.

Franklin Goodhart Stichter was born in Lebanon, Pa., on Aug. 11, 1832. His father, Daniel Stichter, was born in Reading, Pa., 1803, died in Lebanon, Pa., 1880, married, October, 1828, Maria Catharine (1809-1846), dau. Jacob Goodhart (1779-1867), whose father came to America from Germany in 1749 when but nine years of age. His maternal grandfather married, in Lebanon, Elizabeth Uhler (1783-1835), and, upon the formation of Lebanon County as such, became its first representative in the State Legislature.

His paternal grandfather was Peter Stichter, of Reading, Pa., born Aug. 9, 1761, died Dec. 18, 1843. He entered the Revolutionary army at the age of sixteen and served during the ensuing campaign, being engaged, part of the time, in guarding Hessian prisoners encamped on Mount Penn at Reading. He was a delegate of the Synod of Pennsylvania to the first general Lutheran convention held in Hagerstown, Md., 1820. His father was Conrad Stichter who emigrated to America from Lubeck, Germany, in 1750, and settled in Reading, Pa.

Mr. Stichter's education was mainly acquired in the Lebanon Academy. He engaged in mercantile business and resided for many years at Louisiana, Mo., latterly living a retired life. This location is on the west bank of the Mississippi river, 86 miles north of St. Louis.

On Dec. 19, 1861, he was married to Emma A. Wil-

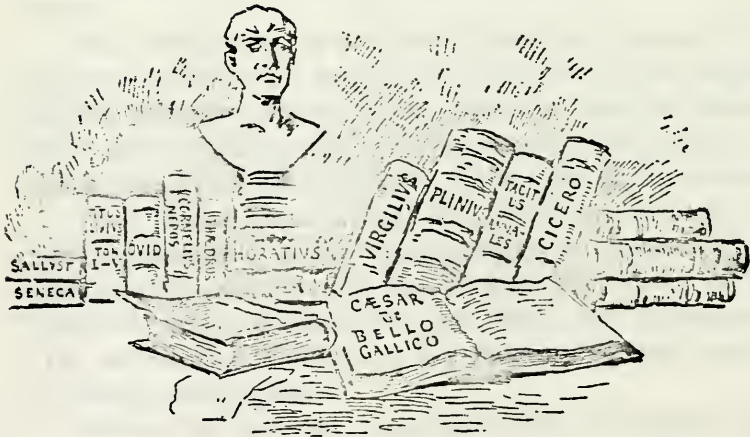


son, daughter of William Wilson, from near Chatham, Chester County, Pa., and had issue four sons and one daughter.

His decease occurred on August 6, 1907.

Mr. Stichter was a member of the Missouri Society "Sons of the American Revolution," and was elected to membership in the Pennsylvania-German Society on January 9, 1895.

H. M. M. R.







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### Cornelius Nolen Weygandt.

Cornelius Nolen Weygandt was born October 8, 1832, in Philadelphia. He was son of Thomas Jefferson Weygandt, b. Nov. 3, 1800, d. Jan. 2, 1874, who was son of Cornelius Nolen Weygandt, b. Nov. 2, 1770, d. May 3, 1806, who was son of Jacob Weygandt, b. Dec. 13, 1742, d. July 11, 1828, who was son of Cornelius Weygandt, b. Mar. 7, 1713, d. Oct. 1, 1799, who came to America, Sept. 1, 1736, from Osthofen, Palatinate, Germany.

Mr. Weygandt was graduated from the Central High School in 1842, and, in the same year, entered the employ of the Western National Bank, where he began a remarkable career, rising from the position of clerk to that of president, which office he held at the time of his decease.

With Justus Strawbridge, and other art devotees, he was instrumental in the establishment of the Art Club. He was also interested in the work of the School of Industrial Art, and the Fairmount Park Art Association. He surrounded himself, in his home, with the best in painting and sculpture.

Besides his banking connections Mr. Weygandt was interested in the work of many other organizations. He was a director in the Western National Bank, Pennsylvania Free Institute, School of Industrial Art, Philadelphia Bourse, Fairmount Park Association, and Site and Relic Society of Germantown. He was an active member

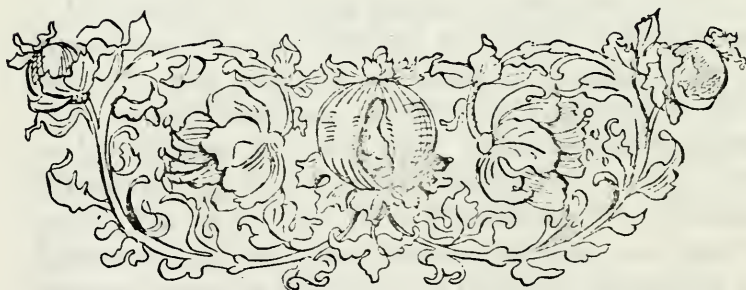


of the Philadelphia Clearing House Committee, the Art Club, New England Society and Sons of the Revolution.

His death, the result of an accident, occurred on Sunday, February 17, 1907. He is survived by a widow and two children, Cornelius Weygandt and Mrs. John MacArthur Harris.

He became a member of the Pennsylvania-German Society on October 24, 1904.

H. M. M. R.





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### John Peter Keller, D.D.S.

John Peter Keller was born February 20, 1831, at Harrisburg, Pa. He was the son of John Peter Keller, February 25, 1808, to December 13, 1837, who was son of John Peter Keller, September 28, 1776, to October 1, 1859, who was son of Carl Andrew Keller, July 14, 1750, in Switzerland, to February 21, 1805, at Lancaster, Pa., who was son of Johann Peter Keller, died January 6, 1782, at Lancaster, Pa., who emigrated to America, in 1735, from Zurich, Switzerland, and settled in Lancaster county, Pennsylvania.

His mother was Lydia Kunkel, November 9, 1811, at Harrisburg, Pa., to February 10, 1866, at Harrisburg, Pa., who was daughter of Christian Kunkel, July 10, 1757, in the Palatinate, Germany, to September 8, 1823, at Harrisburg, Pa., and wife, Anna Maria Elizabeth Welshofer (or Welshoever), December 1, 1773, York county, Pa., to July 24, 1862, Harrisburg, Pa. Christian Kunkel was son of John Christian Kunkel, who came to America from the Palatinate of Germany, September 23, 1766, and settled in York county, Pennsylvania.

John Peter Keller, his grandfather, son of Carl Andrew Keller and wife, Judith Barbara Bigler, moved to Harrisburg, Pa., in 1796, where he began business as a brass founder and rope-maker, later dealing in general merchandise, in all of which he was successful. He was a member of the Borough Council from 1810 to 1824, and was



prominent in all the public affairs of his day, taking part in various early enterprises such as the Harrisburg Bridge Company, and the Harrisburg and Middletown Turnpike Company. He was the last surviving member of the original Board of Directors of the Harrisburg Bank. He was a man of thrift, industry and indomitable energy; upright; honored and respected by his fellow citizens; decided and influential as a Christian, being one of the founders of the Lutheran Church in Harrisburg. His first wife was Catharine Schaeffer, daughter of Rev. Frederick Schaeffer, D.D., of Lancaster, Pa. He had thirteen children.

Christian Kunkel, his maternal grandfather, was reared to mercantile pursuits. During the Revolutionary War, 1777, he was in active service with the militia, Col. Slagles' battalion, around Philadelphia. He, also, was one of the prime movers in the organization of the first Lutheran Church in Harrisburg. He was Burgess of the borough in 1796, and frequently a member of Council; elected, in 1809, a director of the Bank of Philadelphia at Harrisburg, and, in the same year, appointed, by Governor Snyder, one of the commissioners for the erection of a bridge over the Susquehanna river. He had thirteen children.

Dr. Keller's education was in the public schools of Harrisburg and at the Harrisburg Academy. Upon its completion he spent several years as clerk in his uncle's store at Shippensburg, Pa. In 1849, he chose dental surgery as his profession and studied under the direction of the late Dr. J. C. Stock with whom he practiced until the death of the latter when he succeeded his preceptor and eventually became the leading dental practitioner of the city. He retired in 1875 and lived quietly until the day of his





death, which occurred during the night of December 23, 1907.

He was married, June 20, 1861, to Emeline Croll, daughter of John and Eliza (Lauman) Croll, of Middletown, Pa. He is survived by his wife, his brother, Christian K. Keller, and the following children: John Peter, Jr., Croll, C. K., Jr., Dr. William L., and Miss Helen Keller.

Dr. Keller was an active member of Zion Lutheran Church all his life, serving in its vestry in all the positions of trust and responsibility. He was frequently elected a lay delegate to represent the church in the East Pennsylvania Synod, and also a delegate to the General Synod of the United States, held at Allegheny, Pennsylvania. He served several terms on the board of directors of the Theological Seminary, at Gettysburg, and, for years, was a member of the board of directors of the *Lutheran Observer*, serving as such at the time of his death.

Since the inception of the Dauphin County Historical Society he was always an active and interested member, serving for many years as Chairman of the Executive Committee. Upon the death of the Hon. J. W. Simonton he was elected as its President serving as such continuously until his own decease.

In January, 1895, he was elected to membership in the Pennsylvania Society, Sons of the Revolution. He was the last surviving charter member of the Young Men's Christian Association of Harrisburg, Pa., and, in its early history, filled all the offices save that of president.

He became a member of the Pennsylvania-German Society on January 13, 1892, and served as its Vice-president in 1901.

H. M. M. R.



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### Henry A. Schuler.

Henry A. Schuler was born July 12, 1850, in Upper Milford, Lehigh Co., Pa., the son of Thomas Schuler (September 24, 1825, to April 11, 1901), who was son of Sophia Kriebel Schuler (April 30, 1797; to July 20, 1878), who was daughter of Abraham Kriebel (May 26, 1760, to September 2, 1814), who was son of George Kriebel (November 3, 1732, to December 1, 1805), who was son of Caspar Kriebel, died February 16, 1771, who was one of the Schwenkfelders from Silesia and Saxony who landed at Philadelphia on September 22, 1734.

His paternal grandfather was George Schuler, a carpenter in Vera Cruz, Lehigh Co., Pa., who was son of Samuel Schuler (October 13, 1797, to June 28, 1842).

His mother was Elizabeth Kemmerer Schuler (August 1, 1826, to March 14, 1897), who was daughter of Henry Kemmerer (March 8, 1796, to November 15, 1872).

Mr. Schuler was a well-known journalist of Allentown, Pa., for many years the editor of the *Weltbote* of that city. In addition to his attainments in the Germanic languages he was a notable Greek and Latin scholar. On January 1, 1906, in connection with Mr. H. W. Kriebel, of East Greenville, Pa., as business manager, he assumed the editorship of the magazine founded by Rev. P. C. Croll, D.D., of Lebanon, Pa., some years before, entitled *The Pennsylvania-German*, and was instrumental in still further adding to its value and interest.



THE PENNSYLVANIA-GERMAN SOCIETY.



HENRY A. SCHULER.

B. JULY 12, 1850. D. JAN. 13, 1908.



His decease, from pneumonia, occurred, after a brief illness, at 1:00 A. M. on Monday, January 13, 1908. He was preceded in death by his wife seven years ago and had no children.

He was elected to membership in the Pennsylvania-German Society on January 16, 1902.

H. M. M. R.







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### Frank R. Brunner, M.D.

Dr. Frank R. Brunner was born January 24, 1835, the son of Samuel Brunner (January 11, 1806, to June 13, 1869), who was son of Peter and Eva, née Mathias, Brunner.

His mother, Maria Riegner, born 1811, was a daughter of Conrad and Catharine, née Schneider, Riegner.

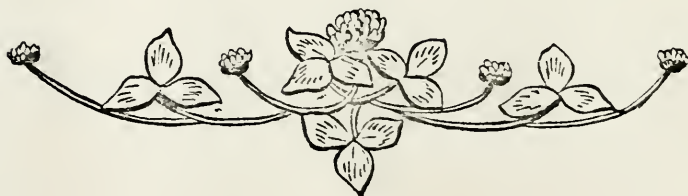
After his preliminary education he took up the study of medicine, graduated from the Jefferson Medical College, began to practice in March, 1873, and became a prominent physician of Eschbach, Berks Co., Pa., and its vicinity.

He was also prominent in politics and served as a State Senator from his county, 1885-1888.

He lost his life in the terrible holocaust at Rhoads' Hall, Boyertown, Pa., on the evening of Monday, January 13, 1908, where one hundred and seventy men, women and children perished.

Dr. Brunner was elected to membership in the Pennsylvania-German Society on January 9, 1895.

H. M. M. R.













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